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The Jewish Guild Journal,

BULAWAYO.

VOL. I. No. 3.

PESACH, 5680.

Edited by C. I. JACOBS.

All business communications and enquiries re advertisement rates to be addressed to The Secretaries, Bulawayo Jewish Guild, P.O. Box 377, Bulawayo.

All other communications must be sent to The Editor, P.O. Box 60, Bulawayo.

EDITORIAL NOTES.

The outstanding feature of this number of the JOURNAL is the amount of new talent we have discovered. But it must be admitted that Bulawayo has supplied the bulk of it. We trust that up-country readers will endeavour to contribute to our columns, and we invite them to send along any literary effort.

The interest with which each number of the JOURNAL is awaited is sufficient proof that it supplies a long-felt want. It is our aim to provide the Rhodesian and Congo Jewish community with interesting, and, we hope, instructive reading matter, combined with as much news as possible of the doings of our friends in different parts of the country.

We ask for the assistance of everyone to supply us with local news. The smallest event may prove interesting to a number of people. We also ask our readers to write to us and give us their views on any subject affecting the community.

Only the fullest co-operation of every centre will enable this paper to fulfil its mission, and we feel they will not fail us. Meanwhile we heartily thank all those who have assisted us with news and articles and with time and labour to bring out this number.

We had hoped that we would be able to announce satisfactory news regarding the mandate for Palestine. However, the decision of the authorities has not yet been promulgated, but we have no doubt that expectant Jewry will not have long to wait for the welcome news of England's appointment.

This issue has been produced under very trying circumstances. The dearth of country notes is due entirely to the strike, and the hampering of communications consequent upon a breakdown of our railway system has brought us a trainload of almost overwhelming difficulties.

We sincerely hope that the strike will be over before this issue is published, so that it may be distributed in time for Pesach.

We ask the community to accept our best Pesach wishes—in spite of the lack of Matzos.

The next number of the JOURNAL will appear about the middle of June.

REV. COHEN'S LECTURE IN THE BULAWAYO PUBLIC LIBRARY.

We draw special attention to the paper read by Rev. M. I. Cohen on Social Reconstruction at the Bulawayo Public Library meeting, and which appears in this issue. A discussion on the paper will shortly be held in the Library Hall, under the auspices of the Library Board. Due notice will be given of the date of the debate, and we hope that a fair number of our Jewish readers will carefully study the paper and take part in the discussion on the very important subject Mr. Cohen has so ably dealt with.

APOLOGY.

We must apologise to those members of the Community who did not receive a copy of our last number. We had the misfortune to lose one of our lists of names and therefore had the very greatest difficulty in distributing the issue. All who would care to have a copy of the last number sent to them now, are requested to send their names and addresses to the Secretary of the Guild, who will forward copies to them without delay.

We have completed as comprehensive a list as possible, and the distribution of this issue should be complete.

We have found that the best means of sending money Home is through the Jewish Colonial Trust, Brook House, Walbrook, London, E.C.

FOR "SIMCHES," GIRARD'S 3-STAR IS THE BEST.

JEWISH EXAMINATION SUCCESSES.

Our children have done very well this year at the local examinations. Isaac Hason and Benjamin Goldberg, of Salisbury, were successful at Matric. We understand that Mr. Hason has only been in the country for a few years, and therefore his success is all the more gratifying. At the Junior Certificate Oscar Frankel, B. Baron and J. Lazarus passed first class, three Jewish firsts out of a total of eight firsts in all Rhodesia! Miss Bertha Frankel passed second class, and Mariam Boyer, Hyman Goldberg, Herman Hoffman and Leah Jacobson in the third class. In the Beit Scholarships we secured no less than four out of a total of twelve. The successful pupils were Selina Krantzorff, I. Baron, H. Pichanik and G. Rosin. We offer our heartiest congratulations to all concerned.

BULAWAYO HEBREW CONGREGATION

An extraordinary general meeting of the Bulawayo Hebrew Congregation was held in the Guild Hall, Bulawayo, on the 21st March, to consider the alteration of Rule 6. Mr. H. B. Ellenbogen, in the absence of Mr. Basch, was in the chair, and was supported by Mr. C. Salomon and Mr. A. Jacobs and the Secretary, Mr. W. Feigenbaum. About thirty-five members were present.

The Chairman explained that the meeting had been called to sanction an increase of salary to the two clergymen, and therefore to increase the membership subscriptions to meet the extra expenditure. He stated that there was 150 paying members, of whom 127 paid 10s. per month and 23 who paid 15s. per month. He moved that the 10s. subscription be increased to 15s. and the 15s. subscription to 25s.

Mr. S. Rabinovitz asked to reverse the order of motion. He suggested that it would be more convenient to deal with the increase of salaries before touching on the subscriptions, and this was agreed to.

It was proposed that Rev. M. I. Cohen's salary be increased by £10 per month, Rev. Weinberg's by £7 10s. per month, and Mr. Weiner's by £1 10s.

Mr. M. Rabinovitz thought that the Congregation should provide the minister with a house, and Mr. A. Jacobs pointed out that the Committee were negotiating for the purchase of a neighbouring stand, but that they were, as yet,

financially unable to build a house. Mr. Jacobs suggested that the increase of £10 per month to Mr. Cohen should be in the nature of a housing allowance, which would cease when the Congregation possessed a minister's house. This was agreed to, as was the proposed increase of £7 10s. to Mr. Weinberg.

Mr. D. A. Blumberg denounced the proposal to increase Mr. Weiner's payment by the sum of £1 10s. which he described as niggardly. His view was largely supported by the meeting, which eventually resolved that the payment to Mr. Weiner for his services be increased to £7 10s. per month.

The meeting then dealt with the proposed increase of subscriptions. It was explained that the Congregation had barely succeeded in making revenue and expenditure meet.

Mr. D. A. Blumberg thought that those members whose children were receiving Hebrew education at the Hebrew classes should pay something for that education, and that those who had no children should not be unnecessarily taxed, and Mr. Blumberg proposed an amendment to that effect. He was seconded by Mr. Gordon, and a hot and fiery discussion ensued, during which one member declared that he paid his subscription purely on account of the Hebrew classes and did not care a d—n about the Shool. Another member taxed the committee with failing to enrol new members, and thought that a minimum subscription of 15s. was too much. Twelve and sixpence would be better, while the 15s. members should pay 30s. After a wordy duel, in which the committee indignantly denied that they did not enrol new members and pathetically asked if they had to do all the dirty work, and the member was alternately ruled in and out of order, he sat down and meekly voted for the increase in subscriptions on the lines proposed by the committee.

The amendment was withdrawn after Mr. L. Landsau, Mr. Goodman and several others had shewn Mr. Blumberg the error of his ways.

NUMBER FOUR.

For the information of country visitors who may come into town (strikes permitting) we beg to say that Number Four has stopped operations. However the Secretary of the Guild has a supply of marbles, which he is very willing to distribute among those whose only source of amusement has disappeared with Number Four.

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CORRESPONDENCE.

REFORM OF SHOOL SERVICES.

(To the Editor, JEWISH GUILD JOURNAL.)

Sir,—Your correspondent "Backseater," in his letter on the Holiday services, printed in your last issue, has the effrontery to propose the immediate abolition of the making of El Molei Rachamims. Let me tell your correspondent that the practice of making public prayer for the repose of the individual soul is far from being very questionable as "Backseater" would have us believe. In my opinion, the custom is a beautiful one, and the writer of the letter just preceding "Backseater's" has shown us very clearly what happens if we forget the memory of the dead.

I suppose "Backseater" would like to see our Jewish graves uncared for and without tombstones. I suppose he thinks that the dead must never be mentioned or thought of in public.

Believe me, sir, it will be a sad day for us when "Backseater's" views hold sway.—I am, etc.,

BEN YISROEL.

(To the Editor, JEWISH GUILD JOURNAL.)

Sir,—With reference to "Backseater's" letter in your last issue, dealing with reforms in the Festival Services. I wish to say that "Backseater" has my whole-hearted approval.

There is undoubtedly a strong feeling that our Synagogue services should be remodelled. I think it is impossible to expect us to sit through a long morning service and pretend to be interested. That is why there is so much talking going on in Shool.

The service should not last more than two hours, and a large portion of it should be in English. As it is, quite a number of people do not follow the prayers in Hebrew, but read the English translation on the opposite page. Nor do I think that those who gabble the Hebrew at the rate of 200 words a minute know and appreciate what they are saying. I think that if a portion of the service were in English, melodiously intoned or well recited, a much greater interest would be taken and all the present unseemly misbehaviour in Shool would cease.

I do not think that Judaism would suffer, and I believe that there is a Shool in England, the Reform Shool, where the services are mostly in English and the congregation is very devout.

When we have a special service to mark an important current event, a good deal of the service is in English, and it does not last too long. And we all enjoy these services.

I hope some abler pen than mine will take up the cudgels on behalf of Shool Service Reform.—I am, etc.,

BAR KOCHBAH II.

MAY YOU NEVER BE SICK, BUT IF YOU ARE.

MEMORIAL TO THE DEPARTED SOULS.

(To the Editor, JEWISH GUILD JOURNAL.)

Dear Sir,—What do you think about the meeting in the other world? Immediately after "Yomin Noroim" the departed souls held a general meeting. After a long discussion regarding the "Hazzaras Neshomeis" question, the resolution was passed by the Almighty that in future the three festivals in Rhodesia shall be Shvei e shel pesach, the second day of Shevoes, and Sheeme atzeres, all of which shall fall either on a Sunday or on a public holiday. Unfortunately the pencil of the shorthand angel was out of order, and when he handed over the report of the meeting to the printing office to print the calendar, the figures were all mixed up and the wrong dates were printed. Consequently, none of the three festivals will intentionally fall on either a Sunday or a public holiday, and the departed souls will remain without any memorial for another year—unless, of course, the Meshech comes during that period; then, according to our history, the departed souls will come down to Jerusalem, where they will receive all they desire. They get mighty little from Rhodesia! The business people take practically no notice of a holiday, and they keep open. Evidently, it is just to give the departed souls a "shot in the eye," so to speak.

I forgot to mention that at the same meeting in the other world, it was decided that the souls shall come to their relations on earth in dreams to try to get them to raise tombstones on their graves.

After all, a VERY common stone is much better than none at all—I am, etc.,

"VERY URGENT."

GWELO'S MISSING HEBREW TEACHER.

(To the Editor JEWISH GUILD JOURNAL.)

Sir,—I am very pleased that good people put an article in your paper last issue about Gwelo Hebrew Congregation being without a Hebrew teacher for the Jewish children; also reminding our Vice-President, Mr. M. L. Rabinowitz, to try and get one in Cape Town.

I myself about eleven years of age which I do not no anything about our religious affairs. Very often I noticed in some newspapers that boys of

thirteen make a fuss about their Barmitzvah; also the paper explains that they read a portion of the Bible and Hebrew speech by their party, which I have not got a hope at all for this affair as I have never learned Hebrew yet. My friends in school are teasing us very often, they say, we are having scripture in school and also every Sunday and holiday we are going to church and praying an singing hymns together with the grownups, and you don't know your own alphabet. Very often after hearing such words from them I sit down in a corner and consider that they are correct in this subject which I cannot answer anything. There are some Idisher boys older than myself which have the same trouble.

I think it is never to late. A Hebrew teacher to-day to start with will repay everything that has gone in the past. We expect very soon Mr. Lidsky's family will arrive so together with his children we will count about 25 children. The Midlands will double it. If we will have a Hebrew teacher in Gwelo I hope the Gwelo leaders will try the best and bring one soon as possible so we will spend our spare time in Hebrew with pleasure. I am a great suferer of this subject—I am, etc.,

A GWELO JEW AGED ELEVEN.

Competent observers who have escaped from Russia tell one tales of the frightful Jewish hatred that animates every class of the Russian population. The Jewish position in that country is quite hopeless. If only the hapless victims could escape! Millions look with longing eyes to Palestine, but alas! that country cannot hold a fraction of the vast numbers that would seek a haven of refuge from their tormentors. It is a terrible fact that all doors are shut against the hapless victims of sorrow. We hope and believe that Africa as it opens up, and it will do so rapidly, will offer a sorely needed refuge to large numbers of our poor brethren. Under present conditions we cannot relax our efforts on behalf of the Jewish war victims fund. American Jewry has played a grand part in this tragic period of Jewish history. We could wish that our people in South Africa showed the same appreciation of the situation. We note that Mr. Richardson, of Port Elizabeth, has given £20,000 for the settlement of ex-soldiers on the land, but we know of no single Jew in this country who has given anything substantial for the Jewish cause.

A BATTLE WITH DEMONS.

(Translated from the Hebrew,

By D. A. BLUMBERG.)

They were two hefty, weather-beaten men who sat smoking their big pipes at the long table in the "Broken Inn." Tall glasses of steaming tea were set before them, and while the wind and sleet beat against the thick walls of the Inn, these two, Chajin and Gutel, both carriers from Erseville, talked of the ghosts and the demons which were said to inhabit the forest alongside the inn.

These two men seldom met on their travels, but to-night, as Chajin laughingly remarked, the "Schiedem" had brought them together. And so they sat exchanging stories, little noticing the small slender man who sat on the Oven Bench and listened, shivering and cowering close to the oven wall, as if begging its protection and refuge.

It was Jauno from "The Molhof"; he had come over at this late hour in this terrible weather to buy the night ration for his cow from the landlord of the "Broken," who was also a hay dealer.

Jauno sighed deeply and shook the wet snow from him. No, it was no joke being pushed, driven and hunted not only by snow and storm, but also by Furies—by the human furies of his dear home at Molhof, where his wife and mother-in-law reigned. Their push and driving power were more forceful than the wild elements, more dreadful than the uncanny demons. It seemed to Jauno that out of the steaming glasses and the smoking pipes at the table tiny elfins skipped and danced, and laughed sneeringly and said to him, "Jauno, you lamentable man, why did you not remain where you were comfortable and happy? What devil lured you to the 'Molhof'?" Six months ago he was a thoughtful and harmless Bochor at the Bethhamedrish in Erseville. It was not all ambrosia, which he was offered at his "Taegessen," but he always had a healthy appetite and ate his meal in peace; the bench on which he slept was hard, but he slept well and he had no worries. He was happy and satisfied. Then came old Perez, the cheese-maker of Molhof—Jauno clenched his fist in his trousers pocket. He could strangle the rascal, the sharper, if he had him here—then came the cheese-maker and robbed him of everything, of peace and of happiness.

"You are no Lamdon and no Chochom, Jauno," so had the old hypocrite said. "Your

learning has no object and no purpose. But there at Molhof, in my neighbourhood, is old Pesse, a distant relative of mine. He has a house, a meadow, a garden, a cow and a daughter. Say 'yes,' Jauno, and all is yours. In a moment you are no more a poor Bochor, but a proprietor, a man, a Balabos."

And he, Jauno, went and saw, said "Yes," and remained at Molhof. And now the Tzores commenced.

The young one, his wife, was no angel, neither by appearance nor by temperament. But the old one: A devil! No! He looked round, frightened, he thought the devil would be insulted. The image of his mother-in-law brought with it recollections of all his sufferings. Hell . . .

He often lamented his unhappy change to his neighbour, the shadchen, whom he had to thank for all this, Perez, the cheese-maker.

And what did Perez say?

"Be a man, Jauno, and it will all come right. All beginnings are hard. You must show more manliness, and besides, you still owe me shadchones."

The hypocrite! The old sharper!

And only the last scene an hour ago. Jauno still shivered at the thought. He was going to bed, when she came, the old one, with a lantern in her hand and shouted, "The cow, the cow."

"The cow!" asked he quietly.

"Well, certainly, the cow," screamed the old woman, "not the ox. You are the ox. The cow must have food. You also eat. You must go to the 'Broken Inn' to fetch hay. Do you hear! You must fetch hay."

"In this weather!" he shyly dared to remark.

"What weather," she fumed. "Are you made of sugar, you glutton, you idler." She turned to her daughter, "He will disappear, dissolve, as soon as the air touches him, the Shleimihl, the Gaulom, have you ever seen such a Balabos! He has not brought the fodder for the cow. What does he care if she dies of hunger, so long as he is fed."

"You go immediately to 'Broken' and fetch the hay," said the young one.

He pulled on his fur cap, took his stick and went.

When he grasped the staff, he felt a funny itching in his hand and for the first time did he think that perhaps this thick, yellow stick, could serve another purpose than to help him along through the night and storm. But he did not dare to dwell too long upon the thought.

The wind jostled him, and whistled tauntingly

EVERY HOUSE SHOULD HAVE

in his ear: "You are no man, Jauno, you are a lamentable figure."

"Shut your mouth and go," shouted the storm from above.

And so he arrived stiff with cold and wet, and to his misfortune he had to listen to the ghost stories of the carriers which filled him with horror and dread.

The two at the table quietly conversed. "And I maintain," said Gutel, "these Masikim do not wish to do the traveller harm, it is more to mislead him and make a fool of him."

"I agree with you," said Chajin. "Once, on a similar night, I drove home with a fully loaded wagon through the forest road from Tawrik. Near the cemetery at 'Kiliam' something snow-white blinked. I called. I threatened. I cracked the whip. Nothing moved, only a very quiet cackling. I looked nearer. A goose so fat and plump, I never saw one like it! Really a good friend in the Pesach week, what! I had trouble enough to put her on the wagon. But I fastened her securely between packages and bags and drove happily on. Scarcely did I come within sight of the first light of the town when it gave a loud quack and fluttered off behind. I looked round quickly, away she was; the false goods had disappeared. My cheap Pesach goose! And when I told them at home, they said, 'You can be glad, Chajin, and thank God, that you did not bring the 'Ruach' in the house.'"

"I had a worse experience," assured Gutel. "Once on a pitch dark night a light glimmered before me and I believed it to be the 'Broken Inn.' I drove towards it and landed into a swamp. I could hardly get out of it. Something whisked past on calves' legs and when it came nearer, I surely believed it to be my chestnut horse which I knew for certain to be at home in his stable."

"That is the way of the Ghost," discoursed Chajin, "always to appear in the figure of a known person or animal, so much the more to mislead the lonely traveller. But should I meet them, all their art of dissembling would disappear."

"What would you do?"

Jauno sat up and listened hard.

And Chajin said: "My remedy is no secret, but a very simple one. Take a stick on which fasten a ticket with the word 'Kusu.' At once charge the Ghosts and keep belabouring them with the stick until they disappear."

"Yes, show them you are master," agreed Gutel, as if he had known the remedy long ago.

Jauno looked at his thick yellow stick. He scarcely had the courage to start a fight with Demons. But "Better is better," he thought, and "precaution does no harm."

And quietly, nobody noticing, he scratched something with a lead pencil on a piece of paper, which he fastened with a thread to the lower part of his stick.

At that moment the landlord came with a bundle of hay, which Jauno, very downhearted, hoisted on to his shoulder. One more look at the big clock, whose hands showed long past midnight, and he started for home.

The storm was at its height. The hay pushed poor Jauno forward while the storm whipped his face and drove him backwards. Still Jauno took courage and went on. If only the "Scheidim" did not come! Even then! He flourished his stick. He would show them a master! You have learned something to-night, Jauno!

There flashed, moved, quivered and trembled a single light. If he only had the cemetery behind him! "You can call and allure, bad Ghost, Jauno will not take the bait," he muttered. Suddenly a strong squall blew his round fur cap away.

Jauno ran after his cap. He jumped to the right; he turned to the left, he ran to meet it. Here, there, everywhere. The wild chase ended at last, and Jauno had his cap again. But, oh terror, he had lost his way. Nothing was to be seen of the dreaded cemetery. The light shone no more.

"If I keep on going," thought Jauno, "I shall get somewhere. Never mind, anywhere is as good as at home, and better be led astray by the cap than by the 'Scheidim.'"

There, oh! It began now. Jauno could not possibly see in the dark, whether they were calves' feet or cocks' feet, but he well knew the step and voice. There was no doubt about it. The Ghost had come impersonating Perez, the Cheese-maker.

"Ha, ha," laughed the Ghost. "You out in this weather, and so late! You woman-hero! Ha, ha, and my Schadchones money!"

"I know you, you Satan! You will not delude me, you Devil. Here! Here!" shouted Jauno, beside himself with fright and hewing mightily with his "Kusu" stick.

"Jauno, you are meschugge," shouted the Ghost. "Take him to the mad-house, he is raving."

"Hup, hop!" The stick whizzed through the air. The Ghost disappeared quickly.

DOW'S 5-CROWN WHITE.

"Chajin, you are no fool," thought Jauno, and he stepped on bravely.

Another Ghost! This time it was coming from the dwarf willows. Jauno could plainly see its four feet. And now it came nearer. Oh horror! It looked as like his cow as two peas in a pod.

"Now," said Jauno, and raised his virtuous staff. But this was a very cowardly Ghost. Without waiting for the blow, the horned Ghost rose on its hind legs, gave a terrible roar, and ran away.

Yet another Ghost advanced upon poor Jauno. The Devil in the shape of his mother-in-law! He could hardly believe that even the Devil would dare to go into that body. He shuddered.

"You rascal, you Gaulom," screamed the Ghost. "Where have you been the whole night? The cow broke away. May you be beaten and broken."

"Courage," muttered Jauno. "Now, then, don't be dismayed." And a hail of holy Knuu blows fell on the head of the demon.

"Murderer! Manslayer," shouted the Ghost shrilly as the storm. "Oi Gewalt! Help! he is killing us. Lock him up."

Smack! Smack! answered the stick immediately. The Ghost looked wildly round with his green-grey eyes, and ran away as quickly as his legs could carry him.

Jauno was exhausted. His right hand was stiff and sore. He wiped the perspiration off his forehead. But the trouble with the demons was not finished yet. Again another one grew out of the swamp. And this time, oh what a disgrace, he looked like his wife!

"Where is mother; where is the cow!" shouted the Devil.

The love which Jauno had for his darling was not too passionate. But she was his wife after all, and that a Ghost could slip into her skin and clothes without any trouble, was a bit too much. To his surprise he was filled with jealousy and hate towards the impertinent Ghost. Gathering his lost strength, he hit lustily with his holy stick. The Ghost started and shouted wildly:—"Mother! Mother! Come here, where are you? He hits; he is raving."

When the Ghost saw that nobody came to help him, he ran away and disappeared into the thicket.

Jauno had to rest now; he was tired and exhausted. Gratefully he grasped his stick and breathed thanks to the clever experienced carriers at "Broken Inn." So he wandered slowly, not molested by any apparition through the long night.

When dawn broke he saw with pleasure that he really had not lost his way, and was only about ten yards off the "Molhof."

He saw the house plainly in the grey morning fog. His heart grew heavy. Ghost and apparitions he had conquered, but who was going to protect him from the furies of his dear home. He knew what was waiting for him. He lost his courage as he approached the house.

The door was locked. Jauno knocked softly and timorously at the window.

"Who is there?" called a sleepy voice from the inside.

Scarcely had Jauno called his name, when the key was turned from the inside, and his wife, with soft and gracious voice, called through the half opened door:

"It is you, my dear husband. I have been worrying. Are you not frozen? Come, Jauno, I will make you a cup of tea. Leave the hay, I shall carry it myself to the stable."

What was that! He had expected a different reception. Never had he heard his wife speak to him like this before. But he had neither time nor mind for reflection. "Where is your mother?" asked he with instinctive fear.

"She has a bad headache and is in bed," was the answer.

He slowly sipped the tea and then lay down and fell into a healthy sleep, sweet and refreshing.

He was awakened by a knock at the door. The old woman came softly and carefully into the room. Her head was bandaged.

The mother-in-law spoke quietly, softly, timidly.

"The cow," she said, "does not eat well to-day. I do not wish it chaswe-scholum—but I mean we can sell it to Boruch, the Kazew, who wanted to buy her. But no, you have to decide about it, Jauno. You are master in the house, and as you wish so it shall happen."

Jauno looked surprised. Was it a beautiful dream! No, truly! It was his mother-in-law, the old Pease, and over there his wife was preparing the table for breakfast. Even the cow seemed more docile in Molhof to-day.

And so it continued. Jauno did not know what caused the wonderful change.

He was now really the master of the house, treated with great respect by everybody; a balobas, a landlord. And life in Molhof became pleasant and cosy.

One day he met Perez, the old cheese-maker, and said to him:

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CHILDREN LOVE THEM!

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ALWAYS HAVE GIRARD'S 3-STAR IN THE HOUSE.

"Reb Perez, I still owe you schadchones money." He meant it very sincerely.

Nevertheless, Perez quickly stepped back a few paces. He looked at Jauno sideways and when he saw no suspicious implement in Jauno's hands, he said:

"I have enough, Jauno; I have got my portion." And he hastened away.

SALISBURY SYNAGOGUE.

OPENING CEREMONY.

The Salisbury Synagogue, after many delays, was formally opened on Sunday afternoon, the 29th February, in the presence of a large gathering of the congregation.

Before the building was opened those present assembled in the porchway, where the President, Mr. J. Goldberg, delivered an impressive address.

The President said that although it was over three years since the foundation-stone of the Synagogue was laid, circumstances which they could not control had prevented them from formally opening the building with the customary religious ceremony until that day. He congratulated the Jewish community of Salisbury upon the successful completion of the building. He was glad to notice that since the erection of the Synagogue the community was becoming more and more united. Although they had lost many valuable and influential workers, they had been able, through the assistance of kindred societies within the community, to meet all financial responsibilities each year.

The President then sketched the early history of the Salisbury community and drew attention to the important part played by the Jews in opening up and assisting in the development of Rhodesia. One of the earliest pioneers of this country was Mr. D. M. Kisch, who was here in 1869. Alfred Beit, the Weils, Mosenthals and Rothschilds were among the prominent men who interested themselves in the country. To-day many Jews were assisting the development of Rhodesia. One of the leading tobacco growers and one who had helped to pioneer the industry in this country was a member of the community.

The President drew attention to the Hebrew classes run by the congregation. The Rev. J. J. Rosin and Mr. Harry Levy were in charge of these classes, and he complimented them on their successful efforts.

Proceeding, the President stated that there were at present in Salisbury 45 Jewish families and from 60 to 70 children. Altogether there were 130 to 150 adults and about 100 members of the congregation. In connection with the congregation they had the Zionist Society under the presidency of Mr. Stein; the Benevolent Society, which was doing good work; and the Chevra Kadisha, in connection with which their thanks were due to Mr. Rothstein.

At the conclusion of his address Mr. Goldberg presented Mr. L. Hoffmann with a golden key and requested him to open the doors of the Synagogue. The key was a token of respect, and he hoped the recipient would cherish it and live for many years in health and happiness, together with Mrs. Hoffmann and family.

The key was inscribed: "Presented to L. Hoffmann, Esq., by the Salisbury Hebrew congregation on the occasion of the opening of the Synagogue, Salisbury, February 29th, 1920."

Mr. Hoffmann returned thanks and formally declared the Synagogue open.

A religious service was then conducted by the Rev. J. J. Rosin, who also preached the sermon. He took for his text Deuteronomy xxix., verses 9-10: "Ye stand this day, all of you, before the Lord your God, your captains of your tribes, your elders and your officers, with all the men of Israel. Your little ones, your wives and the stranger that is in the camp, from the brewer of thy wood to the drawer of thy water."

The ceremony concluded with the singing of the Hatikvah and the National Anthem, and a reception was subsequently held in one of the committee rooms.

SALISBURY TAHARAH HOUSE.

On the 29th of February the Taharah House in Salisbury was opened. There was a large attendance of members of the congregation and their friends.

The President of the Salisbury Hebrew Congregation, in an opening address, mentioned that they had met together in a solemn place for the purpose of laying the foundation-stone, and at the same time opening the Taharah House. The Taharah House had long been needed and its erection had only been possible through the kind assistance of Mr. J. Frankel, who had come forward with a large donation.

The President emphasised the importance of the

DOW'S 5-CROWN RED

Taharah House, but expressed the hope that it would not be necessary to use it frequently. He asked Mr. Frankel to lay the foundation-stone and declare the House open.

Mr. Frankel was presented with a silver trowel, suitably inscribed, with which he reverently laid the stone. He then declared the building open.

The Rev. J. J. Rosin officiated at the religious ceremony in the Taharah House.

Following the little ceremony the assemblage retired to the burial ground, where memorial stones were unveiled to the memory of Rachamin Hassan, who died during the influenza epidemic, and to Felix Mendelssohn, (who died in Salisbury on his return from active service on the Northern Border.

SALISBURY SNAPSHOTS.

The Building Committee of the new Communal Hall has been most active, and the building is being commenced immediately. Meanwhile the committee earnestly solicits funds. We hope all of you will take the hint.

In his sermon at the opening ceremony of the Synagogue, Rev. Rosin again dealt with the subject of Zionism. The reverend gentleman is awakening deep interest in this subject, and his lectures are keenly appreciated by those whose appreciation is well worth having.

We deeply regret to announce the death of Mr. David Shulman. We extend our heartfelt sympathy to all relatives of the deceased gentleman. The blow was sudden and everyone feels the loss.

Mrs. Kaufmann paid a visit to the capital. We hope she enjoyed her stay. It was far too short for our liking.

Mr. and Mrs. Kapnek are away holiday-making. Mrs. Singer has left for England. "Bon voyage" and a safe return.

Congratulations to Miss Gertie Hoffmann on her engagement. The lucky man is Mr. Susman, of Kimberley. If this sort of thing goes on Rhodesia must enter the Union.

The Zionist Ball was a very swell affair. Everyone rose to the occasion and had a rollicking time.

And the Max Nordau Fund benefited by over fifty guineas. That's the stuff to give 'em.

We understand that some of our youngsters have volunteered to oil the rails on the station to prevent them from rusting. Anyway, we hope that no one will get too excited when the first train begins to move.

We must apologise for the sketchiness of "Snapshots," but it's all due to the strike. You can't indulge in flowered phrases by telegraph.

GLEANINGS FROM GWELO.

The Gwelo collection for the Max Nordau Fund, founded by Mr. B. Frid, is progressing favourably. The total is now over £12.

The Gwelo cattle sales will shortly re-commence. Trade in Gwelo will consequently improve.

The Jewish community in this district numbers about 45. We feel it is time a Hebrew teacher was engaged.

Our Vice-President and family have now returned from their holiday at the coast. They look very fit. We understand that while in the Union Mr. Rabinovitz made enquiries regarding a teacher and Sochet. We therefore hope to have Kosher meat for Pesach.

Mr. and Mrs. M. Sher have now moved into their fine new house. They have our best wishes for the happiness of their new home.

Master Solomon Gordon is at St. George's School, Bulawayo, for the double benefit of a good English and Hebrew education. Master E. Steinberg has gone to Salisbury for the same purpose.

Mr. Stern has taken over Hunter's Road store.

Mr. and Mrs. Nelson and child, of Kimberley, have visited Gwelo. We were glad to have them with us.

Miss Pulverness has done good work in selling Shekolenn. This year it is absolutely necessary that a Shekel is sold to every Jewish man, woman and child. We compliment Miss Pulverness on her splendid efforts.

GIVE TO YOUR INVALIDS.

GATOOMA NOTES.

Messrs. R. Fleishman and R. Ross have both opened butcheries at Eiffel Flats. We wish them luck.

Mrs. M. Shulman has now returned, looking all the better for her holiday.

Mrs. J. Lewen has also returned from Arcturus, where she spent a month.

Mr. and Mrs. Leo. Friend have left this district, where they have spent many years. Mr. Friend has commenced business at Shamva. Our loss is Shamva's gain. We wish him every success.

We are glad to see Mrs. Nab about again after her severe attack of bronchitis.

Mr. Phil Seider, of Arcturus, has been in town for a few days.

We understand that Mr. M. Joffe, who recently returned from the Cape is about to leave us soon for good. The attraction must be great.

Mr. H. Galante has returned from his holiday.

We regret to learn that Mr. I. Beneveste has had to close up his business at the Eiffel Blue Mine on account of the mine closing down.

Mrs. M. Ball has returned from her trip, which was spent at the Cape.

Fever is again prevalent in this district. A number of our Jewish friends are, unfortunately, laid up with it.

GWANDA.

Our Gwanda correspondent is very despondent and writes that news is scarce in that district. Our correspondent makes the rash assertion that they are a most uninteresting crowd and that nothing ever happens there. The mere fact, says our correspondent, of Mr. R. wearing a new tie, or the arrival of Mr. B. for the purpose of putting his boy (native, we hope) in Quod is sufficient to cause excitement in Gwanda. We cannot but regret that our correspondent omitted to supply details of the new tie. We all know that what Gwanda wears to-day, Rhodesia wears to-morrow. However, cheerio, Gwanda!

ELISABETHVILLE NOTES.

Pesach is near to hand, and nobody has taken the supply of Matzos, etc., in hand. It seems to be unprocurable. A friend of mine spent 30 francs on a wire to the Cape for Matzos, but no luck.

Buildings in great style are going up in this town, Mr. Rollnick is putting up a fine building, and so is Mr. Osiewitz.

Some time ago a Zionist Society was formed in this town, and Mr. S. Bass was elected as president, that is all that has been heard of the Society.

Mrs. Morris Pieters intends sailing for America at the end of this month. We understand that she intends making a short stay in Bulawayo. Mrs. Morris Pieters has collected the sum of frs. 6303.00 for the Russian and Palestine Funds. This amount has been sent to Lord Swaythling in London.

Births and Marriages.—Nothing doing at present. The only latest arrival amongst our Jewish friends is a Dodge car for Messrs. I. Pieters & Co.

"NEUTRAL."

The new "Shikah" servant had duly been instructed as to the "Fleish ka" and "Milchika" cutlery, the distinction as to the former being a crown and for the latter a sickle, marked on the steel. A few days later the Shikah said to her mistress: "Oh, Madam, here's a knife we can use for 'Milky' and 'Meatie.'" "How do you mean for 'Milky' and 'Meatie,'" replied her mistress. "Well, Madam, there are no marks on this one so I thought it could be used for both!"

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ALWAYS HAVE GIRARD'S 3-STAR IN THE HOUSE.

A QUEEN OF COOKERY.

It was Selina Barsdorf's birthday. Twenty-seven years old and no Chosan had turned up yet. Such were the musings of Mr. and Mrs. Barsdorf as they watched their daughter busily employing herself about the house, even though she should have rested on this day. It must be admitted Miss Barsdorf was not a Venus, but then her wonderful knowledge of housekeeping, coupled with the fact that she was a famous pastry cook, should surely have made her eligible for any matrimonial match that might be going a-begging. There was no doubt that had she been possessed of fairly considerable means, she would have been married years ago.

A knock at the parlour door roused Mr. Barsdorf from his cogitations. He rose from his couch and on opening the front door, beheld on the verandah a stranger who had evidently suffered severely from the effects of the wet weather which was then prevalent. As he moved forward, he disclosed to view a face bedaubed with mud but still in a condition to enable any observer to see that the owner was a man enjoying the usual robust health which accompanies those employed on rural work.

The stranger introduced himself as Paul Goodman, profession, farmer, and resident beyond the Tuli River, on farm "Oakvale." He was on his way to Gwanda, but the state of the road had compelled him to pull up and seek respite for his horse, if not for himself.

Mr. Barsdorf, after instructing the houseboy to outspan the horse, welcomed the stranger and ushered him into the house, where he was soon introduced to Mrs. Barsdorf and her daughter. These latter, with usual Jewish hospitality, set to work to prepare lunch for their visitor, and in about ten minutes' time a very appetizing meal was set out upon the table. Paul Goodman gazed with wonder at everything in the room and was struck with the general air of cleanliness which pervaded the place, for if the truth must be told, his own rooms were none too clean. However, that was probably his native servant's fault, and not his own. Presently, when they commenced lunch, he had still more to wonder at. How could he have subsisted on the meals he was accustomed to on the farm! All that was placed before him to eat, disappeared rapidly.

In the conversation that ensued afterwards, it

was borne upon the stranger's mind that all the credit of the cookery was due to Miss Barsdorf, who had indeed excelled herself. Paul Goodman had, on his first entrance to the house, followed the graceful movements of Selina Barsdorf with pleasure, which may have been natural as it was not often that he saw European women, especially those of his own race. He now became still more interested, and it occurred to him what a pleasant thing it must be to be a married man in comfortable circumstances, with a wife who was an excellent cook, to minister to his comforts. Needless to say, these thoughts turned upon his host's daughter.

All that day the rain continued and the river became a raging torrent. It was utterly impossible for any kind of traffic to cross the drift. Paul Goodman had come a long way and was not keen on returning without having executed his mission in Gwanda. Therefore, it did not need much pressing on the part of Mr. Barsdorf to persuade him to stay for a few days until the river should be passable. Besides, he had been thinking of Selina Barsdorf, and his thoughts led him to believe that he was rapidly falling in love. The young lady had made herself agreeable and as he might be going away for ever in a few days, it was imperatively necessary that he should know his mind in the matter. After debating the point for some time, he suddenly determined, on the third day of his arrival, to press his suit. It may have been extremely amusing to many to behold Paul Goodman in the capacity of a suitor, but he went through with the proposal, with the result that to-day he is a happy, and contented man, with a crowd of little Goodmans to cheer their parents on the walk of Life.

H. LIPZ.

(Mr. Lipz has told us how a lonely man, left to the tender mercies of a native servant, was made to realise the sterile life he was leading. Chance threw happiness and comfort across his path, and, being a good Jew, he was not slow to grasp the opportunity. But it must be remembered that not every lonely bachelor is thus kindly treated by the Gods. It is one aim of the JEWISH GUILD JOURNAL to help shy and lonely single men, and they are invited to correspond with the Matrimonial Agent — in the strictest confidence, of course. If not satisfied, goods may be returned!

SAY "GIRARD'S PLEASE." TAKE NO OTHER.

THE PALESTINE CAMPAIGN.

(LECTURE BY CAPT. E. M. WILSON.)

We print below a précis of the paper read to the Jewish Guild and Chevovi Zion Societies, by Capt. E. M. Wilson. We have seldom, if ever, seen the Guild Hall so crowded, and the audience followed Capt. Wilson with deep interest.

In introducing Capt. Wilson, the Rev. M. I. Cohen, who was in the chair, said that to many people Palestine was but an archeological term, and that the country was a country of the past. But people forgot that it was also a country with a future before it, and it was to be hoped that future would be a great future.

Capt. Wilson, on his arrival in England early in the war, took a commission in the Royal Buckinghamshire Hussars and subsequently became an Intelligence Officer in the Yeomanry Mounted Division in Palestine.

In the course of his lecture, Capt. Wilson laid great emphasis on the fact that he believed there was no room in Palestine for both the Jew and the Arab. The country was not large enough. The Arab would not advance, and there was only one cure. That was to clear him out of the country. They could not have him west of the Jordan.

During the evening, Mrs. Louis Ellenbogen delighted the audience with a brilliantly executed pianoforte solo.

The dramatic section of the Guild produced a sketch entitled "The New Butler." The parts were ably taken by Mrs. A. Lassman, Miss M. Kuhn and Mr. W. Feigenbaum, who were coached and the play stage-managed by Mrs. H. Behrens.

GLIMPSES OF PALESTINE.

Precis of a Paper read before the Jewish Guild and Chevovi Zion Society, by Capt. E. M. Wilson.

A long trek in the darkness over ground that appeared to gradually harden from the sand of the desert that we had been accustomed to into something like turf — a sunrise of wonderful splendour gradually revealing to our delighted gaze rolling stretches of grass and barley fields, dotted here and there with almond and pomegranate orchards, surrounded by high cactus hedges, pleasant villages nestling in their olive groves—such was our introduction to Palestine.

Just at this south-west corner of the country,

however, these pleasant sights extend inland for a short distance only. Just after sunrise my duty took me inland four or five miles to our extreme right flank patrol. When I reached this patrol, which consisted of a Sergeant and six men, it was moving slowly forward over desert of exactly the same degree of desolation that we had been accustomed to for many weeks past. "Well, Sergeant, you are in the Holy Land at last. What do you think of it?" Sergeant Turner took a long look round, his eyes rested first on one desolate sand hill and then another. Solemnly he spat over his horse's shoulder. "Well, sir, if this is the best spot the Lord could find for His chosen people, he must have thought they were easily satisfied."

However his views on Palestine underwent a considerable alteration in the course of a day.

The extreme southern end of Palestine is given over chiefly to the Syrian Arabs, the heirs, if not the lineal descendants of the Philistines of old.

These dusky gentlemen herd their flocks and till their fields in exactly the same manner and with the same prehistoric implements that their ancestors did in the time of Adam and earlier. It says much for the wonderful fertility of the soil that they are all able to extract a living from it and be as idle and happy as they are. Sidi-ben Ahmed scratches the land with the wooden stick hitched to a cow or a camel, which he calls a plough; broadcasts his seed, and by the mercy of God and his prophet Mahomet, the barley comes up in abundance.

If Mahomed happens to be off-duty and the barley doesn't come up, Sidi girds up his loins, polishes up his gun and knife and goes out into the world to make up the deficiency at the expense of his more advanced and thrifty neighbours.

Which brings me to the Jewish Colonies.

The first of these I saw was Akir, and my introduction to it was this wise—

The morning after the battle of Mughair I was on the top of the ridge of hills with the Brigadier taking stock of the country in front. To my astonishment, having located all the villages shewn on our maps, I found I had one over. This was ridiculous, but is explained by the fact that our maps were dated 1888 and signed H. H. Kitchener, Lieut., R.E.

However, this mystery had to be elucidated and I set off with my orderly to visit the offending village and receive an explanation of its existence. I may say I wasn't too keen on the job, as the Turks were in one side of it and shelling the other

MAY YOU NEVER BE SICK, BUT IF YOU ARE,

side vigorously. However, as we approached things seemed to quieten down a bit and we saw the Turks going off.

On closer view the mystery deepened. Not only was there a village where no village had any right to be, but it was one of a type entirely different to anything we had seen previously in Palestine. Red roofs, white walls and telegraph poles showed through the trees.

A few more yards through an almond orchard and we were suddenly assailed by a very excited crowd of people headed by an old gentleman in a bowler hat and a frock coat. Controlling my astonishment as much as possible I tried to make him understand that I wanted to know the name of the village and why it was so different from all the other villages.

As my elderly friend only spoke Russian and Yiddish we didn't make much progress until a pleasant looking young man pushed through the crowd and said he spoke French. Now my French isn't very clever, but his was about the same brand, so we got on quite well and I heard for the first time of the existence of the Zionist colonies.

Our intercourse was hindered at first by the lamentations of the owners of the houses at the other end of the village which were being demolished by Turkish shells, but after a bit the shelling ceased and we were able to adjourn to the village inn.

Feeling considerably better my orderly and I returned to meet the troops, who had by this time advanced to within two or three miles of the village. I was able to assure the Brigadier that the village did exist in spite of the maps, and to persuade him that if the Brigade were to halt any where near for the night it would be a good thing to have the B.H.Q. somewhere near that inn.

The village of Akir being, though small, a very fair example of the Zionist colonies in Palestine, a description of it may be of interest.

It is prettily situated in a plain surrounded by low hills with the Judean hills in the distance to the east. There were barley fields, vineyards, orange, lemon and almond orchards on the plain. The streets are lined by trees—mostly blue gums. The houses are very similar to those of Rhodesia, single storeyed with verandahs covered by creepers and vines, and nearly every house has a few fruit trees in its garden. Water is obtained from wells, and the paraffin lamp lightens the darkness.

The village is governed by a Syndic and Council

and a Synagogue and school provide for the spiritual needs of old and young. In the school the instruction is in Hebrew.

In normal times a great content is the most apparent feature of the colonists, and now that the Turkish rule has gone and protection from their enemies the Arabs is afforded by British rule their principal cause of uneasiness has been removed.

BULAWAYO CHEVRA KADISHA.

The annual general meeting of the Chevra Kadisha was held at the Guild Hall, on February 29th, 1920. A large number of members were present.

The eighteenth annual report was presented and adopted.

Through the generosity of donors and the regular payment of subscribers, the financial position of the Society is most gratifying. The balance to credit stands at £141 1s. 2d. In this connection special mention must be made of the good work of the collectors, Mr. M. Baron and Mr. W. Lazarus.

The Rev. A. Weinberg was elected an honorary life member in recognition of valuable services rendered to the Society.

The management of the Mikvah is all that can be desired, and the premises are in excellent condition. There are 86 subscribers, of whom eighteen are new members.

Messrs. M. Rabinowitz and D. Levinson have attended the full number of committee meetings.

The President, Mr. Moses Rabinowitz, remarked on the low death-rate during the past year. He also pointed to the healthy state of the finances.

Rev. M. I. Cohen and Mr. S. Rabinovitz congratulated the officers and committee on the good work they had done and on the faithful manner in which all duties had been performed, and called on the meeting to express their appreciation of the committee's effort.

A new committee was voted for. Mr. M. Rabinowitz was re-elected President; Mr. D. Levinson, Vice-President (re-elected); Mr. G. Goodman, Treasurer (re-elected); Mr. M. L. Price, Hon. Secretary (re-elected); Mr. S. Sher, Assistant Hon. Secretary (re-elected); Messrs. Z. Rabinowitz, M. Weiner, M. Baron, N. Weinberg, E. Kollenberg, E. W. Jaffe and A. Sher, were elected to go on the Committee. Messrs. L. Landau and S. Rabinovitz were elected Trustees, and Messrs. S. S. Grossberg and L. Rubenstein, Hon. Auditors.

GIRARD'S 3-STAR WILL HELP YOU.

JEWISH MEMBERS OF THE PIONEER COLUMNS.

The following list of Jewish pioneers of Rhodesia has been compiled from the official records. This list is by no means accurate or complete, and anyone who has any information on this subject is earnestly requested to communicate with Rev. M. I. Cohen.

Fred Langerman, Dr. Goody, L. F. Mosenthal, B. Troop (Heany).

1893.

Tpr. Leon Gabriel, Raaf's Column; Frank Mack, wounded Bembezi, November 1st, 1893, Defence Cmsn; Tpr. Lionel Cohen, Tpr. Ch. Fred Mosenthal, Corpl. Herman Schumacher (!), Lieut. Harry Bernstein, Raaf's Column; Tpr. Samuel Lifschitz, Tpr. P. Weinthal, Isaac Sonnenberg, Transport; Gnr. Jacob Cohen, Salisbury Horse; Tpr. Tom Castello (!), Tpr. A. Cohen, Gnr. Abraham Esterman, Tpr. Joseph Foote, Tpr. B. Landsberg, Gnr. Jacob Palca, Frank Leon Vogel, Abe Levy, killed Shangani, October 25th, 1893, Victoria Rangers.

1896.

Tpr. S. Lesser, G. Troop; Louis Herman, murdered; Reuben Shapiro, murdered (Mashonaland); Benj. Matthews, prospector, missing; Dr. J. Levy, wounded 25th April, Gwanda Patrol; M. H. Lyons, wounded April 25th, Macfarlane's Patrol, Lt. Hosp. Corp.; Sergt. Major Wm. Joseph, C Squadron, M.R.E., wounded, 25th August; Bugler P. Weinthal, B.F.F.; Tpr. M. Spiro, Commissariat Dept., B.F.F.; Tpr. C. F. Cohen, Tpr. P. Jacowitz, H. M. Zeffert, F. Troop; Tpr. H. E. Cohen, G. Troop; Tpr. I. Epstein, Tpr. J. Lipman, Tpr. L. Levin, Tpr. H. Rosenberg, P. Schukewitz, Tpr. P. Schultz, Tpr. N. Platnauer, K. Troop; Tpr. R. D. Hanson L.Q.M., A. Hirschberg, Afrikander Corps; S. Jacobs, Artillery, B.F.F.; Levi Lehman, Gwelo Burgheers; Harris Rosenthal, Isaac Sonnenberg, T. Schalkwiltz, Lieut. Q.M. A. Lichtenstein, Belingwe Staff Column; about twelve in the Laager at Salisbury.

Victoria Column, 1893.

Corpl. Herman John Burmester, Tpr. Louis Bischoff, Tpr. Alec Tayfield, Tpr. Henry Bloom,

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FOR "SIMCHES," GIRARD'S 3-STAR IS THE BEST.

Victor Hanson Frank Lewis, Tpr. A. Walters (alias Levy), died; Tpr. Cecil Ansell, Raaf's Column; Sergt. Fred Henry Kramer, Raaf's Column.

Victoria Column, 1896.

Corpl. Morris Marsen, B.S.A.P. (17, Belsize Avenue, Hampstead); Tpr. Henry Norden, B.S.A.P. (Johannesburg); Tpr. S. Isaacs, Umali; Tpr. H. Symons, Tuli; Tpr. K. Lazernus, Rhodesia Horse Volunteers; Tpr. J. Lewis, Sub-Lt. M. H. Lyons, Med. Staff Corps; Corpl. E. Morris, Gifford's Horse; Tpr. H. Cowen, Tpr. W. Fredman, Sergt. Alec Tayfield, Tpr. F. Lewis, Tpr. E. Tayfield, Tpr. F. Schaffer, Tpr. E. H. Friedman, S. Lantz, A. A. Ehrlich, "Darkie" Morris, C. Salomon, Sergt. A. Simons, H. Troop; Sergt. A. Hoffmann, C. F. Mossenthal, H. Troop; O. Seidel, H. Troop; P. Weppelman, K Troop; O. Krantz, L. Tr.; A. Guttman, Afrikaner Corps, A Troop; B. Samuels, J. P. Drodski, B. Troop, Afrikaner Corps; S. W. Lewin, B Troop; M. Wilensky, B Troop; E. Howitz, Belingwe Column; Mirkenthal, Gwelo Volunteers; J. Rothman, M.M.P.; Tpr. J. Anson, Tpr. H. Abraham, M.R.F.; Tpr. J. J. Aechman, M.R.F.; Tpr. V. Bergman, S. F. Coleman, J. Coleman, M.R.F.; P. Cowan, Sq. Sergt.-Major W. Joseph, Tpr. C. M. Jacobson, Tpr. J. Rittman, M.R.F.; Tpr. A. Salomon, Tpr. E. Weinmann, M. Moss, C Troop, M.M.P.; Sam. Schratter, Honey's Scouts.

Salisbury Field Force.

P. Zaffere, Tpr. S. Hyman, S.F.F. (uncle of L. Gabriel); Sergt.-Major D. M. Jacobs, Sergt. Major J. van Praagh, M. A. Schapiro, J. Susman, Alfred Lyons (nephew Henry Hess); Tpr. A. L. Lazarus (Johannesburg, auctioneer); Corpl. Harry Harris, M. A. Freeman, M. G. Friedman, Sydney Davis, A. Rosenthal, Leon Gabriel (Reuter's Agent); E. M. Joel, Joe Lichtheim, Lionel A. Hyam, Sergt. Alf. Cohen, Alf. Lyons, A. Kirschbaum, Alderson's Relief Column; Harry Edwards, Alderson's Relief Column.

In Hyatt's book, "The Northern Trek," among the list of Pioneers occur the following names: A. Morris, murdered, Marandellas, 196; No. 38, Solomon, afterwards in Kimberley; A. F. Krohn, L. Kroestel, F. H. Langermann, C. Masters, F. C. Mossenthal. Among the missing in the 1896 Rebellion were Benj. Matthews and Vanderdort, two Australian Jews. In Mashonaland Tpr. Gillian Jacobs, H.F.F., was shot dead in the first Mazoe Patrol, June 20th, 1896. In the Boer War, Tpr. J. H. Levy was killed, October 21st,

1899. Among others who served were I. Wolfe, four Grangers, five Tayfields, Ch. Cohen, M. D. Lowenstark, Myer Lowenstark, J. Holt, M. Kantor, Jack Moss, P. L. Sale.

BULAWAYO CHOVEVI ZION.

During the past three months the Committee of the above Society has been very active. In November, the South African Zionist Federation received a cable from headquarters in London, stating that it was imperatively necessary that South Africa should raise £10,000 immediately, as the destruction of so many Jewish centres in Europe was making it extremely difficult for the Zionist organisation to carry on their work. In response to the appeal, Rhodesia and the Congo have done very well, but could do still better if we had the full support of the Jewish community. Notwithstanding the fact that prior to this special call for funds, Rhodesia and the Congo had already raised over £2,500, which was their assessment, a further campaign was at once instituted, with the result that approximately £650 has been remitted to the Federation. A list of donors appears elsewhere.

The Committee of the local Society also carried out the annual Shekel Collection on Sunday, March 7th. All went very well, and though many people were missed, a large number of Shekolim were sold. At a time like this every one of our co-religionists should take the Shekel, and it is hoped that all who have not yet done so, will communicate with Mr. H. Lipitz, Hon. Secretary, Box 2, Bulawayo.

SHEKEL COLLECTION.

We have not yet completed the annual shekel collection in this country for the present year, which is of special importance, as we may expect the first meeting of the world Zionist Congress since the beginning of the war, a Congress which we hope will be able to celebrate the good news which we expect from Palestine. At the present moment we have two good representatives in London in the persons of Mr. J. Joseph and Mr. Oscar Suxman. Four hundred shekels entitle one to one delegate. And though we cannot expect 800 shekels in this country, the Federation will make good the balance without doubt as the Union also will be glad to have as many South African representatives as possible.

SOCIAL RECONSTRUCTION.

A Paper by the Rev. M. I. COHEN, B.A., read at
a Public Meeting under the auspices of the
Bulawayo Public Library on March 11th.

(Published in conjunction with the Bulawayo
Public Library.)

The Prince of Wales told us the other day that the Empire consists of a partnership of nations, united by a common system of Law, of democratic and human ideals, and that it aimed at giving all its citizens the fullest opportunities of development and self-realisation; and also to give the world at large a lead in the human struggle for happier conditions. This is indeed a notable utterance. The pre-war days are as dead as the dodo, and we are at the beginning of a new era. The unprecedented political, social and economic dislocations of the day are not merely the effects of the past, but also, we would fain believe, the birth-pangs of the future. Nevertheless, an optimist to-day is a brave man. We realise that the fires of anarchy and barbarism lie near to the surface in human society, and we may well ask whether a collapse of European civilisation is inherently more impossible than was that of the Roman Empire. Do modern States produce greater personalities than those of the old Greek or Roman worlds? Is there any radical difference between the legalised slavery of ancient times and the economic subjection of the masses to-day? Are moral and religious forces more dominant in their sway than they were in the days of the Cæsars? Did the classical world of antiquity know the intense class, national, colour and religious hatreds and passions of the present day? Were wealth and power so divorced from responsibility, and individualism and social conscience at such fierce strife? If, as Mr. Wells has told us, nations do not do the obviously right things, but the obviously wrong things, then one should not be surprised at any possible issue of present conditions. And even if he be correct in assuming that the fundamental reason of the situation will assert itself, and that instead of reverting to chaos, men will advance to a higher state of civilisation, yet this will certainly not be effected by mere chance, but will need the foresight and co-operation of all men of goodwill the world over. We remember the nightmare of the influenza, but at least it prepared us for the future, and revealed qualities of human character that, properly utilised, promise an infinite improvement of health-conditions. Given science, goodwill, and general co-operation, who can limit the hygienic possibilities of the twentieth century? Thus is it with all human ills. In this sense the war has created as well as destroyed. The effects of the catastrophe are all too evident, but in the womb of the future lie other possibilities. Finite man has revealed a spark of the infinite, and this revelation of personality is the promise of a new Heaven and a new Earth. If the war has shown the futility of the individual life, it has also shown to what sublime heights the human spirit may ascend, and could we but give this heroism the constant inspiration of the noblest of all causes—the permanent well-being and elevation of humanity at large—the visions of prophets and seers might be concretely realised.

The star-shells of war have cast a lurid light upon many evils, and men will not go back to darkness. The question is, will their just aspirations be encouraged or resisted, and will new-found freedom and power be used with wisdom and restraint and with due regard to the general good? Injustice not merely leads to evil conditions, but so poisons the spiritual atmosphere as to make reform doubly difficult. We remember the tremendous pother created a few years ago by the vote of six millions annually to provide pensions of six shillings a week to the deserving poor of seventy years of age. There never seemed to be money available for urgent educational and social needs. Private interest allowed the key industries of the country to get into alien control,

and almost led to national destruction. Had the masses followed the traditions of the wealthy, England would have been beaten for lack of men. Economical conditions were destroying all sense of social solidarity, and the war itself has but served to clinch popular distrust of the possessing classes. It is indeed a remarkable testimony to the strength of the national character that victory should have been attained under such conditions. We have broken from the old groove; traditions have been cast overboard, and the energies of the human spirit have been released. We have heard of atomic energy, but what power is comparable to the emancipated soul of man! The sap of life is rising in the masses, they are determined to escape from servitude and to attain the fullest possible measure of self-realisation. All feel that the so-called peace settlement is but a first provisional stage; unprecedented and world-wide changes are taking place, and when equilibrium is attained a new social order will stand revealed. No one can foresee the issues, but we may ask whether there are any necessary principles of change whether one can discern any safe channels along which the flood of human energies may be diverted, so as to irrigate the surface of society with the fruitful streams of a new life. Even the common-places of the man in the street may not be altogether useless if they lead to discussion and to fresh thought.

The most impressive fact about the present situation is this: the problems do not concern any one country more than another—they are human problems, world-wide in scope, affecting the destinies of the whole race. We are members of one another whether we like it or not. When the first shot was fired the whole fabric of international law was destroyed at a stroke. The war has profoundly influenced the economic conditions of the whole world; the cost of living everywhere is directly affected by the necessities of the starving populations of Europe. The effects of wars, strikes, blockades and political settlements or uncertainties are felt in every quarter of the globe. Demand is so much greater than supply that unparalleled opportunities are afforded whereby a minority become quickly enriched at the expense of the masses. Strong Government and united international action are essential at a time when Governments have been overthrown and everywhere there has been a weakening of authority. Misery is acute and almost universal, but there is no apparent remedy within sight. The speedy building up of a new world, with terribly diminished resources and with the passions of war still raging constitutes a problem of overwhelming magnitude and difficulty. People in despair are ready to listen to the most revolutionary proposals if they seem to promise any measure of relief. Mr. Lloyd George tells us that we must fight anarchy with abundance, but peace and co-operation are the essential preliminary conditions to renewed production. A slum threatens the whole community, and a slum country threatens the health of the world. There are no local problems. In Britain we see hosts of men, unemployed and suffering, who have endured all the agonies of war in the interests of a juster world order. On the other hand, stay-at-homes have accumulated huge fortunes; profiteering is rampant, and in certain quarters there is an orgy of extravagance. The Government seems to many to represent the moneyed interests, and so a fatal division is created in society. Men turn to the Unions as their true representatives, and so form what is practically an alternative Government, threatening direct action to enforce its demands. The alternative is reform or revolution—law or chaos. But England is the heart of the Empire, and the chief hope of the world-settlement. Thus the whole world depends intimately on a solution of these apparently internal problems of Britain. Yet how can England settle its own problems when the seeds of war are universally existent? The world has been Balkanised, and another war would shatter the whole fabric of civilisation. The plain facts of the case illustrate the teachings of science and history. The biologist has no illusions on this score; he knows the vain pride of nations and looks rather to international co-operation than to national aspiration for a just distribution of the legitimate requirements of a civilised humanity. As peace within the nation is only maintained by the equal reign of law, so is it with nations. The world will guarantee national rights in so

far as the similar rights of other nations are recognised, and international law is the sole condition of world peace.

The happy experience of the United States of America long ago suggested a United States of Europe. Such an institution would obviously have prevented the war, thought it might not have stayed European aggression in other continents. The fewer the great groups the lesser the possibilities of conflict. A well conducted Austrian Empire is a far more beneficent institution than the disparate and aggressive nationalities of the Balkans. The world looks forward to a new type of State, of which our own Empire is the greatest example. The Prince of Wales has wisely reminded us of its true character, and the greater its success the more beneficent its influence. The Empire contains many nations, differing in colour, race, religion and culture. But these manifold and profound differences are compatible with a real spiritual unity, as the Germans have learned to their cost. Its unity in the midst of difference, its lack of all mechanical uniformity, its completeness of local freedom and cultural autonomy, combined with international solidarity need to be clearly realised and emphasised, for the harmonising of local freedom with loyalty to broader human relationships is the lesson which the world needs to learn in order to escape from its troubles. The British League of Nations is the promise of the unity of man.

When each part of the Empire is as free and sovereign as England herself and yet perceives that behind it is the force of the Imperial whole, then will loyalty and freedom be but two aspects of the one fact, and national strength and righteousness will be synonymous. In proportion as the British experiment is justified its principles be extended to other groupings. Thus, a human entente—a true League of Nations—is ultimately quite practicable, for in truth there is no alien in the human family. In an excellent little book, "The Millennium," by Sir Ian Hamilton, which you will find in the Library, he points out the enormous contributions made to British wealth and greatness by alien immigrants. "I do not know," he says, "whether we should have beaten Germany without the war, but if so, it would have been through the assistance of German brains, trained in the magnificent school of the Fatherland." Germany sorely grudged as the thousands of fine men trained by her, who are to-day English, South African, Canadian and Australian. The policy of the Empire is to welcome the capable foreigner and make him a native. Great Empires do not go with little minds, but with a large tolerance we shall attract the pick of other nations. But the more we change these strangers into our own flesh and blood, the more the Empire tends to become the world. The tree resists the forcible entrance of alien matter, but its very existence depends upon its acceptance of the sunshine and the air which it transmutates into its very substance. All nations are part of a world-order; there are allies all around them, and they grow as they appropriate the world. As we can only exist individually by forming part of a social whole, so also does free nationalism require as its corollary a society of nations pursuing a common human task in co-operation.

There are in men two opposing instincts, the one creative and inclusive, and the other the acquisitive or exclusive. It is our failure to base education upon the former, which has made society the scene of an unhuman struggle for existence. It is only in the brute struggle for life that the wealth of one may mean the poverty of many, but in the rational life there are no exclusive categories. The more educated people become, the better for all men; the more beauty is spread, the richer mankind. A noble idealism is as contagious for good as the cholera for evil. Here the gain of one is the gain of all, and the cultural, artistic and moral wealth of each people is the property of the whole race. Indeed, human progress is but the history of socialisation. History begins when organisation arises to check the unmitigated sway of the brute struggle for existence. That is, to make individualism subservient to the general interest. Peace and law are established within

the tribe that its members may attain an otherwise impossible good. If each individual surrenders a part of his liberty, yet his tribal self is a greater, richer and securer self than his individual ego. All the precious elements of civilisation, all the accumulated wealth of human culture are the products of sociality. On the other hand, the mass of human suffering is the result of the unchecked ravages of the acquisitive instinct. The inmost law of the spiritual world is the law of sacrifice. The great religions of the world have been based on the discipline of the ego—on the subservience of all men to the universal law of reason and love. But exclusive national ambitions have replaced the vision of a human good, and the individual and national exploiter have been allowed to divert humanity from its task in the attempt to appropriate for self the infinite good that is the inheritance of mankind. Are the exploiters to rule for ever against the manifest interests of the race? If the minds of the Germans could be so trained that they were prepared to sacrifice themselves for a perverted national aim, might not all nations be trained to a great loyalty, to a true and universal human ideal? Trust the ideal, and embody it in the education of every child, and the fruit will be as glorious as distrust of the ideal has been disastrous.

The very definition of a State is an organisation to obtain for all its members the very largest possible measure of the good life, and the fullest opportunity of self development. So far as the State permits individuals and classes to pursue an exclusive good, it ceases to be a unity, to represent all its citizens, and to be the instrument of their hopes. Government is thereby discredited, the supremacy of the law is undermined, and desocialisation means a reversion to savagery. Wealth divorced from responsibility has no security, for there are no rights except social rights, acknowledged by the general will and enforced by the general power, because recognised as making for the common good. Force may serve temporarily to protect a so-called right, but if it be used to buttress up a claim not recognised as just by all men, it will tend to provoke a counterforce. An unjust society leads to revolution and disintegration. What we want is the dominance in men's minds of the truth, and the organisation of society as the avowed and recognised instrument of the common good. Once more, we come to the conclusion that the great purpose of all men is to be pursued in comradeship and in the obedience to a sovereign human law.

The nineteenth century, with all its faults, witnessed a notable development of international relations. Its tragedy was the dominance of the exclusive spirit—the lack of a great human inspiration. Germany attained its greatness as part of a mighty civilisation. But when it sought an exclusive good at the expense of others, it ruined itself and them at the same time. The science of Germany enriched all mankind till it became the tool of an inhuman end. And our own Empire is built on sand if it be not based on righteousness. Progress, so-called, may really be retrogression—all depends on the direction.

The nineteenth century witnessed a progress to the abyss; it heaped up wealth and knew not what to do with it, and in the end destroyed it with tragic suddenness. For material acquisition had lost sight of the moral end. Political economy was an abstract science, divorced from the realities of life. It omitted to take note of the infinite soul of man, and so proved a tool of human enslavement. Science, so called, dealt with all knowledge save that which is most vital to mankind—the knowledge of the supreme ends of human life. Education had long ceased to be a key to absolute values. The school, the home and society stood in no organic relations. Classes, churches and nations were at war. Universal unrest and discontent were the lot of a society in which men starved for want of a common ideal. There was no binding law of social obligation. In the absence of reason and love as the dominant forces of life, what alternative was there but the reign of force. He

who said "Am I my brother's keeper?" has slain his brother, and lawless society has ended in bankruptcy and despair.

To get back to the highway of true human progress we must change our ideals. A slum is not merely a breeding place for disease, but also a challenge to reform. Hungry masses need satisfaction, or turn revolutionary. Anarchy has its roots in misery. Some twenty-five years ago an article appeared in the "Fortnightly Review," called "The Mean Man." The writer used statistics to evolve a picture of the average British citizen. He worked out a man named Smith, an agricultural labourer earning fifteen shillings a week, without education or literature, without pleasure in his life, and without any hope for his future. This man, he said, was the basis of the Empire, and its future demanded his transformation. At the same time Prof. Foxwell stated his conviction that England would be infinitely benefited if wages were raised twenty-five per cent. all round. But men had become slaves to the Frankenstein of business. It was not the primary business of Government to break the vicious circle of economic enslavement. If wages rose it was only through force, and the cost of living always rose in proportion. Socialism spread continuously, and always took on a more syndicalist or extremist form. No revelations of the conditions of the masses seemed able to penetrate the conscience of society. But the war has sounded the knell of pre-war capitalism. Eight million people in England have the vote, and their will determines the future. Demos is about to ascend the throne. History is full of the ruins of ill-fated democratic experiments. If British democracy fails, then is the outlook dark indeed. British character has stood the test of War; will it stand the still greater test of Reconstruction?

Now, the aim of democracy cannot be to substitute one form of dictatorship for another. Dictatorship of any kind is incompatible with freedom and the free choice of good. Bernard Shaw says that democracy consists in not being governed better than you want to be. The Germans were prosperous enough, but their will was forced by an autocracy and directed to evil. Even if the Bolsheviks were to bring prosperity to Russia, the benefits would not compensate for the loss of liberty, for freedom is the condition of morality—the basis of law. The all-important thing is to enable the people spontaneously to appreciate what is noble and to embody it in national life. This depends on education, which is the fruit not merely of the schools, but of the social organisation as a whole. The free State, based on justice and aiming at the greatest good for all its citizens, is the most potent instrument of education the world possesses. Such a State cannot have too much power, as the bad State cannot have too little. The greatest need is the enlightenment of national conscience. Men exist and enjoy to-day in virtue of the stupendous sacrifices of the war. Has society no moral mortgage on their possessions? If the sacrifices of war are to be hallowed at the bar of history, we must evolve a purified world society. But the instrument of amelioration in each country can only be the Government, representing all citizens impartially, and pledged to introduce the best life conditions for all alike. Unfortunately, in most countries labour has come to regard parliament, the press and society as the representatives of the possessing classes, and the buttresses of reaction. Thus class warfare replaces national co-operation. The State rightly appeals to patriotism in the hour of danger. We have still war in the heart of society. The danger is still great and calls for the utmost effort and sacrifice of all classes. The permanent security and well-being of the State depend on the loyalty of citizens who realise that their country is the condition of all they are and hope to be, the guarantee of their present and of their children's future. Such a State must dominate individualism and check all anti-social practices. National organisation must be based on moral regeneration, and a new ideal dominate society.

Reason has vindicated itself in science, and it will assuredly vindicate itself no less in the human sphere, and who can estimate the all transforming

influence of love if generally applied in human society. What would happen if the leaders of mankind were animated by the fiery faith of those old Hebrew prophets who said, "What doth the Lord thy God require of thee but to do justly, to love mercy, and to walk humbly with thy God?" It is this creative faith that we require to-day. After all, such problems as the provision of increased wages, shorter hours, and better working conditions all depend upon the definition of the character and purposes of human life. Forms of government and the character of the ruling classes are altogether secondary to the nature of the religious and social idealism that animates a people. The voice of the people may most emphatically not be the voice of the deity. Trade Unions or any other form of popular organisation which may successfully protest against injustice and protect their members from exploitation, are not thereby fitted to become the instruments of government. They may become as tyrannical, prejudiced and reactionary as the most oppressive regimes of the past. The Russian Soviet may prove but the reflection of Tsarist autocracy. There is a vast body of enlightened public opinion in every country which, while thoroughly recognising the imperative need of reform, and while prepared to make most generous and far-reaching concessions to popular demands, is yet full of alarm and uncertainty as to the uses which enfranchised democracy is likely to make of its new-found powers. Never was it so clear that the general good, and that alone, should sway the motives and command the allegiance of all men and all classes. It is those who pursue their own good without regard to the communal welfare, to whatever class they belong, who are guilty of the supreme crime against mankind, who will be responsible if anarchy replace law and order, and if the war remain the supreme tragedy of history, instead of the opportunity of its greatest reform. The conditions of national security and progress are identical with those of national righteousness.

Now, just as labour responded to the call of duty in the dread days of war, we may hope that it will not fail in the task of enhanced production when that becomes the clear national duty of the day. But the precedent condition undoubtedly is that the wealthier classes shall set the example of public spirit and show without an iota of doubt that the well-being of the State is their supreme law of social obligation, and that the National Government can depend upon their enthusiastic support of all its attempts at social reform and the inauguration of better conditions of national life. General Smuts the other day called the food profiteer a criminal. But National Governments are tarred by the same brush. Discontent is the result of outraged human nature; men are not tools, but immortal souls whose unsatisfied aspirations are more destructive than gunpowder. Our aim is the righteous society that shall exploit the natural and moral environment for the benefit of all men. There is no royal road to attainment. But the clear thought, the good will, and the organised forces of all humanists will find the way. We ought to be able to rely upon the devotion of the churches, but they will have to be animated by a new spirit, to become the conscious representatives of morality in action. The new age will yet find its prophets and will cry to the heart of man in literature and the drama. The thinkers and reformers in many lands do not yet constitute a brotherhood; but the men of science and goodwill must come together, everywhere animated by a spirit of human idealism, no less exalted and passionate than the temper of religious martyrdom. We have had an Italian Risorgimento and other similar national movements. What we need now is a human—universal—Risorgimento, to be harmonised with all other loyalty. Every local deed is no less part of the human task as a whole. The gallant aviators who have traversed two continents to reach our doors are not merely great South Africans, but pioneers of world evolution. If Prof. Schwartz fills the lakes of German West and revolutionises our agriculture, he will also help to satisfy the world need for new production. Prof. Einstein is helping mankind to discover the secrets of nature and to harness

its forces, and the day must come when all men will realise that moral duty is the necessary foundation of all enduring and stable human relationships. We shall only begin to solve our problems when we clearly perceive that all our privileges pertain to us solely as members of civilised society, ruled by immutable law, and no more think of obtaining a monopoly of human good than we think of cornering the sunlight. When the religionist, the reformer, the writer, and the statesman unite their forces to establish the new idealism it will soon be reflected in that mighty instrument—the press. The press is not merely a purveyor of news, or reflection of public opinion. It is false to its most sacred function when it falls into the hands of interested cliques; when it suppresses freedom of thought; when it backs the party against the State, and knows no absolute rule of right. Under present conditions it is possible for the liquor interests, let us say, not merely to be a great engine of social degeneration, but also to find powerful champions in the press and the legislature. Does the press represent the inarticulate masses? Can we rely upon it to faithfully depict contemporary events and currents of thought? More space is allotted in many of our leading papers to the Stock Exchange than to the labour question, to sport than to reasoned solutions of our perplexing and menacing social problems. Do they give us a real reflex of national life? and expression of the so-called general will? Particularistic interests and sentiments are presented in great abundance, but of a combined South African and humanistic spirit there is not a great deal of evidence. And are our members of Parliament primarily social reformers?—men filled with passion for national well-being, or do they also, to a large extent, represent minority sectionalisms? The issues at elections are often unreal and a great gap yawns between the administration and the broad masses. Nor will organised labour improve the situation finally by merely battling for improved material conditions. For materialism itself is the deadly enemy from which we all alike are suffering. The unjust employer is no more anti-social than the dishonest workman who will not give a fair day's work for a fair day's pay; who deliberately shirks production and uses his power to exact the uttermost return, not merely at the expense of his employer but also at the expense of society whose interests he regards with absolute unconcern. We are told that hundreds of thousands of ex-soldiers are excluded from employment through the action of Trade Unions, who thus announce that the interests of a section of society are more important to them than the well-being and even security of the whole. The character and aims of organised labour are a reflex of the same lack of religion or humanistic idealism that has characterised society in general during these latter days. It would be strange indeed if anarchism were limited to any one section of the community. If selfishness were a monopoly of any one class. We are all in one boat. We cannot sunder our ultimate destinies, and as national solidarity won the war, so national solidarity, enlightened and patriotic, can alone lead us safely out of present distresses. Division of classes is dangerous. To-day we have it in the schools, the universities, the workshops, and throughout life, and this division goes with a wide difference of opportunity that is not based on moral excellence or public advantage, or a survival of the really fittest, but on the possession of qualities that are not social in character. We remember the old Roman fable of the revolt of the limbs against the lazy stomach, which did no work, and yet batted on the labours of the other organs. Each organ has to regard the general life if it would consult its own true interests; and class warfare is nothing else than a disaster. Force cannot settle our problems; all strikes are futile. If their cause is just, reason would concede the legitimate demands of the men. If their cause be unjust forcible extortion of excessive wages or unfair conditions will kill the capital that is the source of the Wage Fund. If there is to be war to the knife, if there is to be no ultimate and supreme arbiter in impartial reason, then it will be a case of *Vae Victis*, and the vanquished will be both sides in the unnatural and fratricidal struggle, for there is neither liberty nor security among men, save within the sway of

majestic law. We are fighting each other, when the real common enemy is at the gate. The new humanism must get to work immediately and reflect itself in a new political economy, a human science, based on the concrete realities of human life and character. We have deliberately omitted to take advantage in our schemes of education of the human instinct for co-operation. Our schools have had no definite ideals before them; they have not consciously sought to turn out either scholars, or citizens, or humanists. The latent idea in society was reflected here also—"Get on! Make the most of the opportunities of this unaccountable social machine, and the devil take the hindmost." Society has to formulate an ideal which the schools must actualise. If we want universal war, let the schools turn out Spartans. If we want peace, the moral basis of peace must exist in our minds. Then our schools will turn out citizens habituated to conjoint and mutual effort and taught to serve at once their country and mankind. To get a socialised democracy we must train it in the schools, and to get it in the schools we must clear the public vision and make social ideals dominant in men's minds. It seems a vicious circle, but the future depends on the faith that it is not. Life is a moral task, and character the true wealth. There is a law of social obligation, and no individual has rights which are anti-social. Actual experiment has shown that the results of real co-operation are almost unlimited. United action, led by science and inspired by the public good, is the road to the future. Democracy is right in the sense that we must trust to the fundamental honesty, sanity and goodness of human nature, or revert to savagery and give up the human task, and characterise civilisation as an illusion. But if we admit this faith as valid, then we must give men liberty and help them to develop the fullness of human faculty and to attain the utmost measure of self-realisation, having regard to the equal claims of others without discrimination. Thus, liberty will be synonymous with law and privileged classes would be an anachronism. The good citizen, so far from seeking his own ends at the expense of others, is rather prepared to admit that he is not entitled to cake while others are in need of bread. If the best will not raise up the worst, then the worst will drag down the best. An immediate and enormous development of public spirit is wanted—a vast heightening of the standards of honour in all social relationships. We want a new religion, and it must be universal, and the world destruction that has resulted from moral bankruptcy should be the occasion and the starting point of a new faith. The war will have been pure disaster if it does not yield us a new love of God and man; a new spirit that will conquer material aims and subordinate individualism to the needs of the State and of mankind at large. The war has revealed the unconquerable spirit of man. It has shown what nature might do for us if men were at one in exploiting its magic powers. No forces of reaction can resist the flowing tides of liberty. It is the path of wisdom to lead and harness these stupendous human forces till they embody themselves in a fairer social order. We must do away with divisions and seek to educate ourselves, so as to evolve an enlightened public opinion that will automatically register itself in Government, Literature and Life. Let the actual life of the needy be realised by the privileged, and privilege will lose its savour. The truest education will come from the unity and co-operation of a socialised community. We must have an end of class war. Let all be workers together for that State to which we owe everything and for that society without which any worthy life is impossible.

We have in this country a free land of large possibilities. We may avoid the troubles of older lands if we do not allow privilege to assert itself, and if we apply knowledge and goodwill to the development of our opportunities. We must be jealous for real self-government and require from our leaders undoubted proof of public spirit. There is no need for secret diplomacy among true representatives of national interests. Let us train character and intellect in our schools, and promote them to posts of honour. Let us make the

teacher the most honoured functionary in the State, and choose as leaders those who themselves embody the national ideal. In the long run the exploiter can only be killed by universal contempt, and our own ideals will give us the conditions for which we long. We cannot go ahead fearlessly and confidently unless we follow the Ark of the Covenant. Evil is dominant in no class of men, and the soul will always respond to a noble call. We must ourselves contribute to that new world-faith which will sweep all men into the social channel. Unity, Knowledge and Faith are the keys to the future, and with them we may unlock the gates of hope and let our children enter into the great human inheritance.

At the conclusion of Mr. Cohen's address the Chairman said they had listened with deep interest to the paper, which opened a wide field for thought. He would like to take the sense of the meeting as to whether they should proceed with the discussion of it now or postpone the discussion for, say, a month. If this were done he hoped that the Committee would have the paper printed. He hoped the discussion they would have would be a fore-runner of many instructive discussions of the sort.

Mr. Frank Scott would like to endorse the Chairman's remarks as to the deeply interesting nature of the discussion. He agreed it was far too late to discuss that night. It was such a vastly interesting subject he thought they should have time for discussion.

Mr. Greig thought the discussion should be proceeded with at once, but it was agreed with one dissentient to postpone the discussion and to request the committee to have the paper printed.

A vote of thanks to Mr. Cohen was carried with acclamation.

Mr. Cohen, in reply, said he thanked them for the patient hearing they had given to his generalities and platitudes. He said this because he felt it was impossible to do anything within the scope of such a paper, except to indicate the nature of the problem and to emphasise the fact, of which he was thoroughly convinced, that the question of social reconstruction was essentially a spiritual one. Organisation alone was insufficient. Had they, however, the right public spirit, and fine national ideals, all questions would automatically solve themselves. He would point out that they had a magnificent selection of books in the Public Library dealing with the problem, and he had purposely chosen this subject at this time because he felt that citizens should have facilities provided for discussion and mutual enlightenment. There was no other way of educating a sound public opinion. He felt that the real value of a paper of this sort was the discussion it created and the elucidation of fresh ideas. He hoped that there would be not one but many discussions on this great problem, because on the result of the convictions of the public depended the future of ourselves and of future generations.

The meeting terminated with a vote of thanks to the Chairman.

MAY YOU NEVER BE SICK, BUT IF YOU ARE,

PALESTINE RESTORATION FUND.

Since the last publication of the JOURNAL, the following further amounts have been received for the Palestine Restoration Fund.

Salomon, C.	£52 10 0
Kaufmann, O.	26 5 0
Rollnick, R. J.	25 0 0
Blumberg, D. A.	10 10 0
Basch & Co., M.	10 10 0
Hepker, H. & J.	10 10 0
Immerman, M.	10 10 0
Salis Bros.	10 10 0
S. Salomon & Sons	10 10 0
Fingleson, A. & M.	5 5 0
Gruber, J.	5 5 0
Gruber, S.	5 5 0
Salomon, M. Z.	5 5 0
Dulberger, H.	5 5 0
J. & M. Press	5 5 0
Freedberg, L.	5 5 0
Salomon, H.	5 5 0
Baron, M.	5 5 0
Jacobs, A.	5 5 0
Sussman, W.	5 5 0
Levine, S.	5 5 0
Brest Bros.	5 5 0
Kapnek, Mr.	5 5 0
Sundry Donors	88 0 0
Collection at Plumtree, per I. Stern	38 0 0
Per Jewish Guild (proceeds of auction sale of Vase, presented by Mr. A. Jacobs, at whist drive)	14 0 0
Raffle of Ivory Ornaments and Bottle Eau-de-Cologne, presented by Mrs. Pieters, Elisabethville	20 0 0

Will all co-religionists in Rhodesia and the Congo please follow suit and kindly send cheques to H. Liptz, Hon. Secretary, Box 2, Bulawayo.

MATRIMONIAL.

The Matrimonial Agent,
GUILD JOURNAL,
Bulawayo.

Sir,—I hasten to apply for your assistance in procuring me a suitable wife.

I am young (medium). I think I'm handsome, others do not, but they are jealous. I have a good income, but a far better expenditure. I am very

temperate, and only gamble occasionally, there being few race meetings here.

I am orthodox, and can recommend myself as one who should make a splendid husband to any girl capable of bringing me a dowry of about five thousand pounds. For cash I shall be prepared to return the girl as discount.

Good looks in the girl are not essential, but she must have a sweet disposition and on no account must she be jealous, otherwise a great deal of trouble is likely to be caused.

My future wife should, if possible, have black hair; and after marriage, I'll arrange for her to have eyes to match.

Thanking you in anticipation, and trusting to be in double harness soon through your efforts. —I am, etc.,

A.F.

(We have on our books all kinds of ladies, beautiful, talented and with all the virtues, but cannot for the moment recall anyone who answers to the above requirements. Nevertheless, we hope to be able to satisfy most reasonably minded clients.—The Shadehen.)

THE IDLER'S GAZETTE.

What was past and buried, and to me well-nigh forgotten, was brought to light by the Editor of the GUILD JOURNAL, by a pointed question, "How was the *Idlers' Gazette* started? Do write us an article." First of all I disclaimed being the Editor of the *Idlers' Gazette*, but being confronted by one of the copies, I saw my name in print as large as the title, and so I had to bow my head and acknowledge defeat, yea, even shame. Some day the formation of the well-known "*Idlers' Club*" will come to light, it being through them that the paper (I) was started. It was with the idea of having a "Paper of our own," and upon being asked (or did I insist) upon being the Editor, I started opposition to the *Bulawayo Chronicle*. The first copy appeared on February 17th, 1904. Well I remember with what excitement it was looked forward to. At that time there was a great meeting place called Bass's and the whole of the subscribers were present awaiting the arrival of the copy. I appeared upon the scene with my Sub-Editor —(snub Editor!—(one of many) named (no, Mr. Editor, he might not like it) and after a few minutes' reading, their remarks were varied.

The best critic was "well, we all live to make fools of ourselves, but we generally manage to keep it out of print." Did that deter me from going on? Not a bit. I was of the young and "don't care type," and therefore numbers at a "tickety" each per week went on until a local practitioner ordered me away from town. This was not due to overwork or brain - fog from the *Gazette*, but because of an attack of fever. My Sub-Editor (bless him), I think it was O.K. or M.B., deserted the ship when the captain went, and so ended in about July of the same year, the *Idlers' Gazette*, regretted by few, and forgotten by all. Now, Mr. Editor, I can deeply sympathize with your efforts to keep your JOURNAL going. When Mr. Levitzki, of the Umfontein Mine Store, notes that you haven't gazetted his arrival or departure, he will seek your blood. When Miss or Master Pinkus sings at a concert and his or her name is omitted, take my advice "resign." You will otherwise take too great a risk and good men are hard to be found. You have one thing in your favour, Mr. Editor, and that is, you have not to print your copy. I had, and well I remember how the wax sheets use to go wrong and the times we stayed up till 3 o'clock to *languish* to get the copy out, and when it was out, we were the only ones who could read it. No, Mr. Editor, let bygones be bygones; I have repented, and will not do it again. Good luck to you and your paper. We need a *Jewish paper*. Yours at any rate is a paper. Mine was a *rag*.

EDITOR LATE *Idlers' Gazette*.

Mr. and Mrs. Aberman and family have returned to Rhodesia after trying experiences in Roumania, and are now settled in Lusaka, which is more healthy, if less exciting. Other Roumanians who have come over are Mrs. Dulburger and Mrs. M. Z. Salomon. The latter has two bright children, who should do well in the near future. It is to be hoped that many others will be able to escape from the hell of Eastern Europe. They and our community have everything to gain, and we hope that the authorities in this country will pursue an enlightened and broad-minded policy in this vital respect. By the way, we may point out that although the Union authorities for some time past have resumed the practice of granting naturalisation rights to people from the East of Europe, our own Administration still keeps its old restrictions. We wonder why?

MR. Z. WEISSILBERG'S PAPER ON INTERMARRIAGE.

On the 17th of February Mr. Z. Wiesselberg read a paper on Intermarriage before a large meeting of the community. He showed that this had become a burning question and that they were bound to deal with the matter in a radical manner. He gave many quotations from the Bible and the Talmud to show how strongly this practice was opposed to Jewish law. But the main part of his lecture was devoted to a new version of the Book of Ruth, which he regarded as a story with a purpose, written in the days of King Solomon, with the object of denouncing the King's marriage with the Egyptian princess, and the practice of intermarriage in general. He regards the names mentioned in the book as purely fictitious, symbolically representing the good and bad characters. Having given the story of the book, he showed that the first half ends in general disaster and deduced that its moral was to show that intermarriage ends in ruin and childlessness. Similarly he showed that the second half of the book is intended to deprecate marriage even with one who has already been converted to Judaism and who obviously possesses the highest character. According to the Talmud, the Egyptian princess had been converted to Judaism, and the anonymous writer used this method of indication that even such marriages are undesirable.

Having completed his novel explanation of this Biblical story, Mr. Weisselberg went on to say that the objection to intermarriage was racial, that we did not approve the idea of a "Melting Pot." He thought that the cause of the evil was to be found in the lack of Jewish education and surroundings. There was a vast difference in these respects between present conditions and those that prevailed in the Ghetto. The ignorance in our midst of our history, religion and literature was indeed colossal, and if persisted in would lead to national bankruptcy. He showed that the opposition of the older generation to secular education had been based on a wise instinct of self-preservation. We must combine a Jewish and a general education, and create a real Jewish environment. This could only be done fully in Palestine, and therefore the attempt of the Jewish people to restore their full national and spiritual life was really a last attempt to avert national destruction. There were, however, local palliatives. Scholarships should be awarded to promising boys and girls to enable them to com-

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plete their education in Palestine and then to return to this country as the teachers and leaders of the people. A system of scholarships of this kind would not require very great sums of money, but the effects would be very marked. Another method was the creation of special Jewish schools in the Diaspora. This had been done with great success in many countries, and the future demanded the rapid extension of this principle. The lecturer described two such schools established in Roumania and the fine results which had been produced. What a famous name our philanthropists could make for themselves by using their means in such ways to save the young generation from assimilation. He appealed to them to come forward and help in this critical period, and also said that they should be absolutely united and solid in their determination to employ all their resources in this great cause.

The lecture was received with much applause, and was followed by a discussion which, unfortunately, was somewhat one-sided, as the younger people did not give expression to their views.

We hope, however, that they will take some other opportunity of doing so, as it is very important that they should be convinced on this subject. Of course, we do not identify ourselves with Mr. Weisselberg's views, either as to the book of Ruth, or as to the subject of intermarriage. We think he has gone altogether too far when he pronounces against intermarriage with a converted Jewess. This attitude is not in accord with Jewish law or with humanity or with the necessities of the situation.

MOTOR CAR vs. MOTOR CYCLE.

Mr. Paddy Landau was the victim of a rather nasty motor smash some weeks ago. He was proceeding slowly across Abercorn Street on his motor cycle when a taxi for no apparent reason drove into him. With great good luck and coolness Paddy managed to jump clear, otherwise he would have sustained serious injury to his right leg. A few bruises of most glorious colours were the only bodily tokens he carried away.

The motor cycle was thoroughly wrecked and blue oil and petrol all over the street. The remains of the cycle were reverently borne to the back of Landau Bros. warehouse by some sympathetic blacks, and Paddy no longer does any moonlight riding.

EIL BENEI—ALLENBY.

Our readers are familiar with the song "Eil Benei" which we sing on Seder night, and which ends with the cry "Next year in Jerusalem." In the song the refrain "Eil Benei" (O God build up our temple and our people) continually occurs. It is a curious coincidence that this refrain should be made up of the letters of General Allenby's name, as if the writer foresaw who the future conqueror of Jerusalem would be. This fact was pointed out to General Allenby by Miss Jenny Weisselberg, of Bulawayo, and in reply to her letter she has received the following communication:—

The Residency,
Cairo,
26th December, 1919.

Dear Madam,

I thank you for your letter of the 28th October, and I am extremely interested in what you tell me. It is very curious that the letters of the Hebrew words should be those in my name.

Yours faithfully,
ALLENBY.

(A curious and interesting fact was stated by Captain Wilson in his lecture on Palestine. He said that among the Arabs was a saying, a prophecy, that Jerusalem would be captured by a host walking, riding and flying over the earth led by the "Prophet of God," the Arabic term for which was pronounced in practically the same way as "Allenby.")

SOUTH AFRICAN JEWISH ORPHANAGE.

We note that the local collection this year for the S.A. Jewish Orphanage constitutes a record, and heartily congratulate the ladies on this splendid result. We have quite a number of Rhodesian children in this admirable institution, which has always treated us in the most handsome fashion. We should like to draw the attention of the School, the Chevra Kadisha and the Guild to the fact that the Ladies' Society are the local representatives of the Orphanage and to suggest that they might all send their usual contributions through the ladies instead of sending separately, as this enables us to know exactly what our community contributes to the Orphanage. We also think that the Salisbury ladies might keep the S.A.J.O. in mind.

"THE MAN WHO FORSOOK GOD."

Kreshna.

Little Joseph was happy. Seated at the Seider table he surveyed with childish gladness the goodly company around him; his father and mother, his sisters and his baby brother Jacob. At the table, too, were his grandparents. They had all come to spend the Seider at the home of the latter. It was good to see the long table with its spotless white cover, the plates, cutlery, wineglasses and tumblers for Maed, and the symbols of the Passover properly arranged.

Yes, little Joseph was indeed happy, for tonight he was to show his grandparents how he could read the "Maanastanoh," so sedulously taught him by his father, and then was to follow the good feast.

The service began and, to little Joseph all too soon, came his turn to read his "portion." In a high-pitched, confident voice this little chap of five read each sentence, punctuating the ending of each with a look of enquiry towards his parents. How happily his mother beamed upon him, and his father followed with pride the reading of the "Maanastanoh." With a flushed face little Joseph finished his reading. A word of praise escaped his mother's lips, a smile of pleasure from his grandparents. The service was continued by both the father and the grandfather, each reading alternate "portions," and little Joseph knived throughout to keep awake for the feast he knew would follow.

At last the "Hagodah" was finished. Following the example of his elders, little Joseph eagerly washed his hands, and soon after came the long-awaited feast. To the little fellow the Matzos seemed a poor "substitute" for bread, but he was soon compensated for the absence of the latter by devouring the big "Matzo Kleitz," and he did full justice to the meal.

Lustily Joseph joined in the singing of the "Hallel," but gradually the effects of the wine and good feast began to tell on him, and long ere the ending of the "Hagodah" he was carried from the table sound asleep, to keep company with his younger brother who had already succumbed to slumber.

Mineha.

Sixteen years have passed since that happy Seider night. Joseph has grown up a fine young man. His father has taken him into his business.

Joseph's parents now began to think of their son's prospects of marriage. There were several well-to-do families of their acquaintance, but the choice of a bride for their son was a difficult one. Joseph's parents were themselves well-to-do and were looked upon with the greatest respect by all. But while they were endeavouring to choose a wife for their son, Joseph had already decided the matter for himself years ago. He had from youth loved the pretty daughter of humble parents, and had long since determined that she, Ruth, should one day be his wife. Eventually his parents broached the subject to Joseph, having at last decided upon the daughter of an intimate and wealthy friend. Joseph listened respectfully and patiently to his parents. Then he frankly told them the choice of his youth. His parents were keenly disappointed and begged their son to change his mind. Their praise of the rich man's daughter, the prospects and bright future that would follow such a marriage, were all pleaded in vain. However, they decided to leave the matter for the present, hoping that he would change his mind later on. But Joseph, warned of his parents' desire, determined to see Ruth and beg of her to become engaged to him; that very evening he went to see his beloved, and told her all that had occurred. With a brave effort poor Ruth begged of him to accept the choice of his parents; she pointed out the splendid future which such a marriage would bring him, and the happiness he would give his parents in acceding to their wishes.

Calmly he listened to her words, then in a voice full of passion and emotion he told Ruth how he loved her, that she and no other would be his wife. Full of hope he spoke of how he would strive for her happiness; nothing would be too much or too little for him to do for their future welfare, and, ending his impassioned words with a picture of a bright and happy life before them, he begged Ruth to marry him. Again she entreated him to leave her and fulfill the desire of his parents, but tenderly he gathered his beloved into his arms, and as their lips met she looked into his eyes, seeing there the depth of his love and the happiness of the future he spoke of.

Just one week later Joseph's parents gave an evening in honour of their wealthy friend and his daughter, Miriam. Poor Joseph read the intention of his parents, and was far from happy, though he made every effort to outwardly appear so. Miriam played and sang prettily, but Joseph's

SAY "GIRARD'S, PLEASE." TAKE NO OTHER.

thoughts were all with his beloved Ruth. Later in the evening his father called him, and together with Miriam's father they repaired to the smoking room. Joseph felt the decisive moment had arrived, nor was he mistaken. As soon as the door of the room had closed behind them and the elder gentlemen had seated themselves—Joseph preferring to remain standing—his father told him he had asked his friend to consent to the marriage of his daughter to Joseph. To this their guest replied he was honoured by such a proposal and felt sure that such a marriage would bring every happiness; he assured Joseph that the alliance would ensure a very bright and prosperous future for his son-in-law. Joseph first looked at his father's smiling face, and then towards their friend. For a few moments silence reigned, then with set face and firm voice, speaking direct to his would-be father-in-law, he thanked him for the honour he had received, and said that with the greatest respect for his daughter Miriam, he was unable to accept the proposal made, adding, as he turned towards his father, that he was already betrothed to his beloved Ruth.

Joseph's father was dumbfounded, not only at his son's refusal of what seemed a brilliant match, but that he should have kept his betrothal from him. Finding his voice at last, and rising from his seat he turned in anger on his son, renounced him for ever, commanded him to leave his house at once and never to return. Trembling with passion, he cursed his son's folly, and prayed that God would punish them both throughout life. Joseph was very dear to his father, and the blow he had now received seem to crush the elder man. With bowed head and scarcely audible voice, "Come," he said to his guest. And both the disappointed fathers walked to the door, through which they passed without another word. For a long time Joseph remained staring at the closed door; he could not realise the ruination he had brought upon himself, and his father's terrible words kept ringing in his ears. At last, with a deep sigh, he started towards the door, and just as he reached it his mother entered, her face very pale. To her Joseph was the favourite child. Her heart was breaking as she held out her arms to him. Joseph gently embraced his mother, and begged her to forgive him the sorrow he had brought upon them. His mother pleaded with him through her tears, begging him not to heed his father's harsh words. Despairingly the poor woman pictured his youth; the comfort and hap-

piness that always existed for him in his home; the cares and tenderness of his parents throughout his life, even adding her forgiveness to him for disappointing their hopes. But to all her entreaties Joseph tenderly answered that what his father had said he could never forgive, and his love for his home was now blighted for ever. He begged his mother not to worry for him, as he felt confident of the future, that he would try to see her from time to time; and, perhaps, as years went by his father might learn to forgive him; but now he burned to be out of the house from which his father had driven him with a curse.

He gently placed his mother in a chair and passionately kissed her tear-stained cheeks as he brokenly whispered: "Good-bye, mother dear; God bless you." They were the last words he ever spoke to the mother who loved him so dearly.

And so Joseph left his home.

Miriam.

At first Joseph succeeded in obtaining employment in a far-off city, to which he had gone to seek his fortune. He rapidly rose from one position to another through sheer ability and hard work, and in a few years he had saved up sufficient capital to start business on his own. Success attending his efforts, he felt the time had now arrived to return to his beloved Ruth. On leaving his father's home he had written to Ruth and asked her to wait for him, but since then he had refrained from communicating with her, hoping to surprise her one day with the glad tidings of his success. Of his parents he had heard nothing since he left his native town.

And how had Ruth fared through these years! As the months grew into years with no word from Joseph, poor Ruth became despondent. Her sweet face became sad and worn, no longer life held any joy for her, and she fell ill. At first she tried to make light of her illness, but after a brave struggle the poor girl lost strength, and utterly worn out she was at last forced to take to her bed. But she was beyond human aid. Her sufferings lasted only a few more days, and with her dying breath she was heard to whisper the name of her beloved. Death brought to her face a look of happiness and a sweet smile rested on her lips.

A few months after Ruth's death Joseph arrived in his native town, and immediately he sought the home of his beloved. To his astonishment the door was opened by a strange woman. She told

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Joseph the sad story of Ruth's death, and that her parents had since left the town. To add to his grief Joseph learnt from friends of his parents that his mother was also dead. His father had disposed of his business and left the town for good. Joseph was overwhelmed with sorrow at the double bereavement of his mother and beloved Ruth, and in his great grief he railed against Fate—aye, even against God. Yes, he, Joseph, in the dark hour of his life, forsook his cherished religion; cursed the Fate that robbed him of his beloved ones, and swore by the memory of the departed that no longer would his faith and trust be in God and the religion which up till then he had kept sacred.

From that day Joseph was a changed man. On his return to the city of his success he destroyed all the treasured emblems of his faith—his prayer books, his Tephillin, his Taliss; all were thrown into the fire with fiendish fury. Never again would he say his thrice-daily prayers, the Krishna, Mincha and Ma'rif, as was his regular custom throughout the year. For him no longer would there be the Shabbos and Yomtov. No, henceforth he would scorn religion; for to him all religion, all belief in God, had become a mockery.

Yet his success in business continued, and each year he became more powerful. And the more he succeeded the more he grew contemptuous of God; he even declared his successes were due to his abandonment of God and religion. But the day of Reckoning was to come.

At the height of his success, and in utter contempt for the religion he had abandoned, Joseph married a Christian chorus girl belonging to a touring company. This act was the beginning of his retribution. For a while they lived happily together, but soon his wife, unused to a life of luxury, began to indulge in an orgy of extravagance. She found some of her old friends of the theatrical company, and entertained them most lavishly. At first Joseph remonstrated with her, but of this she took no notice. Matters went from bad to worse. His home was no longer a home to him; his wife's vulgar extravagance and choice of friends soon disgusted him. Joseph's intimates gradually began to shun his society, and this preying upon his mind, Joseph tried to drown his sorrows in drink.

Joseph had started on the downward path; his business became neglected; his wife, no longer able to keep up her extravagance, left the home for good. For a while the desertion of his wife steadied Joseph, but the curse he had taken upon himself had now too strong a hold upon him, and within a short period Joseph sunk low indeed. Finally, he was compelled to sell up his home, and later on, dispose of his business. With the

FOR "SIMCHES," GIRARD'S 3-STAR IS THE BEST.

proceeds he left the city to hide his downfall 'midst the teeming millions of London.

Kaddish.

It was an evening in mid-September; the weather was cold, and the day-long drizzle had made the streets slushy and the pavement slippery. In the doorway of a house in a mean street a man stood shivering with cold, striving to keep his thin frame protected from the rain. From time to time a hoarse cough shook his whole body. On his head was an old and battered hat. His trousers were in tatters, and his boots were hardly worth the name. It was Joseph.

Joseph had now been in London several years; slowly but surely misfortune dogged his steps. Drink had steadily undermined his constitution. It was not long before his capital became exhausted, and Joseph had to seek work from place to place. But with his weakening health, Joseph's periods of employment became less and less, and the greater portion of his earnings were sacrificed to his cravings for drink. Joseph sank lower and lower, till he was reduced to begging in the streets. What little money he thus gained was given him out of pity for the wretched man's condition, made more terrible by that continual hacking cough. At nights he wandered about from place to place seeking shelter for his weary and tired body.

He sought shelter within the doorway; and to-day, of all days, his misery seemed greatest. To-day not a penny had come his way, for few people wished to be out in the cold and rain, and none even spared a sympathetic look for the wretched man. And now as he stood there shivering, tired and hungry, and with that ghastly cough more troublesome than ever, a policeman's gruff voice bade him to move along. With shuffling steps Joseph moved away. For a while he stumbled along. Suddenly he heard the sound of a voice singing. He stopped, and looking up he beheld a large and brilliantly lighted building. For a moment he could hear nothing more owing to his gasping breath and wildly beating heart. With another effort he moved forward towards the entrance of the building, hoping only to obtain shelter from the cruel cold and rain. At last he gained his refuge, and as his laboured breathing quietened down he heard again the voice singing in what at first appeared to be strange words. As he listened more intently Joseph recognised the voice that was singing so beautifully was the voice of a Chazan. God had led Joseph's steps to the Shoel on this most solemn night of the year—the

eve of Yom Kippur. Forgetting his pain, his hunger and his weariness, Joseph gently pushed open the door and made his way inside. At once the warmth of the interior greeted him, and unnoticed, he groped his way to the nearest seat. Exhausted by his exertion he sank into it. How hushed were the standing congregation as the Chazan's clear musical voice gave forth the beautiful melody of "Kol Nidrei." Something seemed to snap in Joseph's brain as he remembered the meaning of the solemn service the Chazan was now reciting. His past life seemed to picture itself before him. He saw again the days of his youth; the pleasure of his home life, with its Shabos and Yomtaven. How well he remembered the first Seider night when he so delighted his parents and grandparents; again came before his eyes the face of his dear mother, so tender and sweet, and as his thoughts wandered from his mother to the memory of his beloved Ruth, a deep sigh escaped the poor man. Then his brow darkened in picturing the stern, angry face of his father as he drove him forth into the world. His bowed head drooped more as he thought of the hour he learned of the death of his beloved Ruth; tears came into his eyes at this sad recollection. But with an impatient movement he dashed them away as the trend of his thoughts brought back to him the vow he had taken to forsake God and his religion; yes, he even smiled again as he thought of the successes which followed this abandonment. For awhile he lingered over the picture of his joys, till again his brow became clouded as he thought of the woman who had brought upon him the ruin and destruction of his life. Slowly awakening as from a dream, Joseph again heard the voice of the Chazan as he repeated for the third and last time the ending portion of the "Kol Nidrei." As he listened thus there came to him the great truth: "Repent and thou shalt be forgiven." Alas, he felt it was now too late for repentance. Overcome with remorse, grief, pain and starvation, Joseph wept bitterly as the words of the "Kol Nidrei" came to him. But hark! What was that? Yes, surely it was the voice of his beloved Ruth. "Joseph! Joseph! come to me my beloved. God has seen your suffering. He has heard your voice, and thou shalt suffer no more. Come, my beloved! God in His mercy has forgiven thee, and we shall be happy evermore." With a dying gasp Joseph uttered those righteous words which sealeth the lips of the Happy Ones of Israel, "Shemang Yesso-el."

Thus was Joseph found at the end of the

service. And as they raised his head they gazed upon a face worn and shrunken, yet bearing upon it the smile of peace and happiness and eternal rest.

THEFT IN THE SUBURBS.

The sympathy of all our readers will go out to Mr. Henry Ellenbogen in his sad loss. He has not lost his character or his reason or his money, but something far more important. He has lost his clothes. All those beautiful suits that used to dazzle us—those lovely gent.'s suitings have gone. And in this wise did it happen. 'Tis a simple story, simply told.

He was entertaining guests in his drawing-room one Thursday evening, when some thieves entered his dressing-room and extracted all his suits, and a suitable quantity of shirts and socks, etc, but very kindly left his dress suits complete. They fancied a small clock and a hand mirror, but were kind enough to leave a flask and many other articles.

The theft was discovered when Mr. Ellenbogen's guests had departed, and the police were 'phoned for. The police arrived in due course and sat down on a chair and proceeded to make notes in his note book. Up to the present everyone is suspected; but an arrest may yet be made.

We will gladly receive any men's clothing that may be sent us by Mr. Ellenbogen's sympathisers.

GUILD WHIST DRIVE.

The Guild held a Whist Drive at the Guild Hall on January 29th. The arrangements were in the hands of Mr. A. Bernstein, who is to be congratulated on the success of his innovation. The attendance was quite satisfactory, considering that comparatively few people knew the game. Now, if it had been a Poker Drive—?

Messrs. W. Feigenbaum and Alex. Bernstein tied for first place. On tossing for the prize the former gentleman won. Mr. A. Jacobs gained the third prize, which at his request was sold by auction for the benefit of the Palestine Restoration Fund. The sum realised was £14.

An impromptu dance concluded the pleasant evening.

GOLDEN BOOK DIPLOMAS.

We refer elsewhere to the paper on inter-marriage read by Mr. Weisselberg before the local Zionist Society. At the conclusion of the paper the Chairman of the meeting, Mr. A. Jacobs, on behalf of the Zionist Society, presented framed copies of the Golden Book Diplomas to Rev. and Mrs. M. I. Cohen to mark the occasion of their marriage. The Chairman referred to the energy and success of Rev. Cohen's efforts on behalf of the Zionist cause, and referred to Mr. Cohen as the Herzl of Rhodesia. He also emphasised the fact that Mrs. Cohen has always been actively identified with Zionist work in South Africa.

A similar certificate was presented to Mr. and Mrs. Louis A. Rubinstein. The arrival of this certificate had been delayed by the war, but, as the Chairman remarked, it was not too late to shew the appreciation everyone felt for the splendid work Mr. Rubinstein has put in for the weal of the Congregation and its affiliated societies. Mr. Rubinstein had done more than his share of communal work, and his was an encouraging example. And Mrs. Rubinstein had been hardly less active.

At the time of the wedding of Mr. and Mrs. Samuel Rabinovitz a collection was made to purchase trees in their name in the Herzl Forest, and the official token of acknowledgment was presented to Mr. and Mrs. Rabinovitz. Of all the younger members of the congregation Mr. Rabinovitz can claim to be the most zealous and public-spirited in the various causes of Jewry, and it is safe to say that he has richly deserved the honour conferred upon him.

The Zionist Society has trained many of our foremost workers, and it is to be hoped that our young people will seek this experience in our Junior Societies and will then work for the Shool which badly needs fresh young forces.

JEWISH LADIES' BENEVOLENT SOCIETY.

The general meeting of the above Society took place on the 7th of March. The report covers a period of fifteen months. The number of members has increased by 17 to 95. Seven members have left the country and two have died (in honour of the latter the ladies present at the meeting rose and a heartfelt vote of condolence

DOW'S 5-CROWN WHITE.

was passed to their relatives). The amount collected in subscriptions reached the record total of £83 10s. 6d., and the Society is in the happy condition of having practically no arrears. The credit balance is £102 2s. 1d. Donations totalled £4 3s. and repayments of loans £15. The latter is a welcome item, and it is much to be hoped that those who have at various times benefited through our benevolent funds will remember that they have a debt of honour to discharge, and that such repayments will go to help others who may be in dire distress. Grants during the past year amounted to £35 6s. 2d. On the whole there have been comparatively few calls, but we may expect that the future will show substantial increases in this respect. It may be pointed out here that once or twice lately private collections have been made. This practice is strongly to be deprecated. Our benevolent societies exist for this purpose, and they are doing their best to relieve all distress. During the past year the ladies held a most successful bazaar in aid of the clothing department of the Jewish War Victims' Fund. They obtained no less a sum than £351 19s. 4d. and also three large cases of clothing. On behalf of the Shool, the ladies supervised the Chanukah and Purim entertainments for the children, and also the function in honour of the twenty-fifth anniversary of the Shool's foundation. As usual, the Society has supported the South African Jewish Orphanage, and their collection this year for this institution has beaten all records, realising the magnificent amount of £93. It was decided that the Society as a body should join the London Union of Jewish Women and forward a small annual contribution. As the Society has many functions to perform apart from its benevolent work, it was decided to change its name to the Jewish Ladies' Communal League.

Mr. Basch moved a very hearty vote of thanks to the outgoing committee, which was carried by acclamation.

The Rev. M. I. Cohen, in commenting on the excellent work of the Society, suggested they might take in their charge the valuable vestments of the Synagogue. He drew their attention to the fact that Bulawayo was the chief Jewish educational centre in the country, and to the presence in our midst of many boarders. He thought the ladies might see to it that these children were suitably accommodated during Passover and other festivals.

The executive officers were unanimously re-

elected, viz., Mrs. Basch, President; Mrs. H. Hepker, Vice-President; Mrs. A. Hoffmann, Treasurer; and Mrs. Cohen, Secretary. The following constitute the Committee:—Mesdames H. Behrens, A. Weinberg, H. B. Ellenbogen, L. Ellenbogen, J. Hepker, H. Samson, M. Baron and W. Lazarus.

The afternoon concluded with musical items rendered by Mrs. L. Ellenbogen and Miss J. Levinson to the great delight of those present.

THE TALMUDICAL SOCIETY.

On Sunday, the 21st March, our Chevra Shel celebrated a Siyyum of the Tractate Moed. The Society has been in existence for twelve years and has studied the Talmud every Saturday afternoon during that period. Unfortunately the numbers have fallen off considerably, but the few who are left still continue their praiseworthy studies in which they find so much happiness and strength, and, as already stated, they finished the second book of the Talmud on Sunday. As is usual on such occasions, they celebrated the event by a Simcha shel Mitzvah. Some twenty persons were present and the table in the Succah was laid with good things prepared by the members' wives, who were also present to celebrate the event.

Mr. Moses Rabinowitz opened the proceedings by finishing the book in question, after which the customary prayers were said.

Rev. M. I. Cohen then spoke of the value of the Society from the communal standpoint. The members should continue, though so few, until their numbers were strengthened. The first congregation in South Africa was started in Cape Town only sixty years ago, and now they were found even in the interior of the Congo. He suggested that the Society should embrace less difficult subjects than those which they were at present confining their attentions to, so that younger men should have an opportunity of joining them.

Mr. M. Rabinowitz read an essay on the greatness of the Talmud and the vital part played by the Torah in Jewish life.

The toast of the Society was heartily drunk, and after a pleasant and educational afternoon the proceedings closed with Mincha and Maariv.

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JEWS AND THE WAR.

In the course of his speech at the opening ceremony of the Salisbury Synagogue, Mr. J. Goldberg gave the following interesting figures regarding Jews who served during the war.

From among a limited population in Rhodesia no less than 120 Jews had gone to the front, of whom 11 were killed and 17 had been wounded; and among the decorations won were M.C. 1, M.C. and bar 1, D.C.M. 2, mentions in despatches 2, etc. They had fought on all fronts, and those who had returned had taken up their old appointments, and none had been a burden on the Central War Fund.

The number of Jews in the United Kingdom was 275,000, and in the British Dominions 145,000. No less than 50,000 had served with British Forces, gaining five Victoria Crosses, 50 D.S.O.'s, 240 M.C.'s, 70 D.C.M.'s and 250 military medals.

OUR HOME.

Though all the slaughter still prevail
In Europe and without,
The end we Jews have had in sight,
Will surely come about.

Was not a promise given us,
That we should see the day
When once again we'd get our Land,
For which we ever pray!

And lo, the day is dawning fast,
Though night be ruler now;
And soon in Erez Israel
Before our God we'll bow.

Oh, staunchest hearts whose blood has flowed
To bring us Home again;
Your sacrifices made for us
Will not have been in vain.

Awake you Jewish heroes all!
And give your heart and soul,
To bring your people nearer still
Towards the common goal.

The time has come for each of you
To prove himself a Jew;
And one and all to Israel
Must now be ever true.

H. LIPITZ.

SAY "GIRARD'S, PLEASE." TAKE NO OTHER.

BANQUET IN HONOUR OF MR. and MRS. J. JOSEPH.

Under the auspices of the Bulawayo Chovevi Zion, a banquet was held at the Guild Hall, on the 6th January, in honour of Mr. and Mrs. Joseph prior to their departure for Europe.

Although many people are away at the coast at



This photo of Mr. J. Joseph is published through the courtesy of the "Zionist Record."

this time of the year a large number assembled to do honour to the guests of the evening.

After the various courses had been partaken of to the strains of the orchestra, the health of the King was proposed by the Chairman, Mr. H. B. Ellenbogen.

Mr. H. B. Ellenbogen, President, then rose to propose the toast of "Our Guests." Mr. Ellenbogen briefly reviewed Mr. Joseph's career as a Zionist worker. Having been one of the founders

of the Bulawayo Society, he had been actively connected with it ever since and had been President for many years. Mr. Joseph had always been ready to serve the Cause, and in his labours he had been encouraged and assisted by Mrs. Joseph. Apart from Zionist work, Mr. Joseph had been actively associated with other Jewish institutions, having served on the Shool Committee for several years and also as secretary of the Education Committee, whilst the Jewish Guild and Jewish War Relief Committees had also counted him amongst their workers. Mr. Ellenbogen then read and presented the following letter to Mr. Joseph:—

Bulawayo Chovevi Zion Society,

Bulawayo, 6th January, 1920.

To J. Joseph, Esq.,
Bulawayo.

Dear Mr. Joseph,

You were one of the founders of our Society in 1898 and ever since that date you have always been a member of our Executive, and many years President of the Society. You and we rejoice the thought, that during all those years, in sunshine and in storm, we have together unwaveringly held aloft the banner of Zion, that we have helped to bear it onwards towards victory, and that we now see before us in the near future the realisation of the great hope that has ever animated us. It is for this reason that, although we regard your departure from our midst as a great loss to our little community, we cannot consider it as a loss to our cause. We have appointed you an Honorary Life Officer of our Society and our representative in London and there you will be able to bring us into closer contact with Headquarters, and you will be privileged to meet the great men, who are labouring and toiling to create our national future. Although we have entered your name in the Golden Book, the real appreciation we can show for your services is to enable you to continue them. On the eve of your departure from our midst we desire to thank you and Mrs. Joseph for your loyal efforts, and to express to you our sincere wishes for your happiness in the future. May you realise all your hopes in your new life and may you live to see the final fulfilment of the Jewish vision of a restored and glorious Zion. In this expression of our good wishes we feel that we are but expressing the

GIRARD'S 3-STAR IS THE FINEST FRENCH BRANDY.

feelings of the Zionists throughout Rhodesia and the Congo.

With Zion's greetings,

Yours sincerely,

H. B. ELLENBOGEN, President.
 RICH. FEIGENBAUM, Vice-President.
 HARRY LIPTZ, Hon. Secretary.
 M. I. COHEN, Hon. Chaplain.
 SAMUEL RABINOVITZ, Hon. Treasurer.

In conclusion, the Chairman, on behalf of the Committee, presented Mrs. Joseph with a set of books in recognition of her good communal work. The health of the guests was then drunk amidst loud applause and singing.

Mr. Joseph, in rising to respond to the toast given by the Chairman, received a tremendous ovation. He sincerely thanked all his friends who had gathered there and was glad of the opportunity to bid them farewell. In his work for the Zionist Cause, he had been fortunate to work alongside that eminent Zionist, Rev. M. I. Cohen, who had proved himself a pillar of strength to Zionism not only in Rhodesia but throughout South Africa. As President of the local Society, he had received the assistance of many ardent Zionists, and he was thankful to all those who had helped him to do the work that was expected of Rhodesian Jewry. He had hoped that before leaving Bulawayo the good news for which Zionists all over the world are anxiously waiting would have been received, but he felt convinced that the news would come very soon, and it was a great joy to him that the goal for which we had been working had come within reach, and he hoped soon to be able to visit our Palestine Home and to see his children educated in Palestine. Mr. Joseph then concluded by again expressing his heartfelt thanks to all those who had come there to bid Mrs. Joseph and himself farewell.

Mr. M. Weiner gave the toast of the Zionist movement and eloquently depicted the various issues of Zionism, dwelling upon the Jewish people's unswerving determination to have their Homeland back again. He also spoke at length upon Zionism locally and the part Mr. Joseph had taken in the work. The toast was drunk amidst applause.

Rev. M. I. Cohen, B.A., responded to the last toast proposed by Mr. Weiner. It was a remarkable fact, he said, that notwithstanding many years' intensive propaganda, many people were still ignorant of the fundamental principles of Zionism. It was a shame to South African Jewry

that General Smuts should have to teach them their own noble Jewish ideals. Zionism was not intended primarily to establish a refuge for the persecuted. Its goal was Jewish self-realisation, and all Jewry was needed to achieve that end. He contrasted in strong colours the difference between the Jewry of the Golan and the Palestinian Jewry of the future, which he hoped would embody the Jewish vision of truth, beauty and goodness. Life became worth living only in so far as it served a great spiritual cause. A Jewish life not dominated by ideals was a contradiction in terms and they would deserve to perish ignominiously if they were merely materialists. Better strive for Zion and fail than not to try, but Zionists could not fail, because they were prepared to live and die for the Jewish future. Zionism had restored heroism and romance to Jewish life. In toiling for our nation we were also serving the interests of mankind. Only a spiritual revolution could lead humanity out of its present distress to a noble enduring civilisation. The Jew was expected to give conspicuous help towards this renewal of spiritual life. General Smuts had shown that South Africa expected from its Jewish citizens precisely this loyalty to their ancestral ideals. The speaker paid a special tribute to Mr. Basch, President of the Congregation, as the finest example in Rhodesian history of a good citizen and good Jew.

They were living at the beginning of a new era in Jewish life, which depended on the united efforts of all Jewry. He appealed to them to become true soldiers of the great National Cause.

The toast on the list, "Our Community," was proposed by Mr. Z. Weisselberg, who referred to the good work done by Mr. Basch, President of the Hebrew Congregation. The community might well be proud of itself for the work they had always done, as witness the splendid Shool, which compared favourably with any Shool in South Africa.

Mr. Basch responded, and expressed his pride in the Jewish Community of Bulawayo, that it should be so well-advanced and should have been able to do the wonderful work it had done. As President of the congregation, he was very pleased to have the opportunity of testifying to the good work done by Mr. Joseph, who had shown himself ever ready to work for the good of the community. His departure meant a great loss to local Jewry, and it was to be hoped that some of the younger men would come forward to take the place of older ones who were falling out.

DOW'S CLUB PORT, A CONNOISSEUR'S DRINK.

Mr. S. Rabinovitz proposed the health of the President, who replied by thanking all for their attendance that evening, especially the artistes who had so kindly contributed to the success of the evening, namely, Miss M. Kuhn, Rev. A. Weinberg, and Messrs. Abe Bernstein and N. Weinberg, also Rev. and Mrs. Weinberg for their work in supervising the catering for the banquet.

The singing of the Hatikvah and "God Save the King" concluded a very enjoyable evening, which will long be remembered by the community.

NARUNSKY-CHITRIN.

The marriage of Miss Anita Gertrude Chittrin to Mr. Reuben Narunsky, took place at the Synagogue, March, 24th, in the presence of a large audience. The service was very impressive. Later a reception was held at the residence of the bride's parents, where the usual toasts were honoured. Some very handsome and valuable presents were on view. The young couple left the same day for the Union. They take with them the best wishes of the whole community, who also offer Mr. and Mrs. Chittrin and family their heartfelt congratulations. The bride and bridegroom have found many friends, and should prove very popular in their new home at the Bushtick.

DEATH OF MR. JACK PALCA.

We deeply regret to announce the death in England a few days ago of Mr. Jack Palca.

Mr. Palca served with the '93 Column as a gunner.

He was the discoverer of the Lonely Gold Mine.

His generosity towards the Bulawayo Hebrew Congregation is a well known fact. He started the fund for building the present Synagogue with a very large donation, and offered to add to it if necessary.

Mr. Palca had been in poor health for some time. He visited South Africa a few months ago in the hope of improving under the warmer climate.

Mr. Palca leaves a widow and two children, to whom we offer our sincere sympathy.

A RHODESIAN AMONG THE LONDON ZIONISTS.

Our readers will probably be interested to read the following extracts from a letter written by Mr. Oscar Samman from London:—

"Have met lots of Rhodesians here. Pieters, Palte, Leon, King, Harris, and have seen quite a lot of our President (Mr. Abrahams, President, S.A.Z. Federation). He introduced me to Prof. Weizmann, Sokolow and a few more of our leaders and is very busy just now in connection with the special conference. Delegates from practically all over the world are here to discuss matters. The prospects for Zionism are very good, and in fact better than ever before, and some good immediate results are expected from the Peace Treaty with Turkey. Of course, the most serious problem we shall have to face is the financial question. Owing to the very low rate of exchange on Russian and Galician money, from which countries the first settlers are expected, the Zionist organisation will have to assist them materially to a large extent, and we shall also require large sums for irrigation, education, etc. Dr. Nordau mentioned two hundred million pounds, but, of course, this is far beyond our means. Twenty million will be needed urgently in the near future, and every Zionist will have to make great sacrifices.

"There seems to be unity of work and thought among our leaders, and all they require now is our financial support. We have, or shall have, the right settlers, and also the leaders. The sooner our masses know that they will have our strong financial support the better. The relations between British and Allied Governments and our Zionist organisation are very good, and the next few months should bring good practical results. I have come to the conclusion that South Africans who go there will not be able to go in for farming on a large scale, as land is very scarce and dear, and our authorities are not keen on selling too much land to any individual, and quite rightly too. What they are aiming at is to settle as many people as possible on small farms and to create a large working agricultural population, who must live on and from the soil. That means hard work, and a very simple life to which South Africans are not habituated. We might do well there in commerce, and for that conditions are very favourable. Living expenses, however, are very high at present, and a few thousand pounds do not go very far. The housing question is very

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serious, and we shall have to start on it immediately. I am waiting for my passport. The Federation have recommended it strongly, but it has to come from Egypt, and it often takes months. Mr. Abrahams will also proceed to Palestine as soon as he gets his. There is quite a Jewish atmosphere at our Zionist Headquarters and quite a lot of Hebrew is spoken.

"London life hardly appeals to me, and we are far better off in South Africa in every respect. Things are very dear indeed. Am busy sight-seeing and going to theatres. What a lazy life! This sort of thing soon bores one. To work!"

(We hope that Mr. Susman will be good enough to send us further reports of his travels and experience. Our columns will be wide open to him, and we are sure that our readers will be very interested indeed to learn of his experiences in Palestine itself. Perhaps some of our other friends in London may also care to narrate their adventures.—Editor.)

THIS AND THAT.

We offer our very sincere condolence to Mrs. Henry Ellenbogen on the sad losses she has recently sustained.

Heartly congratulations to Mrs. Alec Granger and to Mrs. Musker on the arrival of their little daughters, and to Mrs. Shawzin and Mrs. Lithins on the birth of their sons.

Mr. and Mrs. Lithins and their family are settling down in Port Elizabeth. Mrs. Lithins' father, Mr. Khan, of Plumtree, has had very bad luck in this country, and we wish him the best of fortune in his new home.

The Guild made quite a find in Capt. Wilson as a lecturer. It is to be hoped that this witty speaker will soon give us some more of his Palestinian experiences. We understand that Sir Charles Coghlan has also promised to address the Guild on a Jewish subject. This policy of encouraging frequent lectures is highly to be commended.

We are pleased to note that the financial position of the Chevra Kadisha and the Ladies' Communal League is very sound, and feel sure that they will do wisely to husband their resources. Should this country be opened up at all to European immigration, all their resources will be required and much more. We wish that day were at hand in the interests of our community

itself which could do with many accessions, and still more in the interests of the newcomers who have had such terrific experiences in Europe. The Jewish communities of Eastern Europe are threatened with absolute destruction, and it is quite impossible for people here to imagine the awful plight of our hapless myriads there and of the ghastly scenes that are being witnessed there every day.

There has been quite an epidemic of weddings and engagements at the Buahtick. Though these were effected without the intervention of our matrimonial agency, we are still at the service of our fellow-countrymen.

We deeply regret to announce the death of Mr. Sveransky, junior, and of the eldest daughter of Mr. and Mrs. Selesnick.

Miss Minne Kuhn's waltz "Reflections," is now published. It has been rendered by Mr. Henderson's orchestra at the Palace Theatre and was well received.

Mr. A. Samson has composed a catchy Maxina, which he calls "Rhodesia." It has been sent Home for publication. It goes with a swing and should become popular.

Most of our holiday trippers have returned to their homes, and we are glad to welcome them back.

Mr. and Mrs. J. Hoffmann have now gone into their new home. Our best wishes go with them.

The news of the death of Mr. and Mrs. Schwartz's infant daughter came as a shock to all. We deeply sympathised with them. We understand that they are shortly leaving Bulawayo, and we assure them of our best wishes wherever they may be.

We have had quite a number of losses from our little community during the past quarter. We refer elsewhere to the departure of the Josephs. Another family who will be much missed are the Pichanicks. Their children were amongst the cleverest children in the community, and gave brilliant promise for the future. The eldest boy won the Beit scholarship this year, and was also one of three best Hebrew scholars among Rhodesian Jewish children. The loss of three families of the calibre of the Beemers, the Josephs and the Pichanicks is the heaviest blow our community has had to suffer and combined with other losses is certainly most depressing. With the departure of Mr. H. Samuels, Mr. R. Samuels and Mr. and Mrs. J. Leven and child, the whole Samuel family is now settled in Cape Town where there is quite a large Rhodesian Jewish colony. We

MAY YOU NEVER BE SICK, BUT IF YOU ARE.

understand that this will shortly be augmented by the Salis family, who were among our old hands. We wish we could at least have welcomed others in their place.

Mr. Abe Bernstein went to the coast for a short trip and expects to return in time for Pesach. He has not been at all well lately, and we trust his holiday will have benefited him.

We have received a long letter from Mr. Selim Golding who is living in London. He had not been too well, unfortunately, but with an improvement in business has picked up strength.

Our worthy treasurer, Mr. Solomon S. Grossberg, son of Mr. and Mrs. A. Grossberg, has the heartiest congratulations of everybody on his engagement to Miss Raynor Levy, daughter of Mr. and Mrs. Harris Levy, of Harribeck, Tamboers Kloof. Although the JOURNAL's Matrimonial Department cannot claim any kudos for the event, we feel sure that it was mainly due to our offer to help that Mr. Grossberg decided to hitch himself.

We congratulate Mr. J. H. Krickler, of Shabanie, on his engagement to Miss Tilly Gruschlawsky. We anticipate a house shortage among our Jews if this sort of thing goes on.

Many Bulawayans will remember the Canarie family who lived here some years back. We regret to hear that young Canarie was killed at the front. Another Rhodesian who served at the front, German East and West, and also in France, is Mr. M. H. Goldman, who will be remembered by Salisbury friends. Their names do not appear on the list of Rhodesian Jews at the front which we have already published.

The Zionist organisation have branches in all countries and all leading towns and are therefore in the best position to assist in this important work. Messrs. W. Susman and J. Palte carried with them introductions to the Zionist Headquarters in London, and we have no doubt that these will serve a very useful purpose to them in their travels.

Mrs. Merber, of Livingstone, made a short stay here as did Mr. Eli Susman, whose wife and family passed through from Johannesburg en route for Livingstone.

Mr. Figov has now returned to Bulawayo. His friends will be sorry to hear that he has been ill for some time. However, he is now on the road to recovery. His son, Harry, is at present in the United Kingdom.

It is with real pleasure that we welcome back Mr. and Mrs. Jack Moss. We are happy to state that Mrs. Moss' health has improved, and that she is keeping as well as possible under the circumstances.

Mr. and Mrs. Charles, we understand, are coming to settle in Bulawayo, and we shall be glad to have them here. Mr. Charles is acquiring the business of McCullough & Oldreive, and has our best wishes for every success.

It is hardly necessary to mention that owing to the railway strike, our country notes are incomplete.

We are sorry to note that Messrs. M. Pieters, A. Feigenbaum and Price have had a bad dose of fever, but hope they will soon be fit and well once more.

Mr. and Mrs. E. Basch are enjoying a well-earned holiday in the Union.

We welcome Rev. A. Weinberg and Miss Lily Grossberg to the committee of the Guild. Rev. Weinberg has always proved a pillar of strength at all our entertainments, and we assure him that his hard work has not been unappreciated or unnoticed.

Mr. Whiteson has also joined the Committee as Secretary.

We draw attention to the coming Guild Ball which will take place during Show week. We trust everyone will attend and that all country visitors who will be in town will grace the hall with their presence.

We are endeavouring to arrange a lecture by that popular speaker Mr. Hadfield to take place in the second half of April.

The Rev. M. I. Cohen, B.A., arrived in Bulawayo March 25th, 1900. He has therefore completed twenty years of service.

We wonder whether Jewish parents in Rhodesia whose children go to boarding school are alive to their absolute duty of making arrangements for the accommodation of their children during Passover and other holidays. Some parents have peculiar notions on this point. They think the Jewish community of Bulawayo is bound to do things, whether supported or not. We intend to return to this point.

Important. — Don't forget the Guild Tennis Tournament. Get details at once from the Secretaries. The Tournament will commence very shortly.

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JUNIOR ZIONIST SOCIETY.

The annual meeting of the above society took place about the end of February. A very large number of children were present and also a considerable number of adults. The Chairman (Mr. A. Samson) reported on the year's work, and showed that the society had worked most energetically, and had largely increased its membership. The hon. secretary (Mr. Whiteman) commented on the finances, which were quite satisfactory. The success of the work was due largely to the energy of these officers, encouraged by the senior society. A new committee was elected as follows:—President, Henry Lazarus; vice-president, Rose Rabinowitz; hon. secretary, B. Rosenberg; committee, H. Banet, N. Rabinowitz, Miss R. Chitrin and Messrs. S. Goldberger, S. Sher. It is to be hoped that this excellent committee will keep up the society at its present high level. The Rev. M. I. Cohen moved a hearty vote of thanks to the outgoing committee, and contrasted the large attendance and enthusiasm with the usual run of communal meetings, and thought that if their society should continue to develop at the same rate as heretofore, the future of the community was safe. The large number of boarders present showed that Bulawayo was becoming quite a Jewish educational centre, and they did their utmost for the young and hoped that these efforts would bear good fruit in the future.

A very pleasant presentation then took place. For the first time two of the pupils of their Hebrew classes had taken Hebrew for the Junior Certificate Examination. It was felt that it was a shame for Jewish children to take French or Latin instead of Hebrew, and in order to encourage Hebrew studies, Messrs L. Landau and C. Salomon had promised scholarships of £20 to pupils passing the Junior Certificate Examination in that subject. Their two candidates, Jacob Lazarus and Benny Baron, had passed in the first-class and had therefore won the scholarship. These pupils had learnt their Aleph Beth in Bulawayo, and they had received all their knowledge in these Hebrew classes. They had had no private lessons, and this showed that every other child who attended regularly and took advantage of the facilities offered could do the same thing. There was no reason why all Jewish children should not pass their examinations in Hebrew, and well too. It was a source of deep regret to the teachers that

two of their three best Hebrew students were leaving the country, for they had hopes that these boys would win the S.A. Matriculation Hebrew Bursary. Nevertheless, they were pleased to think that these boys would always be good Jews and would work for their people wherever they lived. They felt proud that little distant Bulawayo gave its children so good a Jewish grounding. Mr. Cohen then presented the scholarships to the successful pupils. The cheques were accompanied by an official letter of congratulation from the officers of the Bulawayo Hebrew Congregation. Masters Lazarus and Baron gave thanks in neat terms for these generous gifts, and each promised a donation of £2 to the Palestine Restoration Fund. This voluntary offer was much appreciated and heartily cheered.

The business part of the proceedings being at an end, the social part followed. Tea was served out under the supervision of Mrs. Samson, who has worked hard in this capacity at various functions of the Juniors. Several musical items were rendered by Miss Chitrin, Jacob and Joe Lazarus, Miss R. Rabinowitz, etc.

A most successful afternoon ended with a dance, which was much enjoyed by the youngsters.

MONTHLY MEETING.

The monthly general meeting of the Junior Zionist Society took place at the Guildhall on March 21st. Unfortunately the weather was very bad, and a good many children were prevented from attending. Still, there was a large attendance, and the consumption of cake was phenomenal. These junior affairs are a great success, especially as regards the boarders, who have suddenly turned into very ardent Zionists, and every month our ladies have to bake cakes energetically to meet the increasing demand. What cakes remained over were sent to the Eveline boarders and St. Gabriel's Home. The main business of the meeting was a debate as to whether the Arabs should be allowed in Palestine or not. The debate was very successful and showed that all the speakers had studied the subject.

After the debate Mr. Cohen presented the prizes given by the Senior Zionist Society for the recent Essay Competition, reference to which has been made above.

ZIONIST ESSAY COMPETITION.

The competition among the Juniors for the best essay on Zionism was not a very great success. Only four essays were written, and none of these was of great merit. We trust that parents will encourage their children to go in for our quarterly competitions, as they will certainly serve a most useful purpose.

Rosie Rabinowitz and Jacob Lazarus tied for first prize in the competition, and Master Solomon Sher was awarded a consolation prize for his really good effort for a boy of his few years.

TO THE CHILDREN.

Dear Boys and Girls,

This will probably reach you a day or so before Pesach, but you will all be so busy helping to usher the Festival in that I don't suppose you will have the leisure to read it before Yom Tov has actually set in. I say "all," because even the boys, surely, must feel that they are meant to exert themselves in the interests of the household establishment in honour of Pesach.

But perhaps I am speaking of things more as they are in the countries of the North. There, the second week in Nisan marks not only the immediate approach of Passover, but also the advent of Spring, thus grouping the "spring cleaning" and the Passover arrangements into one formidable task. There is work then for the old and for the young, and it is then that even the boys have to contribute their share. But what compensation is there in store for the hard-worked! A sensation of freshness, of purity, permeates our very souls, and we feel we are kings indeed—*although* not out of bondage.

Somehow, in this land of the Sunny South, our cleanings for Pesach do not seem so absolutely thorough. One does not often come across that process of entire change—that distinction between *Chomatz* and *Matzo*—which characterises the Passover preparations of Jewish homes in the North. Nor, I fancy, does the Festival itself imbue us all with that sense of pride and victory which was wont to master us in the lands we refer to as "home." Is this due to the absence of the Herald of Spring, or are we, of the countries of

glaring sunlight, less responsive to finely marked boundaries? It hardly seems possible that Pesach itself has lost any of its influence, for its message must appeal to all men in all ages. It holds aloft the symbol of Liberty, and proclaims the warning against Might over Right. It would be a pity indeed if we were at all inclined to lose sight of any of its beauty: nor may we forget the importance of ceremonial. Our human intelligence grasps suggestions best by illustration, and the illustrations of Seder Night are so simple and so significant that it seems worth our while to present them always.

To young people, ever ready for inspiration and idealism, the full celebration of the Passover must appeal with especial force. That is why you are entitled to expect such celebration at the hands of your elders. It is within their power to convey an everlasting and beautiful message to you, and they must not deny it you.

ESSAY COMPETITION.

I am very pleased with the essays on Pesach. There were nine compositions, nearly all of high quality—though none positively brilliant. It was, however, a pleasure to feel that the beauty and charm of our Passover are so well appreciated by the young, and the imagination of the competitors was seen at work quite frequently here and there.

The task of selecting the best essays was by no means an easy one. Miriam Boyer's is perhaps the best—it is a careful piece of work: but the efforts of Benjamin Baron and Selina Krantzdorf are little, if at all, inferior. The former is a good all-round production, while Selina's is perhaps the most original and attractive of all. Had she given more time to her composition, and entered more fully into the subject, she would undoubtedly have procured first place. Another good essay is that of Esikiel Baron, who, however, hardly points out clearly enough the present significance of the Festival. Henry Lazarus' composition is well written, but he has not brought out sufficiently the charm of the Seder and the deep, living meanings of Pesach. Reuben Samson's is a well-expressed piece of work, though not quite up to the winning mark.

Of the juniors, Philip Baron's attempt is the best; another which may be commended is that

 SAY "GIRARD'S, PLEASE." TAKE NO OTHER.

of Joe Lazarus, while Sol Sher's is very creditable for a youngster. The other competitor is A. Whiteson.

The result of the competition is as follows:—

MIRIAM BOYER, First.

SELINA KRANZDORFF and BENJAMIN BARON, tied for Second.

PHILIP BARON, Special Junior Prize.

I congratulate the winners on their success, and the other competitors on their splendid efforts. The prizes will be presented at the next gathering of the Junior Zionists. I am extremely sorry that no entries were received from any place outside Bulawayo; perhaps the threatening railway strike discouraged would-be competitors. I trust, however, that all districts in Rhodesia will be represented in our

NEXT ESSAY COMPETITION.

The subject will be "The Life of King David," undoubtedly a favourite with many of you.

All essays should reach the undersigned by the 1st June. Don't overload your essay with too many details, but try to give a distinct picture of the heroic King of Israel.

OBITUARY.

The present week has been a sad one. A deep gloom was caused by the sudden and totally unexpected death of Mr. Oscar Susman, from whom we publish in this very issue a letter full of life and hope. We do not remember for a long time past any such communal sensation as was produced by this grievous news. We all felt a sense of deep personal loss. The most heartfelt sympathy is felt for his family, and shoals of wires have been sent to Livingstone. Oscar Susman came over here from Palestine some 10 years ago, and received some of his first lessons in English from Rev. Cohen. He then proceeded to Barotseland. What a vast contrast between the Yeshiva Bochor of Jerusalem and the pioneer of Sesheke. Oscar became quite a good shot, and a sound practical business man at the same time. He was a most ardent Zionist, and helped to develop the strong Jewish sympathies of that fine little congregation at Livingstone. He

insisted upon going to the front. I remember how his spirit impressed me. He had his prayer book handy, and in all he did never forgot the honour of the Jewish name. The hardships of the East African campaign undermined his health, and he has never really been himself since. Nevertheless, he insisted on returning to Barotseland, as he wanted to make enough to enable him to fulfil the great hope of his life—to return to Palestine and to devote himself altogether to the upbuilding of our land. He was fully aware of the difficulties in the way. He knew that the pioneers would have to sacrifice themselves. But he went deliberately, as he had gone to the front for his adopted country. He was so glad to note the progress of Zionism and the greatness of the national organisation. He was longing for his passport to Palestine, but like Moses, he did not live to enter the Promised Land. A most promising life is thus tragically cut off. Oscar Susman died on national service. Again we are reminded, "The day is short and the work is much, and the labourers are sluggish, and the reward is much, and the Master of the house is urgent. It is not thy duty to complete the work, but neither art thou free to desist from it." One day it is the aged millionaire, Sammy Marks, who goes, another our generous, modest and large-hearted Palca, the next a tiny child is snatched away, and then our brilliant young friends, Alex. Marks at Cambridge, and Susman in London. Life is not within our choice (?), nor the time of departure, but we may choose the manner of living, and seek to do something good for mankind before the night comes. Oscar Susman spent most of his years in a desert, but how fruitful were his brief days, how full of performance, how rich in promise and inspiration. We will mourn his loss, and honour and cherish his memory. Our little community has had many losses. May the memory of the departed lead to good deeds, and live fragrant in the hearts of coming generations.

AMONG THE BOOKS.

During recent years there has been a notable revival of interest in Jewish studies. This was essential, as the great Jewish centres in the East of Europe were destroyed. People had been surprised to hear Baron James de Rothschild speaking in Hebrew and to know that Herbert

Samuels was taking regular Hebrew lessons. Readers of the *Jewish Chronicle* knew that endless meetings were held in England and how Jewish education was being furthered in every way. All sorts of societies existed to encourage Jewish studies, and this was not merely true of England, but of all countries where the conditions permitted. They had not done nearly enough in South Africa in this important work. They ought to share in the new movement and so greatly enrich their own lives. And the best way was to obtain, read and discuss books on Jewish interest. Although such books were rather scarce and dear at the present moment, still fundamental requirements could be satisfied. They could all get Graetz's standard Jewish history, and a new history had appeared, one volume dealing with modern times in popular style, which brought Graetz's up to date. There were quite a number of other volumes dealing with various periods of Jewish history, though a really good general Jewish history in one volume remained a desideratum. The publications of the Jewish Publication Society of America were well known, and that society had issued a splendid library in ten volumes which should grace every Jewish home. On Judaism there were Fridlander's book on the orthodox side, and those by Morris Joseph, C. Montefiore and Dr. Kohler on more advanced lines. There were a large number of books dealing in popular manner with various aspects of Jewish life. J. Jacobs' book on "Jewish Contributions to Civilisation" was essential to every man who wanted to have some idea of what the Jew had done for the world. Other works that might be mentioned were Leon Simons' excellent "Aspects of the Hebrew Genius," Grenstone's "Messiah idea in Jewish History," Phipson's "Old European Jewries" giving an account of famous old congregations in Europe which had played a great part in Jewish life. Certain books ought to be found in every Jewish home. Such were the new American Jewish translation of the Bible, and Dr. Hertz's "Book of Jewish Thoughts" which would not only interest the adults, but ought to be given to every Jewish child. The literature of Zionism was very extensive. Everyone would like to read "Palestine of the Jews—Past, Present and Future," written by Norman Bentwich, now a Judge in Palestine. This would give people a very excellent idea of present conditions in a light and most readable form. Of fiction there were the novels of Beaconsfield, G. Eliot, S. Gordon, and above all Zangwill. Among recent pub-

lications were Brailsford's "Across the Blockade," dealing with post-war Europe, and giving a true account of Jewish conditions in Poland. Another excellent book consisted of a series of sketches, articles, and letters by Dr. Schemarian Levin, the great Zionist orator and worker. Helena Franks' translations of famous Yiddish tales would be much enjoyed, also Mosenthal's "Tales of Jewish Home Life." There was also a great and growing literature in pamphlet form, among which might be mentioned General Smuts' recent speech on the Jewish question, and many issued in England and America. Of course, there was a great literature available in other languages, but the above partial list shows that there is no lack of material for the English reader. Arrangements have been made locally by which these books may be obtained, and all who wish to get up to date in Jewish matters can have their needs satisfied. It is precisely this Jewish knowledge which is the prime requisite of Jewish life, not only in Rhodesia, not only in South Africa, but indeed all over the world. We shall not do our duty to the children of the future unless we do our share to make the Jewish nation once more in fact and in deed "the people of the Book."

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