

IMMIGRATION TO CANADA

The Population Problem of the Dominion

by VLADIMIR GROSSMAN

I.

EVENTS IN this war—the real World War—place the general problem of migration in a perspective totally different from that which has determined all scientific studies, parliamentary debates and administrative practices in regard to emigration and immigration up to the present. World War II is being waged by aggressor states whose demand is for more *Lebensraum* for the excessive populations which cannot, supposedly, find sufficient room within the confines of the Axis countries. The history of the last century has proved, however, that unrestricted migration from the old to the new worlds contributes considerably to an automatic solution of the resettlement problem. In the course of one century—from 1840 to 1940—the United States absorbed 37,539,494 migrants. In one decade, from 1901 to 1910, no less than 8,795,386 immigrants settled within the borders of the great North American republic. And in the Latin American republics, too, some tens of millions of newcomers made homes for themselves during the same hundred year period. From a country such as Italy, for example, there has been in some years an *annual* exodus of over three hundred thousand men, half of whom have settled in North America, the other half in South America.

The aggressor states were not satisfied for long with the initial demand for more *Lebensraum* for what their rulers called excess population. Presently the Italian, German and Japanese leaders also demanded colonial possessions that would give the Axis nations the raw materials which, they claimed, their industries greatly needed. Such demands were made despite the fact that in recent decades the character of trading has been absolutely international and prices of raw materials have been regulated according to a free international market. The Japanese imported large quantities of scrap iron from the United States almost to the day of the outbreak of hostilities between Japan and America. German and Italian airways companies in South America have until a month ago used American and perhaps British gasoline and oil. Big capital and the heavy industries operate by methods peculiarly their own. The history of international commerce during the

first world war contains more intrigue than any dime novel; we are only now learning how Hitler's army was provided with certain metal ores during the present war by the French heavy industries at the very time when the German armies were storming the defenses of France.

The Axis powers have undoubtedly launched the present war for the purpose of acquiring new territories. Italy has long dreamed of a great empire in Africa; Germany has for many decades had an eye on the Ukraine; and Japan has for years coveted not only certain important provinces of China but also large portions of Siberia, all of which were to be part of her "Co-prosperity Sphere."

This is indeed a war for the acquisition of land, of territory—a land-grabbing fight. It is a fight for lands with sparse populations, and the sparser the original populations the better for the land grabber.

II.

Canada's population in 1931 totaled 10,376,786. The exact figures of the 1941 census have not yet been published. It is evident, however, that they will not show a population greater than eleven and a half millions.

The growth of the Dominion's population is, incidentally, to be regarded in the light of the fact that Canada is culturally a modern land, that it has inexhaustible natural resources and that it is mainly a vast agricultural country. Canada also has two railway systems—the largest perhaps in the world. Nevertheless, Canada's population is but a small fraction of the total population of the British Empire.

The British Empire, which covers slightly less than one-quarter of the land area of the earth, has slightly less than one-quarter of the world's population. Canada, which occupies over one-quarter of the area of the British Empire, has only about *one forty-fifth* of the Empire population.

The area of the British Empire is 13,318,000 square miles with a population of about 492,621,046. The area of Canada is 3,694,900 square miles with a population of 10,376,786.

These figures do not, however, present a true picture of the density of the Dominion's population, since three and a half million of the population are concentrated in several large cities, leaving an average of only some two persons per square mile in the rural sections.

To be sure, the builders of the Dominion had planned for large scale immigration into Canada. Time was when the Canadian government issued a great deal of propaganda in Europe for the purpose of attracting millions

of new settlers. For some years large numbers of migrants came to Canada. Then suddenly anti-immigration practices were introduced and but a trickle of newcomers was allowed into the Dominion.

Below are two tables of Canadian immigration from 1852 to 1940. They show that in the last thirty years the United States and the British Empire have played a very important and sometimes overwhelming part in the immigration to Canada.

IMMIGRANT ARRIVALS IN CANADA, CALENDAR YEARS 1852-1940.

Yr.	No.	Yr.	No.	Yr.	No.	Yr.	No.
1852...	29,307	1875...	27,382	1897...	21,716	1919...	107,698
1853...	29,464	1876...	25,633	1898...	31,900	1920...	138,824
1854...	37,263	1877...	27,082	1899...	44,543	1921...	91,728
1855...	25,296	1878...	29,807	1900...	41,681	1922...	64,224
1856...	22,544	1879...	40,492	1901...	55,747	1923...	133,729
1857...	33,854	1880...	38,505	1902...	89,102	1924...	124,164
1858...	12,339	1881...	47,991	1903...	138,660	1925...	84,907
1859...	6,300	1882...	112,458	1904...	131,252	1926...	135,982
1860...	6,276	1883...	133,624	1905...	141,465	1927...	158,886
1861...	13,589	1884...	103,824	1906...	211,653	1928...	166,783
1862...	18,294	1885...	79,169	1907...	272,409	1929...	164,993
1863...	21,000	1886...	69,152	1908...	143,326	1930...	104,806
1864...	24,779	1887...	84,526	1909...	173,694	1931...	27,530
1865...	18,958	1888...	88,766	1910...	286,839	1932...	20,591
1866...	11,427	1889...	91,600	1911...	331,288	1933...	14,382
1867...	14,666	1890...	75,067	1912...	375,756	1934...	12,476
1868...	12,765	1891...	82,165	1913...	400,870	1935...	11,277
1869...	18,630	1892...	30,996	1914...	150,484	1936...	11,643
1870...	24,706	1893...	29,633	1915...	36,665	1937...	15,101
1871...	27,773	1894...	20,829	1916...	55,914	1938...	17,244
1872...	36,578	1895...	18,790	1917...	72,910	1939...	16,994
1873...	50,050	1896...	16,835	1918...	41,845	1940...	11,324
1874...	39,373						

IMMIGRANT ARRIVALS IN CANADA FROM THE UNITED KINGDOM, THE UNITED STATES, AND OTHER COUNTRIES, 1908-40.

Year	United Kingdom	United States	Other Countries	Total
1908.....	55,727	51,750	35,849	143,326
1909.....	52,344	80,409	40,941	173,694
1910.....	112,638	108,350	65,851	286,839
1911.....	144,076	112,028	75,184	331,288
1912.....	145,859	120,095	109,802	375,756
1913.....	156,984	97,783	146,103	400,870
1914.....	49,879	50,213	50,392	150,484
1915.....	9,606	24,297	2,762	36,665
1916.....	8,596	41,779	5,539	55,914
1917.....	2,632	65,737	4,541	72,910
1918.....	4,484	31,769	5,592	41,845
1919.....	57,251	42,129	8,318	107,698
1920.....	75,804	40,188	22,832	138,824
1921.....	43,772	23,888	24,068	91,728
1922.....	31,005	17,534	15,685	64,224
1923.....	70,110	16,716	46,903	133,729
1924.....	57,612	16,042	50,510	124,164

1925.....	35,362	17,717	31,828	84,907
1926.....	48,819	20,944	66,219	135,982
1927.....	52,940	23,818	82,128	158,886
1928.....	55,848	29,933	81,002	166,783
1929.....	66,801	31,852	66,340	164,993
1930.....	31,709	25,632	47,465	104,806
1931.....	7,678	15,195	4,657	27,530
1932.....	3,327	13,709	3,555	20,591
1933.....	2,304	8,500	3,578	14,382
1934.....	2,166	6,071	4,239	12,476
1935.....	2,103	5,291	3,883	11,277
1936.....	2,197	4,876	4,570	11,643
1937.....	2,859	5,555	6,687	15,101
1938.....	3,389	5,833	8,022	17,244
1939.....	3,544	5,649	7,801	16,994
1940.....	3,021	7,134	1,169	11,324

Along with the general decline in immigration there has also been a decline in Jewish immigration.

Year	Jewish Immigration	Total Immigration	Year	Jewish Immigration	Total Immigration
1928.....	4,059	166,783	1934.....	869	12,476
1929.....	4,001	164,993	1935.....	803	11,277
1930.....	4,220	104,806	1936.....	659	11,643
1931.....	670	27,530	1937.....	559	15,101
1932.....	747	20,591	1938.....	748	17,244
1933.....	781	14,382	1939.....	1,763	16,994

III.

As we have said the exact figures of the 1941 Census are not yet available. Enough is known, however, to present a general picture of Canada's population growth in the last ten years. We know that Saskatchewan, one of the large prairie provinces, which had 921,785 inhabitants in 1931 and was expected to have at least over a million in 1941, now has a population of but 887,747; in other words, this province has 33,938 fewer inhabitants than it had a decade ago. Again, the Province of Alberta, which in 1931 had a population of 731,605 and was expected, at a conservative estimate, to reach above eight hundred thousand, can boast of only 788,398 souls. Further, the Province of British Columbia, Canada's Paradise and Land of Promise, whose population numbered only 694,263 in 1931, recorded a population of 809,203 in 1941.

We highlight these figures because they hold a great danger in a period of world-wide war. This danger becomes obvious when we contemplate the recent events in the South Pacific and, particularly, the possible events in the North Pacific. We are faced with an enemy who pounces upon any and every territory which may serve his *Lebensraum* purpose.

Persons in influential circles in Britain have for many years been interested in the problem of mass migration to British Columbia. An organization was formed for this special purpose. But Canada has so far evinced little interest in this British project. Whenever the question of a greater population is raised, Canadian leaders are most concerned with the reaction of those who oppose a less restricted immigration policy. Before the French Canadians had expressed their opposition to mass migration into British Columbia, others debated the arguments of the oppositionists.

Present day events prove that no country can now be administered like a private estate. Large, free and fertile territories must be settled by men who seek to build homes upon God's earth—and the beneficiaries of the labor of these men are the new lands of settlement themselves.

What is true of Canada is, moreover, also true of Australia which should by now have had, not six million, but twenty-six million inhabitants. All problems of defense would assume a different aspect in Canada and Australia if the population of these countries were at least twice as large as their present size. These two autonomous British lands would have larger armies for participation in the present conflict, larger contingents of skilled labor for the expansion of war industries, and larger numbers of civilians for the defense of their homelands.

The giant power of the United States stems from its industrial development and the unlimited potentialities of its industrial mobilization; but the very basis of America's power lies in its large population. Russia's resistance to the aggressor is also chiefly the result of its very large population.

Too much has been said about the problem of immigration to Canada and too little has been advanced toward a solution of the problem of population.

Too much has been said about the benefits that accrue to those who are allowed to make their homes in the lands of the New World. In reality this is not a question of benefits to the newcomer or to the land wherein he settles. It is rather a matter involving the regulation of a movement of human material that is in keeping with a natural process, a matter of importance to all concerned. The basic principle of this movement must, however, be one of freedom, one which countenances unrestricted migration.

REFUGEE ADJUSTMENT IN ECUADOR

by DR. BERTHOLD WEINBERG, *Quito*

TO UNDERSTAND the economic situation of immigrants in Ecuador, it is necessary first of all to gain a picture of the country's situation as a whole.

Ecuadorian economics is largely a matter of ethnology. For economic conditions in Ecuador are primarily determined by the racial structure of the population which in turn determines social position and economic importance. No accurate statistics covering the total population are available, but it is estimated at 2,000,000. There are three large cities: Quito, the capital, with a population of 120,000; the port of Guayaquil with 140,000; and Cuenca with 45,000—all are, by the way, the seats of universities.

Three principal strata of the native population must be distinguished:

1. By far the greatest proportion—some 70 per cent—is formed by the Indios, descendants of the original native population. The vast majority of these live in a state remote from all traces of civilization. One sees them everywhere in the city streets and in the often inaccessible mountain settlements—barefoot, dirty, clad in rags. They live in wretched windowless hovels that lack all amenities. Their staple food is corn, also consumed in the form of Chicha, an inferior corn brandy that unfortunately plays an important role as a beverage. They are exceedingly fertile. The tattered Indio woman with a child in the carrying-shawl on her back is a familiar character of the street scene. The low economic level naturally results in an extraordinarily high rate of infant mortality.

One particular group of Indios occasionally encountered in the mountains and small towns must be singled out for special mention because of the anthropological interest that attaches to them. They are regarded as the descendants of the Incas, and they remind us somewhat of the story-book Indians from the pages of our youthful thrillers. Their faces are boldly sculptured, with arched noses, sharp profiles, large dark eyes, and long black hair that is often braided. They too go barefoot, but their picturesque attire—white trousers and red, cape-like ponchos—is always clean. But their living standards are as primitive and frugal as those of the rest, and like the others they are of no importance in the country's purchasing power.

Illiteracy is of course very widespread among the Indios, and significantly the constitution provides that only those may vote who can read and write. Nevertheless literacy is on a somewhat higher level than one is inclined to believe at first sight, for compulsory education has been widely carried into effect.

This brief description makes it plain that the Indios have little importance as consumers, offering virtually no support to the country's economy. This is true of the vast majority of the people today, nor is the situation likely to change in the near future. For it is impossible to discover in Ecuador any power or interest having as its object the emancipation of the people and the elevation of their economic, social and cultural life. Time and again the newcomer is amazed to discover that these people are simply not interested in work and money-making. Their needs are few and they are content if they have their corn and Chica. They earn what little they require by casual work—as porters, building workers, day laborers on the estates—and by trading in fruit, vegetables, eggs and poultry.

2. As mentioned above, all this applies to the majority of Indios. But there is a group among them that deserves separate consideration because it possesses somewhat higher living standards, approaching those of a civilized mode of life. This group consists for the most part of skilled workers (carpenters, tailors, shoe-makers, mechanics, etc.); small employees and workers in offices, shops, and factories; shopkeepers, and proprietors of so-called *Tiendes*—small shops selling food and other articles of everyday need. Also to be included are female domestic workers, who are generally raised to a somewhat more civilized mode of life by their employers. And, finally, among the police are many Indios who must be counted in this group. Most of the skilled workers have independent shops of their own. Their skill is quite extraordinary and many of them have an excellent sense and taste for color and form.

The economic situation and living standards of this group have undoubtedly been stimulated by the new immigration. Food shops in particular have undergone a great development, giving rise to a competition which even the immigrants are compelled to take seriously.

3. In contrast to the Indios, there is an upper class minority comprising some 30% of the population. It consists of the descendants of the Spanish conquerors, but its blood is everywhere mixed with that of the native population. In every respect the members of this minority feel themselves to be and behave as masters of the country. They include land-owners, manufacturers, big business men (especially in the import and export field), offic-

ials, lawyers, doctors, architects, and the higher-salaried employees in commerce and industry. A not inconsiderable number of them are very wealthy, especially the land-owners who often own tremendous estates as well as timber lands and building lots. The living standards of this upper crust are entirely American and European in character.

Besides these three strata of the native population, the foreigners long settled in the country must be mentioned. They include North Americans, Dutch, British, Germans, Swiss, Italians, Danes, Chinese, Japanese and Syrians. Like the upper class natives, these foreigners have also mingled widely with the natives. They control a great part of industry and commerce. The largest export firm, for example, is Swiss-owned, the largest brewery Danish-owned. In the coastal towns there are many Chinese merchants. Among the Americans, British and Dutch special mention must be made of the officials and engineers of the Shell Oil Company, which exploits the country's petroleum wealth and engages in drilling operations in the jungles.

Summarizing the situation, we may say that within Ecuador purchasing power and marketing possibilities are extraordinarily restricted. The decisive factor in this situation is the immediate elimination of a vast majority of the people as consumers, because of their natural characteristics. To this must be added the low wage level, in turn arising from the naturally low living standards of the great mass of workers. The development of native industry is further handicapped by the fact that the small upper crust which does have purchasing power universally favors foreign products, especially those from North America. This seems to be an ingrained trend of custom and taste unsusceptible to change. Unless something is imported, it is not regarded as smart. Still another factor is the low state of road-building and the lack of rail facilities, which enormously increases transportation costs and makes farming in particular quite unprofitable. Thus Cuenca, third largest city in the country, has no railway at all.

The country is exceedingly rich in natural resources and agricultural products. It has petroleum, gold, grain, fruits of many kinds (cocoa must be especially mentioned), medicinal herbs, and timber and pasture lands. Little of this wealth has been tapped. For the reasons given, the domestic market is too small to adjust to the elimination of Europe as a market and to the consequent sharp curtailment of exports. Import trade has also been curtailed because of the recent limitations imposed on exports by the United States.

As has been stressed, the crucial factor is that the fruits of economic activity are not translated into mass purchasing power, into increased wages and heightened demand. The primitive plane of living of the majority of the people is a matter outside the economic life of the country, an apparently unalterable element conditioned by nature. Thus unemployment, for example, is a problem of no importance in Ecuador. For the life of the Indio simply does not run to steady employment and gainful occupation. His few needs are amply supplied by casual work, and improvement of his lot is a matter utterly beyond his ken.

This brief survey of Ecuador's situation as a whole was necessary in order that the reader may understand the special situation of the immigrants, their economic opportunities and prospects. There are now some 3,000 recent immigrants in the country. By far the greater part live in Quito, the capital, which is situated at an altitude of more than 8,000 feet and possesses a very healthful climate, while in the port of Guayaquil, which is tropical and malaria-ridden, there are only about 300 immigrants. The consensus of opinion is that Guayaquil, where the import and export trade is concentrated, offers the better economic opportunities.

Immigrants were required to post a bond on their arrival amounting on the average to about \$500 per family, which at the official rate of exchange of 15 Sucres to the Dollar comes to 7,500 Sucres. Many, it is true, brought along substantially larger capital. Under the law, the process of settlement compulsory for every immigrant, as well as the release of the bond, which must be deposited without interest in the Banco Central, is made contingent upon the investment of an appropriate amount of the immigrant's total capital in some approved enterprise. This may take the form of a new business, or investment in one that already exists. The bond is released only when the investment is officially approved—in other words the enterprise must be considered desirable by the authorities. This policy compelled the immigrants to enter actively into the economic life of the country very soon after their arrival. It is quite likely that in many instances this resulted in poor investments that might have been avoided had there been a longer waiting period and more opportunity to explore the economic prospects. But apart from this it can be stated that many immigrants suffered reverses by making rash investments of their own volition, without adequate study of the market and the peculiarities of the particular field. One such example is furniture manufacture, an enterprise upon which a number of refugees entered. In the first place there are numerous Indio carpenters (among Group 2 of the native population, discussed above), who are highly skilled, competent to turn out furniture for the most discriminating taste, and in a

position to work much more cheaply because of their low living standards. In the second place the native wood is entirely unreliable. Soon after furniture is delivered cracks and fissures often make their appearance, leading to complaints which necessitate repairs and, indeed, often complete replacements, so that there can be little or no chance of profit to the manufacturer.

Numerous mercantile and industrial enterprises in various lines have made their appearance, such as metal-working, textiles, leather work, foods, chemicals, pharmaceuticals, as well as restaurants, cafes, bars and many more. Ecuadorians readily acknowledge that the immigrants have given a strong impetus to the economic life of their country. In many instances the enterprises they developed were new to the country. This has been true of the restaurant field, for example, though cabarets have not met with a uniformly friendly welcome, in large part because of the influence of the Catholic Church. Before the onset of immigration butter and sausage were virtually unknown. Traffic in the streets has become more lively, and the cities have become more beautiful and cosmopolitan in appearance. A few European advertising experts have done some real pioneering work and incidentally created a good livelihood for themselves.

But most of the immigrants have been forced to feel the low level of purchasing power and the restricted character of the market. In many instances enterprises were planned by European standards, involving structural alterations and expansions and equipment far transcending what a business in Ecuador can support. Overhead is increased out of all proportion particularly by the high rentals as well as by the fact that virtually every line of manufacturing, especially metal-working, chemicals and pharmaceuticals, must import its raw materials from abroad and pay correspondingly high freight costs and customs duties. Thus there have been many failures and reverses. The situation is marked by frequent changes of ownership. It is no exaggeration to say that most proprietors and partners would be only too willing to sell out their interests at a moment's notice should a favorable opportunity present itself to recover their invested capital or at least a major part of it. Occasionally, by the way, it is astonishing to see how a new owner can breathe new life into a moribund enterprise.

The question may be asked to what extent the immigrants themselves can be considered as a consumer group and to what extent their economic endeavors have indirectly contributed to the country's purchasing power.

As for their own purchasing power, it cannot be put at any high figure. In connection with the apparel trades (textiles and footgear), for example, it must be remembered that most of the immigrants equipped themselves

with enough clothing before departing to last for years, thus eliminating the need for new purchases. This is not true to quite the same extent in the field of furniture. Many immigrants failed to bring along furniture and had to purchase what they needed, which redounded primarily to the profit of refugee furniture factories. These enterprises, however, labor under other handicaps which have already been mentioned.

For the rest, most of the immigrants live in greatly reduced circumstances. The incomes from their businesses are very small—so small that the majority probably cannot live on them, and must dip into the carefully husbanded bond money, which constitutes their last reserve, intended to keep them from want as long as possible. To save the immigrant from completely using up his reserves, the Jewish organizations have recently created a cooperative credit union.

The salaries of the immigrants employed in offices and shops are likewise very small. For except in the case of executive positions, employers can draw on a more than adequate cheap labor pool composed of Indios as listed above under Group 2. The low living standards of these native workers are reflected in their low wages. Since the needs of the immigrant are many times greater, he is for the most part unable to manage on his salary. Executive positions, it should be pointed out, are generally occupied by members of the local upper crust.

Despite the slight purchasing power of the immigrant group, shops carrying articles of daily need—food, drugs, housewares, etc.—have shown an upswing. In the grocery field there are several large and medium-sized retail shops operated by immigrants, but they have to meet stiff competition from the Indio shops—the so-called *Tiendes*.

Perhaps the greatest economic contribution that immigration has made in Ecuador has been in the building trades. In Quito, for example, a high-class residential district has grown up since the beginning of the new immigration, which can stand comparison with that of any European metropolis. The builders are almost invariably local capitalists, who charge high rentals to the immigrants for their villas. It should be mentioned that Quito is a city of large apartments—five rooms is the minimum. In consequence of the high rents, immigrants are compelled to sublet rooms or to live together under communal arrangements. The room-and-board business has grown to considerable proportions, affording many immigrants their livelihood.

Summarizing the economic activities of immigrants, it must again be stressed that though they may have stimulated the country's economy as a

whole, that stimulation is not being translated into increased mass purchasing power. Instances of such increase are quite rare. The Indios of Group 2, who come close to civilized living standards—especially the previously mentioned *Tiende* owners who have experienced a substantial boom as a result of the immigration—have exhibited a lively demand for radio sets, which in turn has been of profit to refugee radio dealers.

In conclusion, a word about agriculture and the manual trades in relation to the influences here considered. As for the manual trades, we have already mentioned that in many of the most important fields there are numerous highly skilled Indio artisans who can easily undersell non-Indio competition. Nevertheless there are good prospects for Europeans in the electrical trades, in ladies' tailoring and in the barber and beauty trades. A favorable factor in the electrical trades is the present building boom and the complete absence of illuminating gas. A favorable factor in ladies' tailoring is that the women of the upper crust are accustomed always to dress in the height of fashion. The fashion and millinery trades are chiefly in the hands of immigrants, who operate flourishing salons.

In Ecuador as in most other countries, agriculture is the problem child of immigration. The Jewish organizations are lavishing much hope and care on it, reaping only disappointment in return. Deficient knowledge of soil conditions, of climate, water-table, stock-raising, road-building, etc., have all led to failures. A frequent but dangerous inducement was the extraordinarily low price of land. Unfortunately it turned out only too often that the purchased tracts were poor or marginal, while good soil, on the other hand, stood very high in the market. One of the chief obstacles in the way of marketing agricultural produce is the backward state of roads and railways. Thus most of the efforts in the field of agriculture have come to grief. Such experiences are likely to discourage future investors in agriculture, though after careful scrutiny of all the circumstances some experts hold that sound farming enterprises can be created. Recently an organization to promote agricultural settlement has been founded, but it has still to yield practical results. There have been isolated attempts of group settlements of from ten to twenty families, but these have had to be dissolved after a short while.

A final word about the professions. A number of chemists and pharmacists have found employment in the chemical and pharmaceutical industry. European physicians have succeeded in building up a particularly good livelihood, being much in demand even in native circles. The peculiarities of soil and climate lead to frequent need for medical care. This is especially

true in dentistry, since the scarcity of calcium severely affects the teeth. Thus there are good prospects for dental technicians and manufacturers of dentures. The prospects for lawyers, on the other hand, are virtually nonexistent. There are large numbers of native lawyers, whose businesses for the most part cannot be very profitable since many of them work part-time as teachers or civil servants. The laws of the country are thoroughly modern and in line with those of other civilized countries, but litigation and the satisfaction of judgments is so costly and time-consuming as to render recourse to the courts inadvisable. This fact constitutes a severe drain on the economic life of the country. The immigrants are in the habit of settling their differences before arbitration boards.

Before concluding this discussion of the problem of immigration in Ecuador, let us note that the situation created by the breaking off of diplomatic relations with the Axis powers has not yet been definitely settled. It is certain, at any rate, that no new visas will be issued to German nationals. Quite recently more than 100 immigrants arrived from Barcelona and Lisbon, most of them older people sent for by their already immigrated children, under legal provisions that require no bond to be posted. Many more are waiting to continue their journey from Lisbon, but so far they have not yet received their Cuban transit visas.

THE SPREAD OF ARTS AND CRAFTS AMONG THE JEWS

by MARK WISCHNITZER, Ph.D.

HISTORICAL research in the field of Jewish economics is still in its very beginning. The main sections of this vast subject have not yet been explored. There is, for example, need of a historical survey of Jewish crafts. While a great deal of information on this subject may be found in archeologic handbooks and also in various magazine articles, no serious attempt has so far been made to systematize this material and to study it in the light of the general economic trends that prevailed in the countries where Jewish craftsmen lived and toiled.

A history of Jewish craftsmanship, besides having a scholarly value, would also be of practical significance. The experiences accumulated in past centuries could be utilized for present and future efforts in the domain of vocational training. Within the limits of this article, however, only a brief survey can be made of some of the crafts practiced by the Jews.

The weaver's craft was widely spread among the Jews in Babylonia who were chiefly engaged in agriculture and handicraft. Josephus Flavius tells in his "Jewish Antiquities" of the brothers Asineus and Anileus, who were brought up in the art of weaving in their native place of Naardea, that great Jewish center on the Euphrates, and it appears from his narrative that the number of young people trained as weavers was quite considerable. Babylonian Jews introduced this craft into Palestine and other countries. Weaving was also practiced in Alexandria, the metropolis of Egyptian Jewry. A Jewish weaver's college was in existence there in the first centuries of the common era. We know likewise of similar colleges for weaving and purple dyeing in the Phrygian city of Hierapolis. The Roman poet Claudius Claudianus, who lived in the 4th century, qualified as "Jewish" art products carpets ornamented with historical scenes. Silk weaving was highly developed by Jewish craftsmen of Beirut.

The experiences acquired in the weaver's craft in the first centuries of the common era were faithfully transmitted to coming generations, and throughout the Middle Ages we find weavers in considerable numbers elsewhere in both Asia and Europe. Economic statistics are not available for these epochs, but records have been preserved which clearly testify to the vast scope and high standards of this trade among the Jewish populations of various countries.

In the Byzantine Empire the three chief places where silk weaving flourished were Constantinople, Thebes and Saloniki. The famous traveler, Benjamin of Tudela, whose Itinerary is a mine of information about medieval life in the most different spheres, visited these cities in the seventies of the 12 century. He was full of admiration for the skill of his co-religionists. Some thirty years earlier, King Roger, ruler of the Kingdom of the Two Sicilies, who came to those regions as a conqueror, did not content himself with platonic admiration of the work of the weavers, but brought back scores of them to his own country where they established silk industries run under governmental control. As a result of this transfer of skilled artisans, silk production in the Kingdom of the Two Sicilies attained fame in the centuries to follow. Further research would probably bring to light other sources telling in detail of the achievements of generations of Jewish silk weavers who were given ample opportunities for developing their trade.

The bulk of the weavers remained however in the Byzantine Empire. Thus at the close of the 15th century the Cologne traveler, Arnolf von Harff, met descendants of the silk weavers of Thebes in a suburb of Modon on the Peloponnesus (the modern Morea) engaged in silk weaving, clothmaking and particularly in the production of veils. The latter branch was also practiced by Jewish artisans of Crete in the 14th century. And if we go farther on to the countries of the Near East, we also find weavers carrying on the trade which had been inherited from their ancestors.

But such was the situation not only in the eastern part of the Mediterranean. In the west too, in Spain, we witness all through the Middle Ages an expansion of the weaver's craft among the Jewish population. The chronicler of the 11th century, Abraham ibn Daud, reports that weaving was introduced into Spain by Baruch, one of the first Jewish settlers there, who came over in the first century of the common era. This would corroborate the statement of Josephus Flavius above that weaving was a cherished trade of the Babylonian Jews and was transferred by them to Palestine. The pioneer of the weaving craft in Spain was thus a Palestinian exile. The renowned silk producers, Jacob and Joseph Ibn Dsachau, ran a factory in Cordova in the 10th century famous for war standards of silk with Arabic inscriptions and ornaments. Whether they employed Jewish labor has not been ascertained, but it may be assured that they did, in view of the fact that weaving in general and silk weaving in particular was common among the Spanish Jewry. In the Emperor Frederick Museum in Berlin there is preserved a carpet of the 14 century which, according to Professor Sarre, an expert in that field, appears to be from the hand of a Jewish master as it contains the ornament of the Holy Shrine. In the far north

of the Iberian Peninsula, in the Kingdom of Navarre, the presence of weavers is also reported in the 14th century, and in the Kingdom of Aragon they seemed to have been quite numerous. Thus in the city of Huesca a guild of Jewish weavers was in existence with statutes of their own, and the weavers of the city of Calatayud maintained a house of worship and of learning in the Jewish law. Remarkable facts have been disclosed with regard to the Kingdom of Castile where Jewish artisans were prominent in cloth weaving. They obtained wool from England and their skill was widely recognized. When the Jews were expelled from Spain in 1492, the looms of the clothmakers were sold at ruinously low prices because there were practically no non-Jews familiar with the trade.

The Spanish exiles emigrated to different parts of the world. Many went to the Ottoman Empire where large Jewish centers soon sprang up. One of these centers was Saloniki, which became famous for the products of the Sephardic cloth makers even as had the Castilian city of their ancestors, Toledo. Here we witness a classic example of the continuation of a trade developed by many generations of a special group of artisans. The variety of cloths produced by the masters of Saloniki was astonishing, as has been demonstrated in a special study of the industrial activities of the Sephardic Jews of that city. Farther to the east, in Syria, Iran and Buchara the art of weaving also continued to occupy a goodly number of Jewish craftsmen. Silk weaving and carpetmaking were foremost there and the old established traditions were never interrupted. In Poland, on the contrary, and in the adjacent regions of Eastern Europe, where numerous crafts were practiced by Jewish people, the art of weaving was but little heard of for many centuries. The reason seems to have been that cloth and silk weaving were practically unknown among the Jews of Central Europe who, from the 14th century on, had shifted eastward over the continent. Weaving had not taken root among the ancestors of the Polish Jews, and it was only in the 18th century that here and there people took up this calling. Thus in two places of the former province of Galicia, in Biecz and Yaryczow, Jewish craftsmen perfected themselves in the production of girdles of silk and other stuffs interwoven with gold and silver threads. The Polish nobles were fond of these craftsmen and became steady customers of the Jewish masters. Carpet weaving was popular among Jewish craftsmen in eastern Galicia along the border of the Carpathians and also in some parts of the Balkans, where again traditions go back to the times of the Sephardic influx. In the Bulgarian township of Dupnica carpet weaving was an exclusively Jewish occupation up to the 19th century.

Early in that century weaving was introduced by German masters, mostly soldiers of the retreating Napoleonic army, in Bialystok and Lodz, which later developed as the two important western textile centers of Czarist Russia. In both of these cities and in the neighboring regions, Jewish people were involved in textile production, not only as entrepreneurs who had started as masters, but also to a considerable extent as weavers working in factories. The Jews learned the arts of spinning, weaving, dressing and dyeing from German masters, opened workshops of their own and went into factories. The following figures illustrate the situation after the lapse of about a hundred years. In 1897 there were 8966 Jews engaged as factory workers in the Bialystok textile industry,¹ representing 67 percent of the total number of workers, while in Lodz no less than 26,485 Jewish textile workers were counted on the eve of World War I.² Elsewhere in Poland and other East European countries weaving and knitting were practiced by Jewish people in small workshops, the typical establishments of home industry. At first the work was done on hand looms, but in time these were displaced by power looms. In the total number of Jewish artisans the proportion of weavers was small. Thus according to the Imperial Russian census of 1897 only 3.7 percent of all Jewish artisans³ in the Pale of Settlement and Congress Poland were engaged in weaving, spinning and rope making. By contrast, in the Syrian capital of Damascus, out of 882 Jewish artisans reported in 1881, no less than 650⁴ or 73 percent of the total were listed as weavers—another striking illustration of the transmission of a craft through many generations. In Eastern Europe, however, other crafts such as needle work, shoemaking, food production and work in wood and metals were the pre-dominating occupations among the Jewish people, and they too were transmitted from father to son.

In its efforts to widen the scope of the industrial Jewish labor sector in Poland, the Ort Union made arrangements to train workers for mechanized industries. Particular attention was given to the problem of training youths in machine weaving and knitting in Lodz and its district by the local committee of Ort, which established special workshops in the early years of the last decade. These activities were not confined to Lodz but were expanded to other localities in the western part of Poland. Training has also been provided in the workshops of the two Cooperatives for Mechanical Weaving organized by ORT in Lodz. With the help of ORT, courses in weaving and knitting are being given at present in its school buildings in the Warsaw ghetto.

¹ See article "Lodz," in *Encyclopedia Judaica*, vol. 10. ² See article "Bialystok," in *Encyclopedia Judaica*, vol. 4. ³ See "Yevreyskaya Enciclopedia," vol. XIII, col. 438. ⁴ See "Encyclopedia Judaica," vol. 7, col. 975.

In the Orient it has been the Alliance Israélite Universelle which has fostered the teaching of crafts. For a certain period similar activities were undertaken by the Hilfsverein der Deutschen Juden in the schools which it maintained in Palestine and the Balkans. The Alliance established special trade courses within its schools, for instance in Jerusalem and in some of the schools in Tunis and Morocco. In addition to this, the Alliance has provided for the training of apprentices, former pupils of the schools, under private Jewish masters. Weaving is among the trades which the apprentices are taught, and in the Jerusalem school a special weaving department was opened.

Dyeing, a complementary trade to the art of weaving, was also widely practiced by Jewish people in ancient and medieval times. The Phenicians were the acknowledged masters. Mention has already been made of the colleges for Jewish purple dyers in Hierapolis in the 2nd century. In later times dyeing was extensively practiced in Palestine, Syria, the Byzantine Empire and in the Kingdom of the two Sicilies. There was in use at one time a dyeing stuff called "Jewish." In the latter half of the Middle Ages dyeing occupied Jewish people in Aragon and in the South of France. In modern times it has been widely spread in the Near East.

Glass blowing was likewise brought to perfection by Jewish craftsmen who displayed their talents in the last centuries of the Roman Empire. The workshops of Tyrus in Phenicia, the classical land of glass blowing, were gradually taken over by Jewish masters. Historical records tell of a considerable group of glass blowers in Constantinople in the 6th century, and in several cities of Italy. The Greek glass blowers who came over in 687 to Southern France referred to their Jewish masters and their methods in glass blowing. A type of glass was known as "Jewish glass." It has been described in an authoritative book on the history of glass making in ancient times.⁵ Throughout the Middle Ages Hebron, an ancient town of Palestine, was the seat of glass blowing, and even as late as the 19th century workshops which produced glass vessels and trinkets were still in existence there. It is interesting to note that after Venice had started trade relations with the Near East in the 9th century, Jewish glass makers were instrumental in establishing glass factories in that city, which in later centuries became so famous for its glass products.

The arts of glass making, glass cutting, diamond and stone cutting, often combined with glass cutting, were widespread in modern times in many a Jewish quarter of Europe. We mention only Amsterdam in the West and Constantinople in the East. A professor from Cracow who

⁵See Kisa op. cit.

visited Eastern Galicia in 1806 was struck by the skill of the Jewish glass-makers of that district. In the neighboring province of Bucovina glass painting was practiced by Jews. A Misrach painted on glass is preserved in the Jewish Museum at Budapest.

Jewelry is another Jewish craft with a tradition that goes back over many centuries. In the great synagogue of ancient Alexandria the goldsmiths and silversmiths had their separate sections. Both crafts were intensely exercised in Spain and Southern France in the latter half of the Middle Ages. The famous Jewish goldsmiths of Lyon, 1420, moved to the neighboring city of Trevoux after their expulsion. Their speciality was to refine gold and work it into wire; silver was also wrought by them. Later they were expelled from Trévoux, the art that they had perfected was preserved there in coming years as a monument to Jewish skill.

The goldsmith's craft became in time so widespread in various countries that the Hebrew word Zoref (refiner, goldsmith) was very often accepted as a family name.

Venice was known for the wedding rings produced by the goldsmiths of that city; they were in great demand by Jewish communities all over Europe. According to Lecky the proportion of Jews among the celebrated Venician goldsmiths was quite respectable. Ladislaw Lozinski, a learned expert in the history of the arts and crafts in Poland, appreciated the work of the Jewish goldsmiths in the city of Lwow. He says that for generations they kept among themselves the secrets of their skill. Two other cities of Galicia also became known for their Jewish goldsmiths. In Glogow they produced cheap rings and ringlets which were current among the masses, while in Rzeszow they attained a reputation for ear drops and chains which found favor outside of Galicia. "Reischer Gold," in the Yiddish language, was very much in request elsewhere.

Turning to the Near East and Northern Africa we find many skilled gold—and silversmiths. In Morocco only gold was worked. Here too, use was made of traditional motives inherited as family secrets. The work of the Yemenite jewelers has also been justly praised.

The Orient was a real breeding place for Jewish craftsmanship. This phenomenon is to be explained by the absence of any restrictions regarding the exercise of arts and crafts by Jews; as we know, such restrictions existed more or less in many parts of Europe. The Oriental Jews were always in a position to choose their occupations without interference on the part of the authorities or the Gentile craftsmen. In Morocco we learn that leather work was forbidden to Arabs and Berbers because of impurity, and thus the Jews became monopolists in that craft. They produce the famous

morocco leather goods, called maroquinerie. We learn furthermore that their ancestors had practiced this art in Spain and brought it over to Morocco when they were expelled from the Iberian Peninsula. The leather manufacturers of our time still use motives transmitted to them by their forefathers as has been indicated with regard to other trades. Throughout Northern Africa and the Near East we find metal workers, armorers, producers of carding tools, etc.

With regard to the armorer's art it may be inferred that it was highly developed by Jews in Spain, and that the Turks owed much to the Sephardic exiles for their skill in the production of arms. In the Italy of the Renaissance, luxury arms were provided by Jewish masters. The workshop of the baptized Jew Ercole di Fideli (Salomone de Sessa) at Ferrara produced a number of noteworthy luxury arms, among others the gorgeous sword of Cesare Borgia.

The list of crafts can be carried to great length. There should be mentioned the fine products of medieval Jewish bookbinders, who were said to have acquired this art from the monks and who excelled in leather tooling, or in the French terminology, cuir cisele. One could enumerate the names of Jewish engravers, calligraphers, painters of the interiors of synagogues, wood carvers of Almemors, Shrines of the Law, and other ceremonial objects, embroiderers, stone cutters, etc. In all these crafts individual skill and artistic talent counted for much. On the other hand, whole groups of artisans were engaged in the production of commodities required by the mass consumer. Scores of trades would have to be named. In Poland the number of artisans working in various branches became so large that guilds were established for each branch—in the large cities ten or twelve guilds and sometimes more—for the purpose of defending their common professional interests. This is a subject which deserves a study in itself.

When the history of Jewish craftsmanship from its origins down to the present is written as one day it shall be, the variety, intensity and skill of Jewish handicraft will amaze both Jews and Gentiles alike.

All are agreed that one of the most important issues in the post-war world will be the problem of economic readjustment. Any discussion in that special field will have to be based on investigations concerning the Jewish occupational distribution during the years preceding the War. The participation of Jews in crafts and industries must be studied in the light of the experiences of the past and in relation to the tendencies of the post-war economy of the future.

REGISTERED WITH
U.S. STATE DEPT. 395

NEAR EAST FOUNDATION
SEVENTEEN WEST FORTY-SIXTH STREET
NEW YORK CITY

TELEPHONE:
BRYANT 9-7600

OFFICERS

CLEVELAND E. DODGE
PRESIDENT

BARCLAY ACHESON
VICE-PRESIDENT

EDWIN M. BULKLEY
TREASURER

EDWARD C. MILLER
EXECUTIVE SECRETARY

CYRIL I. CROWTHER
COMPTROLLER

LAIRD W. ARCHER
FOREIGN DIRECTOR

BOARD OF DIRECTORS

BARCLAY ACHESON
ARTHUR E. BESTOR
EDWIN M. BULKLEY
OTIS W. CALDWELL
MRS. HARVEY N. DAVIS
CLEVELAND E. DODGE
MRS. JOHN H. FINLEY
FRED FIELD GOODSSELL
HAROLD A. HATCH
THOMAS JESSE JONES
PAUL MONROE
O. S. MORGAN
ALBERT W. STAUB
SAMUEL THORNE

April 7, 1942

Dear Friend:

A cable from Greece!

After agonizing months of only fragmentary and indirect word from our heroic Greek staff, how glad we are to have this message about the feeding of little children and that our thirty-two intrepid Greeks are aiding in this life-saving work.

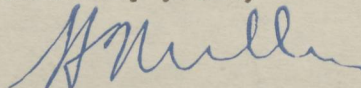
We knew they would find a way. Years of training have made them efficient, capable, and resourceful.

Our immediate reply was based on the confident belief that you and other American friends are only awaiting assurances that such aid can be rendered before sending in your contribution.

We are sure that you will agree that to satisfy the hunger of innocent little children is one of our most urgent obligations.

So we appeal to you to send what you can now before it is too late.

Sincerely yours,



E. C. Miller
Executive Secretary

Mr Berter

Will not be there
for dinner Saturday

Mr. W

Sha 7-4609

B M

Mr Bronson coll

and said he will
have to go out of
town

and was very sorry he
cant be with you to Monday
night are Friday Night

A

+10
-10
-5
-0
-20
-30
-25
-35
-25
-20
-10
-30
-25
-5
-2
+3
+13
+18
21
11
16
11
+6
-4

21

Mo 9-6439

Thi 6-7988

Thi 6-3493

Askill - Oats
defense in the bus
for removal
Bu 8-7348

Mrs atehul coll
and said she will
be here on Monday
night

Mr Bowden anster
your coll

Thi 6-3493

2.30

The Belvedere

CHARLES STREET AT CHASE

Baltimore



THE SOCIAL CENTER OF BALTIMORE

ORT'S WORK IN THE OSE CHILDREN'S HOMES

by B. WOLOSOFF

THIS REPORT deals with ORT's work in the OSE children's homes that were under the author's management from June 1940, the month in which France fell, to September 1941 when the author left for the United States.

Before the war the OSE children's homes in Paris contained a sizeable number of children beyond school age, and for them ORT and OSE jointly had organized two professional school-workshops, for carpentry and for dress-making.

After Paris was seized a new OSE home was found in unoccupied France, Chateau Montintin, (Department of Haute Vienne) about 20 miles from Limoges. Part of the evacuated children, all the ORT pupils, and some furniture and equipment which had been saved were transferred to this building. It was completely unfurnished at the time of occupancy, but thanks to ORT's carpentry school and the energy of its director, Mr. Ginodman, and his pupils, the castle was presently made habitable. By the fall of 1940, at the beginning of the instruction term, courses in the carpentry school were proceeding normally.

The carpentry school now has 8 carpenter's benches and sets of tools to go with them. There are 48 pupils who work at the benches in two shifts, which allows the pupils to alternate a half day of manual training with a half day of theoretical instruction in fields related to carpentry. There are two-year and three-year courses, and their effectiveness is shown by the fact that graduates of the two-year course are well able to earn their own living.

The sewing school-workshop requires less equipment than the carpentry school and appears to be in a somewhat better condition. There are 42 girls in this school of ages 14 to 17 working in two shifts at 4 sewing machines and using tables and chairs made by pupils of the carpentry school. As in the latter school, practical training is alternated with more theoretical instruction in morning and afternoon sessions. The pupils

make their own clothes and also all the clothes needed in the children's home. The sewing and dressmaking school is under the direction of Mrs. Weissmann, an experienced worker and able instructor.

The carpentry school does not accept outside orders, it works only within the limits of the curriculum as planned. The dressmaking school, on the other hand, accepts orders from the OSE homes.

A new school-workshop organized by ORT and OSE jointly in the unoccupied zone at the suggestion of Mr. Melamed is the leather products school, located in the children's home at Chateau Chabannes (Department of Creuse). This school was developed to meet the pressure put on the OSE homes to admit an increasing number of children beyond school age, a result of the ruin which befell so many Jewish families in the flight from Paris, and to give these children some vocational training.

The leather products school under the direction of Mr. Koenig, was opened in November 1940, despite the not inconsiderable expense involved in furnishing and equipping its quarters in the Chateau Chabannes. Because the materials necessary for instruction are hard to obtain in France, the school had at first to limit the number of pupils to 28, selecting from among a large group of applicants only the older ones. Instruction started with the manufacture of wallets and other small items and proceeded finally to brief-cases. The school has become very popular among those seeking vocational training, and it now has 56 pupils working in two shifts. Technically it has reached the level of the *Kunstgewerbeschulen* of Germany, producing not only standardized items but art products as well. Courses of study extend over two or three semesters, depending on the branch of leather work taught.

Two school-workshops organized by ORT in Limoges for boys not living in OSE homes deserve mention, a radio and an electro-technical school, each with 40 pupils.

An ORT school which through the initiative of Mr. Bloch, was about to be opened at the time of the author's departure from France is the underwear sewing school in the children's home Chateau Margelier (Department of Creuse). Seventy young girls have applied for admission to this school, and if it succeeds, not only are they assured of a trade but the OSE homes will be able to have all the underwear and linen they need.

Much practical success has attended these school-workshops of ORT's. In Grandbourg, a neighboring town of 750 inhabitants, a charity bazaar

was given in which the OSE homes were asked to participate. The author arranged to contribute some of the articles made by pupils of the ORT schools—articles of wood and leather and products of the sewing school, all marked "Made by ORT schools in OSE homes." These articles were an immediate success, orders were received for more, and the people of Grandbourg pressed for the opening of a leather goods shop in their town. At the bazaar the sale of ORT's products netted 3,500 francs.

The success at Grandbourg inspired the town of Benevent to organize a charity bazaar, and a personal request was made by the mayor for an exhibition of products of the ORT schools. The Grandbourg success was repeated at Benevent, and as a consequence the ORT became very popular among the people of the Department of Creuse. Requests for help in organizing charity bazaars came from other towns, even from those in neighboring departments. It was impossible to meet all of these requests, as they interfered with the normal course of work at the schools. These successes gave the pupils of all the schools an extraordinary enthusiasm for their work.

It would be a mistake to see in these practical achievements the chief significance of the ORT schools. While the 300 children in ORT's workshops are learning to earn their living, they also live among several hundred children in the OSE homes upon whom they exert a pedagogical influence of great importance. For the education of the children in the OSE homes is based on the principle of work, and this principle would remain but a vague notion in the minds of children too young to learn a trade or realize the necessity of work did they not see it put into practice by the ORT schools. And for that reason the author is in favor of mobilizing every means for organizing a school-workshop in every home of the OSE. It is also his belief that boarding schools should be created in places where there are now only day schools, as is the case in Limoges.

THE PEACE AIMS AND THE RIGHTS OF JEWS

by BORIS GOUREVITCH

*Vice-President of the Committee for the Defense of the Rights of Jews
in Central and Eastern Europe.*

III.

THE Catholic Church, through the voice of *Pope Pius XII*, has formulated, several times, the new principles which the Church wishes to see realized in the peace to come. The Pope's speech of December 24, 1939, suggests the benevolent examination of the needs of nations and ethnic minorities even if these needs are not justified by acquired rights through existing treaties. The speech of December, 1940, demands that international law be restored and the supremacy of might over right be ended. The Pope requests that in the spirit of international economic solidarity each state be guaranteed conditions assuring it of a standard of living adequate for its citizens.

The speech of June 2nd, 1941, given on the fiftieth anniversary of the Social Encyclical of Leo XIII, "*Rerum Novarum*", extends in the international realm, the social thought of the catholic church.

The Pope proclaims that the native right to the use of material goods is intimately linked to the dignity and other rights of the Human Person. The national economy has no other end then to secure the material conditions in which the individual life of the people may fully develop in conformity with the will of the Creator. Abundance of goods has value only if it represents a sufficient basis for the development of the members of the nation. The Pope follows with a demand for freedom of migration:

"If today the concept of the creation of vital spaces is at the center of social and political aims, should not one, before all else, think of the vital space of the family and free it of the fetters of conditions which do not permit it even to formulate the idea of a homestead of one's own?"

"Then, according to the teaching of the *Rerum Novarum*, the right of the family to a vital space is recognized. When this happens, migration attains its natural scope as experience often shows; we mean the more favorable distribution of men on the earth's surface suitable to colonies of agricultural workers; that surface which God created and prepared for the use of all."

By these words, Pope Pius XII comes up to the height of the human and spiritual conceptions of his predecessor Pius XI—who condemned anti-Semitism by saying that "spiritually we are all Semites."

The Christmas message delivered by the Pope on December 25, 1941, contains a vigorous attack against the deification of the state that leads to the new religion without soul, or to the soul without a religion, and against those forms of a purely mechanical collaboration. The Pope affirms that the moral law, the law of nature, is sufficient to create a new international and social order. The Pope says:

"Within the limits of a new order founded on moral principles, there is no place for open or occult oppression of the cultural and linguistic characteristics of national minorities, for the hindrance or restriction of their economic resources, for the limitation or abolition of their national fertility."

The view-point of the Catholic Church is of special interest for the Jewish people.

The local Catholic leaders do not show uniformity in their relations with the political and economic problems of Jewish life. In republican France the high dignitaries of the Catholic Church were in favor of letting the Catholic clergy enter the Civic Union of the believers together with the protestant pastors and Jewish rabbis in the hopes of improving the position of the catholic school which was inferior to that of the governmental lay-school. In Hungary, the catholic church has done a great deal to protect the rights of the persecuted baptized Jews, but the further hopes of the Hungarian Jews have been in vain. In pre-war Poland, besides several bishops who were actively anti-Semitic, Cardinal Hlond defined the position of the catholic Church in unequivocal terms: the cardinal declared himself in favor of economically eliminating the Jews from their positions in behalf of the catholics, and of preventing the Jews from rising in the liberal professions and in the intellectual life of the country. He was fearful lest the Jews bring into the liberal professions the spirit of free inquiry that would make Poland similar to the democratic France he abhorred.

It is evident that the leading catholic authorities in any country must always remain implacable enemies of race theories whose biological materialism basically contradicts the spirit and letter of catholic dogma. The respect shown to baptized Jews is part of the universalism of the catholic church. Let us hope that the noble suggestions of Pope Pius XII and his grand predecessor will teach the local catholic clergy to abstain from taking part in economic boycotts against the Jews and to uphold the principle of equal rights for Jews in civic as well as in economic spheres and in immigration. The Holy See has facilitated the immigration of a certain number of baptized Jews to Brazil. It would be a great moral satisfaction to see the catholic authorities apply the principle of freedom of migration announced by the Pope in his speech of June 1st, 1941 by asking for the

revocation of the interdiction against the immigration in effect in some large South American countries of non-baptized Jews.

We have studied in detail the works of eminent members of the Commission of the *Carnegie Endowment for International Peace*. This Commission has submitted a preliminary report that sums up the opinion of the majority of its members as to the meaning of the new order which is to be set up after the end of the present war:

"Nations must accept certain human and cultural rights in their constitutions and in international covenants. The destruction of civil liberties anywhere creates danger of war. The peace is not secure if any large and efficient population is permanently subject to a control which can create a fanatical national sentiment impervious to external opinion."

"Nations must recognize that their right to regulate economic activities is not unlimited. The world has become an economic unit; all nations must have access to its raw materials and its manufactured articles. The effort to divide the resources of the world into sixty economic compartments is one of the causes of war."

"Appropriate authorities 'must be created' to administer backward areas ceded to the world federation." "Such administration should facilitate colonization and economic development of areas suitable for that purpose without injury to the native inhabitants."

The Federal Council of the Churches of Christ in America at their meeting in Atlantic City December 10, 1940 formulated a conception of the new international law and the new order to be established:

"To seek, through power, to maintain a status quo of inequality and injustice may be no less evil than to invoke force to change it."

"This, it seems to us, involves a world where economic opportunity is not the legal monopoly of those national groups which through accident or prior aggression have obtained control of the bounties of nature."

"It seems also to us to involve a world wherein the unit of value is not some corporate body or some personification of nation, race or class, but the individual human being. Even the least of these should be assured of certain fundamental rights, including freedom of thought, of conscience, of worship, and of expression, and an opportunity for livelihood, without which intellectual and spiritual freedoms have little practical content."

In the *North American Ecumenical Conference* at Toronto, Canada, on June 4, 1941, *John Foster Dullas* in a brilliant speech brought forward the principles of the limitation of national sovereignty in favor of an indispensable international jurisdiction:

"For the past century and a half the world has counted upon short-range material profit to arouse the effort required to drive our economic machine, to discover and develop natural resources, to market and manufacture them and to get them into consumption. This system worked reasonably well so long as the world was one of open and constantly expanding opportunity.

But it is a motive power which has recently begun to falter. We have seen during recent years extended periods during which millions of men were idle and facing misery and privation in the midst of potential plenty."

"The sovereignty system is no longer consonant either with peace or with justice. It is imperative that there be transition to a new order."

"Recognizing that this was the crux of the problem, the Committee set up by the Federal Council of Churches, and of which I am Chairman, has put forward a suggestion that the Government of the United States should establish a new executive department charged to study the effect of our economic policies upon the welfare of people elsewhere and that Congress should not legislate on matters which affect the international movement of goods, people and money without first ascertaining, from such department, the external effects which would attend their proposed action."

"The effort being made by the nations of the British Commonwealth and, to a lesser extent, by the United States, will achieve no permanent success unless they are coupled to basic moral principles which in the long run are irresistible."

On the program of the *Union for the Protection of the Human Person*, elaborated with the assistance of the *Archbishop of York* and of *Rev. Doctor Henry Smith Leiper* we read:

"An international agreement should fix the status of the human person in Europe forbidding the arbitrary depriving of people of their nationality, of their civic and human rights, of the right to work, of the right to sojourn, and at the same time assuring innocent exiles of the possibility of finding a new home. The International Labor Office could assume the task of securing work and entry permits for persecuted workers who at present consider it a boon to be allowed to enter the territory of a democratic state, without being thrown into prison or simply dying of starvation.

"The Committee of the Evian Conference, completely reorganized and extended by the participation of the great philanthropic and democratic associations could cooperate in this work.

"An organization for colonizing on a vast scale might create in Africa, in South America or in Australia, an extensive center that would absorb hundreds of thousands of refugees who are wandering through Europe from prison and exhausting themselves in vain appeals to the human sentiments of their fellow-beings.

"It is absolutely necessary to promote the creation of at least one large agricultural colony for the refugees in an oversea country. This could be carried out with the aid of capital of philanthropic societies in a region favorable to the manual work of white men.

"The departure from Europe to such an agricultural colony of exiles, fleeing from religious and national intolerance, would call forth those high sentiments and such spiritual enthusiasm as that of the Pilgrim Fathers who laid the foundations of the free, tolerant and glorious United States."

The *Union for the Protection of the Human Person* and the *Civic Union of the Believers* have taken a firm position in favor of Jewish territorialist colonization.

In November, 1940, the *Union for the Protection of the Human Person* presented to the American and British Governments their report on "What can the United States do to Defend Human Rights as the basic premise of Social and International Peace." This report says:

"The rights of the refugees, of the stateless person, of national minorities, of Jews, will be lastingly respected only in a world in which mutual social and economic help will be made law between the nations. This compels us to speak of the most outstanding aspects of such an international cooperation.

"Thus an international organization should favor the purchase of raw materials, clearing of exchange of goods between people by multi-lateral barter, the investigation of marketing facilities, industrial credits in order to straighten industrial chances of states placed in different economic conditions."

"When the demographic, economic and financial problems shall be regulated on an international scale, the rights of the individual will be protected, especially in application to ethnical minorities."

"International Law must prohibit cancellation of citizenship of native citizens, and must protect the rights of innocent exiles to sojourn and to work. An international status for stateless persons is necessary."

"Organization of world economy is the only alternative system which will vanquish the Hitlerian project of world partition constituting many economical autarchies, from which one, subjugated by Germany, must govern Europe (without Russia) and Africa—and another, directed by Japan, should organize Oriental Asia."

"Hitlerian economists enjoy decomposition of world economy under the influence of actual crisis. They prophesize the breakdown of the United States and the British Empire, whose lives depend on world economy."

"There remains but one answer: creation of organized world economy, able to struggle against barbarian attempts to establish by force, the economical autarchies."

"The creation of a European custom union, including the colonies of the European powers, bound to the British Empire, the United States or the other powers, by mutual preference agreements."

"International Insurance against unemployment should approach to a common real level the relief in different countries, and suppress by this fact the principal obstacle to migrations."

"The end of the infinite sufferings of stateless people and of refugees detained in concentration camps, and in prisons, due to lack of permits of residence."

"Creation of vast immigration possibilities for people in overcrowded countries, and for refugees. Among the causes of war, the dissatisfaction of people who are prevented from emigrating, has to be considered.

"Organization of possibilities for mass colonization for the white race and for people from Asia, which absorb the surplus of populations who cannot find utilization of their capacities by means of individual emigration."

"Creation of International Public Works which should facilitate the mass colonization of emigrants."

"An international status for people without nationality, refugees and migrants which would assure the right of residence and of work as well as the choice of an emigration country under the sanction of the International Labor Office which would act under a delegation of power for the immigrant states.

"The organization of efficient international protection for ethnic, social and religious minorities, who must enjoy full civic, national, religious and human rights inherent to citizenship."

"Until today the only system of planned economy realized on a large scale in a democratic state and by means of a free popular government is the entity of reforms realized in the United States."

"This is opposed to the argument of the incompatibility of directed economy with the democratic form of state."

"A victory of Great Britain over Hitlerian militarism requires the proclamation of a complete program of European reconstruction representing a European New Deal."

"To avoid a fascist or communist way of social evolution, Europe must take up the American way."

We have seen what amplitude the movement for the reform of international law has taken, promising the persecuted minorities, among which are the Jews, the refugees, and the stateless persons, international guarantees of full civic rights, freedom of migration and possibilities for colonization.

This movement has travelled a long way. President Roosevelt's speech of October 17th, 1939, was devoted to the refugee problem and marks the beginning of this movement's ideological adaptation to the problems engendered by the war. President Roosevelt declared that after the war there will be between ten and twenty million refugees of all origins participating in migrations, and that it is the duty of mankind to find territories and economic possibilities for this massive exodus.

The aim of the movement for the reform of international law, the principal developments of which we have noted, is to put an end to those conditions which have resulted in both the Jewish and non-Jewish refugees who have fled from Hitler's bloody barbarism finding themselves into concentration camps in France, the Netherlands, Belgium and Switzerland.

The fourth point of the peace program formulated by President Roosevelt and Winston Churchill proclaims equal access to the sources of raw materials and to export markets for all the nations of the world whether victor or vanquished. This is in keeping with the requests made by the Federal Council of the Churches of Christ in America, the North American Ecumenical Conference, the Malvern Conference, the Carnegie Endowment for International Peace, the Labor Party of England, the Union for the Protection of the Human Person, and the Catholic and Protestant Clergy of Great Britain.

The fifth point of the program of President Roosevelt and Winston Churchill promises an international social security organization for the workers. Requests for help to the unemployed organized on an international scale were formulated in November 1940 by the Union for the Protection of the Human Person. But the program of the Union goes very much farther: it foresees as a consequence of such an organization the international planning of migrations. Let us hope that this indispensable step for the very life of the Jewish people will not fail to be taken during the development of the social program of the democracies fighting against the Hitlerian aggression.

After having lived for almost twenty centuries in exile and in profound economic isolation as a social and religious community of ancient pattern, the Jews have passed through an unparalleled social and economic evolution in the nineteenth and twentieth centuries.

The new world arising from the ruins of the war will require from politically minded Jewish men a conscientious Jewish economic policy. In the countries where the Jews are numerous and are looked upon by the mass of the population as an ethnic minority, an honest and organized professional re-settlement must diminish the occupational concentration of Jews. The social evolution of Jews in Central and Eastern Europe, shows a progressive diminution in the number of commercial people in favor of an increasing number of craftsmen, skilled-laborers and manufacturers.

In Western Europe there were attempts towards cultural and linguistic assimilation of the Jew as an individual—an integral part of the idea of Jewish emancipation.

In the East, the Jewish masses have been confronted with a growing economic persecution that has often menaced their very existence. Their failure to become politically emancipated in Eastern Europe has led the Jewish masses to associate the ideal of civic rights with the new ideal of national cultural autonomy. In spite of very grave differences the three main currents of Jewish national thought find their common source in this new ideal. We have in mind the social movements gravitating towards a fuller development of Jewish national life on the basis of Yiddish culture, the Zionist movement, and Territorialism.

In the interests of Jewish economic and social reconstruction after the war, it is vitally important that some means should be found for those three main trends to achieve—before the critical hours of the future peace conference—a deliberate delimitation of their spheres of action. Such an

agreement should at the same time take into consideration the position and interests of both the orthodox and assimilationist groups.

The world-wide movement against the Hitlerian military aggression and the movement for the reform of international law open up new possibilities for working out a permanent plan for the social life of the Jewish masses after the war. When President Roosevelt or the Archbishop of York foresees a massive colonization program after the war for millions of men, this territorialism for the Christians immediately suggests the possibility of territorialism for the Jews. Any idea of economic collaboration between nations kills the tendency to persecute minorities within the nation.

The economic resurrection of the backward countries, such as Poland and Rumania, with the systematic help of the United States can put an end to the deadly competition between the middle classes of the majority nationality groups and the Jews. The international exploitation of the sources of raw materials together with free exportation can create an atmosphere in which the fight against anti-Semitism will be made easier. The great British Dominions, practically closed to mass Jewish immigration, can open their doors should the Roosevelt program be realized.

But, in order to discuss the post-war problem of economic reconstruction for the Jewish masses, it is vitally important to avoid the painful situation that arises when any political group tries to monopolize for itself the honor of defending the rights of the entire Jewish people, including those of its elements whose aspirations may be totally at variance with ideology of the group in question.

The Jewish people must put a stop to its interminable internal quarrels. Sincere and durable agreement between the different factions of Jewish public opinion must be reached in order to realize a unified action in favor of the dignity and the rights of the persecuted Jews. The paramount issue is that justice and liberty should prevail in the world. As faithful servants of these principles we shall find our true place in an equality of rights and duties.

ERRATA: No. 6 ORT ECONOMIC REVIEW, 1941: "The Peace Aims and the Rights of Jews" Page 35, line 12, "make for" should be "also protect". Page 35, line 27, should be "At the Malvern Conference our economic system, which is".

BOOK REVIEW

Canadian Jewish Year Book. The third volume of the *Canadian Jewish Year Book* for the year 1941-1942 (5702) has made its appearance.* While the book is edited by Vladimir Grossman, the originator of this series, it is now published by the recently organized Canadian Jewish Publication Society. Many prominent Canadian Jews are members of this Society; both the list of members and its brief history are published in this volume.

Most of the articles, as is to be expected, are devoted to Canada. There is *Canada at War* by the Rt. Hon. Ernest Lapointe, Minister of Justice and Acting Prime Minister. Among other articles of particular interest are: *The War Efforts Committee of the Canadian Jewish Congress*, which describes briefly the efforts of the Jewish Congress of Canada in the war. It contains a list of twenty Jewish soldiers who have either fallen or been reported missing. *The War's First Victims—the Refugees*, by Samuel Bronfman, President of the United Jewish Refugee and War Relief Agencies. This describes the farm loan projects, urban refugee cases, evacuees, and internees. *The Hebrew and Canada*, by John Murray Gibbon, is a very interesting but brief abstract from a book by Murray Gibbon entitled *Canadian Mosaic*.

There are also a number of articles about Jews in other lands. *The Jews of South Africa*, by Rabbi Ephraim M. Levy gives some very interesting current and historical data on the Jewish population of South Africa. It will undoubtedly surprise many people to

know that there are over 350 Jewish farmers in South Africa. The activities of the Jews in public life and in the war are described. *The Jews of Australia*, by I. M. Wright, describes briefly the life of the 30,000 Jews living there. There is also a brief article by A. Revusky on *Palestine in 1940 and 1941*. *When Jews Fled the Inquisition*, by Dr. I. Lourie, deals with the Jews in South and Central America. Another article on the Jews of North and South America under the title *Hands Across the Equator* is by M. Ravitch. Of timely and special interest to Jews in the United States is the article by J. W. Pincus on *The Fiftieth Anniversary of the Baron de Hirsch Fund*. In addition to giving a brief sketch of the past and present activities of the Fund, it gives, for the first time, the actual finances of the Baron de Hirsch Fund. There is also a brief review of the work of the Jewish Agricultural Society of America and of Baron de Hirsch in Canada.

Two excellent biographies included in this volume are of Georg Brandes by Vladimir Grossman, and the other of Rabbi Yehuda Halevi by Schlome Wiseman.

In addition to the Jewish Calendar there are brief but very informative articles on various national Jewish organizations both in Canada and the United States. Included among them are the Joint Distribution Committee, the World Ort Union, the Jewish Labor Committee in U. S., the American Jewish Committee, and the Zionist Organization of Canada.

J. W. P.

*Canadian Jewish Year Book is published by Canadian Jewish Publication Society, 454 Lagachetiere West, Montreal Canada. It has 352 pages. The price is \$2.50.

FROM ALL PARTS OF THE WORLD

LETTERS FROM JEWISH FARMERS

A few months ago the ORT ECONOMIC REVIEW asked Jewish colonists in all parts of the world for reports on the state of their farm work. The following letters came from settlers whose farms lie outside the Argentine farm belt proper. These farmers do not live in colonies where instructors are at their disposal. They are dependent on their own initiative and must engage in different types of farming according to the nature of their lands.

By dint of hard labor they wrest a livelihood from the soil. Their reports bear witness anew to the fact that Jews are suited for agriculture even under the most difficult conditions.

EDITOR

I

Chaco, Argentina, Sept., 1941

THE great virgin forest called Chaco Austral¹ covers a large part of the South American continent. The southern section lies inside Argentina; it comprises the north of the Santa Fe province, the northeast of the Santiago del Estero province, the east of the Salta province, as well as the national territories of Formosa and Chaco. As the climate is both tropical and sub-tropical, soil and water conditions are diverse. There are regions of deficient rainfall. Some areas are salt encrusted, some have only sub-soil water,² and still others are very damp and often marshy. There are also regions with ample precipitation and good drinking water. Some 25 years ago when the Government built a railroad through this formerly uninhabited region, it appeared that the soil was particularly suited for the growing of cotton. As land was almost free and cotton prices were very high, the publicity drums were vigorously beaten to attract new settlers for the

¹The virgin forest now belonging mostly to Paraguay and, to a lesser extent, to Bolivia is called Chaco Boreal.

²For the tree-felling operations conducted at several points in this region, drinking water must be brought by rail in special tank cars.

cultivation of "white gold," as cotton is picturesquely called.

To this region fate has brought me as a colonist. Most of my fellow-colonists are not Jewish, 95% of my neighbors being of some other faith. The Jewish farmer differs from those of other extractions in that he endeavors to build a future for himself; but in the present situation he must work for others, even as a cow must yield her milk from day to day without benefit to herself.

The Territory of Chaco is situated in Northern Argentina and has an area of 137,000 square kilometers. Its present population is 360,000, whereas in 1923 it had only 70,000 inhabitants. Its chief products are cotton and maize.³ All kinds of vegetables are grown plentifully according to the season. Wheat and linseed, however, are but little cultivated, as the winter months (May to September) are usually the driest. A large part of the country is virgin forest land, but within the forests there are clearings called *sampas*. The forests consist for the most part of red and white quebrachos.⁴ The former are

³The castor-oil plant also flourishes and is widely cultivated.

⁴The botanical name for the red quebracho is *Schinopsis belicaue*, of the family of *Anacardiaceae*, while that of the white is *Aspidosipesama quebracho*, of the family of *Apocineae*.

used for railroad ties;⁵ the latter yield excellent charcoal. In the northern part of the territory there is an average rain fall of 600 to 1,000 millimetres a year; in the southern part, where the Jewish farmers have settled, the climate is drier. Unfortunately the rains are very irregular. If it rains in May at cotton-picking time, the harvest is ruined. From November to the end of February it is very warm; the temperature rises to 113 degrees Fahrenheit in the shade. It is hot by ten o'clock in the morning, and the heat continues until three o'clock in the afternoon. Thus one has time to work.⁶ Moreover, it is fairly warm from March to April; then the temperature drops, and on frosty nights in winter the temperature may fall to 24 degrees Fahrenheit. The cold weather lasts only a few days, however, and there are years when it does not freeze at all. At all events, the climate is healthful.⁷

The rural population is a mixture of Spaniards, Italians, Germans, Russians, Poles, Arabs, and Hindus. The members of the various nationalities mostly stick together, yet their relations with other nationalities are friendly. Until a couple of years ago this was also the case as regards the Jewish settlers, but of late there has been a change for the worse, partly on account of the violent anti-Semitic propaganda and partly because of the numerous Jewish merchants in the newly arisen towns. Yet I can vouch that no discrimination is practised by the municipal authorities

⁵Above all, the red quebracho yields a very valuable tannin, which forms an important article of export from Argentina. In addition, it makes very durable fence-posts.

⁶That is, in Chaco during the hot season one works from dawn until 10 A.M., and from 3 P.M. until sunset.

⁷Malaria or other tropical fevers are unknown.

or the National Bank or the Land and Forestry Offices.

To return to the agricultural situation here.—By 1923, a number of colonists' sons in the colonies of Narcisse Leven (Bernasconi), Montefiore (Ceres), and several also in the Baron Hirsch settlement (Rivera) and the vicinity of Villa Alba,⁸ who found conditions there unpromising, began to interest themselves in the colonization of Chaco. They sent a delegation to the Ministry of Agriculture, but the only practical result of this was the obtaining of a printed pamphlet which enumerated the then very favorable conditions under which government land might be acquired. It was not until the year 1927 that a total of eighty Jewish families with very small financial means embarked on the long journey to Chaco.

When we arrived in Charata,⁹ we found complete chaos. The land had not been surveyed, and everybody settled where he pleased. Treeless land was preferred naturally, and as a result there were disputes. But generally a claim was respected if the first comer had plowed a furrow around the land he wished to till. Anyone who came with ready cash had an opportunity to buy up such a claim, together with a thatched cottage and a well, for many a first comer had lost heart and was glad of a way to get some money for the journey back to more cultivated regions. We Jewish colonists had hard pioneering work ahead of us. We had to beat trails, build roads and cottages, and dig wells before we could apply ourselves to the actual cultivation of the land. Nevertheless we did not

⁸Villa Alba is a locality in the Pampa Territory in whose vicinity numerous Jewish farmers have settled.

⁹A newly founded town in the Chaco Territory.

forget to provide at the same time for school instruction, agricultural cooperation, and literary gatherings.

The worst, however, was this: According to the Ministry of Agriculture's pamphlet, every settler was entitled to 100 to 200 hectares at 2.50 to 10 paper pesos each, depending on the distance from the railroad station. But in 1924, just when engineers were surveying the small town of Charata, there happened to be a good harvest with exceptionally good cotton prices. (As high as 530 pesos were paid for a thousand kilograms.) As a result, the price of land soared enormously, rising to 65 pesos a hectare if located no farther than 3 miles from the station, and 3 pesos less for every additional 3 miles' distance. Besides that, two pesos had to be paid for every hectare surveyed and an extra 50 pesos for every hectare of good forest land.¹⁰ The benefits from this price advance were reaped solely by the large landowners, as the farmers could not, and still cannot, afford to pay such prices, often even the surveyor's fee being beyond their means. Many a cotton crop turned out poorly and prices declined greatly. It should be remembered that cotton is subject to some forty diseases, five of which kill the plant. This year we had one of the latter, called *lagarta rosada*, for which no remedy is known, so that we did not even cover our operating expenses. It should occasion no surprise, therefore, if ninety percent of all settlers go back to better regions or else engage in other pursuits. Since trade and handicraft promise greater returns here and at the same time offer an opportunity to give the children a better education than on the farm, the number of Jewish farmers has declined from 80 to 25.

¹⁰ In view of the value of the quebracho tree.

Chaco nevertheless possesses a good climate and convenient markets, and it is my opinion that Jewish colonization will be successful here provided land can be procured at a fair price and the forests are properly cleared. For under intelligent management, the proceeds therefrom gradually pay for the wooded ground.¹¹ This is my conviction after nearly twenty years' experience. I will add, however, that a Jewish mass settlement can become lasting—not just here, but anywhere else in the world—only if facilities exist for the satisfaction of our cultural and intellectual needs. A. U.

II

Dora Colony, Santiago del Estero, October, 1941.

I am a colonist of thirty years' experience, that is, since 1911, in the province of Santiago del Estero, situated outside the Argentine farm belt. It has a hot but not unhealthy climate; yet the precipitation is so slight that rational farming is impossible without irrigation. The water is directed into canals at various points along the stream. The irrigation is unreliable, however, as the locks planned for for years by the Government have not yet been built, thus flooding alternates with water shortage.

A hundred families were each allotted from 20 to 40 hectares of land, with irrigation ditches, in the Dora colony. The land was intended for intensive cultivation, above all of lucerne, which, thanks to the hot and dry climate, is of the best quality here and so can be sold in Buenos Aires at good prices for race horses, etc.

The cultivation of lucerne requires only one irrigation a year. In the first years of our settlement, however, the

¹¹ Horned cattle also thrive well in the Chaco Territory.

water sufficed for two irrigations and at that time there flourished wheat, linseed, all kind of fruit trees (especially quinces), and vegetables, particularly watermelons and honeydew melons, which were shipped by the carload to Buenos Aires.¹

The first sight of virgin land is discouraging. Brushwood and crusts of salt cover the ground. At a gust of wind, clouds of salt arise which almost blind the traveler. However, by means of irrigation the salt is washed away, and then black fertile humus soil appears. First we planted barley² and then lucerne, which grew incredibly well and completely altered the appearance of what had previously been a wasteland.

In the years 1911 to 1925 not only Jews, but also Germans, Italians, and Spaniards³ settled here. The woods were cleared, ditches were dug, and a lively activity developed in this formerly desolate region. The colonists labored with zeal and joy in the expectation of establishing by means of pioneering work a peaceful and care-free home for themselves in this neighborhood; but the unorganized irrigation frustrated these hopes.

¹As the climate in Santiago del Estero is considerably warmer than in Buenos Aires, vegetables ripen two months earlier and consequently fetch good prices. Melons from Santiago del Estero are also exported to North America in normal years.

²Barley does not thrive in saliferous soil.

³Also Boers, who left their homeland after the Boer War, were originally domiciled here.

In the early years there was so much water that the ICA had a dam of 30 kilometers built in order to protect the farms from inundation; later on the water was so scanty that out of one hundred farms, forty were left wholly unirrigated. Furthermore, the colonists did not get any instructions as to how this entirely new form of farming was to be managed.⁴ Had then the same kind of guidance that is now given the German Jewish settlers been available, the colony here would not have declined so.

I am of the opinion that these farms, if properly managed, can assure one a modest livelihood, but only on condition that systematic irrigation facilities are provided. These would require such expenditures, however, that they could be undertaken only by the Government. Were such provision made, then poverty would vanish, especially from among the Jewish colonists, as the Jewish farmer has displayed more ability and tenacity than others. For nearly all other colonists have left this region, while the Jewish farmer struggles bravely on in the hopes of a better future. His love for and perseverance in farming have never flagged.⁵

A. W.

⁴The author forgets that the ICA engaged an agricultural expert from the United States for the Dora colony who was entrusted with the direction of cultivation in irrigated land.

⁵It should be added that a number of Jewish farmers have settled in the neighborhood of the town of Dora on land not belonging to the ICA.

VOL. III, No. 1

ORT ECONOMIC REVIEW

JAN.-FEB., 1942

Published Bi-Monthly by ORT ECONOMIC RESEARCH COMMITTEE
AMERICAN DIVISION

PROF. MORRIS COHEN, *Visiting Professor, University of Chicago, Honorary Chairman*

PROF. ALVIN JOHNSON, *Director, New School for Social Research, N. Y., Honorary Chairman*

Editorial Board: PROF. SAMUEL JOSEPH, *Professor, City College of New York, Chairman*

MARGARET T. EDELHEIM, *Editor*

PROF. PAUL KLAPPER, *President of Queens College, Chairman*

PROF. LOUIS WIRTH, *University of Chicago, Chairman, Executive Committee*

Mrs B. Goldstein 45 Embury St Brighton
look up new address

Mrs H. Smoker 210 Chestnut Hill Ave
Brighton

Mrs Tom Alter - 72 Devon St Roxbury

Mrs A. S. Helman 38 Park Vale Ave
Allston Mass

Mrs H. Holsberg 47 Hazey St Roxbury

Mrs M. Greene - 1 Nighthawk St Roxbury

Mrs Arthur Maget - Collegiate Somerville
Mass

^{collecting}
Mrs Shapero - 4 Wellington Court Roxbury Mass

Mrs H. Perlstein 109 Thorndike St Brookline
Mass

Brockton Mass sister in law of lady Shapero

Mrs Joe Warschauer - 64 Russell St

Mrs Mary Alter - Brockton

Mrs