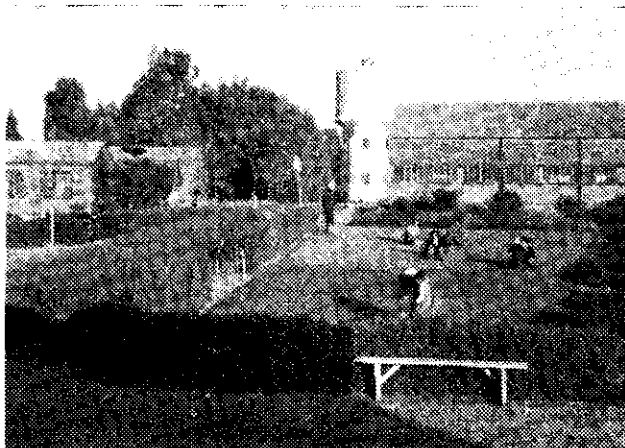




In the vineyard of a collective settlement—New Zealand soldiers and Jewish workers



The water supply tower and tennis court of a settlement

PALESTINE HAS A NAME FOR IT

A NEW ZEALAND soldier who has recently returned from the Middle East told *The Listener* last week that nothing had interested him more during all the time he had been overseas than the co-operative settlements of Jews on the Palestine coast. No one had any money, but no one lacked any of the things that money could buy. No one could look forward to the accumulation of wealth, but everyone was happy.

"When I say that no one has any money I mean, of course, that no one has money as an individual. No one works for wages, or makes a money charge for any service; but the community as a whole is on the money system. It must buy what it cannot produce, and sell its surplus. So it must maintain money relations with the outside world."

"The residents of each settlement live in a village community, and the land they cultivate lies round about. In some cases it may be a mile or two away from the village, and then there may be a kitchen or cook-house on the spot. But in general the domestic and cultural life is centred in the village."

These are of course abnormal times, he added, and each village therefore arranges its own protection. As a rule Patrols go in pairs to guard the crops and orchards by night. Women have also learnt to shoot for protection in an emergency.

They Were Happy

He did not suggest that New Zealanders would be happy under the same conditions—husband and wife in a single room, and their children separated from them in public dormitories; but he was certain that the Jews he saw were happy, and that they were well on the way to the solution of a problem that had troubled the world for centuries.

New Zealand Banker Discusses The Jewish Co-Operative Settlements

Nor would he agree that these Jews were happy merely because they had escaped from great tribulation. "Some have never known tribulation—they were born comfortable, and could have remained comfortable. Some have spent most of their lives where they are today. Although many of the others are refugees from countries where Jews are persecuted, it was more than escape that I saw on their faces. They were enthusiastic about their work."

"Wouldn't you be," we asked, "if for the first time in your life you were safe?"

But he would not be put off with that. It was true so far as it went, but only half the story, or less.

"All these people," he argued, "had confidence. They were building something new. It was not the new Jerusalem

of history, but something that even the Jews themselves had not in the past thought about."

"Community of Co-operators"

We asked him to be more exact. It was easy to make large claims, but if he was going to suggest that the Jews of to-day were not the men they used to be, he was putting a strain on our credulity.

"I know that," he said, "and I find it difficult to express what I mean. But it would be something like this. The first Jews we know about left the world two legacies—the Bible and idea of God as the head of the State. The Jews of Tel-Aviv are like the Jews of history in that respect, but they have also solved an economic problem that no other community has mastered so well. They are neither capitalists nor communists, but a community of co-operators. They pool their resources without loss and without strife or confusion."

"But you said that married people live in one room, and are separated from their children?"

"They are separated from their children, but their children are not lost. I have never seen children so well looked after. Nothing is too good for them if the community can provide it—the best medical attention, the best food, modern teachers, excellent hostels, play, music, everything. You must realise, too, that parents can, and do, see their children every day. Most parents in fact collect their children for an hour or two in the evening and take them round the settlement, and these visits are looked forward to by both sides. Many parents go along at night and put their children to bed, and they also nurse them in sickness."

The Children Are the Centre

"In other words, the Children's Home is a

(Continued on next page)



Children dancing at a Jewish settlement school