

Bulawayo Hebrew Congregation, executive and committee 1963. (Seated from left): M Abrahamson, C I Jacobs, S Rabinovitz, H Weinstock, S Jossel (pres), A Kaplan (treasurer), W Fredman, Rev Yesorsky, Cantor A Hainovitz. (Standing): E Shay, C Swiel, D Kaye, A Levin, H Orkin, B Levin.



Bulawayo Hebrew Congregation committee 1994. (Back from left): Eddie Bloomhill, Hylton Solomon, Steven Feigenbaum. (Middle) Brian Sher, Harry Schmeizer, Ronny Zlattner, Colin Gordon, Raphael Chitrin, Jack Brenner. (Front): Dave Broomberg (treasurer), Walter Heilbron, Alan Feigenbaum (pres), Max Gordon (vice pres), Sonia Orkin. (Absent): Freddy Reiff (sec), Jurick Goldwasser, Tony Wiesenbacher, Kevin Baron, Neil Linde.



Bat Mitzvot 1955. (From left): Miriam Bina, Dorothy Lowenstein, Judy Hurwitz, Rev Yesorsky, Rhoda Keet, Esther Lederer.

Jewish Fighter

On the tablets of the Shangani Patrol Memorial in the Matopos Hills, there is the figure of one Jew. **Frank Leon Vogel** took part in the Matabele Wars and was killed at Shangani with Alan Wilson and his men. He was the son of a famous family who came to Africa to establish a new Northern Colony.

His father Sir Julius Vogel was Australian Premier in 1887. After school in England, Frank developed a desire for adventure. Cecil John Rhodes, a family friend, offered him a job with the BSA Company to "expand the Empire to the vacant North". At 20-years, Frank accepted.

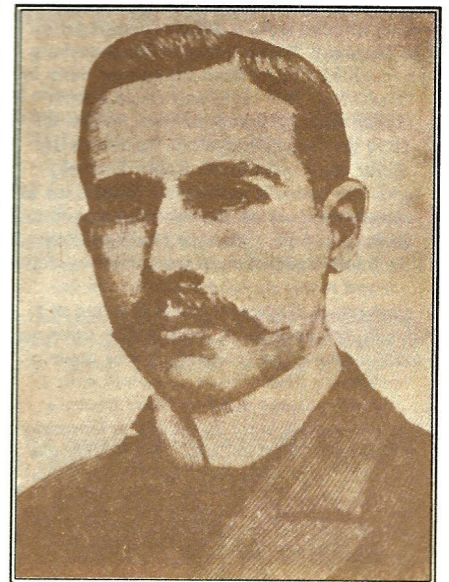
"The Occupation Column" was in the process of taking over King Lobengula's lands. Vogel heard about the road cutting and hostile impis, so he applied to join the troop of the Mashonaland Mounted Police. Dr Jameson offered him a position as surveyor general. Before 1892 expired Vogel was promoted to Acting Assistant Secretary to the Administrator. Six months later the whole of Matabeleland flamed into revolt.

Blacks friendly to whites were attacked, farmers killed, settlements burnt. King Lobengula called his impis to war. Vogel volunteered for Troop B of the Salisbury Horse, under Captain Henry John Borrow. Vogel has another place in the story, because he was among the first men who ever worked a Maxim gun in warfare.

Trekking alone through a hostile country, Vogel caught up with his unit at Fort Charter. On the route he found the body of Captain Owen Williams, chief of the Salisbury Scouts, who had lost his way. He had been trapped by the enemy.

Vogel was resting in Bulawayo when the order came to chase Lobengula himself. On November 14 he re-enlisted under Major Forbes. They rode across the Matopos toward the west. There Vogel and 35 others were told to report to Major Allan Wilson. It was a magnificent bungle.

The impetuous Major pressed too far after the chief and the Shangani River came down in flood and cut off their retreat. The Matabele swooped down killing them to a man.



event was broadcast, for the first time, live on Rhodesian television.

The Friends of the Shul superseded the Synagogue Ladies Guild in the provision of kosher catering for all Jewish affairs including *bar mitzvahs*, *Yom Ha'Atzmaut* and other events. In recent years, because there is no local *shochet*, we depend again on the *Beth Din* in Johannesburg for the meat for Savyon Lodge and about 20 kosher families in the city. The food is also prepared here for Harare. The most recent special services have included prayers for rain when Bulawayo was at the height of the drought, and prayers for the welfare of the country.

Congregation meetings were numerous in the very early days, with the long proceedings being described as "lively". There was no lack of candidates for various offices as there were an exceptionally large number of able men and enthusiastic workers, encouraged initially by Rev Cohen.

The appointment of ministers always occasioned much discussion. Committee members often wrote to old Rhodesians hoping they would indicate to the Chief Rabbi in London the type of man who would meet their requirements. Candidates were often brought here to audition and to see whether they could live in Rhodesia. Sometimes members would attend services conducted by the rabbis in other communities, before they made a decision.

Jack Moss, nephew and employee of Mr Basch, formed the first *shul* choir despite a lack of formal education. Mrs J J Abdela worked hard to prepare the choir for the High Festivals in later years. Both men and women were members of the choir until 1967 when Rabbi Zwebner insisted only male singers be allowed. Mrs E Glickman was appointed official organist in 1946.

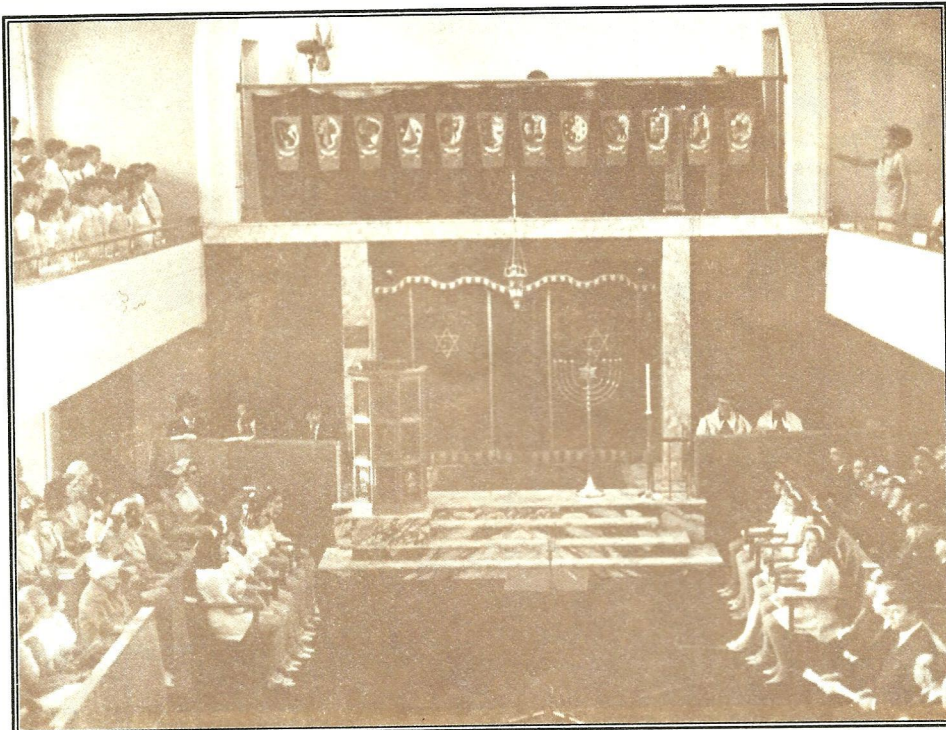


There have been many *chazans* or readers whose names will surely ring a few bells. In 1912 Rev A Weinberg, a *mohel*, was appointed the first *chazan*. He died in 1938 and was replaced by Cantor M Kamionsky who assumed duty on June 1 1938 on condition he took steps "to improve his knowledge of music".

Shortly thereafter he married Adela Aberman who worked for many years for various organisations including Carmel School and acted as minute secretary to the congregation committee.

Before the appointment of Dr Levine as minister, Mr C Gershtater undertook several of the duties previously carried out by Rev Cohen in addition to his normal job of headmaster of Louis Landau School.

Many will remember the dramatic tenor voice of Cantor Asher Hainovitz who arrived here in 1962 in time for *Shavuoth*, and stayed for four years. This young Sabra had a concert debut with the Bulawayo



A large Bat Mitzvah gathering in about 1969. Twelve girls participated under the watchful eye of Rabbi Zwebner. The shul was prettily decorated and a choir heralded the event.

Municipal Orchestra singing a number of operatic arias. Following this success he toured Salisbury where he included Yiddish songs in his repertoire. He was accompanied by Becky Nussbaum, a well-known pianist in her own right. There were also Rev E Daviat, Rev B Hoffman, Cantor S Climer, Cantor Golub, Rev Dr Maurice Kibel and Benji Adelsky who was *chazan* for five years from 1980 to 1985.

The length of service of several of our rabbis is testament not only to the wise choice of the committee but also to the stability of the country prior to the 1970s.

From the late 1970s to 1990 when the vacancy for a minister was frequent and the many efforts to procure one met with no

response, the elders of the community made a sterling effort to maintain the services. Particular mention should be made of Leizar Abrahamson who recently turned 95 and is still active. The recent high turnover of rabbis has been influenced by the unsteady political climate, economic constraints imposed by previous Exchange Control regulations and the dwindling population.

The congregation has been served these past 100 years by some dedicated men of distinction, who had spiritual bearing, leadership qualities and won our respect. The appointment of the first minister, Rev M I Cohen, was an expression of the confidence in the future of this bustling frontier town. ☆

Solomon Grossberg

MBE for social services in 1946. He arrived Bulawayo in 1896, was educated at St George's School. He was a keen sportsman and member of the Pioneers and Early Settlers' Society. He actively associated himself with a number of Jewish organisations, was treasurer of the Bulawayo Hebrew Congregation and the Communal League. He gave generously to local charities and to Israel when he donated to the Home for the Aged in Tel Aviv. Very forthright in his views, he was a man of great honesty and purpose. During the Holocaust, he helped many Jewish refugees establish themselves here. He also helped set up Parkview Sports Club.

Underground Movement

Charles Lazarus recalls when his father, well-known Bulawayo attorney Henry Lazarus, was presenting the case of Chona Weinstock to the British Immigration Selection Committee in 1939, Mr Lazarus snr was a little nervous. All prospective immigrants had to have a good command of the English language. During the questioning, the board asked Mr Weinstock whether he had ever belonged to a subversive organisation. Bemused, Mr Weinstock leaned over to his attorney and asked what did "subversive" mean. Henry Lazarus replied, "Underground." Mr Weinstock, now fully knowing what it meant, replied, "Yes, I am a member of the Chevra Kadisha!"

Market News

Saturday morning sale in Bulawayo 1894: The few vegetables offered fetched high prices. Pumpkins 3s to 4s each, fresh butter 3s to 4s per lb. Several fine donkeys changed hands from £6 to £12. Three salted horses realised £54, £41 and £40. Good sifted boer meal £4 10s to £5 a bag. Small lot of potatoes was sold at the rate of about £20 a bag. — *The Chronicle* market pages 1894.



Bulawayo Chevra Kadisha and Free Loan Society, 1941. (Standing from left): M King, M L Price (sec), S Kiwelowitz, S Herscovitz, P Shawzin, Cantor Kamionsky, L Moritz, M Whiteson, I Jacobsen, H Weinstock. (Seated): S Shiff, A Jacobs (trustee), M Rabinowitz, O Kaufman, M Abrahamson (pres), Max Baron (vice pres), Rev Dr I H Levine, D A Blumberg (treasurer), S S Grossberg (trustee). Note: Dr Levine was wearing the dog collar which was traditional in the early years.

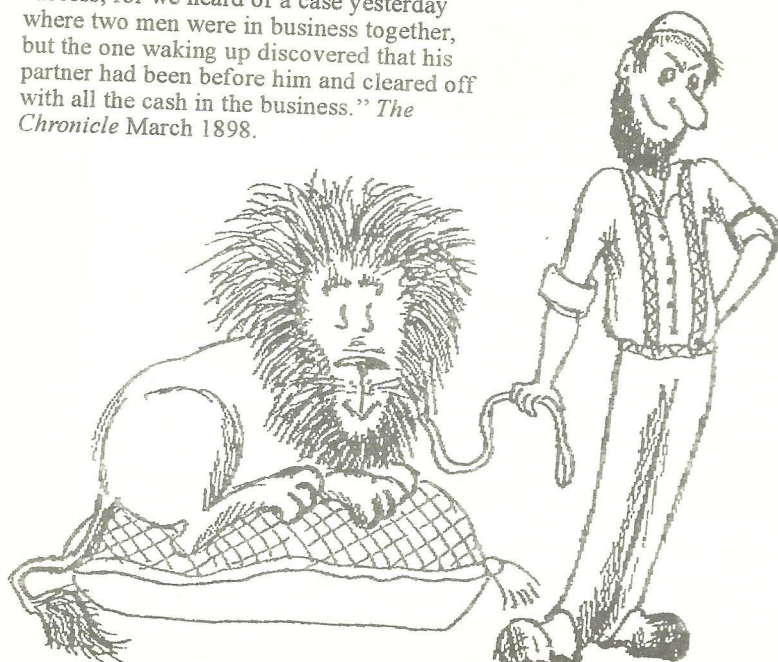
Bundu bashers and all that ...

Roaring trade

"Ikey" Sonnenberg was a celebrated Jewish trader who frequented Rhodesia in the early 1890s. Lions had been doing damage to stock at some farms close to the Victoria commonage, so a party of two or three sportsmen went out very early one morning to try to round them up. As they walked down the street with their dogs and rifles, they passed Ikey, who, clad in his pyjamas, was sniffing the morning air at the door of his store. "Where are you boys off to?" he asked. "We're going to look for lions," they replied. "Will you come along with us?" "No, thank you," said Ikey. "I haven't lost any lions."

Bust up

"Partnerships in Bulawayo are not always a success, for we heard of a case yesterday where two men were in business together, but the one waking up discovered that his partner had been before him and cleared off with all the cash in the business." *The Chronicle* March 1898.



All that glisters

"Many ignorant people resorted to Rhodesia in the full belief that they had only to take a shovel and pick and scoop out the gold. They soon found out their mistake and shook the dust off their feet. These foolish ones have now been weeded out and the country has started on a proper basis." *Chronicle* editorial 1900.

Mod-cons

Bulawayo in 1893 as described in 1900: "Seven years ago ... a curious collection of huts, houses, constructed of packing cases, corrugated iron shanties, tents and every conceivable kind of habitation, save those of civilisation. The bank ... a tin building with mud floors; the Magistrate's Court ... often impossible to see the presiding judge on account of the dust; no High Court; flies such a pest as to bring about a disease called fly-sickness; the Administrator's sanctum ... a tent occasionally blown over by storms; the chief dining room of the town ... a buck sale over poles."

Waiting for ladies

Social changes in 1900: "The advent of ladies had made a great change ... In the early days trousers and shirts were the habiliments of the designers of Bulawayo; a collar was never seen. A starched shirt would have frightened the majority and led the offender into serious trouble. Today there is as much punctiliousness about dress as in a cathedral town in the home-land."

Upper class

"A different class of people had settled in the town (1900) and there is more refinement. Take a race meeting or a reception; the dresses of the fair sex vie with those of garden parties in Europe. How different from the first race meeting, when a mad volunteer turned the Maxim (gun) on the bronzed shirt-sleeved crowd, and the horses did the double duty of racing and patrolling." ☆

Comfort at hand in sad times

by Ronit Loewenstern

WHAT do vandals and a mongoose have in common?

They are both well known to the Chevra Kadisha. The former, sadly, have stolen the ornamental chains surrounding some graves, and the latter is one happy mongoose who has made himself at home, foraging in the cemetery and sometime re-arranging the gravel, but this is viewed with tolerance by the overseers.

Bulawayo Hebrew Aid and Benevolent Society, was formally constituted in March 1897. But it is believed that it had its beginnings a few years earlier when, in 1894, Edward Elias Kollenberg was elected president. The date however can be disputed.

Information on the earliest graves is sketchy but the oldest in the cemetery with its inscription intact is that of David Adler in 1895. There is one grave, lying north-south on its own in the newer section near the fence along Main Street, which seems even older.

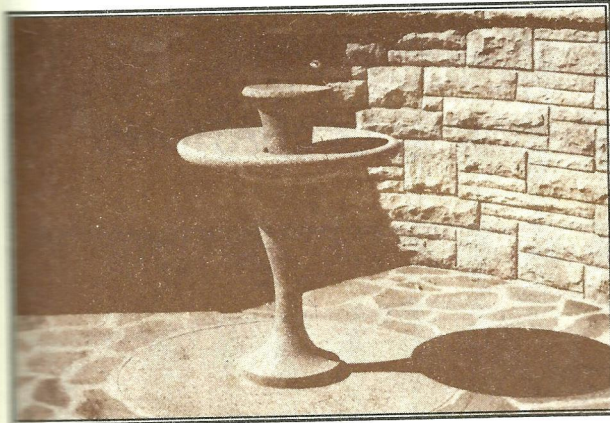
Unfortunately the inscription has come off and it is not known why it should lie differently from all the others. In the early days suicides were buried next to the fence, but this practice has been done away.

In those days the mortuary and mikveh were on the corner of Fort Street and 4th Avenue. The hearse would lead a long procession from there to the synagogue in Abercorn (now Jason Moyo) Street, where it would pause briefly before continuing to the cemetery.

with our law. It appeared that the water flowing into it was metered water and not rain water. Plans were submitted and a Rabbi Salzer visited Bulawayo to approve the new plan. The new mikvah now stands between the shul and the succah on 3rd Avenue. It cost about £500 and was paid for by the Chevra from the sale of the old mortuary in Fort Street. By December 1968 its positioning was criticised for not being discreet as the entrance was on the side of the men's toilets. But the problem was overcome when people agreed that attendance at the mikvah would be at a time when privacy could be maintained.

In 1959 the Chevra built a Memorial to the six million Holocaust victims and this has pride of place in the centre of the cemetery. In that same year the community split when the Progressive Congregation was established and they created the New Chevra Kadisha, so reform Jews were given a separate section of the cemetery. This practice continued until 1983 when the two synagogues reunited. However reform burials are conducted today to cater for those Progressive Jews who wish to have a reform ceremony or a cremation. A new section to the cemetery was opened 18 years ago and is also on a 99-year-leasehold from the City Council.

Besides dressing and watching over the



The fountain for hand-washing at the side of the new Ohel.

The cemetery is owned by the City Council and is leased to Bulawayo's Chevra Kadisha and Free Loan Society. This Jewish burial society, originally named the

In 1913 (5674) an Ohel (hall) was built at the cemetery. The original plaque can still be seen in the old structure in the centre of the graveyard. The building was replaced with a more modern hall in 1969, when the congregation grew too large to fit into the green, wood and steel "hut". Today this is used by the council to store tools!

The city's deputy mayor, Mr C M Harris, officially opened a newly built funeral parlour in 1934 on the same site, which was of "good dimensions with white tiled walls, a committee room combined with a secretary's office and a large garage for the motor-hearse". The costs including furniture was about £600 of which £250 came from the Louis Landau estate. At the same time the Society rebuilt the mikvah at the back of the new buildings. The old one was described as being "an old pioneer erection of wood and iron and has seen its best days. The ants have played havoc with the foundations and wood work and the money spent in renovating it is being wasted. The building is gradually crumbling away."

In 1967 Rabbi Zwebner criticised this mikvah as not being built in accordance



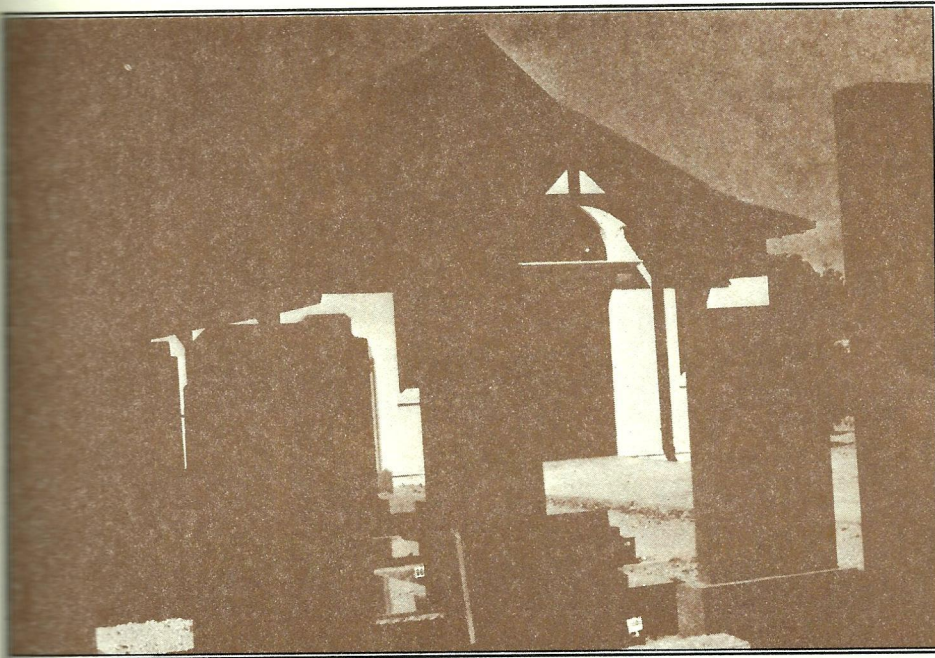
Bulawayo Chevra Kadisha and Free Loan Society 1935/36. (Back from left): M L Price (sec), I Rotbaum, S Kivalowitz, Mendel Chitrin. (Middle): P Shauzin, M Abrahamson, S Shiff, S S Grossberg, Ben Baron (Hon legal adviser). (Front): O Kaufman, Rev A Weinberg (vice pres), D A Blumberg (pres), Max Baron (vice pres), Moses Rabinowitz (Hon life member), L Kaplan. (Insets): Jack Ellenbogen (trustee), P Lieberman, L A Rubenstein (Hon auditor), — .

deceased, providing coffins and shrouds, maintaining the hearse and comforting the bereaved during their time of mourning, the Chevra also undertakes burying destitute Jews. It is a strictly non-profit organisation getting its income from yearly subscriptions and donations. According to the ledgers, some early funerals cost as much as ten shillings!

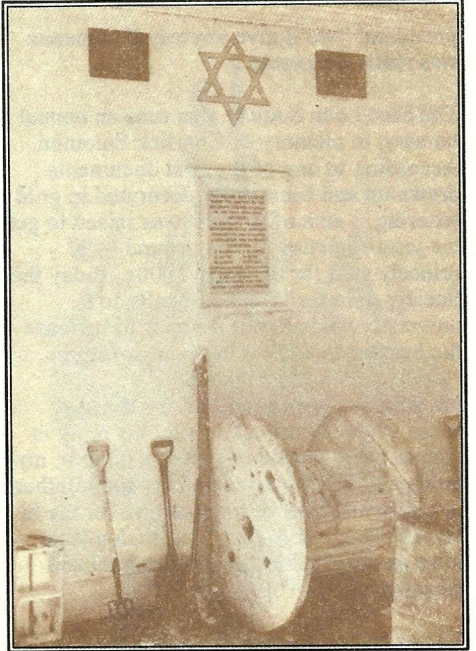
The older part of the cemetery carries some sad tales. At the furthest edge in the old section are some 20 graves, mainly of children, who died of Blackwater Fever in



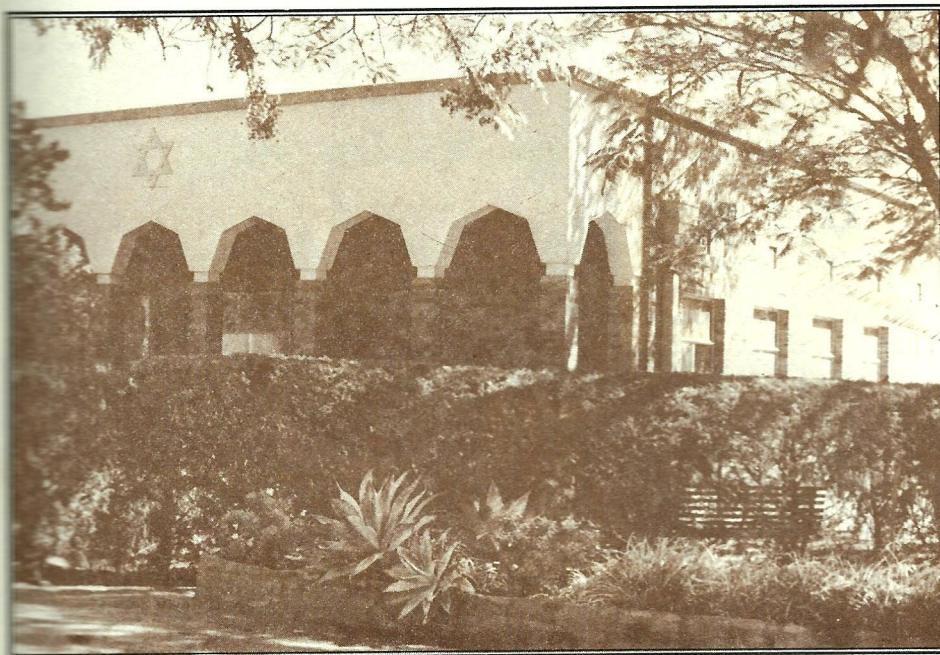
Monument to the Nazi victims, Bulawayo Jewish Cemetery, 1994.



The original Ohel, Bulawayo Jewish Cemetery, as it is in 1994.



The interior of the old Ohel ... today it is used as a tool shed by City Council workers.



The modern Ohel.

1908 and 1909. Further back are impressive tombstones with long pillars reaching to the sky. These are seemingly "sawn in half" to symbolise a young person cut off in his prime. The newer part of the cemetery has fairly uniform headstones in black granite while the older has ornately carved memorials made of pasipas stone, a red granite-type rock which leaves a mystic impression.

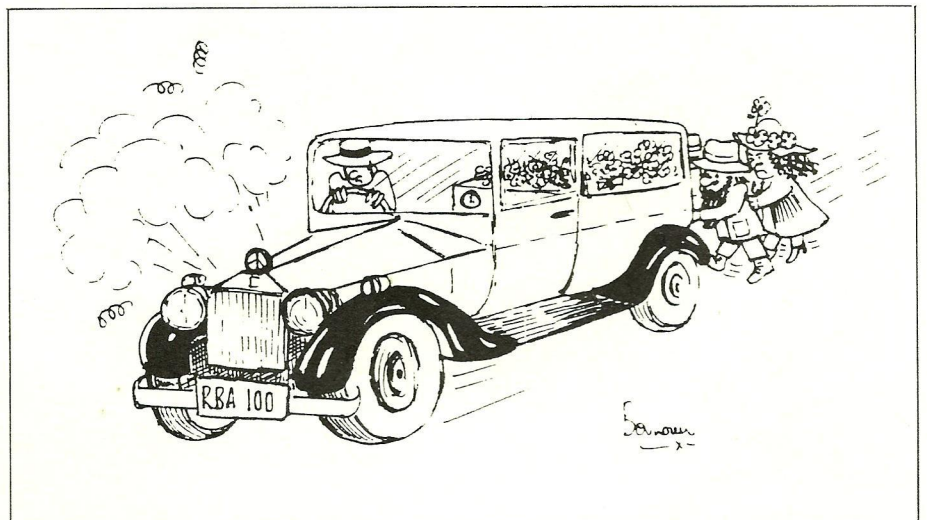
The Chevra Kadisha Memorial Room was consecrated in the Bulawayo Synagogue by Rev W Yesorsky and Cantor Hainovitz in 1963. The dignified Memorial Room was handed over to the congregation by Mr J Palte, Chevra chairman. Its significance was as a Hall of Remembrance in honour of departed members of the congregation and in memory of the *Kedoshim*.

Lesser known is the "Free Loan" part of the Chevra. This Society, still in existence today, does precisely what it means — it lends money to Jewish people in need, provided they have some surety. "In fact," says Brian Sher, current Chevra Kadisha

Grave Situation

On two occasions in the same week in 1954, the Chevra Kadisha found themselves in trouble. On their way to pick up a deceased from her home, the residents of one suburb were surprised to see a hearse driving round and round the block. The mourners were too embarrassed to admit they had lost their way.

Shortly thereafter, the solemn procession came to a jerky halt in Abercorn Street. Passers-by were then amazed to see 10 pall bearers descend on the hearse and push it all the way to the cemetery. Not without reason, the Chevra put in a request for a new hearse the next week.



president, "we'd give anyway if someone was really desperate."

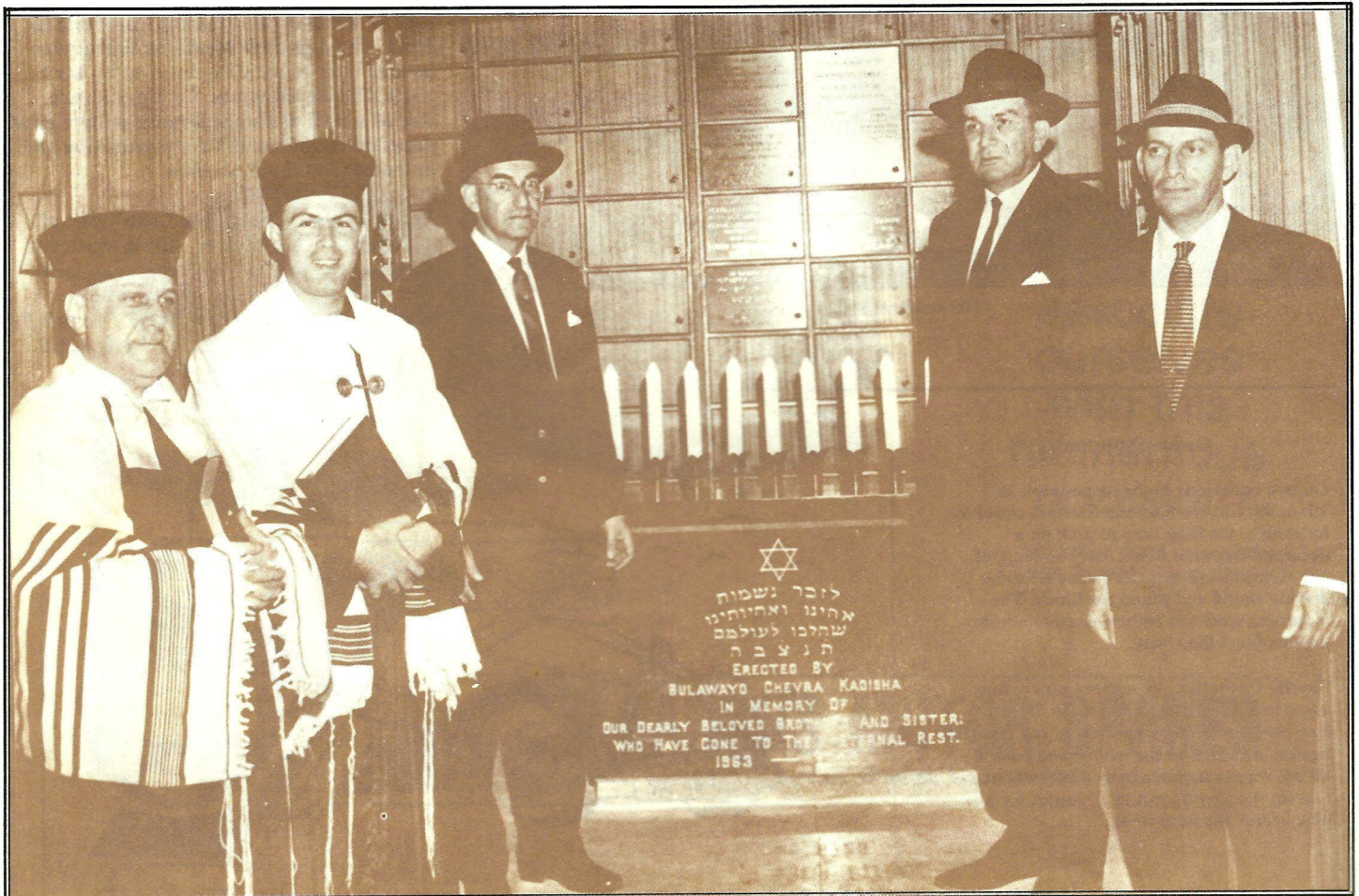
The Free Loan Society also runs an annual bursary, in memory of Charlick Salomon. According to one of the first documents drawn up and beautifully decorated in gold lettering, a sum of £1,900 was raised to get the joint societies off the ground — a princely sum for the early 1900s. Today the Society donates \$2,000 annually to a university student, but it hopes to increase the bursary to \$5,000 in the near future.

Mr Sher has been president for the past seven years. When asked why his reply is simple: "My family has always done it; my brother in South Africa and my grandfather in Lithuania. It is very rewarding for me in myself. To console people in such a little town as ours makes the job personal and meaningful."

He has had to upgrade the cemetery recently, planting lines of olive trees where the old trees had to be taken out through decay. Two stately Jerusalem date palms bend gently in the breeze near the Memorial stone to the Holocaust Victims. They overlook the nearly 1,100 souls gone to rest in our peaceful sanctuary. ☆



Ladies Chevra Kadisha Committee (1920s). (Back from left): Mrs Rathboun, Mrs Kiwalowitz, Mrs Weiner. (Front): Mrs Shiff, Mrs Weinberg, Mrs Treger. (Inset) Mrs Margoleis.



Consecration of the Memorial Room, December, 1963. (From left): Rev Yesorsky, Cantor Hainowitz, Solly Jossel, Jack Palte, Syd Rifkin.

Rediscovering a gilded past

*Time present and time past are both perhaps present in time future,
and time future contained in time past.*

T S Elliot

by Elsa Roth

And a splendid past it was indeed.

WHEN Freda Keet returned to her home town, Bulawayo, this year, she found it to be “an experience of emotional reward beyond imagining”.

Inevitably her journey of rediscovery led her to the doors of the old Guild Hall where, she says, “I felt myself in the heartland of all vitality and energy of a vibrant Jewish community. The Guild Hall itself is so utterly familiar. It feels like home, shabbier now, with windows broken and doors boarded up, (but) I still see it as the grand edifice of my childhood that was the centre of our existence.”



The original Wanderers Football Club, 1902. Picture is of poor quality as it is a copy of a copy.

She recalls “that small patch of ground with the Guild Hall on one side and next to it the

Hebrew school where my big brother went to cheder, who has his own stories of the hell-raising of small boys and the torment inflicted on the Hebrew teacher, and the original small shul across the road, (which) I remembered intimately when I sat again on the familiar unyielding wooden seats.

“That small area has become a personal ‘holy’ space. I find myself drawn back there and let the waves of the past wash over me. I never did dare go inside the old hall, but stood on the dusty pavement with my teeming memories of its splendid past.”

Chaim Gershater (1904—1959)

Editor of the *Zionist Record* in 1943. Born in Lithuania in 1904, he came to Africa in 1926. He was a Hebrew teacher and headmaster of Louis Landau Hebrew School. He had deep knowledge of Hebrew, Yiddish and Russian literature. His writings appeared in many Jewish publications, and he was the creator of the remarkable “Henry Spodik” whose caustic reflections on Jewish life became one of the most popular features in Jewish journalism in southern Africa.

It all began in 1901, just after the Boer Wars when Bulawayo had no more than 100 to 120 families.

Jack Moss and a group of friends established a club which became known as “The Idler’s Club”. Max King, a founder member of The Idlers, once recalled that it was for “Jewish lads with considerable attention paid to sport”.

The young men used to meet in the backroom of a cafe run by two Turks, the Mezoub brothers. According to the memoirs of Sam Rabinowitz, the club was formed as a “revolt” by the younger

members of the community against the leadership of the congregation which was in the hands of the seniors. Only bachelors were eligible! Founder members included Jack Moss, Joseph Joseph, Harry Landau, Louis Rubenstein, Louis Ellenbogen, H B Ellenbogen, S Clarke, D Kaufman, P Coleman, A Epstein, Sam Vass and Mr King. Rev “Mick” Cohen (from the MI initials) was the club’s chaplain.

Mr Rabinowitz recalled, in the Golden Jubilee

Brochure, how The Idlers progressed from the Mezoub brothers to a “Mess” near the old Chevra Kadisha HQ. This was next to a piece of open ground where football and cricket were played. It was the availability of this ground which led to the Idlers’ first offshoot, the Wanderers’ Football and Cricket Club, which later shared grounds with Queens.

Sam Grossberg, a founder member of Wanderers, said at the time, “In those days we had no sick or lazy members. We all got up at dawn to train for both cricket and football.”

In the 1906/7 season, the Club played more than 20 matches in the Second League, and Rev Cohen took part. Mr Grossberg described him as a “good bat but somewhat erratic as a fast bowler”.

The Idlers even had its own roneoed newspaper, *The Idler’s Gazette*, edited by Mr Moss and printed by Pliny Clemon, nicknamed “the Demon Printer”.

Mr King was closely involved with the *Gazette*, and when he moved to Gwanda, he became its correspondent. He recalled in later years how he used to cycle from Gwanda to Bulawayo just to attend the



Idler’s Club Saturday night dances which were legendary — a journey of some 12 hours. He had to follow old ox-wagon tracks and dusty foot-paths as there were no strip roads at the time. He also paused for “frequent refreshment” at the many country hotels along the way which, he said, probably “accounted for the length of time” he took to make the trip.

The Club’s dances were held in the school room behind the old *shul*, on the site where the present Guild Hall now stands. The synagogue was a brick and iron building with a room at the back which was used variously as a *cheder*, a meeting place and a dance venue. The dances usually had a good orchestra which relied heavily on banjos and guitars. The most popular were the lancers, the schottische and, of course, the waltz. Mr King recalled how a member came to a dance wearing tails, a red tie and brown boots, scandalising the ladies.

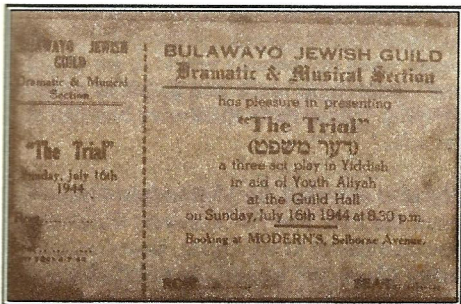
Two Guild medals won by Sam Grossberg, 1906.



"Everyone knew everyone else and we were all one happy family." But there were private cliques. The Rubensteins and the Kings, who hailed from Ireland, Mr King recalled, were known as "the Hooligans". Some of the Jews with Russian and Polish background were "the Nihilists" while still others were "the Terrorists."

Quite early in the Idler's Club's history, a cycling section was formed, and practically every weekend witnessed its members tearing through various parts of the district.

Due to the influence of Rev Cohen, these young men were active in all forms of communal endeavours. And working hand-in-hand with them was the Jewish Ladies' Communal League, which was an



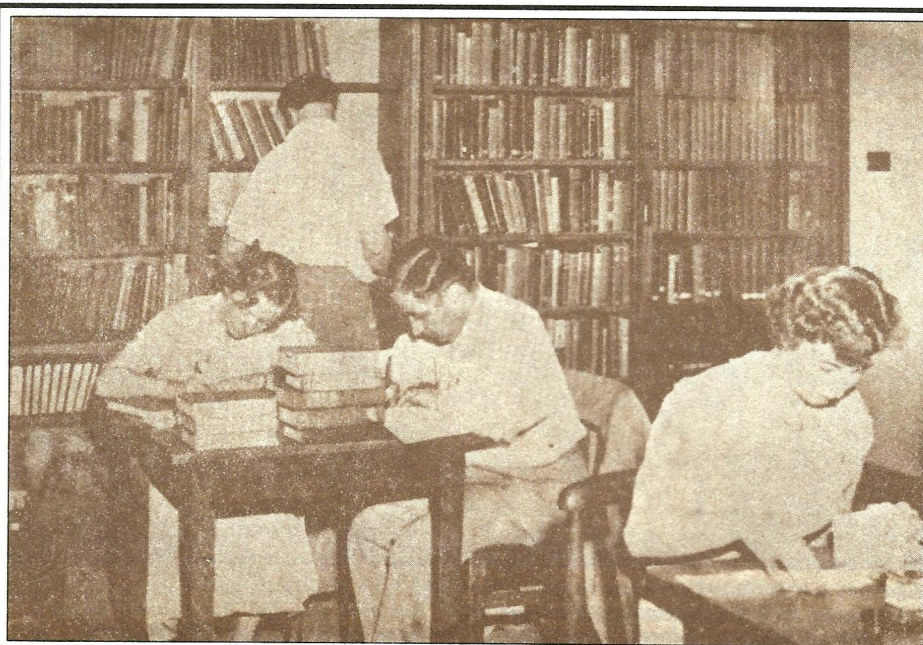
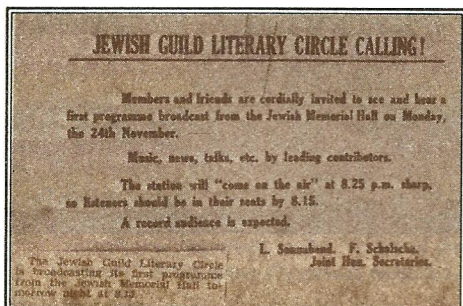
unofficial sub-committee of the Synagogue. They did charity work and assisted in the conducting of Hebrew classes.

So the Club continued with cycling, picnics, dances and various sporting events. It was still purely a bachelor organisation until, as Mr Rabinovitz described it, "An epidemic of marriage hit the Idlers" to such an extent that the Club had to be re-organised on a less exclusive basis." Thus the Jewish Guild came into being in 1906, and its scope broadened.

The new society was very active and presented dances, films, tennis and inter-team tournaments, lectures and social functions.

The first president of the new Jewish Guild was Jack Moss, whose memory is perpetuated by a plaque in the hall. He was a Londoner and a jeweller employed by his uncle, Emmanuel Basch, who later became Mayor of Bulawayo.

World War One saw a lull in Guild activities because most of its members were away on active service. All attention was turned to war work and refugee relief.



Picture taken on a Sunday morning at the Bulawayo Jewish Memorial Library, 1952, showing the librarian and committee members cataloguing and re-arranging books. (Seated from left): Miss M Kaplan, H Bloch (chair), Miss P Lederer (librarian). (Standing back to camera) M Wagner.

Bookworms

The Bulawayo Jewish Memorial Library was founded in 1931 by a donation of £200 from Marie Salomon in memory of her parents. It grew steadily until 1952 when it had more than 2,500 volumes covering every facet of Jewish life.

In the early days the library had keen body of enthusiastic workers assisted by Rev Cohen. Among them were Mr C Gershter, Sadie Kaplan, Mrs J Cohen, Rachel Baron and Rose Rabinowitz. Between 1936-1938 members of the Marks, Ellenbogen, Bernstein and Rabinovitz families presented glass bookcases.

There were also a good selection of general fiction, reference books and a Hebrew section with *Haskalah* literature and complete works of the classical writers Bialik, Ahad Ha'am and Tchernichowski as well as Yiddish literature. By 1952 a Guild sub-committee had to re-arrange and re-catalogue the books as the collection had grown too large. Annual subscription

was 7s 6d. Twelve years later the former Jewish Guild Library was formally taken over by the Bulawayo Hebrew Congregation which renamed it the **Memorial Library**.

The library's growth continued and in 1968 it had to be re-organised yet again. This time it moved from the obscure upstairs room in Guild Hall to Wizo House. Cataloguing took weeks and an additional 1,200 books were recorded, with numerous titles in English, Hebrew and Yiddish. A librarian was available every Sunday morning. Much of the work can be credited to Mark Markov who salvaged many valuable books from oblivion. Rabbi Zwebner lent a hand and created a special children's section.

The library still exists today in Wizo House but is rarely used. The shelves are dusty and dirty with fish-moth very much in evidence. Many valuable books have gone missing and the shelves are in disarray with books and boxes piled in a disorderly manner. ✧

The Guild was re-instated in 1919 under the chair of Aaron Jacobs, with Mr Rabinovitz as secretary. Although initially at a low ebb, Mr Moss's enthusiasm inspired everyone and the Guild began to function again quite successfully.

In order to publicise its activities and to provide a communal journal for Rhodesian Jewry, it launched a publication known as the *Jewish Guild Journal*.

The first issue appeared in September 1919. In it, the Guild's objectives were stated to be "the promotion of social and intellectual activities amongst the Jewish population of Bulawayo".

Mr Rabinovitz recalled how communal development during World War One included the building of the present *shul*. The old wood and iron building was demolished after the war and the Guild Hall was erected on the corner of Abercorn Street and 3rd Avenue as a memorial to those who took part in the South African wars and the Great War of 1914/18.

The Guild Hall was built in 1922 and Louis Landau, who was president of the congregation, laid the foundation stone on June 14 1922. The hall was enlarged to its present size in 1936.

The Jewish Guild Library, which was one of the finest libraries of its kind in southern Africa, was founded in 1931.