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THE 5730 RHODESIAN

ROSH HASHANA ANNUAL

1969 Editor-in-Chief: Rabbi S. H. Michelson Price 2/6

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Eric Bloch

Gerald Rosin, B.A.

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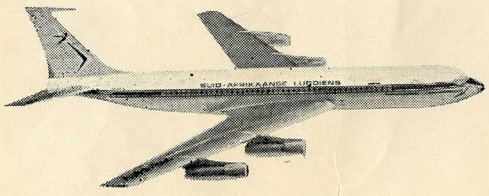
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ROSH HASHANA MESSAGE 5730

by Chief Rabbi B. M. Casper,
Chief Rabbi S.A. Federation of Synagogues

IN a year in which human imagination and organising capacity have led to a landing on the moon it is particularly saddening to reflect upon the many unsolved problems, the pain and suffering, the divisiveness and antagonisms that still abound among men and continue to undermine human society. Rosh Hashana, according to rabbinic tradition, marks the birthday of Adam—of man; and therefore urges us to pray for the welfare of all mankind, of all men and nations: "May they all form one league to do Thy will with a perfect heart;" "Reign Thou in Thy glory over the whole universe." And there is an awful urgency about the prayer in which we cry out for the day "When Thou wilt cause the dominion of arrogance to pass away from the earth."

For the Jewish people the past year has been particularly frustrating. Our Sages spoke with remarkable insight when they said that Torah, Eretz Yisrael and Messianic days are to be attained only with great effort and trial. In the words of Jeremiah, "we looked for peace, but there was no peace". What an opportunity is being missed by the Arab world—an opportunity to forget acrimony and join with Israel to build a new structure of peace and material well-being, to renew the bright days when Jews and Arabs contributed together to the culture of mankind. Alas, here too prophetic hope has been submerged beneath considerations of petty, transient, short-sighted animosities. Yet Jewish vision stands out bold and clear; and the whole Jewish world will remain united in its resolve to build and defend, supporting by every means our brethren who dwell in Zion, and placing our trust in the hope of Israel, the Mighty One of Jacob, until, by His Grace, tranquillity be vouchsafed to the Holy Land and everlasting joy to all its inhabitants.

Inevitably our thoughts will turn also to those Jews who are virtually hostages in Arab lands and in Russia and who will celebrate Rosh Hashana in subdued tones and possibly in secret, but still not without faith in the outstretched arm of the Eternal One of Israel. May He deliver them from darkness to light, from servitude to redmeption.

As for Southern African Jewry, we must look well to our inner spiritual fortress. The world-wide materialism and the false messiahship of "modernity" and rebelliousness (as distinct from honest, purposeful revolt); the surrounding permissiveness which strikes at the root of morality of family life —indeed of western civilisation; these are danger signs, demanding an ever greater insistence on our traditional values of Home and Synagogue, of Sabbath observance, of Tephillin, of Kashrut—of Jewish learning.

May the New Year call forth in us a constant loyalty to these values.

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IN THE HOLY LAND



Israeli youth celebrates the Festival of Shevuoth.

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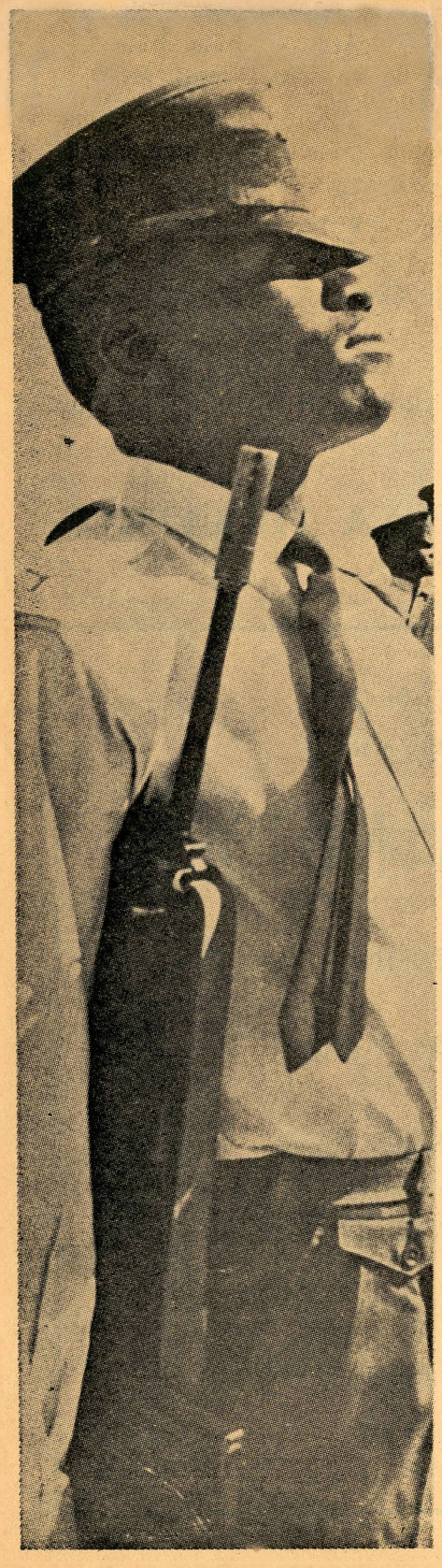
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BULAWAYO UMTALI

rhodesia and the progress of her indigenous people in 80 short years—truly an achievement

these are the people; they love
and are loved, laugh
when it is a time
for laughing, weep when
it is time for tears; dignity
walks with them; on bent shoulders
sits wisdom's mantle to warm the ache of years

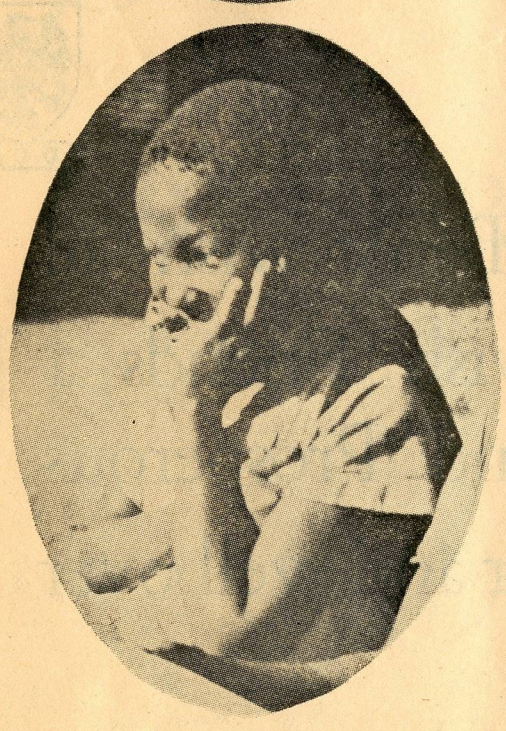














Published by Ministry of Information, Immigration and Tourism, P.O. Box 8232, Causeway, Salisbury, Rhodesia.

A Message from the Editor-in-Chief

I WRITE these lines on the morning following Israel's massive retaliatory strike against the Egyptians, at a time when the sound of gunfire has barely died down and the smoke hardly cleared away.

At this moment we feel pride in Israel's feats of arms and gratitude to the Almighty for His protection of His people. At the same time we feel deep sorrow at the state of hostilities which exists —almost on the eve of the New Year—in the land which gave the world its three great religions, in the one place which above all others should be an example to all mankind of living in amity and brotherly love.

Our high hopes of last year have not been realised. What we saw as tiny pointers towards peace have proved illusory. Evil Arab leaders, spurred on by gifts of armaments from men still more evil than themselves, still menace the Holy Land.

Nor is it in Israel alone that the clouds of war loom large on the horizon. In Vietnam precious blood is still spilled daily. Nigeria remains locked in fratricidal strife. In Ulster there is a confrontation between brother and brother.

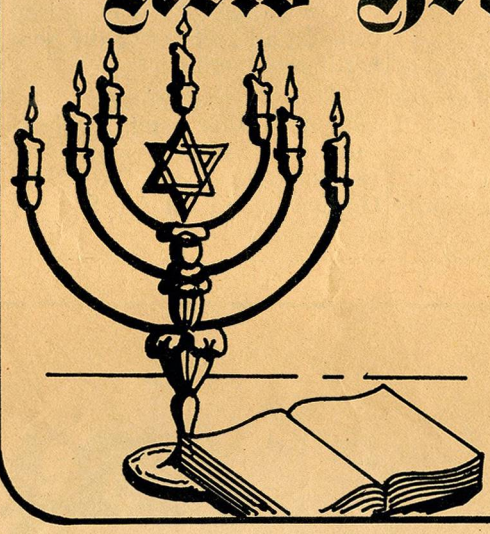
Behind all this havoc and destruction is the hand of Moscow, the same hand that moves its pawns on the chessboard of international affairs to plot the doom of civilisation on this continent, the same hand that holds in its ruthless grip millions of our co-religionists in the U.S.S.R.

Yet, despite this picture of almost unrelieved gloom, there is consolation for us in the teachings of Judaism. At the approach of the High Holy Days we cannot but believe that the God who delivered Israel and the world from tyrants throughout history will once more cause right to triumph.

Let us remember that our religion teaches us that by prayer and faith in the Almighty we will earn His Divine intervention and the "evil decree" be thus averted.

I pray that in the coming year peace should be the lot of K'lal Yisrael and of all the world.

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Well Over the Fast

H. G. BELL

The World Forgets the Sephardi Refugees

(Exclusive to the "Rhodesian Rosh Hashana Annual")

by JOHN TALISMAN

IN a world where not a week passes without reproaches being hurled at Israel over the problem of the Arab refugees, little publicity focuses on another category of refugees–the Jews from Arab countries who have been displaced by the blatant hatred of their erstwhile Moslem overlords. Viewed differently, their plight is on a par with the displacement of Whites by uncivilised non-Whites in so much of Africa today.

Nearly 300,000 Jews from former French possessions went to France, a quarter of a million to the United States. Many who went to France regarded it as no more than a stopping off place and have tended to move on to other lands. Many of these people, French for generations in language, culture and national tradition, have chosen French Canada as their ultimate home.

Surprisingly enough, a fair number chose to settle in Toronto, which is one of the strongholds of English-speaking Canadians. Here they are being integrated into the Jewish community at large and are likely to lose their specifically French identity in a generation or so. Meanwhile they are resented by the non-Jewish population of Toronto. This is not anti-Semitism (though anti-Semitism exists in the Province of Ontario).

It is as Frenchmen that they are resented, for many English Canadians fear any shift in the present language balance and view with alarm the nationalistic trends of nearby Quebec.

But in the main, French-speaking Jews who immigrate to Canada follow the logical course of settling in Montreal, largest city in the Province of Quebec and, for that matter, in Canada. There they form a minority within a minority and now number some 14,000 in a city where the total Jewish population is in the neighbourhood of 125,000.

Of these, about 9,000 come from Morocco. There is a sizeable group from Egypt, with lesser numbers from Iraq and smaller groups from Algeria, Libya and Tunisia. While the better educated among the Iraquis speak French, they are not Francophone. They are the "odd man out" among Montreal's Sephardis and tend not to mix with the Moroccans. They do, however, associate with the Egyptians who are on good terms with those from Morocco and other Arab lands and who thus constitute a sort of liaison between all sections of the Sephardi community.

Many of the refugees came without skills and without capital. It has been a problem to integrate them but JIAS (Jewish Immigrant Aid Society) has done a fine job in this regard. Now that the Sephardi community has grown stronger, excellent work is being done also by L'Association Sepharad Francophone, under the presidency of Elias Malka. He was one of the Moroccans who arrived better equipped than many and he is a highly successful businessman and a prominent member of the Canadian Jewish Congress.

Sephardi leaders in Montreal maintain close links with the numerically and financially strong Sephardi congregations in the United States. They were visited some months ago by the Haham, Dr. Gaon, who, in addition to his high office in London, is also head of the Sephardic Studies Program of Yeshivah University, New York. These links will also help to bring about the Association's aim of French language Jewish day schools, a project currently being negotiated with a sympathetic provincial government.

In the recent past immigrants from Morocco have included many young intellectuals. There is thus a rapidly growing group of intelligentsia, including people like Prof. Jean-Claud Lasry, university and college lecturers like Joseph Gabbay and Shalom Carlos Delmar, and rising young physician, Dr. Charles Chocron, and his talented jouralist wife, Lison.

These are people of the utmost importance since they are now forming a bridge between French Quebec and a Jewish population which has until now always been part and parcel of the English-speaking section.

Under Quebec's antiquated educational system, there are no public schools as such (though there are a few private scholastic establishments, including a number of Jewish day schools), schools being administered by either the Catholic or Protestant School Boards. By an agreement entered into many years ago by the Canadian Jewish Congress, Jewish children go to Protestant (in effect, English) schools and that is why young Jews have grown up as part of the English-speaking section, thus culturally divorced from the French Canadians who form between 75% and 80% of the population of the Province of Quebec.

The advent of the Moroccans and the rest is changing all that and official Jewry, ever sensitive to political feeling, sees very clearly the value of the Sephardi section of the community whose French background and culture puts them squarely in the camp of that provincial majority that wishes to preserve and entrench French values.

An interesting aspect of these Francophone Jews is their cultural worth to French Canada. Almost all, even those who do not claim to have received much in the way of higher education, speak a pure Parisian French. The French usually spoken in Canada is an unlovely tongue which has tended to drift further and further away from the language of La Belle France. Prime Minister Pierre Elliot Trudeau not long ago referred to it as "lousy French" (forgetting that most of the other language group speak lousy English!).

It is, therefore, understandable that French Canadians welcome these fellow Francophones whose presence will improve and entrench their native tongue.

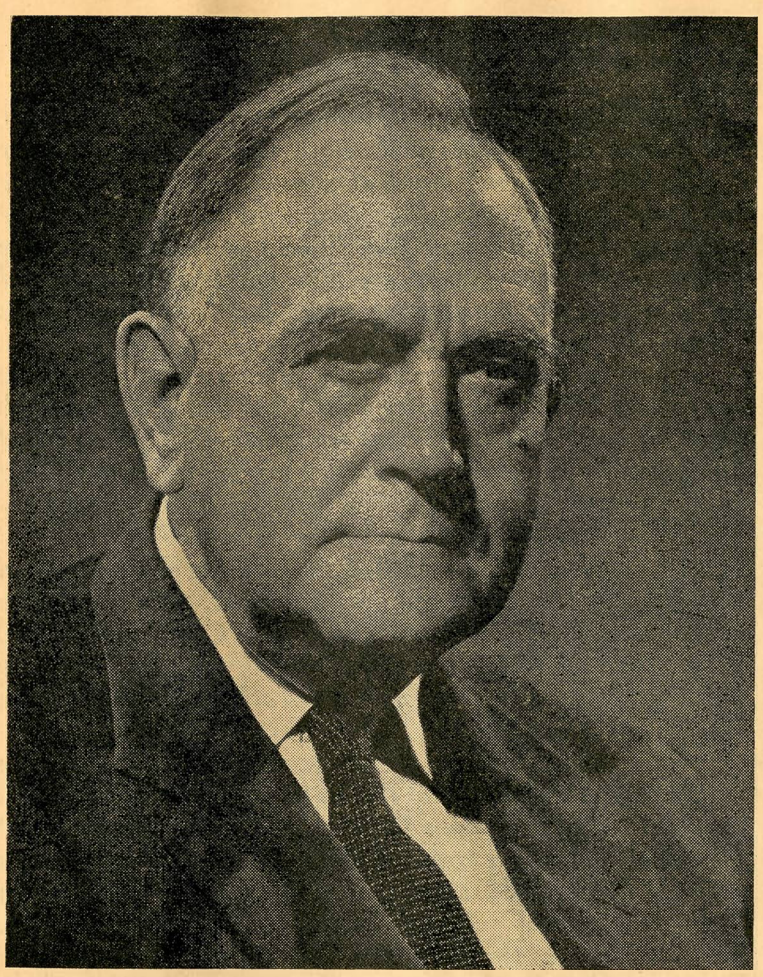
If language has proved a link with French Canadians, it has in the past created a barrier between the Sephardi and English-speaking Jews. This harly exists any longer. Adult immigrants have had to learn English for business reasons and the children are rapidly becoming bilingual. Young Sephardis are prominent at the Y.M.H.A., and the Tikvah Group of Sephardic Youth recently played a leading role

(Cont. on page 35)

meikles

WISH OUR MANY JEWISH FRIENDS
A HAPPY NEW YEAR AND MAY
THE COMING YEAR BRING PEACE
AND PROSPERITY . . .





A New Year Message

from the

Rt. Hon. Sir Roy Welensy

K.C.M.G., P.C.

It was with pleasure I accepted the invitation to send a New Year Message to my co-religionists in Rhodesia. May the year ahead of us bring peace and prosperity to all the peoples of Rhodesia.

We live in strange and difficult times and it therefore behoves all of us to strengthen the ties, both family and otherwise, that help to make for a stable and civilized state. People of the Jewish Faith have more reason than most for remembering to see that other people's rights and liberties are protected.

We are living in a time of change. Values are changing; standards are changing and I know that not all these changes have been for the best. But it would be futile not to recognise that this is an era of change and therefore there is all the more reason for us to hold on to the ancient Tenets of our Faith which have guided and preserved us to this very day.

SALISBURY.
1st September, 1969.

Roy Welensky

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SOME THOUGHTS ON CHARITY

by

Rabbi Alexander Astor,
Auckland, New Zealand

No duty has been more characteristically Jewish, than the benevolence which is devoted to the relief of poverty and suffering—and the Pentateuch includes minute regulations for the relief of the poor, and especially for the stranger, the widow and the orphan, and the needy servant. No Sabbath or Festival was complete without due thought and care for those in need, and the giving of the tithe of one's produce, and the seventh year of release were faithfully observed throughout our generations.

How different has our world become since the turn of the century! We no longer live in tightly enclosed ghettos, so the wandering beggar no longer calls at our doors for food and shelter for himself. Instead, honorary social workers call on behalf of institutions and societies. The welfare state and universal free and secular education has levelled the great mass of humanity, including Jews, with those of other faiths, to at least a fairly equal subsistence level, and those who have achieved and maintained the average level of affluence, are now taxed and levied by their welfare organisations to give according to their means for the benefit of those less fortunate.

So for Jews as for other people, charity has become an impersonal thing — and except for helping his immediate family and friends, the Jew, if an integrated member of his community, gives cheques to the causes in which he is interested and thus is easily able to face his conscience on Yom Kippur.

Unfortunately, not many of our present generation, apart from students of Yeshivot, have studied the ethics of giving to the extent of knowing the scales of values as judged by our great Sages—"All the merit of fasting lies in the almsgiving that goes with it".

"A man may give liberally, but if unlovingly, his gift will be in vain", and "A man may give little, but if it is with his heart, he and his deed are blessed."



In this typical Israeli scene, holiday makers make their way to the beach near Nathanya.

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THOSE WHO MAKE MISCHIEF

IT is ordinarily the function of an Annual such as this to present a general report of Jewish life in the year just concluded, to provide reading matter—both light and serious—on Jewish topics, to underline the deep religious significance of the High Holy Days, and to stress our spiritual unity with our fellow Jews everywhere.

In such a publication politics in the wider field would ordinarily have no place but the position becomes a little different in Rhodesia this year because the anti-Semitic bogey was introduced into the Referendum Campaign. It will be noted that we refer to "the anti-Semitic bogey" and not to anti-Semitism. There was no anti-Semitism in the spirited and lively few weeks that preceded the poll on June 20th. No party campaigned, either openly or by stealth, against the Jewish people.

What did happen was that Centre Party leader, Mr. Pat Bashford, told a public meeting in Salisbury that the Rhodesian Front was an anti-Semitic party. This was a lie, and a stupid lie at that—though the politically inexperienced and inept Mr. Bashford may have allowed himself to be convinced by other people that his accusations were correct.

His remarks were taken down by a "Rhodesia Herald" reporter and given considerable prominence in that paper next day. This was normal newspaper procedure with which we have no quarrel. We find it necessary, however, to criticise the "Herald's" night news editor for not immediately phoning top officials of the Central African Jewish Board of Deputies. He should also have obtained a quote from someone high in the councils of the Rhodesian Front.

What would have happened? Anyone in the Board of Deputies would unhesitatingly have characterised the Bashford blather as arrant nonsense; the Rhodesian Front would have laughed the accusation to scorn; and the "Herald" story would then have measured up to decent standards of fair reporting and ethical coverage of the views of all concerned.

That is how a competent news editor would have handled the story—in the interests of good newspaper procedure as well as common justice. In the event, the "Herald's" coverage of this obvious canard had repercussions in other countries. Papers in South Africa and elsewhere picked up the story and the most famous Jewish newspaper in the Diaspora, the London "Jewish Chronicle", gave it prominence.

So much for the "Herald's" not very pretty role in the matter. Infinitely more important is the motivation of those who made the bullets which Bashford fired. Regrettably, it appears that the source of his "information" was certain Jewish members of the Centre Party. It therefore becomes necessary to examine the thinking of these people.

Did they really believe the story of anti-Semitism in the R.F.? If they did they must be extremely stupid. However, we are inclined to think they did believe this nonsense—some people will believe anything—since we deem it unthinkable that Jews would deliberately open up so highly-charged a Pandora's Box merely for reasons of political advantage.

There is one other possibility—and that is that Jewish candidates who were trounced at the polls in 1965 are so conceited that they can conceive of no reason other than anti-Semitism which could have caused their rejection by the electorate!

We should make it clear that we do not disapprove of Jews belonging to parties other than the Rhodesian Front. As a matter of fact, the presence of Jews in all parties was one of the brightest aspects of all the hoo-haa at the hustings and should have exploded once and for all the myth of "the Jewish vote".

What we do object to is unfounded charges of Jew hating being dragged into u

Cont. on page 36

The Threat of War

AS the High Holy Days approach every Jew, no matter where he may be, will think with deep sorrow of the threats of violence and war which continue to menace the State of Israel more than two years after the brilliant victories of the Six Day War. There are still attacks on border settlements, there are still bomb throwings and there is still the continuing arms build up for Israel's enemies by the Soviet Union.

It is becoming increasingly obvious that Israel has once again been betrayed by UNO, the world body which gave the tiny state its formal recognition and then stood idly by while member states waged war on the new recruit to the family of nations. The pattern of 1948 was repeated in 1956. In 1967, when Israel should in the light of past experience have pushed on until the unconditional surrender of the Arabs had been achieved, they once more accepted a UNO-dictated cease fire. Once again they have come to realise that the arch-hypocrites in New York achieved a respite and a breathing space for the Arabs, not peace for the Middle East.

The time then has come for Israel to do a little rethinking. Certainly, in the light of Arab threats this month to attack civilian targets (and when did they not vent their spleen on Israel's civilian citizens?) Israel must make it abundantly clear that two can play this sort of game and that a fullscale resumption of hostilities can only result in the bombing of Cairo, Amman and Damascus. We do not believe the Arabs would stand up to air raids as the British did, or that, once bombed, they would ever again attempt to wage war.

There is one other field in which Israel might well revise its attitudes. The other day the foreign ministers of the Organisation for African Unity condemned Israeli aggression and demanded the return of the occupied territories. It is not that the OAU has any power. It cannot control its own membership, let alone dictate to other states. But there is a lesson here for Israel—and perhaps for other countries which have manoeuvred for black friendship. It is that no reliance at all can be placed in Africa's newly emergent states. It is to be hoped that Israel will ponder the lesson and behave a little more sympathetically in the future towards genuinely friendly states such as South Africa and Rhodesia.

The Communist Bogey

THE Anglican Bishop of Matabeleland last week equated Rhodesia with Germany in the 1950's and referred to "the communist bogey".

Communist bogey? To the reverend gentleman—and to any of our own clergy who think the same way—we say, "Tell the Czechs that communism is a bogey. And tell it to the families of those who are shot when attempting to get through the Berlin Wall. And tell it to the Israelis whose border settlements are shelled almost daily with armaments made and supplied by Russia. Tell THEM Communism is 'just a bogey'."

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A MESSAGE FOR THE NEW YEAR

by Rabbi. I. Zwebner, M.A., Ed.B.
Spiritual Leader of the Bulawayo Hebrew Congregation

THE achievement of a 75th anniversary is indeed a great milestone in the life of a community, which calls for some reflection and serious thought. On the 12th of August 1894 some twenty odd Jews who had just arrived to settle in this new Rhodesia, met at the tent of Messrs. Rosenblatt and Moss in Bulawayo and laid the foundation for the present flourishing Congregation. It soon became the Mother Hebrew Congregationo not only for Rhodesia but for the whole of Central Africa.

After it followed all other organised Jewish life in the various communities north of the Limpopo and the Zambezi rivers. The Government gave the newly formed congregation some land for a Synagogue and Cemetery, the two first requisites in any Jewish community, to accord the last rites for the dead and to cater spiritually for life which must go on. Mr. H. M. Zeffert was the first Jew in Bulawayo, Mr. J. Saber the first President of the Congregation, Mr. I. H. Hirschler the first Mayor of the town in the year 1897-8, the first white child to be born here was the Jewish girl Lily Tempofsky (4th April 1894), and Bulawayo's first newspaper — The Matabele Times and Mining Journal — was owned and edited by Mr. W. F. Wallenstein. The first Minister of the Bulawayo Hebrew Congregation was the Rev. M. I. Cohen who served it with dignity and devotion for nearly 40 years and who was not only held in high respect by the community as a whole, but was a well known figure among the early workers for Zion.

The first Jewish marriage in Rhodesia took place in Bulawayo between Mr. Aaron Jacobs and Miss Rose Frank, parents of the distinguished leader of the community for many years, the late Cecil Jacobs. Amongst the first to attend the foundation meeting were the following: Messrs. J. Baron, J. Cinamon, S. Goldring, D. Goldman, E. Granger, S. Heyman, R. D. Hanson, S. Jacobs, J. Jacobson, I. Levi, M. S. Levin, J. Moss, S. Nathan, I. Rosenblatt, E. Saber, J. Saber, E. Tertis, V. Wolf, J. Wolf and H. M. Zeffert, all of whom are no more in the land of the living but whose memories live on because of their vision of Jewish life in the future which they bore. The First High Festival Services were held in the unfinished dining room of the Charter Hotel and a certain Mr. Rosenfeld, who was the first Shochet for poultry, conducted the services there. Once Jews combined to worship in unison the establishment of the congregation was ensured. In 1898 the first permanent Shochet cum Mohel cum Cantor, in the person of Mr. C. Friedlander, was appointed.

In the following years the congregation grew from strength to strength. With the waves of immigrants from lands of persecution and distress its numbers were increasingly augmented, and Jewish life became more and more organised. The first Cheder in the whole of Central Africa was opened in Bulawayo in 1901 by the Rev. M. I. Cohen, and many a Jewish child was introduced into the luring charms of Jewish lore by him and have in later years played leading roles in the affairs of the community. This must be seen as the true foundation of the early beginnings of Jewish life in this central part of Africa. All visible edifices that were subsequently erected disappeared into the limbo of time. They naturally served practical purposes and were no doubt indispensable for the continual disemination of Judaism for the young and old for the fostering of Jewish life in general. But, it is the invisible construction of religious and spiritual reservoirs of our lasting values that stay forever.

In a world of spiritual chaos and intellectual confusion, countless superficial and misguided plans for Jewish survival may be proposed. Long-ranging planning concerning the provision of leisure-time activities for the youth, like social clubs, hobby centres and other such institutions where they can gather in a healthy and constructive atmosphere, are of invaluable importance, but definitely not of lasting and permanent worth. True, during the last 75 years of its history the Bulawayo Hebrew Congregation has done much in this sphere and have contributed greatly to the perpetuation of Jewish life in Rhodesia and Central Africa as a whole. But, were it not for the persistent efforts on the part of some single-minded visionaries to implant the eternal traditional and divinely ordained laws and customs of our faith in the hearts and minds of future generations, there would not have been a vestige of a congregation left, certainly nothing to boast of. Material monuments of brick and mortar mean very little to us, a wandering nation trotting the globe. We carry with us from place to place portable sanctuaries and such wares that are never devalued.

Youth must not be allowed to have too much free time not knowing what to do with themselves. It is fatally easy to idle in places where undesirable contacts are made which even the best of homes may prove ineffective an antidote. It is the community that must share the responsibility of safeguarding the integrity of the Jewish youth and of the community as a whole. For thousands of years this was tacitly recognised by our ancestors as the secret of our survival. Jewish education therefore occupied the foremost position in the life of our people. Here in Rhodesia the external contacts of our youth were always numerous and easy. We were exposed on all sides to constant and regular contacts with the outside environments, because of our energetic drive and natural propultion into every range of activity in the society. We witness the ravages wrought in course of the years in our very ranks of some of the most prominent of families in our midst. Intermarriage made its inroads into our Jewish communities in an inordinate proportion. Jewish family standards which used to be the admiration and the envy of our Gentile neighbours, in too many instances today they are so no longer. Under material pressures and assimilative trends which are inevitable in any modern non-Jewish environment, the zeal with which our parents used to watch over their growing children tends to slacken and loosen until it is too late when the parents can do no more than shrug their shoulders helplessly. To anyone imbued with the high concepts of Judaism it is a heart-ache to see this happening.



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BULAWAYO CONGREGATIONS 75th BIRTHDAY

By ERIC BLOCH

"A Rabbi was once passing through a field where he saw a very old man planting an oak tree.

'Why are you planting that tree?' said he. 'You surely do not expect to live long enough to see the acorn growing up into an oak tree?'

'Ah,' replied the old man, 'my ancestors planted trees not for themselves, but for us, in order that we might enjoy their shade or their fruit. I am doing likewise for those who will come after me'."

The author of this article is a prominent communal worker and treasurer of the Central African Jewish Board of Deputies.

SEVENTY-FIVE years ago an acorn was planted in Bulawayo. The desire to find spiritual well-being as a community, brought into the open by the approach of the High Festivals, and the need for Jewish burial facilities, led to the formation of the first Hebrew Congregation, not only in Bulawayo, but in Southern Rhodesia. On 12th August, 1894, twenty-one persons met together to form the Congregation and a little over a month later conducted its first services, for the New Year, these services being held in the incomplete dining-room of the Charter Hotel.

A few months later, the Congregation applied for, and had granted to it, two stands for a Synagogue, as well as land for a burial ground, and by the time of the first Annual General Meeting, the Congregation's resources amounted to £18.14.9d., a Sepher Torah, a Shophar, some prayer-books and some taleisim; and a fence had been erected around the burial ground. By December, 1895, the Congregation's president had been recognised as a Marriage Officer, and the first marriage ceremony had been conducted.

By April, 1897 the Congregation had determined to proceed with the building of a synagogue and invitations were extended through the press in the Transvaal and the Cape for plans of a suitable building to be submitted, a prize of twenty-five guineas being awarded for the most satisfactory design. On 21st June, 1897 the foundation stone was laid for a building to be used both as a synagogue and a school-room.

The acorn planted in 1894 had germinated, grown into a young sapling and, notwithstanding some early growing pains, was developing into a strong young tree. More and more families were gathering under its branches and soon it appointed its first minister to tender to its needs, the Rev. M. I. Cohen. Under his ministrations the tree grew stronger and stronger. Regular classes were conducted and communal life much as we know it today commenced. A report by Rev. Cohen early in 1902 casts some interesting light on life in those days, and the role played by the Congregation in communal affairs: "We support our own poor and distressed, and every case of Jewish poverty is dealt with by this body. The officers of the Burial Society deal with the dying, and these sacred duties are willingly performed by a sub-committee of the Synagogue."

After explaining that the purpose of the school was to inculcate Jewish principles in the children, and to make them conversant in Hebrew, he said: "The Minister attends each morning during the ordinary school days at the St. Johns and Convent schools and instructs Jewish pupils in the ethical and moral principles of their Faith. Each afternoon Hebrew classes are held. In addition, there are classes on Saturday and Sunday mornings. We have devised this elaborate system because we consider that the proper education of the young is our most fundamental work. We have a library for adults, for whose benefit we have periodical lectures and debates, in addition to Synagogue services. The Congregation exercises a deep influence on Jewish social life. The schoolroom forms a sort of communal centre, in which we hold all meetings and social gatherings, and in this way unity and harmony are diffused throughout the community . . ."

Our tree is now fully grown, and it is us, the Bulawayo Jewish Community of 1969 that can enjoy its shade and its fruit, and we can remember those who tilled the ground, planted the seed and nurtured the young sapling with gratitude and pride. But—is this sufficient, or should we not now plant our own acorns "for those who will come after us"?

If we wish our children, and our children's children, to enjoy the fruits of a Jewish way of life, and to enjoy the shade of a strong and healthy tree—our Congregation — we cannot sit back complacently admiring the achievements of the past, but must use our best endeavours to ensure that our tree remains strong. To do so, we must not feel that our tree is 75 years **old,** but that it is 75 years **young,** and can still grow stronger.

As in the early days, we must inculcate our children with the ethical and moral principles of our Faith, we must teach them the history of our people, make them conversant in Hebrew, and give them a love for all things Jewish. We must remember our responsibilities, one to another, to ensure that we remain a strong and united community.

To do so, we must live a full Jewish life, in the home, in the Synagogue and wherever else we may be. This may require us to educate ourselves, that we observe not by way of habit, but through understanding and desire. How can we expect our children to love and continue the practice of our Faith, if they do not see us practising and enjoying the observances, and if

(Cont. on page 31)

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WHAT OF COLUMBUS

Italian or Spaniard? Christian or Jew?

by Rabbi Jacob S. Minkin

EVERY new book about Christopher Columbus leaves the old question unanswered; every fresh attempt to lift the veil from this strange and bewildering personality makes his mystery even more mysterious. After four hundred years of time, and more than twice that many books written about him, the puzzle of his bith, land, religion, race and nationality, instead of clearing, is becoming even more complicated. Everything in his character, as well as every step in his career, is blurred by an elusive mist which refuses to be dissolved.

Whenever the great discoverer is found making a statement about himself it is not to enlighten or inform, but with the seemingly avowed purpose of hero-making. Although few men had spoken and written so often and as much about themselves as he, he seems to have been determined to keep the world guessing about his true identity, never allowing the secret to leak out.

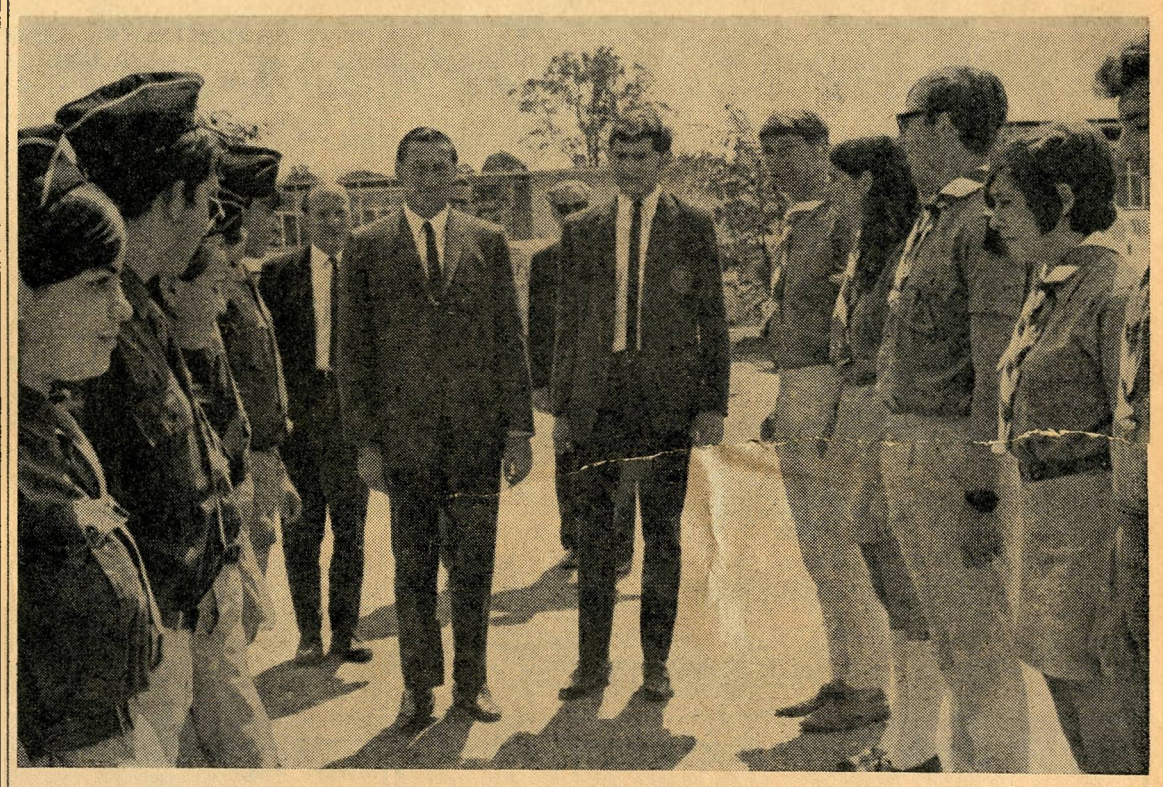
His contempraries knew no more about him than what Columbus wanted them to know. Thus, Don Fernando, who accompanied his father on his last volage, and, in addition to possessing all the family papers, had the intimacy and knowledge of his uncle Bartolomeo, succeeded only too well in making the mystery of the explorer's life even deeper. Nor was the cloud of darkness surrounding Columbus dispelled by the two men who knew him intimately, befriended him and wrote considerably about him —Las Casas, and the historian of that period. Bernaldez. What they report about him is so vague and uncertain as to leave room for the wildest conjectures. Official papers, state documents and notarial statements do not lie but, in the case of Columbus, they had been so distorted and falsified as to render them practically worthless. To sum up the results of many years of painstaking scholarship and research, it may be said that not until the year 1476 when Columbus arrived in Portugal —and he was then twenty-five years old and already a seasoned navigator — does his life first emerge from the realm of fantasy and heroic legend into something like real fact.

The traditional saga of his life is plain enough and is known to every school child. According to the orthorox legend, he was born as Christoforo Colombo at Genoa, Italy, in the year 1451, to his parents Domenico and Susanna, a family of tailors and woolweavers, which trade he followed till he was smitten by the sea, was a good Catholic and ardently devoted to his religion; conceived a hunger for higher achievement and longing for discovery; dreamt of a direct route to the Indies, which dream, ripening into conviction, he laid before King John of Portugal, whither he migrated under the changed name of Christobal Colon; after the sceptically-minded scientists surrounding the throne of the Portuguese sovereign rejected his proposals, he went to Spain, where, after prolonged negotiations and many disappointments, his claims were acknowledged with the help of powerful influence, which led to his famous expedition of 1492.

The story seems so simple and plausible that thousands were fascinated by it and believed it. Not only had he become the hero of children, but many remembering his Christian avowals and mouthing of pious phrases, voted him a saint and

(Cont. on page 29)

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HOW A RABBI'S WIFE SAVED A LIBRARY

by Rabbi S. H. Michelson

BOOKS play an important part in the lives of rabbis and of rabbinic families and in my own family, rabbis for countless generations, they assumed an even more vital role than in most others. For the Michelsohn collection was outstanding, containing as it did many of the earliest examples of the work of the printing press and, more important still, priceless and irreplaceable original manuscripts going back hundreds of years.

Thus is was that my sainted Father (alav hashalom), Rabbi Zvi Yecheskiel Michelsohn (later to become rabbi in Plonsk and later still to accept a call to the Warsaw Rabbinate), inherited a most valuable library and went to his first communal post—in Krasnebrod—as the owner of what was already an important collection.

Over the years it was to grow in size and scope. Gifts and purchases would augment it until it became one of the most valuable privately owned rabbinic libraries in the world. But I am getting ahead of this true story which happened a few years before I was born, probably around 1883 or 1884.

Russian Poland was beset by an inefficient but officious bureaucracy. A rigid censorship existed and it was illegal to possess any publication, book or otherwise, which did not bear the imprint "Passed by the Censor".

A sudden raid on my Father's library revealed the fact that he had in his possession no less than 5,000 uncensored books. These were impounded, packed in large wooden boxes and taken to the district headquarters at Zamoshe to be checked.

Bear in mind that rabbis in Czarist Russia, and in territories which, like that part of Poland, were part of the Czar's empire, were government officials as well as communal functionaries. They were paid by the government—which, of course, more than recouped their salaries by taxation—and it was to the government that they were answerable.

Why, you may ask, had the rabbi flouted the law, thereby endangering the safety and well-being of the entire community? Was he involved in one of the anti-government plots which were hatched periodically, long before the uprising of 1905 or the Communist revolution of 1917?

The answer is "No". Each and every one of the uncensored volumes had been produced *before* the introduction of the Czar's censorship which dated back no further than the early part of the nineteenth century! How could you censor a religious work in, say, 1586 in anticipation of a law which was not enacted (or promulgated by decree) until about 1830?

In any democratic country the officer in charge of the raid would instantly have cleared the pre-censorship books. Their religious nature and the standing of my Father, and of the communal leaders who would have vouched for him, would have been enough. At worst there might have been a random check of 50 or so books.

No so in Czarist Russia. The 5,000 books and MSS were impounded and, though this was ostensibly for checking, my Father knew that red tape could hold up their clearance for years, that corruption could lead to their sale or anti-Semitic spite to their destruction.

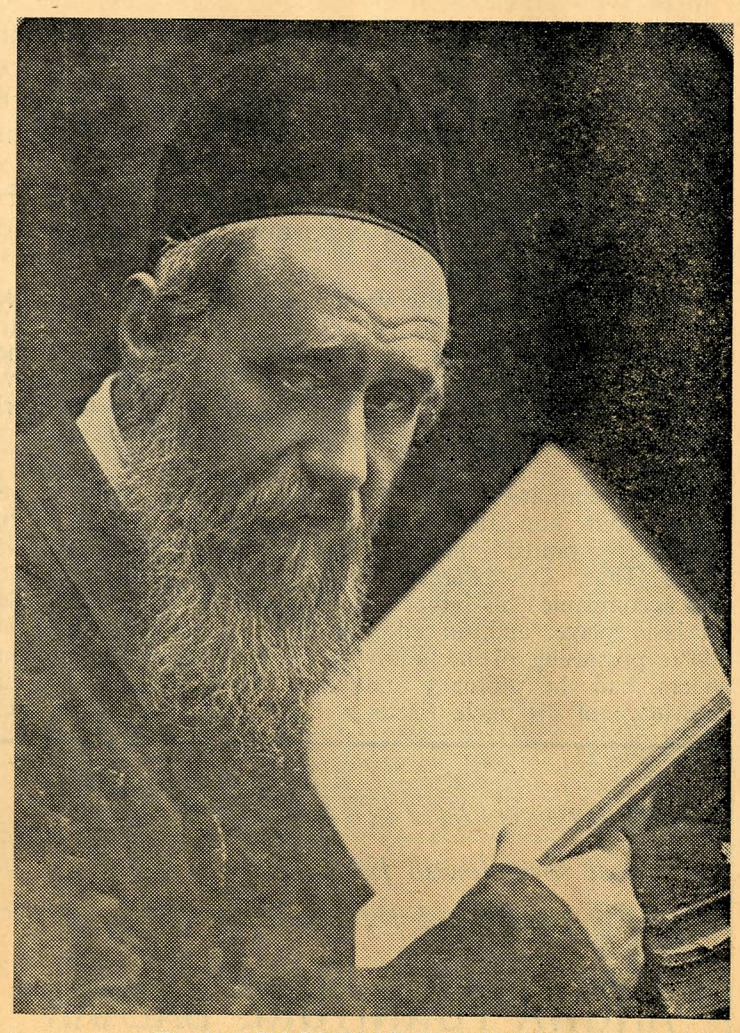
It is an interesting sidelight that political changes have not really changed the Russian mentality. Communism has changed economic thinking and influenced Russia's foreign policy. It has not changed the Russian character. The imposition of hardships by dictatorial and inefficient bureacrats is part of Russian life today and always was.

But let me return to my story. There was consternation in Krasnebrod. To the learned and devout, conscious of the extent of the potential loss, it was a disaster; the less educated lacked the same deep understanding of what was at stake but were equally incensed—though they probably saw the event as an affront to their rabbi and their community rather than as a blow to religious education and study. What was to be done?

The answer, as nearly always in Russia of those days, was bribery. Not, mark you, bribery to aid wrongdoing. Under the Czar you had to bribe officials to do *right*, not to do *wrong*.

My Mother, of blessed memory, sold her jewels. Most of the proceeds were spent on the purchase of 5,000 *siddurim*, the ordinary prayer books used daily in synagogues throughout the country, and all bearing the censor's stamp. The balance of the money was used to grease the palms of the officials concerned. Over a period of months

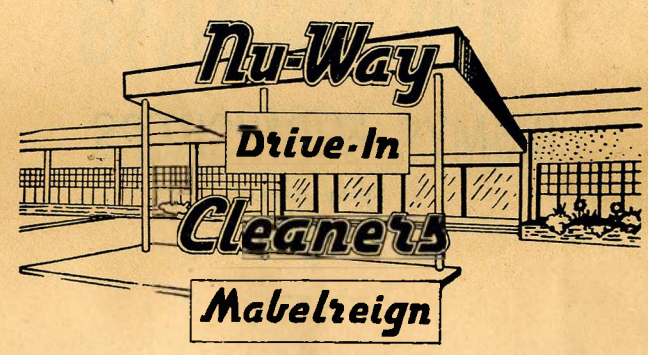
(Cont. on page 36)



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ANCIENT JEWISH BOOKS FORETOLD MOON LANDING

by the
Editor-in-Chief

THE study of the planets, particularly the moon, was a subject which always held a strong attraction for our rabbis and sages. Rabbinic writings abound with references to the moon and with theories about it. Thus it was that the recent landing on the moon brought in its wake a spate of articles indicating ancient Jewish interest in this line of endeavour.

Some of these articles were exceedingly well written and researched and are in the main, full of interest; but each and every one of the writers concerned has missed the one Jewish source which, above all others, displays an almost uncanny sense of anticipation and a gift of scientific prophecy far in advance of Jules Verne.

This is the Zohar and the Tikunai Zohar, known as the Bible of the Cabbalists, and I just reread the 1870 edition in which these fantastic predictions appear in pages 200 to 203. (The pages are numbered and—like the Talmud—sub-numbered "a" and "b".) In these pages appears the forecast alongside of which the prophecies of Nostradamus pale into insignificance and even Jules Verne suffers by comparison. For Verne wrote in "20,000 Leagues Under the Sea" of submarine travel only a generation or so before the dream became the reality and at a time when experiments in under water travel may already have been in progress.

The Tikunai Zohar on the other hand anticipates space travel and the moon landing by hundreds of years.

Before any consideration of the pages I refer to, it is first of all necessary to have some slight knowledge of Kabbala and what it means. Although cabbalistic thought and study flourished mainly from the 12th century on, its origins and roots go back much further.

The Ramban and his followers preached a Judaism based on logical thought. His rabbinic opponents argued in favour of religion based wholely and solely on belief. Then there suddenly appeared a third school of thought whose protagonists insisted that everything mentioned in the Bible — chapter, verse, word, vowel point, musical note, even a part of a single letter—contained great secrets. These were the founders of Kabbala, the first cabbalists, whose influence was to be felt for centuries and whose mantle was ultimately assumed by certain sections of Chassidism.

Their thinking was first known as Chachma Nisttara (hidden wisdom) and they were called Ba'ale Hakabbala. They vigorously opposed all straightforward translations and purely logical interpretations. They claimed that great secrets were contained in every apparently simple verse or phrase.

Kabbala was already spreading in the 5th century C.E., in the days of the Geonim (rabbinic geniuses) in Babylon. As persecution of Jews became more general, the study of and belief in Kabbala flourished and soon extended to the Jews of Spain and France, many finding consolation and hope in its teachings.

According to cabbalistic tradition, the Zohar was compiled by Rabbi Simeon ben Yohai and his son, Eleazer, in the second century C.E. It was then supposed to have been lost for centuries and to have been found by Rabbi Moshe ben Nachman after he settled in the Holy Land in the 13th century. He, says the history of Kabbala, sent the holy volume to his followers in Europe.

A strong body of opinion denied its 2nd century origins, claiming it as a contemporary work. There are sound arguments both for and against and the controversy continued for hundreds of years. Indeed, it is still a subject of contention in certain rabbinic circles.

From the point of view of this article it is unimportant whether the Zohar and the Tikunai Zohar were written in the second or in the 13th century. In either case they date back hundreds of years (at least 600 and perhaps over 1700) before the moon landings they appear to predict.

In the relevant passages of the Zohar much of the writing is couched in cabbalistic terms, with lengthy references to the Name of God; but this is the gist of what appears therein:



This old synagogue, in Sfad, Israel, is a prime attraction to visitors.

Two rabbis (locale not given) were travelling by horse and cart on the eve of the Sabbath when they stopped to offer a lift to a cripple struggling along the road. He greeted them but refused their offer of transport. He said, "I know you are wise men but, though I have no legs, I will reach my destination before you and there prepare the Shabbat for you".

They were astonished. Then, as they turned their heads they saw, in the entrance to a huge cavern, a sort of large chariot, shaped like a sceptre with stars (a space capsule?). **Then the man led them to the cavern and showed them the machine.**

He told them that by invoking the Holy Name of God (in terms of cabbalistic interpretation of the first chapter of the Book of Genesis) they had created the chariot and could travel 500 miles in a matter of seconds. He took them into various compartments where they saw him change into garments which "glittered like the sun" (pressurised space suit?).

After this the man seated himself on a sort of throne, 300 disciples at his feet, and they read from the Book of Ecclesiastes.

He took the rabbis by the hand. In the seventh compartment he showed them a contraption shaped like a crowned eagle and bearing a sign which read, "He who does not understand these secrets, let him not come near as he is exposing himself to death". Could this have been a flowery version of the more modern "Danger. Entry strictly forbidden to all except authorised personnel".)

The rabbis drew back. The man said to them, "You are supposed to be clever. You are not. If you were you would be able to cross the world in one flight, as we can. We in the land (planet?) **have inherited knowledge from our fathers and they from their fathers before them for generations. And they gave us wealth. It was worth it for we can get from place to place in seconds".**

He then speaks of the great powers of mixing air, water and fire (rocket propulsion?) **and describes the change of garments as necessary to withstand different atmospheric conditions.**

Finally there is mention of two brothers who will have to squeeze through a narrow space to rejoin a third waiting for them. (Surely this could be a reference to the two astronuats who walked on the moon and then rejoined their third companion in the spacecraft?). **The loss of either one brother, he says, would be a great calamity.**

Call it what you like—myth, allegory or prophecy. The fact remains that here, in black and white, is what seems to have been the very earliest reference to, or prediction of, space travel.

I end as a popular series of film shorts used to end—What do YOU think?

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IT WAS A BUSY YEAR IN SALISBURY

by GERALD ROSIN, B.A.

THE advent of the year 5729 heralded a period of high hopes and steadily increasing activity within the Salisbury Hebrew Congregation. A young Londoner, Mr. Michael Shine, who has settled in Israel, had been invited to conduct the High Festival Services. His resonant voice, interpretation of *Chazanuth* and "instant training" of a boys' choir drew capacity crowds of worshippers to the renovated and reorganised synagogue in the Harry Margolis Hall.

The Committee is to be congratulated on again acquiring his services for the Holy Days of 5730, whilst in addition the Services on the second day of Rosh Hashana and on Yom Kippur will be graced by the presence of Rabbi I. Abrahams, Chief Rabbi Emeritus of the Cape Province and now resident in Jerusalem, who will preach on those solemn days.

Throughout the year, regular Synagogal Services have been maintained on Festivals, Fasts, Sabbaths and weekdays . . . and gratitude is due to Rev. D. Landy and Mr. I. Melamed for their devoted efforts in this direction. One innovation has been the announcements made by the Secretary each Sabbath, which have served to focus attention on these Services and to apprise congregants as to forthcoming events, thus stimulating greater interest in the Congregation's activities. Another is the **Tanach Shiur**—the Bible Discussion Group—whose sessions under the instruction of Rev. Landy, assisted by Revs. Benzaquen and Attoun, attract their faithful adherents every Tuesday evening.

One of the highlights of the year under review was the Reception of a new Sepher Torah Ceremony at the Salisbury Street Synagogue on Sunday, 23rd March. The acquisition of this Sepher Torah, rescued from a defunct Rumanian community, was due solely to the fervour and zeal of Mr. J. Pelham, who secured the sacred Scroll as a gift from the Ministry of Religious Affairs in Israel and brought it personally to Salisbury. A most impressive Order of Service was conducted by Rabbi I. Zwebner of Bulawayo, assisted by Revs. Landy and Benzaquen. We are grateful to both the Bulawayo and Sephardi Hebrew Congregations for the assistance of their Ministers on this unique occasion, which also marked the culmination of Dr. A. Woolfson's two years of able and distinguished presidency.

Other features of an extremely busy and progressive year have been the redecoration of the Synagogue under the supervision of Mr. B. Hassall, the improvement in educational facilities consequent on the engagement of teachers from the Montefiore College in London —thanks in largest measure to their kind offices of Mr. I. R. Rosin, O.B.E., President of the Sephardi Community, and of the Haham—the successful symposia organised by Mr. L. J. Brener for Rosh Hashana and Chanukkah, the regularisation of Barmitzvah training and examination, the sale of the Salman Margolis Nursery School site in Park Lane and the consequent planning for the rehabitation of this school, the intensive pursuit by the Hon. Officers and Committee of the search for a Rabbi and, above all, the refreshing rapprochment in so many directions between the two Orthodox communities in Salisrbuy which has already resulted in the better allround understanding and mutual effort so ardently desired by the majority of members of goodwill.

One of the immediate effects of this last happier situation is the vesting of the management of the new Warren Hills Cemetery site in a joint sub-committee of the respective Chevrei Kaddisha; and we feel assured that more and more co-operative efforts will be made to resolve our common problems in the interests and for the benefit of both Congregations.

The development of our Communal Centre in Milton Park and the increasingly frequent use of the amenities of the Harry Margolis Hall have attracted favourable comment not only from local users and authorities, but also high praise from a large number of distinguished South African and overseas visitors, mostly from America. A major portion of the important communal, social and entertainment events in the calendar have taken place at our Centre, culminating recently in the 17th Biennial Congress of the Central African Jewish Board of Deputies, generally voted to have been the most informative and dramatic conference of its kind ever held in Rhodesia. The continuity and progress of the Centre has been the special responsibility of Mr. W. Kaim during the period under review, and one cannot over-eulogise his active and painstaking supervision in this regard.

The Committee's appeal to help maintain and develop the Centre and the Synagogue found response in a number of generous donations. Particularly notable in this year were the "naming" of the "Jack Pelham Assembly Room" in the Sharon School building and the "Michael Goldberg Square" by the Goldberg family of Odzi in memory of their late brother. It is hoped that other donors will come forward to "name" rooms and roads in due course, and thus enable us to provide further amenities for posterity.

SPRING IN ISRAEL

Although the New Year in Israel comes in the early autumn, it brings a breath of spring and hope for the coming year. The earliest rains fall during Tishri, the first month of the Jewish calendar, bringing a foretaste of the spring's glory of wild flowers. Tall white candles of the *havetzelet*—the lily of the valley of the Song of Songs—blaze on hillside and lowland. Crocuses, the first of a procession which continues until April, sprout among the rocks, while minute bellflowers serve as a reminder of the magnificence of orchids and hyacinth tocome.

The first ten days of Tishri culminate on the Day of Atonement and are known as the Ten Days of Repentance.

On the first of Tishri, Moses came down from Mount Sinai, after forty days of intercession, with the message of Divine forgiveness for the Israelites' having made and worshipped the Golden Calf.

It was during Tishri, the Month of Renewal, that Solomon brought the Ark of the Covenant from Zion, the City of David, to the newly built Temple. "And all the men of Israel assembled themselves unto King Solomon at the feast of the seventh month. All the Elders of Israel came, and the priests took up the Ark."

During this month, the days and nights are of equal length, which may be the reason that the sign of the Zodiac for Tishri is Libra—the scales. It is the month of Judgment, according to Jewish tradition, when man's good and evil deeds are weighed in Heaven's balance, so that he must make his spiritual accounting in order to start the New Year aright.

In the synagogues the Rabbis exhort their congregations to fulfilment of the *mitzvot*. It is customary during the High Holy Days for one sermon to be devoted to the chief *mitzvot*—redemption of the soil of Eretz Israel. In the words of the late Chief Rabbi Herzog, this is a *mitzvah* "which weighs as heavy as the rest of the *mitzvot* of our Torah together!"

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MEDICAL ETHICS IN THIS MODERN AGE

by I. R. ROSIN, O.B.E., M.D., F.R.C.S.

THE conquest of space by man has closely followed the exploration of the uncharted seas of surgical transplantation of human organs such as the kidney, liver and heart.

This highlights the terrible ethical problems and dilemmas that face the doctors today—particularly those doctors with a Jewish background. In the short space at my dispopsal, I would like to touch on just a few of these problems.

Let us consider, first of all, that growing and fairly considerable number of people with kidney disease, whose only hope of continued survival depends on regular treatment on a kidney machine. The prohibitive cost of the artificial kidney machine makes it impossible for even the wealthiest of countries to provide enough machines to meet the demand. People who do not receive this treatment are almost certain to die within a short period. Who is to choose which person will live and which must die? What criteria are to be used? The most skilled and wisest of doctors is but mortal. Why must he be compelled to adopt the mantle of God?

In some hospitals in the United States and in Great Britain an attempt has been made to spread the burden of responsibility by appointing Medical Committees to make decisions as to which people are of more value to the community. How can anyone say who is more valuable to the community and who less and how can such a committee relieve the doctor of moral responsibility?

Transplants involve several ethical problems. It has already been stated in unequivocal terms by leading **(Gedolai Torah)** Rabbis, in Israel, Great Britain and U.S.A. that transplants are permissible in Jewish Law on the ground of saving life **(Pekuach Nefesh),** but Halacha has not as yet solved the problems which arise as to whether the consent of the donor's family is essential. I firmly believe, consent should be obtained — but the name of the recipient should not be divulged.

The ballyhoo of publicity surrounding certain transplant operations is most distasteful to say the least. One cannot but feel that a conscious or subconscious feeling must arise among both doctors and laymen that a human being is but a collection of spare parts that will some day be interchangeable. Such a concept — must surely reduce and lower the dignity of man.

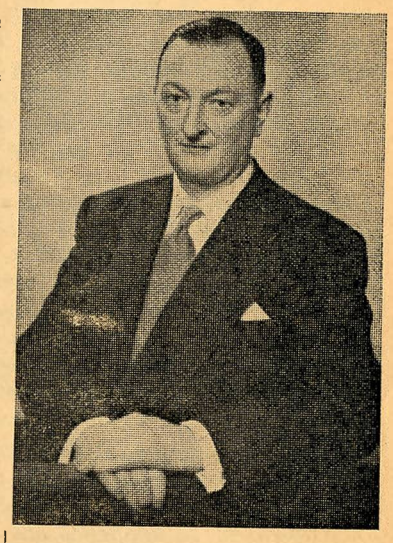
This is a changing age. The doctor no longer relies on clinical intuition but on an elaborate series of laboratory tests. The final test in most cases was that of post mortem examinations. This has caused great controversy in Israel and has given rise to much thought and heart searching by ecclesiastic authorities and one senses that they have endeavoured to find halachic authority for those cases for which they are prepared to permit autopsies. They must have realised that to bury a body without an autopsy — in cases where a positive diagnosis has not been positively established—is really a burying of the truth; and by establishing the true cause of a death one is very often able to davance medical progress and help to save many other lives in the future.

The problems of medicine and ethics are by no means new. They have exercised the minds of our sages and rabbis (many of whom were also physicians) in all ages. To name but two—Maimonides and Rabbi Ben-Nachman, two of the greatest doctors and rabbis of their day and who wrote extensively on Halachi. It is of interest to note that during Jewry's Golden Age in Spain at least fifty per cent of the sages and rabbis were also practising doctors.

Maimonides deplored the breach that had developed between the medical profession and the students of Halachah. He proposed to abolish mutual ignorance by including some study of Judaism in the medical courses — so that the doctor, particularly the Jewish doctor, should have some nodding acquaintance with the Halachic word. It is therefore obvious that, while supporters of the Halachah must not stand in the way of progress of modern medicine, doctors must exercise self-restraint in making their judgements when autopsies are necessary.

The late Chief Rabbi of the Holy Land, the learned and saintly Rabbi Dr. Isaac Herzog (of blessed memory) ruled that autopsies were permissable under certain circumstances and his rulings formed the basis of the anatomy and pathology acts passed by the Israeli parliament in 1959.

It is all important for the lay community to have belief and faith in the doctor and to be convinced that the doctor's only objective is the restoration to good health of his patient. This confidence on the part of the public is much more valuable and vital to the medical profession than the occasional much publicised and dramatic achievement of the cardiac transplant. The objective of medicine is to serve human beings and medical research must be regarded as a means to an end—the good of the patient.



Mr. I. R. Rosin, author of the accompanying article, has had a distinguished career, both in his chosen profession and in communal life. He is an outstanding lay student of Jewish law and history and has many times been president of the Sephardic Hebrew Congregation of Rhodesia.

This concept does not impose any limitations on medical progress. Mortal Man's inevitable destiny does not exist independently of life. Death is but a continuation of life and to the true believer of any of the three great monotheistic religions — Judaism, Christianity and Islam —is but the gate through which the soul enters into eternal life.

The most acceptable ethical concept then, should be to regard man, living or dead, as an end and not a means to an end. Medicine must serve Man—not Man Medicine.

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THE CALL OF THE SYNAGOGUE

A Sermon by the Rev. Dr. Joseph Hochman

This sermon was preached by Dr. Hochman at the St. Petersburg Place Synagogue, London, in 1913, just after the Beiles case.

In a world which changes little, its message is as valid for 1969 as when it was first delivered.—Ed.

I take as my text, "The burden of Damah. One calleth unto me out of Seïr, Watchman, what of the night? Watchman, what of the night? The watchman said, the morn is come; so, too, is the night. If ye will inquire, inquire ye. Turn ye. Come" (Isaiah xxi., 11-12), The text chosen is difficult and little understood. It challenges our enquiry. We shall miss it if we treat it as merely a homily. Even a difficult text has a definite meaning and the study can serve the pulpit, too. Let us seek Isaiah's message. Let him speak for me to us. Our text recalls a solemn night which we celebrated recently. I want it to do that, although now we are celebrating what is regarded as the most joyous festival of the Jewish year; but the regard is distant. There still is something of joyousness found in the synagogal Succah, but it is cold. There is nothing left to us of the festivities of the "water-drawing" which used to turn the nights of Tabernacles into the brightness of day —nothing but the night, now spreading its darkness even over our day.

It is of some consolation to know that a turn for the better in the miserable blood accusation which hovers over us—a heritage from the dark night of the Middle Ages—took place on our Day of Atonement, as happened also in the Dreyfus case; but there is still darkness of night over our day. We have to pierce the thick darkness within which God dwells, to the light which dwells with God. We shall strive to do so by the guidance of our great prophet. We look around and see the nations restless as the seas. Ambassadors pass to and fro. The world calls from the ploughshare to the sword. Fears and suspicions take the place of faith. Dread of war restrains the nations as with a still before the storm. The rustling of the wings of death disturbs the peace of he armed camp. The burden of armaments grinds the faces of the poor. The work of war binds the hands of those who would battle against vice and sickness, and would destroy the enemy within the gates. Such is the world in which we live. Who can doubt that this world-tendency draws our individual lives along its baneful line? Out of such a world it is that our Jewish celebrations summon us. The synagogue calls us to save ourselves from the tendency of the world.

So stood Judea in Isaiah's day. Isaiah was the watchman. Zion was his watch-tower, whence he surveyed the nations and delivered to each his message—its doom; often revealing, by the prophetic power of his single word, the very inmost souls of empires, people, nations, or men. He saw the peoples of his day, as restless as the waves of a storm-tossed ocean. From the north came the wind which whipped them—the all-conquering Assyrian — the scourge of God! Ambassadors passed to and fro, seeking alliances against the common foe. From far away Ethopia, from Egypt and Arabia, from Edom and Philistia, from Moab and Phœnicia they came, flocking to Jerusalem—the one rock, firm and immovable, in the midst of those raging seas. "What shall one answer the messengers of a nation? That the Lord hath founded Zion and in her shall the afflicted of his people take refuge." Such is the prophet's counsel to his king and people.

What then? Was Judea to stand alone? "Ah, the booming of the peoples, the multitudes, like the booming of the seas they boom; and the rushing of the nations, like the rushing of the mighty waters they rush; but He checketh it; and it fleeth away like chaff on the mountains before the wind, and like swirling dust before the whirlwind." "Come my people," the prophet pleads, "enter thou into thy chambers, and shut thy doors about thee; hide thyself for a little moment, until the indignation be overpast. For, behold, the Lord cometh forth out of his place to punish the inhabitants of the earth for their iniquity."

The nations round about secured their alliances and founded their confidences on them. It seemed to them as if their night was passed. They were armed. They were allied. They were united against the common foe. There was, then, a better "balance of power," seemingly, than in our own day. There was peace in the world. The night had given way to dawn. Isaiah saw the still before the storm. He bade his people stand alone, and stand aloof from a peace based on fear in a world, without faith.

Then came a mocking question to him from the Edomites, who were reckoned as descendants of Esau, and therefore, though kinsmen of, yet foreigners to, the Judeans; but their bitter enemies. Their land was Edom. Seïr was their mountain stronghold. "One calleth unto me out of Seïr, Watchman, what of the night? Watchman, what of the night?

We can almost hear the mocking lilt in the words themselves. All they really mean is, Policeman, what's the time? The question was meant to mock Isaiah. Watchman, how much of your night has passed? Still alone? Still unguarded? Still quite willing to be overthrown? How long ere you will see the light as we, enter our alliance, and end your isolation? The prophet's answer was, in a word, a play on the name of the land Edom. He called it "Dumah." "The silence of death." "The stillness of the grave." The message—the burden, the oracle, the soul's secret—of the land of the silence of the grave. The watchman said the dawn is come. So, too, the night. The brief and cryptic answer left no room for laughter—only terror. Edom's mocking ceased. Seïr sought to understand. Isaiah saw her wonder at his words, which came like lightning and thunder—a flash, a soar, and all is still and dark.

"If ye would inquire, inquire ye. Turn ye. Come." Go and learn your own futility. Leave your mocking tone behind. Come again with more humility. Ask with a more earnest mind.

So I read our prophet's message and find in it a message for us. It was addressed to a world without faith, of which the security was based on fears. Such is ours. It was a message to the Edomites, foreigners to, though kinsmen of, the Jews. So are we ourselves foreigners to, though kinsmen of the Jews, as we, in our lives, live with the world and apart from our people; as we consciously strive to become unconscious of the fact that we are apart from the world—that we are a part of our people; as our people look to us in vain and find us busy with the affairs of the nations to the exclusion of the world-wide interests of Jewry.

What would Isaiah say were he with us? Would he close his

(Cont. on page 35)

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U.S. BLACKS OPENLY ANTI-SEMITIC

(Exlusive to the "Rhodesian Rosh Hashana Annual) by DAVID HERSCHEL

IN the sick society which is America in the late 1960's the race question overshadows all others; and the most remarkable by-product of the black-white confrontation has been the emergence, naked and unashamed, of black anti-Semitism.

It is an ironic twist in the history of the civil rights struggle, for the Jew, ever a sucker for a hard luck story about persecution or injustice, tended to be an early supporter of the fight to implement the rights guaranteed in theory at least by the American Constitution. Jews in large numbers supported the movement, intellectually, with money and, where the young were concerned, often as activists.

Jews died in some of the violent demonstrations which became part of the civil rights campaign, others lost their jobs and wrecked promising careers in what slowly but surely became a movement in which the tail wagged the dog and self seekers replaced the original idealists.

Jews who sympathised with or participated in the civil rights movement were to learn their lesson. First there was the violence. Then came the realization that the Commies were capitalizing as usual on the sufferings of others and were more and more responsible for fomenting the riots which have threatened to tear the United States asunder and in which the colored people themselves are the main sufferers.

Now has come black anti-Semitism, denied by so-called moderate leaders, apologised for or "explained away" by others but nonetheless an open and official part of the program of certain powerful groups.

Surprising? Not really. Man is notoriously ungrateful, the black perhaps more so than most. Thus the cynical use of anti-Semitism should have surprised no one.

First to use anti-Jewish tactics were the Black Muslims. Their acceptance of Islam made them automatic supporters of the Arab cause in the Middle East and this inevitably meant an attitude of hostility to Jews. It is probable that Nasser welcomed black U.S. converts to the creed of the Prophet more for the potential value of the new Muslims as pro-Arab propagandists (and Jew-haters) than as soul mates in religion.

The Black Muslims are, however, generally regarded as crazy men, even by militant negroes. By far the cleverest and most unscrupulous of the non-white activist groups are the Black Power boys. They are well organised, well disciplined and adequately financed. Nor are they averse to using blackmail threats and the protection racket to augment their exchequer. Their discipline is an interesting phenomenon as they include in their ranks many people with criminal records.

The fact that Black Power is rabidly anti-Semitic (they use all the Nazi anti-Jew gimmicks, right down to the notorious "Protocols of the Elders of Zion") does not mean that they have any love for other whites. "Whitey", they say, must die. They hate all white folk. It is just that the Jews, as a minority, are an easy front line target.

It was Black Power influence in the field of educational control in certain districts of New York City that brought about the teachers' strike. This was after there had been prolonged victimization of the city's numerous Jewish school teachers. More recently disorders in New York high schools were openly fomented by the same black troublemakers.

Jews are as a rule sensitive to anti-Jewish trends yet in the States official Jewry tried for a long while to ignore what was plain to see.

As far back as the end of 1966 "Der Yiddisher Kampfer" published an interview with the negress who edits a weekly newspaper in the notorious Watts district of San Francisco. She said openly. "Black people hate the Jews" and stated that it was no accident that Jewish stores had been looted and burned in the Watts riots.

She promised they would do even worse next time.

English language Jewish papers in America by and large ignored this now historic interview. The editor of a Jewish paper in Montreal, given an English translation of the article in the "Kampfer", rejected it on the grounds that it was of no interest to Canadian Jews and was probably exaggerated, anyway!

Now it looks as if American Jews are waking up to what may prove a serious problem. It is a matter for regret that black anti-Semites still have a tiny but vocal number of Jewish apologists who try to minimize what is happening.

But informed and intelligent Jewish opinion in the United States is now aware that it is faced with a savage and unscrupulous foe.

The Colours of the Israeli Flag

In the days of the first Zionist Congress in Basle, Switzerland, Jewish leaders argued over the colours of the Zionist flag.

Once when Theodor Herzl was speaking on the matter with David Wolfson, they noticed a Jew going to synagogue with a Talith in his hand. Immediately Wolfson said to Herzl: "The colours of the Talith will be the colours of our flag. These colours accompanied us in the Diaspora, from our childhood till the grave. They will also be with us on our road to our Fatherland."

And so indeed it was decided that blue and white should be the colours of the Zionist flag.

Fifty years later, with the establishment of the State of Israel, the colours of this flag became the flag of the State of Israel.

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—Moses Ben Maimon 1190
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When the Egyptian hosts were drowning in the Red Sea, the angels in Heaven were about to break forth in song of jubilation. But the Holy One, blessed be He, silenced them with the words: 'My creatures are perishing, and ye are ready to sing.'—The Talmud.

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Rhodesia's Team to Maccabiah Most Successful Ever

("Rosh Hashana Annual" Sports Reporter)

RHODESIA's team to the 1969 Maccabi Games was the most successful ever sent from this country. Spearheaded as usual by the bowls side, the 15-strong team gave an excellent account of itself and gained no less than eleven medals.

Team captain, Natie Grill, was most enthusiastic on his return about the side's success and the fine team spirit they displayed, and also about the success of the Games as a whole. This year, he told me, there were more than 1,500 participants, against a previous high of 1,230. The colourful opening he described as "Fantastic!", special lighting, showers of balloons and flights of pigeons being some of the more outstanding features.

It was a great triumph for our lady bowlers. Skipped by Rose Etkin, with Nina Koval playing third, Olive Katz second and Rae Codron lead, they beat both South Africa and Israel and won gold medals.

Another great performance was Lily Gruber's victory (for the third time) in the Ladies' Singles. This, of course, gave Rhodesia another gold medal.

In the Ladies' Pairs, Nina Koval and May Sher won silver medals and Nick Codron and Sam Sher annexed bronze medals in the Men's Pairs. These two were unlucky in that they peeled with Australia after a measure. Had luck been just a few inches in their favour, they would have gained gold medals instead.

In the Men's Singles, Charles Kumin won the silver medal. While this was a most satisfactory performance, he, too, might have fared better with just a little bit of luck.

Weightlifter Jack Orkin did well to win a bronze medal against strong opposition.

On the way to take part in the Israel Singles (Bowls) Championships several team members were involved in a car accident, Charlie Kumin breaking two ribs. The general feeling, however, was that it might have been far worse and this mishap is no way marred the general satisfaction of all at the results achieved.

Natie Grill came back a proud and happy man. He is insistant, though, that there must be intensive fundraising before 1973 so as to ensure the inclusion of representatives of several other branches of sport in the next side.

He was loud in his praises of Ivor Altschuler at team manager. Ivor, he said, spared no effort to make the tour a happy one for all.

His one criticism was the lack of space given to Rhodesian participation by the general press in this country. This, he pointed out, was in marked contrast to South Africa where Springbok achievements were given wide publicity.

BASKET BALL TEAM NEXT TIME ?

Rhodesia's next Maccabi side may well include a basketball team.

Enthusiasts last week took steps to form a Maccabi team to compete in local competition. They say there is plenty of individual talent and that regular practice and participation will produce a team capable of competing against the high standard the next Maccabiah will involve.

The sending of a basketball side would involve, with reserves, at least eight players and it will be necessary to raise between £1,600 and £2,000 for this purpose.



Left to right: Nick Codron, Rae Codron, May Sher, Sammy Sher, Charlie Kumin, Rose Etkin, Nina Koval, Jack Orkin, Ivor Altschuler (Manager), Lily Gruber, Dave Lewis, Natie Grill (Captain), Olive Katz, Jack Trappler, Leslie Meir, Hugh Hepker.

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THE MICHELSONS CELEBRATE THEIR DIAMOND WEDDING

MESSAGES FROM THREE CONTINENTS

("Rosh Hashana Annual" Woman Reporter)

SALISBURY will not soon forget Sunday, 3rd August, 1969, the day when Rabbi and Mrs. S. H. Michelson celebrated their Diamond Wedding. It was a gala occasion, highlighted by a story and picture in the "Sunday Mail", by news coverage on radio and television, and by the presence of relatives from many places and streams of local visitors.

More than 200 people called at Pall Mall during the course of the day, there were over 40 bouquets, some 250 letters and cables and many handsome gifts.

Among those who sent letters or cables were the Hon. Clifford Dupont (Officer Administering the Government), the Prime Minister, Mr. Ian Smith, Dr. I. Jakobovits (Chief Rabbi of the British Commonwealth), Israeli cabinet minister, Menachem Begin, Chief Rabbi Dr. Bernard Casper (Johannesburg), as well as three former mayors of Cape Town (where the Michelsons lived from 1916 to 1953) and several South African M.P.'s.

Wires and letters came from three continents.

There were messages from Jew's College, London, the London Initiation Society, the United Synagogues, the Jewish Institute for the Blind in Jerusalem, the Or Hachayim School (Bnei B'rak, Israel), the S.A. Jewish Board of Deputies, the C.A. Zionist Organisation, the C.A. Jewish Board of Deputies, the Salisbury and Bulawayo Hebrew Congregations, the Salisbury Chevra Kaddisha, the S.A. Revisionist Zionist Party, the Cape Jewish Orphanage, the Cape Jewish Aged Home and the South African College High School, Cape Town.

Messages which gave the "young couple" particular pleasure were those from the congregations of Sunderland, England, where they were married in 1909, Hornsey-Wood Green, London, where Rabbi Michelson was minister at the time of the birth of their son, and Muizenberg, in the Cape, which was the first appointment he held after his arrival in South Africa.

Among those who called were Sir Roy Welensky, the Hon. John Gaunt, the Mayor, Alderman Florence Chisholm, close family friends and officials of all communal organisations. There were numerous non-Jewish visitors, including representatives of the Bible Society.

Mrs. Michelson in an interview said she and her husband had been overwhelmed by the affection and kindness shown them. "We have," she said, "made so many wonderful friends in Salisbury that it is difficult to believe we have been here only 16 years and not all our lives. There is no place like Salisbury and no people in the world more warm hearted."

Asked about the flowers and gifts they had received, she said, "I wouldn't in the ordinary way dream of comparing one bouquet with another — they were all very lovely—but the one which most pleased my husband came with a card which, apart from congratulations, read: 'From your Bible Class at Alexandra Park School'." She also admitted to some slight prejudice in favour of one gift—a portrait of her husband and herself, in pastel, which had been commissioned by their son and daughter-in-law and executed by

(Cont. in Col. 5)



Photo: Atelier

This photograph of Rabbi and Mrs. Michelson was taken on their Diamond Wedding Anniversary.

Karaites Allege Discrimination

JERUSALEM: Israel's 7,500 Karaites are demanding action by the Cabinet to eliminate what they consider to be discrimination against them by the religious authorities.

They want one or two things: either recognition as a separate religious group like Israel's Christians. Moslems and Druses, with their own legally sanctioned religious courts, or else acceptance as full members of the Jewish community, although with their own Beth Din.

The Karaites refuse to accept the Mishna or later rabbinic interpretation of the laws of the Pentateuch, preferring a more literal understanding of them. This has resulted in a deep rift between them and the rest of Jewry.

So far, it has been the Karaites themselves who have been far more opposed to a full merger with the rest of Jewry than other Jews. In fact, when the then Karaite Chief Rabbi, Rabbi Immanuel Massuda, sanctioned a marriage between a Karaite and a non-Karaite Jew last year, the elders of his own community deposed him.

As far as marriages are concerned, Karaite rabbis are authorised to solemnise them, but they are not permitted to grant divorces. Only a rabbinical Beth Din can do this.

The Ministry for Religious Affairs and other interested parties are studying possible solutions of the whole problem of the Karaites, but everything seems to depend on Karaite willingness to return to the fold, at least as far as concerns acceptance of rabbinic rules governing personal status and public acceptance of the rabbinic calendar.

Pastor Niemoller

"In Germany, the Nazis first came for the Communists, and I didn't speak up because I was not a Communist.

"Then they came for the Jews, and I did not speak up because I was not a Jew.

"Then they came for the Trade Unionists and I didn't speak up because I wasn't a Trade Unionist.

"Then they came for the Catholics and I was a Protestant so I didn't speak up.

"Then they came for ME . . . by that time there was no one to speak up for any one."

DIAMOND WEDDING (Cont.)

Salisbury artist, Eddie Rider.

Some three weeks or so after the Diamond Wedding, Mrs. Michelson appeared on television as a guest on the Pauline Bailey Show. She impressed viewers with her complete lack of nerves, her common sense and her grasp of the problems of the day.

OTHER PLACES CELEBRATED ALSO

It was not only in Salisbury that the Michelsons' Diamond Wedding was celebrated. Mrs. Michelson's brother, London solicitor Emanuel (Mannie) Fryde and his wife gave a dinner at the Metropole in Brighton. They had hoped to fly to Salisbury for the occasion but were prevented from coming by the pressures of Mr. Fryde's legal practice.

In Montreal there was a party at the home of Rabbi Michelson's nephew, Yiddish author and lecturer, Yehuda Elberg; and a niece, Michal Hefer, rounded up a considerable number of Israeli relatives for a "get together" at Kfar Vitkin, near Nathanya.

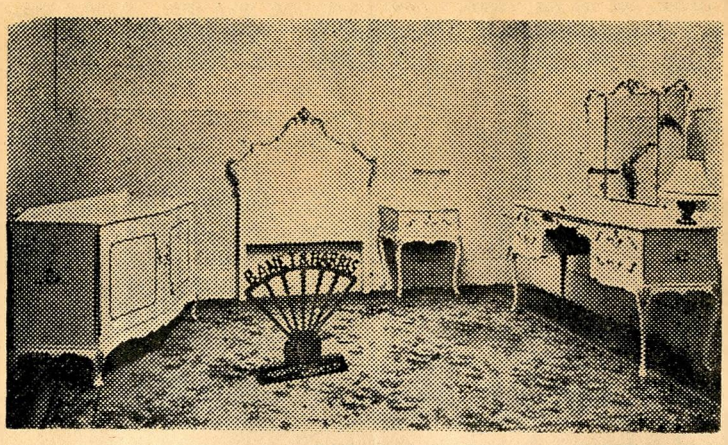
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HERE, THERE AND

IN a lengthy career in journalism in many countries I have gathered together something of a collection of true life anecdotes. However, modesty compels me to yield pride of place to my Father as a teller of true vignettes from life.

He has a lively fund of stories which involve Ben Gurion (with whom he went to *cheder),* two former British chief Rabbis (the younger Dr. Adler and Dr. Joseph Hertz), Dr. Weizman, Sokolow, Gen. Smuts, and, of course, Zeev Jabotinsky whose devoted follower he was.

One of his favourite stories, though it does not include any famous name, is of a couple of Capetonians who visited Palestine in the early 1920's, not long after the establishment of the Mandate. They brought back with them some Palestine money, the sight of which brought tears to the eyes of those to whom the notes and coins were shown. This was, after all, the first truly Jewish money in nearly 2,000 years. Both notes and coins were inscribed with the word "Palestine", in both English and Arabic and with the Hebrew letters Alef Yod (Eretz Yisrael).

My father was as impressed as the rest but said, "Alef Yod? Eretz Yisrael? Let's hope the mandatory power never interprets Alef Yod as Eretz Yishmael (the Land of Ishmael)".

He was, of course, more prophetic than he know for that was exactly the interpretation which the late and unlamented Mr. Ernest Bevin would like to have made some twenty-odd years later.

* * *

A recent edition of "Critique" on RTV was of particular interest to me and, I have no doubt, to many other Jewish viewers. This was the session which discussed the film, "Shoes of the Fisherman". The question which occupied the panel was that of credibility. Would a Pope have behaved like the character in the film?

There are,however two types of credibility, credibility of a religious theme to members of the faith being portrayed and credibility to viewers in general. This problem was highlighted recently in one of the "Naked City" series, the one which showed a Catholic making up a religious quorum of ten at *mincha* service in a home for aged Jewish blind.

The TV film was beautifully done and sympathetically produced, the atmosphere of the service authentic and the characters entirely convincing. The aged Chassidim were perfect in point of make up and dress and the service most impressive —right down to the Polish accents of the *ivrit*.

This film would have been entirely credible—to non-Jewish viewers. To Jews there was one obvious false note, one which undermined the entire plot. Nowhere in traditional orthodox Judaism (and what other kind would aged Chassidim be practising?) for a non-Jew to form one of the *minyan* of ten Jews which Jewish law requires. Orthodoxy in fact tended to go even further and seek eleven worshippers instead of the obligatory ten, lest one among them failed to measure up to the required standard.

And so TV, which is potentially a tremendous vehicle for the spread of knowledge and mutual understanding, in this instance turned out a film which must have been entirely credible to viewers in general but was utter nonsense to any Jew with even an elementary knowledge of his faith.

* * *

Many Jews must similarly have resented the misunderstandings which arose recently from press reports of the marriage of Bob Hope's daughter to a young Jew from Montreal. The wedding took place in a Roman Catholic church, with a Reform rabbi pronouncing the benediction. The press reported the event but referred merely to "a rabbi", without the mention of his particular brand of Judaism. In any case, I doubt if official Reform opinion would approve such action, even though some Reform temples are further from the credo of the Shulchan Aruch than others.

This comment on Reform is not per se a criticism of that movement. There is often a wide gap between one Orthodox *shul* and another. Perhaps America is ahead of us in having created the Conservative movement.

Conservative Judaism is not, as many Jews outside America believe, a mild variation of Reform. It is rather a slightly modified sort of Orthodoxy. Even in Conservative synagogues the ritual and the degree of pious observance may vary from one to another but basically the services are traditional, with kashruth and the covering of the head when at prayer essential features of their movement.

To be frank, few congregations in Southern Africa are more observant than are Conservative congregations in the U.S. I found little to admire about Jewish life in general in North America but I have to give them credit for honesty in drawing a dividing line between Orthodoxy as it existed in Europe (and as it still exists in isolated instances on the American continent) and the lesser degree of traditional devotion practised in many places. One of these, let us be frank, is our own Rhodesia.

These are problems which do not exist for the Sephardis. Individual Sephardis may join Conservative synagogues or Reform temples but Sephardic congregations as such are exclusively Orthodox.

* * *

I have referred to Orthodoxy as it existed in Europe. This sort of Judaism is fostered in the Americas by various Chassidic groups. The Lubavitch, Belz and Satmar communities have been completely transferred to the American scene. The Williamsburg section of New York could be part of the pre-war Warsaw ghetto, with its *yeshivoth* and its bearded Chassidim, complete with broad-brimmed black fur hats and earlocks.

Here the Chassidic dynasties are perpetuated and here the rule of the rabbi is absolute and unchallenged. The most powerful of these rabbis is the Lubavitcher rebbe, Rabbi Schneerson, who wields an enormous influence from his New York headquarters.

He does not travel but some of the other Chassidic leaders do. Some years ago the Satmar rebbe visited Montreal and was welcomed at Windsor Station by a crowd of more than 4,000.

Even when the Chief Rabbi of Moscow, Rabbi Yehuda Leib Lewin (who is not a Chassid), visited Montreal last year, more than 200 Jews arrived at his hotel suite spontaneously to join with him in the morning service; and the corridors of the Queen Elizabeth Hotel were filled as worshippers spilled out into the corridors while *Shachrith* was recited.

* * *

I have two more thing to tell of Chassidism. Last year a young lady whose father is a prominent member of a Reform temple was on the point of marriage to a young man whose parents paid lip service (and little more) to Orthodoxy. The wedding was due to take place at Temple Emanu-El a few days later when the young lady and her fiance came to the Montreal extension of the Lubavitch Yeshiva.

This young couple did in fact marry as scheduled at the temple — but not before they had gone through a traditional Chassidic marriage ceremony at the ***Yeshiva!***

The other story concerns my own contacts with a rather more than usually dogmatic young Chassid. I found his views a little irksome, particularly those with regard to the wearing of the prayer curls ((peyot). I hope the spirits of my own Chassidic ancestors will forgive me but I told him I did not believe piety was synonomous with peyot-y.

THE MANUFACTURERS OF

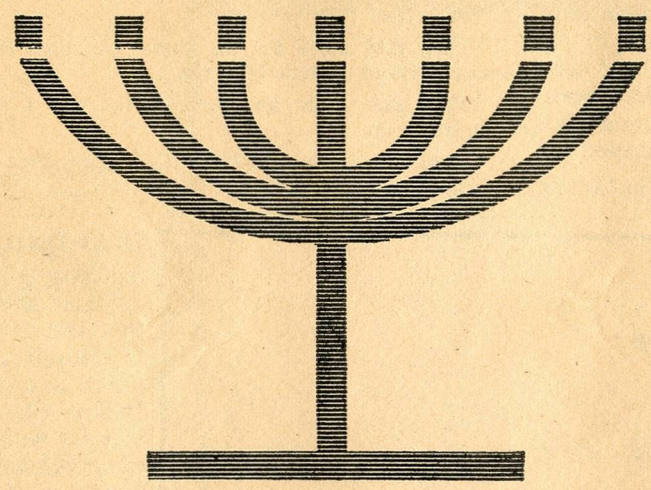
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and customers

a

"Happy New Year"



the management and staff of the Rhodesian Bata shoe company wish all their Jewish friends a happy new year and well over the fast

Bata

ISRAEL'S CORNERSTONE



EVERYWHERE

by Vic Michelson

The only consolation we can find in the savage hangings in Iraq is the damage the Arabs are doing their own cause in the eyes of world opinion. Just as Kaunda's indiscretions in Zambia tend by contrast to improve Rhodesia's position, so the uncivilised conduct of Arab governments enhance the Israeli image.

In general, however, the Arab propaganda machine works extremely efficiently. They have vast sums of money at their disposal and employ the services of skilled public relations consultants. They also have the assistance of Bevin's lineal successors, the strong pro-Arab group inside the Labour Party at Westminster.

* * *

It is true that in a BBC debate some time ago the pro-Arab side was soundly beaten. This, though, was only an isolated incident and far from being enough to win the propaganda war, just as my own routing of Herbert Chitepo on Canadian television has not caused any real change in Canadian attitudes towards Rhodesia.

* * *

Israel's strongest fund of goodwill in England comes from the many Englishmen who served in the Middle East during the war and came into contact with the Gyppos at first hand. You cannot fool men like these with claptrap about the "noble Arab".

On the other hand the Arabs have a useful fifth column in the 8,000 white Moslems who live in the U.K. Britain, traditionally tolerant where religion is concerned, regards them more or less as religious cranks and so many of them are.

There may be one bond other than religion between Britain's white Moslems and their spiritual brothers in the Middle East and this is sexual deviation. Homosexuality has long been a feature of Arab life and I would wager that the incidence of this abnormality is higher among the white Moslems in the U.K. than the already high percentage which exists in Britain as a whole.

* * *

Reading back over these lines to my references to the lack of real Orthodoxy in Rhodesia, it seems only fair to mention one sphere of activity in which we are immeasurably superior to our fellow Jews in Canada and the United States. That is where Chevra Kaddisha is concerned and both Salisbury and Bulawayo can be justly proud of their burial societies.

We have, thank Heavan, so far escaped that monstrous American institution, the Jewish undertaker. This is a flourishing business in the States and Canada and the majority of Jewish dead are buried in elaborate walnut, maple, mahogany or oak caskets, silk-lined and with ornamental handles.

* * *

Funerals can cost up to $5,000 and high pressure salesmanship is employed to convince the bereaved that they should show their respect for the deceased by providing an expensive funeral.

Even those who insist on the plain, unpainted and unlined coffin which Jewish law and tradition dictate are asked to pay $800 or more, the story being that every bit of work on the casket was carried out by a Shomer Shabbat!

Jewish undertakers advertise widely, give away ball pens carrying their announcement. One such firm in Montreal has three principals. One holds an executive position in an Orthodox synagogue, one is Conservative and the third is Reform. This fortunate coincidence gives an "in" with all three sections of the community.

They have recently encountered some opposition, firstly from another but less flamboyant commercial outfit and, secondly, from the Chesed Shel Emmes, a Chevra Kaddisha set up by an Orthodox Hungarian group.

* * *

Funeral prices do not include the cost of the grave. Burial grounds belong to congregations, sometimes to societies. One fraternal order invested $50,000 in land for this purpose years ago and has since taken out more than $1.000,000 in plot sales.

* * *

In the years I was away from Rhodesia there has been a tremendous upsurge in the popularity of antiques. As one who was brought up in an atmosphere of old furniture and *objets d'art*, I welcome this trend. It is in any case part of a world-wide upswing of the same kind.

Talking to Mrs. Lawrence at Polwarth's, I was interested to learn that Jews are among Rhodesia's keenest collectors. This, she says, stems from a love of art and beauty which she believes is ingrained in the character of the Jew.

She could be right. At all events, smilar views are expressed by the Persian carpet people, Henri Lidchi.

* * *

This has been a vintage year for communal leadership and the congregations in both Bulawayo have been fortunate in having men of fine calibre as presidents. There has been Solly Jossel in Bulawayo and Jack Pelham in Salisbury. Both have rendered yeoman service and will go down in communal history as having made a lasting contribution to Jewish life and progress in their respective centres.

In Bulawayo Solly Jossel had the good fortune to serve his presidential term in the year in which the congregation's 75th Jubilee was celebrated. He was, as ever, a bundle of energy, always available for duty despite the exigencies and demands of his business.

* * *

In Salisbury Jack Pelham was equally active, not only as the congregation's principal honorary officer but also on numerous other committees and sub-committees. His elevation to the community's top position was really only the logical extension of a long communal career which started soon after he arrived here in 1938, having come to Africa after some years in business in Paris and with a brief stop over in Palestine on the way.

Did you know that in his native Warsaw more than 40 years ago, Jack Pelham was a boy soprano in the choir of the famous Cantor Sirota?

THE SCRIBE



Somewhere in Israel a scribe carries on his holy work in the traditional manner of his forefathers.

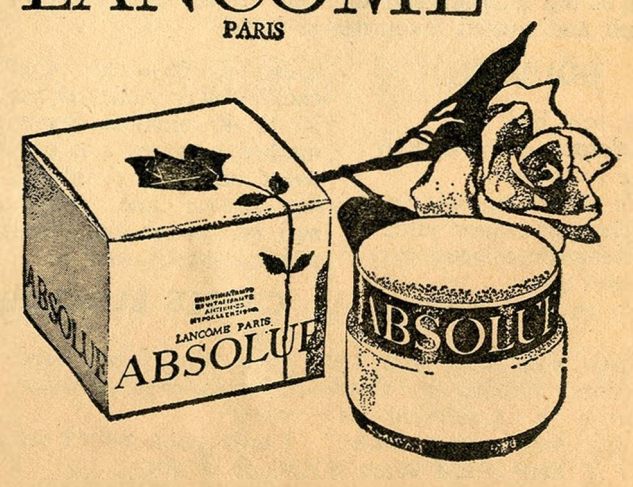
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Every good housewife will enjoy reading – and trying out – these mouth-watering recipes.

FESTIVAL COOKERY

HAVE you noticed the change that has slowly but surely been overtaking Jewish cookery? The establishment of the State of Israel, with its bringing together of Jews from something like 80 countries, has meant the gradual evolution of new eating standards and new eating habits. Similarly, the vast volume of tourism to Israel has meant that countless Jews to whom "Jewish food" meant the traditional dishes of pre-war European Jewry (more often than not a combination of German, Russian and Polish cookery), have come into contact with what have become national dishes in the new State.

In the Holy Land a strong influence in the realm of food is exerted by Jews from Middle East countries and even further afield. Humus, tehina, felaffel and pita have become national dishes. Cookery with oil has become the vogue and the shortage and the high price of meat have combined to cause the Israeli housewife to use considerable ingenuity to make small quantities of meat go further and to introduce variety in the preparation of poultry dishes. This year we present a number of recipes of a more or less international kind but we also feature some which are tried and trusted favourites in Israel.

GOULASH

4 lbs. lean beef
4 tablespoons Gloria flour
water to cover
1 cup tomato sauce
2 tablespoons onion juice
1 clove garlic, minced
6 pepper corns
2 bay leaves

Method: Cut meat into 1½ inch cubes. Dredge in flour and brown on all sides in hot shortening. Add water to cover. Simmer 1 hour. Add tomato sauce, onion juice, minced garlic and spices. Add salt to taste, if required. Continue cooking over moderate heat for 30 to 40 minutes. Serve with mashed potatoes, rice or baked sweet potatoes. If desired, the bay leaves and peppercorns may be omitted and ½ teaspoon paprika substituted.

CHEESE BLINTZES

2 eggs
½ cup sifted Gloria flour
¾ cup water (or milk water
1 tablespoon melted butter
pinch of salt

Method: Make a thin batter of beaten eggs, adding flour alternately with the liquid while beating with a fodk, then working in the melted butter and salt until smooth. Heat a heavy pan and butter well before pouring in a thin stream of batter, starting at the centre and tilting the pan to spread the mixture evenly across the bottom. Reduce heat as soon as you begin pouring on the batter so as to achieve a well-cooked layer for the first blintze. When the underside is slightly browned, turn out onto a double layer of kitchen towel, browned side up. Start the second blintze layer, again buttering pan before pouring batter. While the second and subsequent blintzes are baking on the frying pan, spread the browned side just finished with the following mixture (which has been prepared in advance);—

1 lb. cottage or cream cheese
1 egg yolk
2 tablespoons sugar
dash of salt
dash of cinnamon (or few drops of vanilla)

Mix with a fork to a spreadable consistency. Spread evenly and roll up each blintze, tucking in the ends. Cut in two and, when all are filled and rolled up and cut, fry them in butter until nicely browned on both sides. Serve with sour cream, stewed or canned berries, or rhubarb. Yields 12 blintzes if a 10-inch frying pan is used.

PURITY

Salisbury has no Beth Din and no facilities exist for the certification as "KOSHER" of foods other than meat and poultry.

We are, however, able to state our firm opinion that Willards Foods, Gloria Flour and the products of Rhodesian Industries (Pvt.) Ltd. (Olivine, etc.) conform to the highest standards of hygiene and would have no difficulty in obtaining Kashruth certification if the necessary authorising body existed.

DOLMA

This dish is very similar to that known to East Europeans as Holishkes.

cabbage leaves
(vine leaves may be substituted)
3 large tomatoes
3 green peppers, cut lengthwise
1½ lbs. chopped lamb or beef
salt and pepper to taste
½ cup rice (brown rice for preference)
lemon juice to taste
brown sugar as required

Method: Scald cabbage leaves with boiling water and allow to stand till soft. Cut stem ends from tomatoes and peppers and remove seeds. Add tomato centres to meat, season to taste and add rice. Fill the drained cabbage leaves with meat mixture and fold into small packages, tucking in the ends. Fill tamotoes and pepper halves and arrange the cabbage rolls among the stuffed halves in a casserole. Add lemon juice, sugar and enough water to prevent sticking. Cover and cook over low heat 30 to 40 minutes, by which time gravy should have formed. Uncover and cook till nicely brown (from 10 to 20 minutes longer). Makejs 6 servings.

SHISH-KEBAB

lamb (¼ lb. per serving)
1 grated onion
garlic
wine for flavouring
small tomatoes, mushrooms and eggplant chunks
¼ cup Gloria flour

Method: Allowing ¼ lb. per serving, cut meat into small pices. Marinate with grated onion and a little garlic. Sprinkle with wine for extra flavour (Sherry is excellent for this purpose), and let stand for 1½ to 2 hours in the marinade. Then rub skewers with a cut clove of garlic and thread on the meat pieces, alternating them with the small tomatoes, the mushrooms and the eggplant chunks. Dust with flour and brail about 10 minutes, turning to brown on all sides. Serve hot.

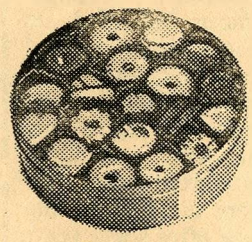
Note: Beef may be substituted for lamb and green peppers added to the skewers.

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by "Rochelle"

IN many parts of Europe, as well as in South Africa and Rhodesia, ambitious Jewish cooks are trying their hand at **cordon bleu** cooking. Here the problem of kasruth looms large but need not deter the ambitious gourmet cook. At a recent strictly orthodox dinner somewhere in North America, the main dish was chicken, boned and stuffed with chopped liver, and served with an Israeli grape sauce and with tiny glazed carrots, with just a touch of cognac.

With many famous recipes kosher products may be substituted for non-kosher items. There are excellent non-dairy substitutes available for milk and for cream (though they are not always in ready supply in Rhodesia!). Margarine is usually a safe substitute for butter.

If you like Chinese cooking and fancy a famous sweet and sour dish, veal is an excellent replacement for the non-kosher meat more generally used; and chunk-sized pieces of hake, or any other fish with firm flesh, provide a perfectly good alternative to fried scampi.

Any bright housewife who puts her mind to it can think up numerous other substitutes.

SWEET-SOUR BRISKET AND SAUERKRAUT

3 lbs. brisket of beef or shoulder cut
3 lbs. sauerkraut
1 diced onion
1 cup cider vinegar
½ cup brown sugar
1 teaspoon caraway seed
parsley

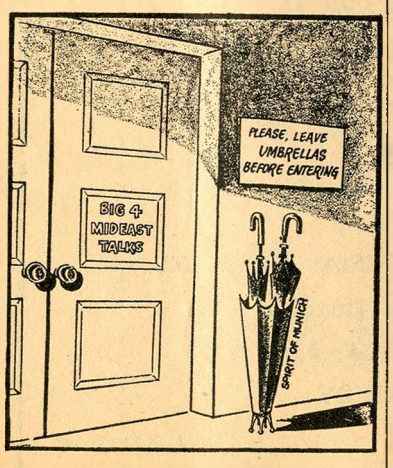
Method: Sear meat in a heavy pot. Cover with sauerkraut and add all ingredients except parsley. The vinegar should come half way up the cut of meat. Preheat oven to 375°F. Reduce heat to 325°F. and bake 45 minutes before basting. Continue oven heat at 325°F. allowing a total cooking time of 1½ hours. There should be enough gravy in the pot but hot water may be added if desired. You may also if you wish stir browned flour into the water before you add it to the pot. Cook on top of stove if thickening is added. Slice meat, arrange on a heated serving platter and mound up the sauerkraut around it. Garnish with parsley and serve with baked potatoes. Makes 6/8 servings.

SPANISH RICE

This recipe differs considerably from the dish of the same names so popular with Sephardis in Rhodesia but is nonetheless a delicious variation.

1½ cups rice
1 diced onion
3 tabelspoons shortening
1 cup finely cut green peppers
1 cup finely cut celery
½ cup tomato sauce

Boil rice. Fry or saute onion in shortening until light brown. Add other ingredients. Add to the rice. Cook over low heat for 5 minutes.



Chamberlain's ghost lives on.

APPLE CAKE

1 cup sweetened applesauce
1 teaspoon baking soda
juice and grated rind of 1 lemon
1¾ cups Gloria flour
¼ teaspoon salt
½ teaspoon each cinnamon, allspice
¼ teaspoon nutmeg
½ cup Willards seedless raisins
3 tablespoons melted shortening

Method: Dissolve baking soda in the applesauce, add lemon juice and rind. Sift together all dry ingredients. Roll the raisins in some of the flour mixture. Combine with the applesauce and soda mixture and fold in the melted shortening. Turn into a well-greased bread pan. Bake at 350°F. for 40 minutes or until nicely browned. Serve unfrosted.

ERETZ ISRAEL HONEY CAKE

½ cup honey
1 cup sugar
1 wineglass raspberry syrup
1 cup warm black coffee
1 cup Gloria flour
½ tablespoon butter (or maragine)
2 cup Willards nuts, finely chopped
½ cup each, finely cut or chopped Willards candied lemon and orange peel
½ cup Willards sultanas
4 teaspoons cinnamon
½ teaspoon pepper
2 teaspoons Willards baking soda

Method: Bring honey to boiling point and stir in ingredients in the order given. Turn into a paper lined cake pan, filling helf full, and bake for 45 minutes at 350°F. until nicely browned. Allow cake to cool in pan before turning out. This cake is at its best if served 2 weeks or more after baking. Keep in a cake box or wrapped in heavy wax paper and covered with a towel.

KATAIYIFF

This sweetmeat is equally popular in Israel, in Turkey and in Greece.

1 lb. fine noodles
salt
4 tablespoons butter or other shortening
1 cup Willards nuts (almonds or hazel nuts for choice)
1 cup honey (approx.)

Method: Cook noodles in slightly salted water till tender. Drain well. Pack into a shallow oblong pan. When cold and caked, turn out and cut into squares. Arrange on a well-greased baking sheet and cover each slice with nuts. Pour honey over each piece and bake for 20 to 30 minutes at 350°F. Sprinkle with more nuts and drizzle more honey over the nuts. This confection is sticky but delicious!

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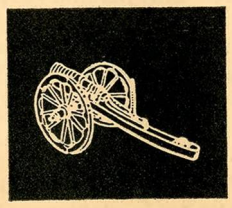
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The Rabbi who lost a day

AT the beginning of the eighteenth cenutry, there lived in Janov a certain Rabbi who was greatly loved by his community but, although his sincerity and scholarship could not be doubted, the Rabbi had one failing—he was extremely obstinate and, once he became possessed of an idea, no argument on God's earth would move him from his obsession.

Now after many years of happily living in Jawov, his eldest son became engaged to the daughter of a Rabbi from a town some considerable distance away. Many of the residents of Janov were to accompany the Rabbi and his son to the wedding and a convoy of wagons set forth to travel through the deep forests and rough roads.

On the first day of the journey the Rabbi stopped to read the Mincha service while the horses were being fed but, absorbed in his prayers, he wandered away into the forest and was lost. Meantime search parties were organised, but to no avail—the Rabbi could not be found.

Other members of the party decided that he would be picked up by other travellers along the same route, and they went on to the wedding, which duly took place but without the presence of the Rabbi.

The people of Janov sorrowed at the thought of their beloved Rabbi having been consumed by wolves or having met some other fate in the forest, but the Rabbi was not dead. For three weeks he existed on wild berries and fruit and eventually found his way out of the forest and back to Janov.

Great was the rejoicing of his family and friends but they were astonished when on Thursday the Rabbi bade them prepare for the Sabbath. He had lost count of the days. Nothing could persuade him that it was not Friday and that the morrow was not the Sabbath. He prepared for his Sabbath, conducted the Friday night service although it was Thursday, and considered his community quite beyond redemption for not joining him in the service.

The Rabbi continued to keep Friday as the Sabbath day and the story spread among the district. Rabbi S. S. Horwitz, who had known him for many years, decided to go and see his friend and find some way to persuade him back to the right run of the days. He knew of his friend's obstinacy and that to make him see reason would be impossible so he formulated a plan.

Meantime he visted the house of the Rabbi of Janov, who immediately poured his troubles, complained that the people of Janov had in his short absence changed the Sabbath day from Saturday to Sunday. Without hesitation Rabbi Horwitz promised him his full support and help.

On Thursday night, by prearrangement, Rabbi Horwitz and a number of members of the community joined the Rabbi of Janov in the service and a great reception was planned in the Rabbi's house in honour of the distinguished visitor. Good wine was drunk and the Rabbi was toasted, with many expressions of delight at his safe return from the forest, and the company sang songs and made merry. But Rabbi Horwitz plied the Rabbi of Janov with wine until he fell fast asleep.

All the congregants then went to their homes but Rabbi Horwitz remained keeping watch over hisfriend. He arranged with those that were present that they would gather again the following night and that the table would be left in the state it was.

And so it fell out. Friday night all the friends gathered round the table and about midnight Rabbi Horwitz woke his friend. The Rabbi of Janov apologised, rubbing his eyes,

Cont. on page 33

THE ISLAND OF RHODES

Birthplace of many of Rhodesia's Sephardi Jews

IN the eastern Mediterranean but ten miles from the coast of Asia Minor is the Aegean island of Rhodes. The beauty of this island is world-known; indeed its very name comes from its cultivation of the rose (Greek: Rhodon). The cobble-stoned beaches, the deep blue of its sea waters, the sheer delight of its glorious all-the-year-round climate maks Rhodes a paradise of nature.

To speak of picincs at Trianda—to speak of "il mandraki" —to speak of its "igos" (figs) and other fruits is to conjure up a nostalgia to anyone who knows Rhodes.

In the earliest of time, at the mouth of its fine double harbour, stood the great Colossus of Rhodes—one of the seven wonders of the ancient world. Erected in 280 B.C. this gigantic 105 feet high statue of the sun-god Helios was made of plates of solid bronze. Its life was to be very short-lived for it was overthrown by an earthquake in 224 B.C. The interesting part to all this is that history records that it was a Jewish dealer who removed in A.D. 656 the fragments for old metal and so vast was the statue that he required 900 camels to carry his purchase away.

The history of the Jewish Community of Rhodes Island can be divided into four periods, firstly under the Knights of St. John, then the Turkish occupation, followed by the Italian rule and finally their tragic annihilation.

This article, which appeared originally in a brochure issued in 1963 by the Sephardi Hebrew Congregation of Rhodesia, is reproduced by kind permission of Mr. Solly Alhedeff.

Early History

Jews, however, have long been associated with Rhodes. Records show that they were dwelling there as early as 140 B.C. Benjamin of Tudela, in a book on his travels, records how in 1166 he found a flourishing Jewish community of 500 people at Rhodes. From A.D. 1309 until 1522 the island was in the hands of the Knights Hospitallers of St. John. The Knights of St. John found Jews there when they captured the island and they named one part of the city Jews Wall—the district known to so many of our congregants as "La Juderia".

Turkish Rule

In 1522, after disputing for 40 years for possession of the island, Rhodes fell into the hands of the Turks. Soon after the conquest of Rhodes, Sultan Suliman the Magnificent encouraged the immigration of Jews by every means which lay in his power and it was in this period when the Jews from Spain, who had fled from the Inquisition and found refuge in Turkey, emigrated and settled in Rhodes. We—the Alhadeffs and the Benatars, the Leons and

Cont, on page 33

Youth tours to Israel

Tours of Rhodesian schoolchildren to Israel round the time of the Festival of Chanukah are being planned by a local Jewish group in association with Dods Brooks and B.O.A.C. Arrangements are being made for a 14-day tour which will originate from Blantyre, feeder services transporting passengers to and from that point.

The all in fare is to be £197.10 and this figure will include accommodation in youth villages and youth hostels in Israel, tours and most meals. It is anticipated that a rabbi will accompany the party as tour leader and he will conduct a service for his young charges at the Wall. The youngsters will also meet prominent political and military figures.

Tickets for this tour may be purchased on very easy terms under Dods Brooks deferred payment plan.

The flight from Blantyre and back will be by B.O.A.C. V.C. 10 and the feeder journeys by Viscount.

A certain number of seats will be available for ordinary adult passengers at £148.10 return which is considerably lower than normal.

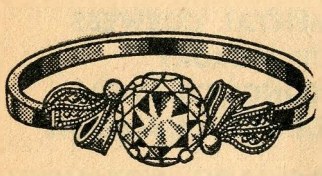
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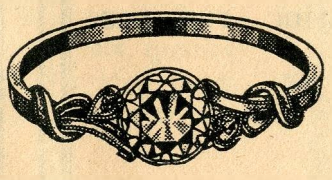
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Ben Gurion's greatest achievement —

Israel Bonds bring Millions in Foreign Currency

by VICTOR DAVID MICHELSON, F.R.G.S.

WHEN the history of 20th century Israel comes to be written the name of David Ben Gurion will loom large, first as one of the founding fathers of the reborn state, then as its first prime minister and finally as an elder statesman. If the future historian really knows his job, he will, however, judge Ben Gurion's greatest contribution to have been the creation by him in the early 1950's of State of Israel Bonds.

Israel Bonds are something of which most Jews in Southern Africa know nothing. They have never been sold either here or in the Republic, partly because of restrictions (sometimes actual and sometimes potential) on foreign investment but mainly because Jews in both countries have always been so outstandingly generous in their support for Israel that they have never needed the "prodding-by-gimmick" that is required on the North American scene.

Ben Gurion invented State of Isreal Bonds; more important still, he made his bonds a dollar issue, to be paid for in United States dollars and redeemable in the same currency. They pay 4% compound interest and a $100 bond matures in ten years at $160. Since the inception of the idea thousands of millions of dollars worth of bonds have been sold and the Israeli economy benefits each year by vast sums which provide the State with much of its hard currency and much of its development capital.

In the early days of bonds, most Jews were frankly sceptical about their value and regarded them as just another stunt to raise money for Israel. Few investors ever expected to see their money back. Today State of Israel Bonds are seen as a sound investment and practically every major bank in Canada and the U.S.A. buys blocks of bonds each year. Israel Bonds are a readily convertible form of paper and visitors to the Holy Land who may run short of ready cash are able to cash their bonds at any bank in Israel. In fact they are **encouraged** to do so. It may seem strange that Israel, in dire need of money from abroad, should invite bondholders to get rid of their bonds but it is their easy convertability that makes them an attractive buy. In any case, a bond cashed in Israel is redeemed in Israeli currency instead of dollars and thes proceeds are spent in Israel.

There is nothing about State of Israel Bonds which can be criticised except the method of sale. This involves high pressure selling at its blatant worst, with every sort of persuasion and coercion. This type of pressure is not limited to bonds alone, nor is it a method of raising cash invented by the Jews. It is simply that the Jews have of necessity capitalised in a good cause on all aspects of the American fundraising operation.

The plate dinner, the banquet at which Joe Doakes is given a citation for meritorious service (and a whacking big donation to funds) is basically an invention of the Republican and Democratic parties. It was only to be expected that this example would be followed by charitable, communal and sectarian bodies.

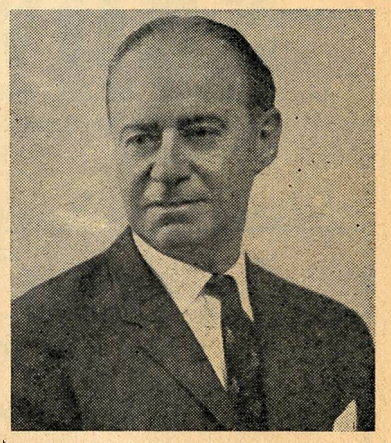
The American fundraising operation is a smooth hard sell, carried out by professionals with consummate skill. Huge staffs are employed and vast sums are spent on promotion. At the same time it is only fair to say that it is a proven fact that it costs less to raise each dollar professionally than by the efforts of even the most dedicated amateur workers.

Having worked in Canada as Director of Public Relations to the Montreal Israel Bond Organisation, I can write with some measure of authority. In any one season there are some 200 functions for bonds. There are bond dinners, cocktail parties and parlour meetings to ensure advance sales in respect of pending dinners, luncheon parties, Sunday morning breakfasts and public meetings. There is an annual Israel Fashion Show and an annual Chanukah Festival which fills the Place des Arts (seating capacity 3,500) at two performances.

It was my job to publicise these functions by press, radio and television, to edit and produce a tabloid newspaper with a circulation of 18,000, to arrange press conferences and to act as a sort of aide de camp-cum-nursemaid to visiting notabilities.

Bond dinners are "souped up" by the presence of prominent guest speakers. During my spell there we featured such Israeli notabilities as the late Levi Eshkol, Ben Gurion, Menachem Begin and Josef Almogi. Canadian and American politicians and other V.I.P.'s are also used. While I was in Canada George Jessel appeared several times. Danny Kaye was one of my stars last year and Tony Curtis was the attraction at a dinner in April of this year. Lorne Greene — Ben Cartwright of "Bonanza"—spoke at a dinner in Montreal two or three years ago. Edward G. Robinson makes occasional appearances or bonds. Joan Fontaine is a past speaker at such functions and Cary Grant does one stint of this kind each season.

The late Eleanor Roosevelt was a "regular" for bonds. Others who appeared during my term of office included Gen. S. L. A. Marshall (the noted U.S. military commentator who recently visited Rhodesia), ex-Mayor Wagner of New York and famous Washington columnist, Drew Pearson, with whom I formed a close friendship. And, featured at the 1968 "Man of the Year" Dinner were the Andrews Sisters.



Each synagogue, each B'nai B'rith lodge, each friendly society has its annual bond event and its annual guest of honour. The system works very well. You have to buy tickets—with the implied obligation to buy bonds—for Jack So-and-So's dinner because, if you don't, he will refuse to buy tickets for your dinner next year or whenever it is that your turn for glory comes round!

Honorees may receive plaques, scrolls, citations or what have you. There is the "Man of the Year" Dinner, occasionally a "Woman of the Year" event. You may receive the President's Award, the Prime Minister's Award, the Eleanor Roosevelt Humanities Award — there is virtually no end to the ingenuity of the back room boys.

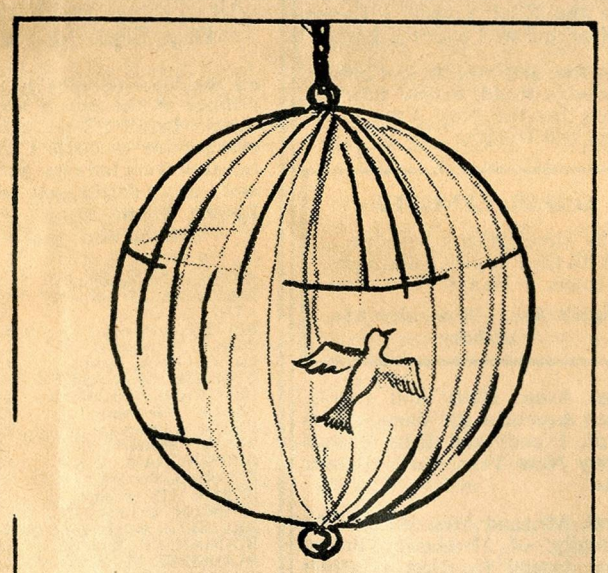
Guiding genius of the operation in Canada is my good friend Moe Appel. The fact that he was an old newspaper and agency man created a ready link between us.

He rendered fantastic service to Israel by using his political contacts — built up during his years in journalism—to lobby at the United Nations in the period prior to the admission of Israel to that august body.

He is a great organiser who will put across the most outrageous stunts in order to sell bonds. One of his most successful recent efforts was the importation of an Italian countess, a member of an important family closely connected with the Vatican. She has a deep and abiding admiration for the State of Israel and brought both eloquence and charm to her task. Her tour was a terrific financial success.

Appel spends much of his day on the long distance telephone; indeed he uses several instruments at once. He can dictate a letter, conduct an interview and talk to Ottawa, New York, Miami and Vancouver at one and the same time. He can bawl you out at any given moment and invite you out to lunch half an hour later. In a word he is the complete professional and the returns he shows for Canada are among the highest in North America.

(Cont. on page 35)



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Alhadeff, Mr. and Mrs. Alfred, extend heartiest wishes for the coming year to relatives, friends and K'lal Isroel.

Baron, Mr. and Mrs. Mark, Alexander Park, wish all relatives and friends a Happy and Prosperous New Year and well over the Fast.

Baum, Mr. and Mrs. L. J. and family extend heartiest wishes for the coming year to relatives and friends.

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Bernstein, Mr. and Mrs. H. I. and family, Box 575, extend heartiest greetings for the New Year to all relatives and friends.

Borok, Dr. and Mrs. Gessie and daughters, of 30 Lawson Avenue, wish all relatives and friends a happy and prosperous New Year and well over the Fast. L'Shana Tova T'Chatevu V'Techatenu.

Codron, Mr. and Mrs. Ivan and Natalie, 9 Ralmonde Court, Salisbury, wish all relatives and friends the Compliments of the Season.

Codron, Mr. and Mrs. Nic, of 15 Lanark Road, extend heartiest greetings for the New Year to all relatives and friends.

Cohen, Michael and Renee, wish relatives and friends in Rhodesia, the Cape and Israel the Compliments of the Season.

Cohen, Teddy, Connie, Beverley and David, Belvedere, Salisbury, wish you and yours every happiness in the coming year.

Cooper, Basil, Jill and family, Mount Pleasant, wish all relatives and friends the Compliments of the Season.

Ellison, Mrs. C., Jameson Ave., W.1, Salisbury, extends heartiest heartiest greetings for the New Year to all relatives and friends.

Erbmann, Mr. and Mrs. M. V. and sons, extend heartiest greetings for the New Year to all relatives and friends.

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Ferera, Mr. and Mrs. Jackie, wish relatives, friends and lovers of Zion a happy and prosperous New Year.

Ferera, Mr. and Mrs. Jack, 8 Dunkirk Drive, Alexandra Park, extend heartiest greetings for the New Year to all relatives and friends.

Ferera, Mr. and Mrs. Leon, extend heartiest wishes for the coming year to relatives, friends and K'lal Isroel.

Fintz, Mr. and Mrs. I. and **Mr. and Mrs. Elie,** extend heartiest greetings for the New Year to all relatives and friends.

Freed, Rev. and Mrs. J. and son, 6 Haddon Place, Baines Avenue, Salisbury, extend best wishes for a Happy New Year and well over the Fast to relatives, friends and K'lal Yisrael.

Galoun, Mr. and Mrs. J. and family, 6 Rochester Crescent, wish all relatives, friends and fellow-Zionists a happy and prosperous New Year and well over the Fast.

Graham, Mr. and Mrs. G. S. and family wish all relatives, friends and fellow-Zionists a happy and prosperous New Year and well over the Fast.

Grodentzek, Mr. and Mrs. David, wish all relatives and friends a K'sivo Vach'simo Tovo.

Grossberg, Mr. and Mrs. J. and family of Salisbury extend heartiest greetings for the New Year to all relatives and friends.

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THE SWISS WATCH CO. (PVT.) LTD.
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wish you a Happy and Prosperous New Year and well over the Fast

Hatchuel, Mervyn and Aliza and family wish all relatives, friends and Fellow-Zionists a happy and prosperous New Year and well over the Fast.

Israel, Mr. and Mrs. George and Son, Eastlea, wish all relatives and friends the Compliments of the Season.

Jarzin, Mr. and Mrs. S. and family, 7 Chelmford Road, Salisbury, extend best wishes to all relatives and friends for a Happy New Year and well over the Fast.

Jarzin, Mr. and Mrs. G., Eastlea, wish you a Happy and Prosperous New Year and well over the Fast. **Jarzyna, Mrs. and Mrs. J.,** 1 Denmark Avenue, Salisbury, wish relatives and friends a Happy New Year and well over the Fast.

Kaplan, Mr. and Mrs. M., North Avenue, Salisbury, wish relatives, friends and K'lal Yisrael a Happy New Year and well over the Fast.

Kass, Mr. and Mrs. B. and family, 8 Routledge Road, extend heartiest greetings for the New Year to all relatives and friends.

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Koval, Mr. and Mrs. Michael N. and family, of 21 Harvey Brown Avenue. extend heartiest greetings for the New Year to all relatives and friends.

Lasovsky, Mr. and Mrs. Sam, extend heartiest greetings for the New Year to all rtlatives and friends.

Lazarus, Mr. and Mrs. Richard and daughters, of 32 Wyvern Avenue, extend heartiest greetings for the New Year to all relatives and friends.

Lessem, Mr. and Mrs. Jack and family. extend heartiest greetings for the New Year to all relatives and friends.

Lessem, Mr. and Mrs. L. and family, extend heartiest greetings for the New Year to all relatives and friends.

Leon, Mr. and Mrs. A. and family, 6 Carlisle Drive, wish all relatives and friends and lovers of Zion a happy and prosperous New Year.

Leon, Mr. and Mrs. J., extend heartiest wishes for the coming year to relatives, friends and K'lal Isroel.

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Lewin, Mr. and Mrs. Yehuda and family wish relatives and friends and lovers of Zion a happy and prosperous New Year.

Lubitz, Mr. and Mrs. I., and family wish all relatives, friends and fellow-Zionists a happy and prosperous New Year and well over the Fast.

Mande, Mr. and Mrs. Mark and family, 6 Smit Crescent, Eastlea, wish all relatives and friends a happy and prosperous New Year and well over the Fast.

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TIMES ARE BETTER FOR ISRAEL'S BEDOUIN

ISRAEL's Bedouin, one by one, are folding their goat-hair tents—not to pitch them tomorrow in fresh fields and pastures new, but to pack them away forever. A planned process of rapid development for the State's 400,000 non-Jewish citizens, which through 21 years propelled the peasant population of Arabs and Druze from a medieval way of life into the TV age, has produced results still more dramatic for Israel's Bedouin, some 33,000 in number.

They are progressing painlessly from the pastoral economy of Abraham's time, to a settled mode of existence in model villages and suburban housing schemes. The transition is slow and gradual, but it is well under way.

Go down to a Bedouin encampment in Israel's Negev today (Negev means "arid wilderness" in Hebrew) and the elders will tell you of Turkish times, only 50 years ago, when the tribe wandered over vast desert reaches, warring with its neighbours over wells and grazing-grounds.

As lords of the wastelands, they despised manual labour or cultivation. They disdained the breeding of cattle, or any other pursuit which might hamper their freedom of movement from place to place. They were a fighting community, with laws and mores of their own, responsible to no man, no government.

After World War I, things changed in the Middle East. Mandatory governments drew frontiers, demarcated grazing grounds, carried out censuses, put a stop to most internecine warfare.

As Bedouin areas became more circumscribed, they started breeding sheep and goats, and cultivating winter crops with primitive methods. With Israel's establishment in 1948, a far-reaching programme got under way to make the desert bloom, and to temper the very same bleak wilderness the Patriarchs wandered through.

The Bedouin concept of the world changed, as the face of the desert itself underwent a transformation. Railway, roads, water and oil pipelines, electricity networks, telephones, new townships and development projects created a radically different milieu. It opened new challenges, new possibilities for the nomad, though inevitably it made an ancient way of life more difficult to pursue.

Some 20,000 of the country's total Bedouin population are spread over the Northern Negev, and the Judean Desert overlooking the Dead Sea. Their territory extends over about a quarter-of-a-million acres. Their encampments are mostly dotted over the plain between Beersheba and Arad, which forms the main basin for the waters draining from the surrounding hills, and provides some sparse pasture in normal rainy winters.

There are 18 tribes living in this area, and they belong to three main groupings. As far back as 1900, the Turks (who then ruled the entire region) tried to speed change in the Negev, when they created a new geographical district, and built up Beersheba, which before was only a pile of ruins. The Turkish Government purchased large tracts of land around Beersheba, and offered parcels to any Bedouin who might be willing to settle down permanently, and abandon the nomadic life.

Beersheba indeed developed, but mainly because the Turks used it as a major military base, especially after the outbreak of World War I.

The Turks failed to generate any serious settlement trend among the Bedouin. The British Mandatory administration, which succeeded them, kept a closer eye on the sheikhs, not interfering in their internal rule, but making sure that warfare between one tribe and the next, mainly a matter of generation-old blood feuds, did not break out each time friction occurred.

Robberies Halt

Between the two World Wars, the Bedouin virtually gave up robbery as a means of livelihood. They stopped levying protection-money from the nearby villages, as a bribe to ensure their properties and herds were not plundered. Primitive tribal justice still persisted, although the practice of finding out the "truth" by forcing suspects to put their tongue near a red-hot idon was more or less stamped out.

The big leap forward in the Bedouin mode of life, however, only came with the establishment of Israel. The Egyptians closed the Sinai frontier to the southwest. The Jordanians closed the armistice line to the West Bank on the northeast, and the frontier to Jordan on the east. Thus the areas in which the tribes could wander freely, were restricted to an extent they had never known before.

With Israeli rule, the Bedouin had an unaccustomed taste of stable administration, which governed according to progressive social principles. For the first time, the tribes came into close contact with educational systems, health services, taxation, justice, social welfare and even government assistance in the most dreaded of all disasters —drought.

The Bedouin saw 20th century urban life and rapid economic and social development fright at hand, with the rise of two entirely new towns — Dimona and Arad — and the tremendous growth of an older one, Beersheba. Here they saw big factories, hospitals, schools, offices, shops, banks and entertainment facilities, to mention but a few. There were numerous job opportunities and a permanent shortage of labour in this booming urban economy, as well as at mining works at the phosphate fields, down by the Dear Sea, and mineral plants further south in the high Negev.

The crucial event which perhaps tipped the scale irrevocably in favour of permanent settlement was, by chance, a climatic one, the seven successive years of severe drought which spanned the end of the '50s and the beginning of the '60s. It made drastic inroads on the nomads' herds. Despite the compensation they received from the Israel Government, many realised that permanent settlement and steady employment could guarantee them a level income which would better enable them to enjoy the amenities of the new society which was growing up alongside.

Just as in some neighbouring Arab countries—though by no means all—the Israel Government began to plan new villages for its nomads, erect housing, supply the necessary social facilities, and give the young men of the tribe the necessary vocational training which would fit them for better-than-manual employment in the area.

One Bedouin tribe near Arad the Abu Rabia, already has two representatives at the Hebrew University. One is a fourth-year medical student, the other an arts student.

Sociologists would find a fascinating study in the Bedouin settlers, housed in their new villages in Israel's Galilee and Negev. Their conclusions would be of value, not merely to further settlement projects in Israel, but for nomads in many other lands.

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HEBREW IN MANY ACCENTS

by MEIR GERTNER — Reader in Hebrew at London University

CONTROVERSY concerning the suggested change in synagogue service from the Ashkenazi to the Sephardi pronunciation has given rise to the question which of the two was the correct and original mode of Hebrew speech.

The brief answer is that, linguistically, there is no such thing as a correct or false pronunciation. When a group of people uses a vernacular and articulates it in a particular way, this is, for them, the correct pronunciation. The term "nation", spoken the French way, is correct in France; in England the English way of pronouncing it is the right one.

History has endowed Hebrew with a very long span of life. At the same time, the global Jewish diaspora turned this ancient idiom into a tongue used in all the corners of the earth.

Varying sounds

One should, therefore, not be surprised to learn that, there now exists a great variety of Hebrew pronunciation, each varying in age and sound from its counterparts; the Israeli Shalóm sounding very unlike the Lithuanian Sháwlaym, the German Shóhlowm, or the Galician Shóolim.

Hebrew is a polyphonous language; it speaks with many voices in many accents and variegated tunes. It is, to borrow the musical metaphor, a national theme with geographical variations.

Quite a different matter is the question: Which of these voices and pronunciations is the original and older one? Here it is correct to say that historically some features of the Sephardi-Israeli mode of speech are older than their Ashkenazi-Yemeni equivalents.

Baruch, for example, is undoubtedly earlier than Boruch. However, in very ancient times some sections of the Hebrew-speaking people began pronouncing the vowel "a" (as in grass) as "o" (as in gross).

The Dead Sea Scrolls poets spelled (and spoke) the noun Olam (world) as Olom. Equally, the rabbis in the Talmud homiletically read Bonim instead of Banim — a reading now confirmed by the Isaiah manuscript of Kumran.

The fourth-century scholar and translator, Jerome, records the transliteration of the Hebrew word for meat as Bosor, instead of Basar. This is in tune with the Ashkenazi-Yemeni tradition. Conversely, the Greek translators of the Bible, many centuries earlier, transliterated in accordance with the Sephardi-Israeli pronunciation: Israel, not Isroel.

It is now assumed that in the early periods of Hebrew history, different ways of pronunciation existed side by side, at the same time and even in the same area.

In Judea, for instance, at the time of the return of the Babylonian exiles, the indigenous population is thought to have already changed the older "a" into the later "o", while the learned and conservative scribes were endeavouring to restore and preserve the original pronunciation.

This simultaneous duplicity, even variety, of pronunciations is also confirmed by the three different vocalisation systems that emerged in the early period of the Middle Ages.

In this century nearly a dozen different pronunciations of the very same vowel-signs have been counter by scholars. Strange as it may sound, Lithuanian and Yemeni speech show a similarity in articulating the vowel "o" like "a". Other Oriental groups speak the "u" like the German "ue", the Samaritans, for example, pronouncing Succa like the Austro-Hungarian Suekkah.

In Germany the Sephardi pronunciation was still employed as late as the thirteenth century. This we know from vocalised manuscripts and from the way in which Hebrew words forming part of early Yiddish were pronounced.

Nowhere in the early sources, however, do we find any real awareness of the problems due to differences in pronunciation. Discussion started only in fairly recent centuries.

In sixteenth-century Prague and eighteenth-century Hamburg, R. Judah Liwa and R. Jacob Emden ruled in favour of the Ashkenazi pronunciation. But such an authority as R. Nathan Adler, of Frankfurt, a contemporary of Jacob Emden, preferred the Sephardi pronunciation.

From the eighteenth century onwards new aspects began to influence the dispute and the choice. Ideology moved in. The Haskala revivers of Hebrew **belles lettres** brought in the poetic-aesthetical aspect. Wessely, the first new-Hebrew poet, influenced by the Sephardim in Hamburg and Amsterdam, pleaded for their pronunciation because "it is more pleasant to the ear".

The leaders of the Reform movement, with their tendency towards cultural integration, wanted to see the synagogue adopt the pronunciation long ago accepted by Christian scholars—Sephardi.

Conservative traditionalists like neo-Orthodox S. R. Hirsch, opposed to the modernist Reformers on every point, stuck stubbornly to the Ashkenazi pronunciation. With the arrival of Zionism and the wish, linked with it, to change and renew all social and cultural features of Jewish life, Sephardi again won the day.

Ben-Yehuda, the "Father of modern Hebrew", chose the Sephardi variant under the influence of the Hebrew-speaking Sephardism of Jerusalem; this pronunciation was to him a means of showing his rejection of the East-European ghetto.

At present we are, and should be, mainly concerned with the problem of education and unity: unity between Israel and the

(Cont on page 34)

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MEXICO'S INDIAN JEWS

A NUMBER of years ago the Jewish world became aware of the existence of groups of Mexican Indian Jews, the best-known being the community at Venta Prieta. One of the first to publicise their existence was Dr. Raphael Patai. He visited them initially in 1948 and found a community of 50 (of a population of 471 in the village).

Their religious practices were few and simple: on Friday evennings, Saturday mornings and Jewish holidays they assembled in their small adobe synagogue and prayed, mostly in Spanish but with an admixture of faltering Hebrew. Occasionally they sung prayers to tunes that could be heard in the synagogues of Mexico City. These were interspersed with Spanish hymns originating in the Sabbath-observing Evangelist sect **Iglesia de Dios.**

The only weekly ritual noticed was that the group abstained from pork and refused to use milk in cooking meat.

The members claimed to be the descendants of Marranos who had married local Indian women. For generations they had had to maintain Jewish practices in secret and could acknowledge their faith openly only after the abolition of the Inquisition in Mexico. There were conflicting accounts of how this Judaism was transmitted over the next generations. Patai's own theory, as expounded then, was that the Mexican Indian Jews in fact derived from "Midstream".

Last year Patai returned to Venta Priet to pursue his inquiries. In the meantime the existence of the community has become well known and one scholar, Dr. Seymour Liebman, has even written a doctoral thesis on the subject.

Patai describes his return to this community in the journal

Synagogue rebuilt

The village itself has been considerably modernised in the interim. The old adobe synagogue had been replaced (it had been damaged in a flood) by a larger building of superior construction, its walls painted turquoise-blue, its windows and doors adorned with large Stars of David. The ark still faced west, but there were changes; no longer was there an organ, but now there were a **menorah,** a large reading platform and an eternal light. Moreover in place of the murals which had decorated the old synagogue were two maps of the State of Israel (their interest in Israel is a recent development and they are visited weekly by an Israeli teacher).

As the worshippers entered they removed their sombreros and put on their small black skull-caps. The **tallit,** unknown 16 years earlier, was now worn by all men and boys. There was also separation of the sexes — another innovation. Patai found the service reminiscent of certain Refrom services in the U.S. It was read out of a prayer book published in Buenos Aires.

(Cont. on page 29)

The Wall in Jewish History

70 The Wailing Wall survives as only remnant of destruction of the Temple by Romans.

135 Bar Kochba frees Jerusalem for a short time and renews religious services.

330 Jews permitted to visit the Wailing Wall on Tisha B'Av by the Emperor Constantine.

638 The Caliph Omar permits the Jews to hold prayers in the courtyard of the Temple enclosure.

1165 Maimonides prays beside the Wailing Wall in the time of the Crusaders, at the risk of his life.

1170 Benyamin of Tudela: "Jews come to pray at the Wailing Wall in secret".

1244 After defeating the Crusaders, the Moslems renew the right of the Jews to pray beside the Wall.

1495 Rabbi Obadiah of Bertinoro prays beside the Wall together with other Jews.

1669 Rabbi Moshe Hagiz: "On Shabbat and festivals we pray a short prayer beside the Wailing Wall and no one disturbs us.

1699 Rabbi Gedalya of Semiatitz: "A great crowd, headed by the President of the Sephardic community, goes to pray the Shabbat morning service beside the Wall".

1834 Dr. Eliezer Halvey (secretary of Sir Moses Montefiore): "On the eve of Shabbat, Ashkenazi and Sephardic Jews pray beside the Wailing Wall".

1856 Ludwig August Frankl: "The Jews have a **firman** from the Sultan permitting them to pray beside the Wall".

1898 Dr. Theodor Herzl visits the Wailing Wall.

1918 Dr. Chaim Weizmann heads Zionist Commission delegation to the Wailing Wall.

1930 The British Royal Commission reaffirms the right of Jews to pray beside the Wailing Wall, but imposes certain restrictions.

1947 On the Day of Atonement, after the Neila prayer, the shofar was blown beside the Wall for the last time before the Arabs attacked and destroyed the Jewish qauarter in the Old City.

1949 The Armistice Agreement between Israel and Jordan provides for "free access to the Holy Places (including the Wailing Wall) and cultural institutions and use of the cemetery on the Mount of Olives".

1949–1967 Despite the terms of the Armistice Agreement, Jews were not allowed to pray at the Wailing Wall.

1967 (7th June). The Six Day War is highlighted by the recapture of Jerusalem and the Wall, holiest of all holy places to the Jewish people, is at last in Jewish hands.

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WHAT OF COLUMBUS?

(Continued from Page 9)

proposed that a niche be devoted to him on the altars of the Catholic Church. Christopher himself provided the background for such adoration, for, unlike any other scientist, discoverer and inventor of his time, or any other time, his language abounds in religious reflections.

He knew the Bible as few other men, and adorned his writings with many quotations. His company was with churchmen, and Franciscan and Dominican monks were among his closest associates. He saw visions, heard voices and considered himself the instrument of a higher will for the accomplishment of its purpose. When writing to the Spanish sovereigns shortly before his death, he said, "For my voyage to the Indies, I had no help from reason, mathematics or maps of the world. It was but the fulfilment of what had been foretold by the Prophet Isaiah. God had chosen to work a miracle through my discoveries."

Scholars, however, were less satisfied with the neatness of the story and began to ask questions. These are some of them:—

1. If Christopher Columbus was a Genoese, how come he by so fluent a commond of the Spanish language that he spoke and wrote it with the perfection and freshness of a poet?

2. If he looked back to Italy as his native land, how comes it that he was so indifferent to, or ignorant of his mother tongue that not a single word by him remained which is Italian?

3. If this man discovered a continent and was as sure of it as though he had it under lock and key, why is it that, though he was born in the world's great sailing centre, he never even thought of offering his discovery to his fatherland?

4. Once the discovery had been made, is it possible, were he really a Genoese, that he never felt the urge to visit his family and his country-men?

5. What Genoese was he, that no sooner had he arrived in Spain than he changed Colombo for Colon when the first is in good Spanish form?

6. If he was a good and faithful Catholic Christian as he professed, how explain his association with Jews and Moors, when such company might have aroused suspicion and even exposed him to danger?

7. Why, both in Portugal and in Spain, had influential converted Jews a special attraction for him when he might have looked for the aid of other men for the accomplishment of his purpose?

8. Why was he incessantly protesting his Christian zeal as though attempting to ward off the possibility of attack when, knowing himself to be a Catholic, he should have felt easy on that score?

9. Why, when Columbus was sailing westward on his great voyage, should he have raised the question of the expulsion of the Jews in his letter to the Spanish sovereigns when this tragic deed was not accomplished until a few days later? What had the Jews to do with his caravel?

10. The Spanish colony in Espanola seems to have been convinced that their Admiral was not a Catholic, but a converso, and as such rebelled against him, or his letters to the monarchs on that occasion are inexplicable. It was the knowledge of this handicap that made the otherwise ruthless Admiral temporize and deal leniently with the ringleaders of the uprising.

For, if the findings are correct. Christopher Columbus was neither Italian nor Spaniard, but a Jew, or a son of that martyred race of Marranos whose story makes one of the most interesting and pathetic chapters in the history of the Jewish people. Although his cradle was in Genoa, and he was born and reared in the Christian faith, his ancestors hailed from Spain and his spiritual climate, at least that of his forebears, was Judaism. It was no voluntary uprooting that made the ancestors of Christopher Columbus, whose original name was Colon, or Colom, leave the land of their birth and seek a new home in Italy, but the savage and bloody pogroms in 1391.

Giovanno, accordingly, the grandfather of Christoforo (or Cristobal, as he was later known) was one of the unwilling converts of the persecution mania in 1391 who, to avoid possible further molestation, fled with his family to Genoa and settled there. Together with his two sons and grandchildren, he followed the good old Jewish trade of tailoring and woolcarding.

Jews do not easily forget their home, not even when it treats them badly, and retain in their family life many of the old customs, even the language their forebears had spoken. It was thus that, although Colombus, the Italian equivalent of Colon, had adopted the language of their new environment for public use, Spanish remained the home language. This may account for the fluent use Christoforo Colombo (Cristobal Colon) made of the Spanish tongue and his indifference to the Italian language, of which he probably never had a perfect command.

When Cristobal Colon came to Spain, he found that it was no longer the home his ancestors had known, but the land of Ferdinand and Isabella, the inferno of Torquemada and the Inquisition. It therefore behoved him to be cautions, to act warily, to be on his guard, for the slightest misstep might not only mean the ruin of his ambitions, but also the loss of his life. He, therefore, made it his policy (for underneath his tempestuous and tempermental nature, Cristobal Colon was a most sagacious and astute man) to dissimulate and make believe, to mouth pious phrases and speak of himself as the sword and banner of the Cross. It was for the purpose of disarming suspicion that he made Franciscan and Dominicans, the very followers of the religious orders that were most ruthless against his kinsmen, his intimates, although for scientific and practical reasons, he continued his fraternization with converso Jews.

Alas, shadows fall on the picture! The image raised to the stature of a deity, the man who had dreamt of a new world and conquered it, and blazed a new path in human development, is found to be blurred and obscured by an inordinate greed and ambition for gold, splendour and power, and would rest satisfied with nothing short of golden spurs, Viceroy of the Indies and The Very Magnificent Lord. Vanity, such as assailed few other men, proved his failure in Portugal and almost brought about the collapse of his negotiations with the Spanish court.

Cristobal had to triumph that his brethren might rise the higher from the depth of their fall. Thus, he never tired of praising the Jews, extolling their accomplishments, and quoting their Scriptures. A good many of his notes reveal how attentive he was to things Jewish. One may sense the delight he must have felt when he recorded, "All peoples receive their astronomy from the Jews." This was his revenge for the ignomy and humiliation which Spain heaped upon his people! One is inevitably reminded of Disraeli three centuries later, who found his greatest satisfaction in giving an empire to a nation which had once spurned and scorned his people.

At the time Columbus was laying the foundation for his greatness, the Jews were liquidating their stakes in the country and preparing for their tragic march. How the dismal picture of the haggard faces of the homeless, the oppressed, the persecuted, the betrayed, must have seared the soul of the man who, in his inner consciousness, felt himself related to them! His fiery imagination and his prophetic and missionary sense must have been stirred both by the situation itself and by the providential coincidence which dashed Israel to the ground while he was raised to his victory! Thus, and thus alone, can one account for the delight he took in connecting the two in-

(Cont. on page 36)

Mexico's Indian Jews

(Cont. from page 28)

Most of the service was read in Spanish, but the community sang some hymns in Hebrew. A Scroll of the Law was taken out of the Ark, but the reader read the biblical portion from a printed Bible. Many words were misread and the pronunciation was a mixture of Sephardi and Ashkenazi. They had a number of individual customs, such as holding out their hands cupped during the recitation of the **Kaddish** and leaving the synagogue walking backwards while continuing to face the Ark.

The community was con cerned about its future existence. The most pressing problem was how to find suitable marriage partners. Mexican folk custom—reinforced by Catholic doctrine—forbids marriage between relatives, even second or third cousins. The Jews of Venta Prieta carefully maintained this prohibition, and so the traditional Jewish inmarriage which had assured the continuity of other small communities in parallel situations over the centuries was ruled out here. As a result most of the young people are unmarried—and some of them are in their thirties. A few had married Catholics, with the usual problems involved in the raising of children. Consequently there is great concern lest the community disappear over the coming decades.

Connected with this was the desire of several of the group to emigrate to Israel. They complain that they do not receive sufficient help from the Jewish Agency officials or from the Israel Consulate in their efforts to emigrate. "They don't consider us Jews," was their disappointed reaction.

Patai suggested that they should go through an official conversion ceremony before a Mexican rabbi. Sixteen years earlier such a suggestion would have been greeted with indignation, but this time it was seriously considered, and some of the young people indicated their willingness. Patai sees in this an indication that they have accepted that the story of their Jewish ancestry and Marrano descent is a pious fairy tale.

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THE EMPTY TOMB—A Theory

BY RABBI S. H. MICHELSON

ON May 30, 1960, the following item of news appeared in the Rhodesia Herald: "Archaeologists excavating among the Giza Pyramids have found a tomb containing 'interesting funeral furniture'. The tomb was at first thought to contain the mummified body of the son of a Pharoah who ruled Egypt 5,000 years ago, but no mummy had been found in the tomb."

To anyone interested in Biblical and Ancient History, this find poses an interesting question. Whose mummy was it that disappeared? Why did it disappear and why does the tomb bear no name?

I believe this to be the tomb of Joseph and I base my theory on the Soncino Pentateuch, edited by the late Chief Rabbi, Dr. J. H. Hertz, C.H.

Turning to the period of Ancient Egyptian History known as the Middle Kingdom (2500-1587 B.C.E.) during which the Hyksos kings ruled over Egypt, one notes that Joseph was Viceroy under the Hyksos kings. Shortly after the death of Joseph, the new Kingdom was established and the Rameses Dynasty returned to power in the year 1587 B.C.E. It was natural that the Hebrews should suffer under the new, or returned, dynasty, since they had been great supporters of the Hyksos rulers.

There were two ways in which Rameses could gain and maintain power: either by returning the land to the descendants of the Egyptians, who had had to surrender their land to the Pharoahs at the time of Joseph, or by taking all the land away from the Hebrews who, apart from the priests, were the only owners of the land (Gen. XLVII, 27).

The second way was adopted because (i) the Hebrews were supporters of the Hyksos and (ii) by returning the land to the descendants of the disinherited Egyptians, very few would have been appeased, as originally htere had not been many land owners. It is, in any case always easier to make the rich poor, than to make the poor rich.

The land was not returned to the descendants of the former owners, as we see clearly in Gen. XLVII, 26 " . . . to this day." From this we learn that in the days of Moses, at least 210 years from the time the land was taken away from their owners, it still belonged to the Pharoahs.

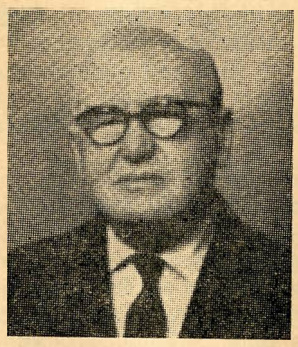
(Joseph bought all the land of Egypt at the age of 39, and still lived for 71 years. Moses was born 59 years after the death of Joseph and was 80 years old when he appeared before Pharoah, which makes up 210 years.)

When foreigners arrive in a country they usually live in the poorer parts of the towns. Then, as their position improves, they move to better parts thus causing envy on the part of the inhabitants. In Egypt the position was even worse. The whole country was starving, The people parted with their money and cattle and landowners had to surrender their land for food. The following year they were given seed and they cultivated the fields on a percentage basis (Gen. XLVII, 14, 17, 20, 24).

Just at that time, Jacob and his family arrived and were settled in Goshen, living on the fat of the land. (Gen. XLV, 18, 20; XLVI, 6). This created envy and consternation from the very outset but nothing could be done against the Hebrews who enjoyed Joseph's protection.

Joseph was 39 years old when his relatives arrived in Egypt. He died at the age of 110 (Gen. L, 22) so that they had his protection for 71 years.

On the return of Rameses to power, the opression of the



Hebrews began. The policy of the new king was that "he did not know Joseph" (Exod. 1, 8) i.e., anything connected with Joseph had to be obliterated.

It is well known from excavations in those parts that when any new power took over a country they tried to obliterate all memory of the achievements of the former power.

In spite of all the jealousy against the Hebrews, there would still have been many Egyptians who remembered or knew from their parents the fact that Joseph had saved them and they may have felt some sympathy for the Hebrews. It therefore became necessary, for political reasons at least, to remove the body of Joseph from the cemetery currently in use and to re-inter it in a disused cemetery 15 or 16 centuries older; that must have taken place about 3,500 years ago, hence the body of Joseph was interred in a cemetery dating back 5,000 years and with no name on the tomb.

Moses was born 59 years after the death of Joseph and was brought up in the palace of Rameses. He knew the Will of Joseph (Gen. L, 24, 25) that when the Lord would bring the Hebrews out of Egypt, he wished his remains to be taken as well. He also knew where Joseph was re-interred and he carried out the Will of Joseph, and took his remains at the time of the redemption (Exod. XIII, 19 and Josh. XXIV, 32) hence.

1. There was no name on the tomb, due to the policy of " . . . he did not know Joseph."
2. The mummy was not found in that tomb because Moses took it with him.
3. The furniture in the grave was not disturbed as Moses was interested only in removing the body of Joseph.

*This article appeared originally in the C.A. Zionist Digest.

The First Book of Moses

Extraordinary events in the Jewish past, were interpreted in the light of their total significance for the destinies of all nations. Hence the universal aspect and also in a sense, the universal treatment of history by those early writers. They start out with the admission that twenty generations preceded Abraham and that many other peoples may regard themselves as direct descendants of the Jewish Patriarchs. This catholicity was in sharp contrast to the assumption of the Babylonians and Egyptians that they were the first to be created by their gods. Nowhere else at the time or before was such a sympathetic treatment of world history possible as is found in the tenth chapter of the First Book of Moses.

Salo Baron.

The world is not an Inn

By I. L. Peretz

(Translated from the Yiddish by Amelia Levy.)

It's time to abandon the thought you have cherished
That this world is an inn for your appetite's greed,
Where fulsome abundance is yours for the taking
While others stand gaping in want and in need.
Blind to their anguish, in the midst of your orgies
They swallow their spittle in hunger's despair,
With pangs of starvation their bodies are riddled
While you in your feasting take all as your share.
O time to abandon the thought you have cherished—
This world is no inn for your appetite's greed.

It's time to abandon the thought you have fashioned
That this world is a market for profits to hoard
Where the strong and the fit must win in the struggle
While the tired and feeble must go overboard;
Where poverty's daughters are yours for the asking,
Where money will womanly virtue beguile;
Where men will surrender the glow of their manhood
And children will wrap you in the warmth of their smile.
O time to abandon the thought you have fashioned—
Ths world is no market for profits to hoard.

It's time to abandon the thought you have nourished
That this world is a futile and derelict place,
Created for robbers who prowl on their victims,
While God in His Heaven has hidden His face.
O think not the mist was created to shield you,
To hide from God's vision the life you have led,
The winds to smother the cries of the wronged ones
The earth to imbibe the blood you have shed.
O time to abandon the thought you have nourished—
This world is no futile and derelict place.

This world is no inn for the greed of the gourmand,
No market for profit, no derelict waste.
Life in its balance weighs all men, and measures
The tears, the bloodshed you have caused in your haste;
No spark from an eye is ever extinguished,
It glows once again in all ultimate schemes;
And tears that fall from the eyes of the broken
Are man's contribution to the floods and the streams.
Don't falsely believe this world is a chaos,
Don't falsely imagine that justice is dead.

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GENETICS AND THE LOST TRIBES

THE latest discoveries of modern medicine about the nature of genes and chromosomes may contribute to a baffling mystery that has puzzled philosophers and historians for centuries–the fate of the ten "lost tribes". It seems that at least some of them have come back in the last two decades to their traditional Homeland, Israel, in fulfilment of Biblical prophecies, and that they have brought with them certain hereditary diseases as proof of their bona fides.

Scientific observation of certain inherited disease found among the different groups of Jews from 70 lands now returning to and uniting in the State of Israel indicates that the fate of the 12 tribes of Israel can be traced, according to a hypothesis suggested by Professor J. J. Groen, Head of the Department of Internal Medicine A of the Hadassah-Hebrew University Medical Centre.

It has been found in Israel that certain hereditary diseases are confined almost exclusively to the so-called Ashkenazi Jews, that is, the Jews coming from Europe and the Western countries while other hereditary diseases occur only among the so-called Sephardim and Oriental Jews.

Among the Ashkenazis are found two metabolic diseases, Gaucher and Tay-Sachs diseases, which are characterised by the accumulation of abnormal limpid substances in different organs of the body, and which lead to various kinds of disturbances. Both diseases are at least 30 or 40 times more common a mong Ashkenazi Jews than among all other populations of the world.

Sephardi Jews and some groups of Oriental Jews suffer from Familial Mediterranean Fever and Glucose-6-phosphate dehydrogenase deficiency. Familial Mediterranean Fever is characterised by recurrent attacks of fever and mild inflammation of the serious cavities. It is found almost exclusively in certain Sephardi Jews, but it has also been described among Armenians and the Arab population round the Mediterranean. It is extremely rare among all other races and among Ashkenazi Jews.

Glucose-6-phosphate dehydrogenase deficiency is an abnormality of the red blood cells. People suffering from this condition have as a rule no symptoms and signs, but they are abnormally sensitive to certain drugs and foods, the ingestion of which, harmless for normal individuals, may produce in them attacks of severe anemia. The condition is present in certain Oriental Jews, especially in those now returning to Israel after having lived for centuries in Kurdistan; among certain non-Jewish groups in the Middle East and Persia; in small Christian communities in Italy, most of whom trace their ancestry to Sardinia; and in certain groups of the Negro population of North America. It is extremely rare among all Western populations and among Ashkenazi Jews.

All these diseases occur in families and are inherited along well-defined genetic mechanisms. All four disorders have been known for some time, but the study of their unequal distribution within the Jewish people has become possible in a more systematic way since Jews from so many parts of the world returned to the present State of Israel. The discovery that the Ashkenazi, Sephardi and Orientals distinguish themselves, among others by differences in frequency of hereditary disorders proves that the differences between these ethnic groups are only partly cultural, i.e. acquired (like some of their food habits) from the populations among whom they lived in the Diaspora.

It might be argued that these genetic differences could be the result of the import of different non-Jewish genes into the different ethnic groups throughout inter-marriage, rape or conversion in the different localities of their exile — this is often assumed to be the case with regard to blood groups. But if this were so, we would expect, for instance, that Gaucher and Tay-Sachs disease would be at least as frequent among the non-Jewish Germans, Poles or Russians, among whom the Ashkenazi lived during their exile. This, however, is not the case. On the contrary, these diseases are extremely rare among these people: they occur in higher frequency only and specifically among the Ashkenazi Jews. This Phenomenon must mean, therefore, that the Ashkenazi Jews, even if they have received some admixture of genes from outside in the course of the ages, are predominantly not only an ethnic but a genetic unity.

A similar reasoning applies to the preferential occurrence of Familial Mediterranean Fever and Glucose-6-phosphate-dehydrogenase deficiency among certain Sephardi and Oriental Jews. The mixture with other genes therefor cannot be excluded and we have to await further research to elucidate whether the Jews received these diseases from the others or vice versa.

* * *

Professor Groen has done siderable research on Gaucher's Disease. He was stimulated by his findings in respect of this genetic diseases among Ashkenazi Jews to make a special study of the Bible and other historical sources dealing with the 12 tribes of Israel.

In several places the Bible mentions the division of the Jewish people into 12 tribes, each given a territory of its own in the Holy Land. For less than a century, according to the Scriptures, these 12 tribes were united under David and Solomon, but separated after the death of the latter into the kingdoms of Judea (encompassing the tribes and territories of Judah and Benjamin) and Israel (the other ten tribes and the regions they occupied).

The separation lasted for many centuries, and, although there was contact between the two states, we may assume that while intermarriage between Judah and Benjamin took place on one hand, and between the ten other tribes on the other, a general genetic separation remained between the two groups. The assumption appears the more justified, as it was a religious tradition in the Middle East to marry as much as possible inside one's own family.

After the conquest of the two kingdoms of Israel (722 B.C.E.) and Judea (586 B.C.E.), a large number of inhabitants and Babylon respectively. There they were separated in space, and it is not likely that they had mixed intensively when, in 536 B.C.E. Cyrus of Persia, after having conquered Assyria and Babylon,

(Cont. on page 36)

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(Cont. from page 30)

we are unable to answer their questions?

An anniversary is an occasion not only for celebrating, an occasion not only for revering the past, but also an opportunity to take stock of ourselves and to resolve to conduct ourselves in such a way as will enable those who follow to have cause to celebrate anniversaries in the future.

If, on this occasion we can look at ourselves honestly, and give effect to a resolution to make our Faith part of our daily way of life, that we can be proud to call our homes "Jewish homes", that we participate in the life of the Synagogue with love and understanding, and that our lives are governed throughout by our code of Jewish principles, morals and ethics; if, on this occasion we can resolve to provide our children with a knowledge of, and a desire for Judaism; if on this occasion we can gain the awareness and perception that was Buber's when he said: "The past of his (the Jew's) people in his personal memory; the future of his people is his personal task", then our celebrations will fill a worthy purpose.

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U.S. JEWRY AND BIRTH CONTROL

AMERICAN Jewish sociologists get involved in the darnedest things. The latest example I came across is an examination of the size of families in relation to religious affiliation (in sociologese this becomes "Ideological Factors in Jewish Fertility Differentials"). The author of this study, which appears in the British "Jewish Journal of Sociology", is Calvin Goldscheider of Yeshiva University.

This necessitates first a look at the Jewish attitude to birth control. The first of the 613 precepts is to "be fruitful and multiply" and the rabbinic attitude has always been to encouraged childbearing as a duty to God. On the other hand, there never developed the same dogmatic opposition to birth control that is found in the Catholic Church. The Talmud mentions the possibility of contraception where the health of the mother or child are concerned, while Talmudic references to a "cup of sterility" have been taken as an antecedent of oral contraception.

Goldscheider looks at the stands of the Orthodox, Conservative and Reform divisions of Judaism on the subject of birth-control. The Orthodox follow the Talmudic attitude that contraception is unnatural and therefore prohibited, except



Mr. Jack Pelham, popular president of the Salisbury Hebrew Congregation.

for medical reasons. On the other hand, Conservative and Reform spokesmen have accepted birth control of any kind for rational family planning. The truth of the matter is that most American Jews in any case are really not aware of the religious attitude to the subject. In the Catholic Church, birth control has become one of the major religious issues; among Jews, it is not considered a problem area. It is seldom if ever mentioned by the rabbi in his sermons or by the teacher in school. The average Jew, no longer even considering this as a matter for religious advice, is content to ask no questions. A study carried out under the auspices of Princeton University showed that more Jewish women had no idea of their religion's stand on birth-control or family size than was the case with either Protestants or Catholics (although one suspects that this would be true of any other aspect of their religion).

Contradictory studies

Dr. Goldscheider, however, was puzzled because two studies made on the subject of Jewish fertility had reached opposing conclusions. A survey carried out in 1946 revealed that the Orthodox had rather larger families (2.7) than the Conservatives (2.6) or the Reform (2.4). The Princeton study, on the other hand, concluded that the more religious-minded the Jewish couple, the more successful they were in planning their children. After finding that there was no evidence of higher education among the religious, the researchers reached the remarkable conclusion that "non-Catholic religious ideology stresses social responsibility in parenthood"! The conflict between the two studies foxed the investigators. Goldscheider now suggests that they may be reconciled by generational differences: the first study referred to first and second generation Jews and Princeton to the third generation. However, he decided that the best thing to do was to make a new survey, based on improved methods. His sample was taken among Jewish families in Providence, Rhode Island. He mentions that previous experience has shown that although such provincial samples have been shown to reflect a national trend, this generalisation can only be made after further samplings elsewhere.

The picture that emerges is this: first-generation Orthodox Jews had a higher fertility than Conservative or Reform Jews. This can be explained through the secularisation of the Conservative and Reform Jews who were socially and economically mobile and desired acculturation. The Orthodox Jews retained ghetto values and their ghetto life and maintained their traditional high fertility. But on the other hand, he suggests, the second and third generation Reform Jews have a high fertility and the contemporary Orthodox Jews a lower fertility. The Orthodox Jews, who tend to be concentrated in a lower social class, have smaller families as they control their family size to suit their economic range. The richer segments have the children they can afford and, by and large the Conservative and Reform groups represent a more affluent communal section.

Different generations

The actual figures that emerged of number of children were: **First Generation:** Orthodox — 3.1; Conservative — 2.7; Reform — 2.5. **Second Generation:** Orthodox—1.8; Conservative — 2; Reform — 2. **Third generation:** Orthodox — 2.4; Con—2.2; Reform—2.4.

Orthodox women married earlier and spaced their children at shorter intervals than Conservative and Reform women. But in the later generations, Orthodox women married later and had smaller families than the others. This would then confirm the hypothesis of a shift in the generations. Goldscheider, however, finds the causation not in religious or ideological but in social factors. Very roughly speaking he found that in each generation the Reform were in the highest social class, the Conservatives in the middle and the Orthodox in the lowest social class. But a closer investigation showed that each group could be broken down into higher and lower social groups and within the group it was again the social level that determined family size.

The essential conclusion is that family size among U.S. Jews is not related to religious affiliation; the overriding consideration is the social class status.

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THE ISLAND OF RHODES

(Continued from page 22)

the Menashes, the Sorianos and the Taricas and the other names so well known to you, are the descendants from this group.

Until the Balkan war of 1912 and the occupation of the island by Italy—our forefathers were to be content with living in an atmosphere very much dominated and influenced by the Turkish mode of life. By choice and not by compulsion they confined themselves to the Jewish quarter and lived in a medieval atmosphere where nothing seemed to concern them but their religion, their traditions and the great bonds of unity that existed amongst all families. The men-folk studied the Bible and the Talmud and there was not one amongst them who was not a fervent Hebrew scholar. The women-folk were content to do "il lavado" and to become pastry cooks of more than "cordon bleu" quality. Who has not tasted Buyicos, burecittas, travados, pastillicos, reshicas when entertained by a Spanish family? Their greatest pleasure was visiting one another, sharing their little with those less fortunate than themselves and to celebrating the Sabbath and the Holy Festivals. In their insular life they built for themselves a whole new set of traditions, folk lore, songs and superstitions not strictly speaking Jewish but characteristic of themselves, the Sephardim of Rhodes Island — their mother tongue being Judeo-Spaniol (Ladino).

Beginning with the Italian occupation in 1912 the Rhodes Community was to go through its most enlightened and happiest period. The friendliest of possible terms existed between the two peoples both socially and in the business sphere. One Governmental law even decreed that the Sabbath must be observed, compelling Jews to close their business premises on Saturdays, but allowing them to re-open on Sundays. The greatest advancement of all was made in education. The Alliance Israelite Universelle, later renamed Scuole Israelitche Italiane, taught modern languages and eventually had as many as 500-600 pupils. The most important achievement was the Rabbinical College of Rhodes —so important was it to become that students were to flow there from Bulgaria, Greece, Egypt and the whole Mediterranean area. The Jews of Rhodes were devoted to their religion and in addition to their two ancient Synagogues, El Kal Grande and La Keilah Shalom, there were many smaller Midrashim and Hevrahs. In 1905 the Jewish population numbered 6,000. In the next decade many of the Rhodes community emigrated to the Americas, to the Belgian Congo and to Rhodesia and the members diminished to 4,500. In view of later events this exodus was to prove a blessing in disguise for new congregations were to be founded in these countries carrying on the traditions of the mother community.

On the tragic final chapter we shall not dewll. Italy was to throw in her lot with the Germans in the Second World War. What to all appeared to be a routine inspection on July 21st, 1944, was to be a mass rounding up and a final deportation on the 24th July. The outcome we know — few survived. A heartbreaking ending to the ancient and proud history of the Jews of Rhodes.

THE STUDY OF SEPHARDI NAMES

A study of Sephardi names is most interesting — by tradition the name of a grandparent is usually given to a new-born child — hence the names of old are still in prominent use today. The majority of first names are biblical ones such as Joseph, Moshe, Mordechai, Nissim, Raphael, Isaac, Abraham, Shemtov, Jacob, Haim, Joshua, Emanuel, etc. These names have been influenced by Sephardi origin and many changes have occurred — for example Mordechai has become Marco, Joshua has become Salvator, Shemtov is now Santo and Joseph is Josepo. Spanish names are in abundance, such as Alberto, Rodolfo, Moreno, Vidal, Leon, etc.

There are also names like "Mercado" ..and .."Mercada" (meaning "the bought one") which originates from the very interesting custom of dispelling the evils of a gravely sick child by handing him, or her, over to the care of a neighbour or a dear friend. "Behor" and "Behora" are the additional names usually given to the first born of the family. Of the women folk biblical names, as well, are very prominent — such as Leah, Miriam, Rachel, Rebecca, Esther, Sarah, etc.

Spanish and Hebrew names as well come into their fair share, such as Lucia, Sultana, Diamante, Sol. Perla, Luna, Linda, Rosa, Violetta, Vida, Reina, Tova, Flor, Allegra, Gracia, Estrea, Mazaltov, Shulamit, etc., etc.

No change of any kind has been made to family names. They are either pure Hebrew such as Cohen, Levi, Benatar, Hazan, Gaon, Menashe or Mizrachi, or very much of the Arabic (Moorish) origin — such as Aldeheff, Alazaraque, Salem and Tarica, etc. The Iberian influence is found in names such as Franco, Mayo, Papo, Navarro, Notrica, Ferera, Galante, etc., etc.

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STORY OF HERE, THERE AND EVERYWHERE

(Continued from page 19)

I have a theory about both Solly Jossel and Jack Pelham. It has been said that behind every successful man stands a great woman. This may well be so. Certainly both these men have wives who are, charming, goodlooking and dedicated.

* * *

This has been a good year for Jewish business magnates, too, and the talking point at the moment is the enormous success of Macy's flotation. Sam Levy has every reason to be proud and happy, particularly as so many prophets of doom foretold early and imminent failure when he started his cut price venture some years ago.

* * *

Another local businessman whose enterprise was greeted some 13 years ago with such remarks as, "He's crazy", and "I give him six months" is Teddy Cohen whose Zimbabwe Furnishers is one of the most flourishing in the country.

They said, "You can't give credit to Africans". Teddy proved them wrong and today has branches all over Rhodesia. I forecast he will "go public" in the next two years or so. I will go further and wager that such a flotation will be at least as many times over subscribed at the recent Macy's one.

* * *

While on the subject of businessmen, I want to record this publication's deep pleasure at the award of the Rhodesian National Farmers' Union "Oscar" to W. (Bill) Margolis. This was a well earned reward and in keeping with his achievements in the marketing of this country's agricultural produce.

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The RHODESIAN ROSH HASHANA ANNUAL

1969 5730

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IT WAS A BUSY YEAR

(Cont. from page 12)

The Congregation's organisational structure is well geared to the manifold tasks and problems associated with the religious, social, cultural and educational set-up of the community as a whole. Enthusiastic and vigorous sub-committees investigate and supervise every branch of the work. A dedicated Chevra Kaddisha attends to its holy duties solemnly and very efficiently. The Synagogue Ladies Guild, resuscitated only two years ago, has greatly strengthened our resources and amenities, particularly in their care for the children on festive occasions and assistance in fundraising.

It is impossible to over-praise their usefulness.

Again, the continuation of the Children's Services under the guidance and tutelage of Mr. Harold Gollop and Rev. Perez has proved entirely commendable, although it is true to say these gentlemen would be gratified and feel more rewarded by better attendances. Could parents please help to assure this?

This condensed review of a year of notable activities and achievements cannot be concluded without a tribute to the common-sense, energy and devotion to their duty exhibited by each and every one of the Hon. Officers and members serving on the two committees administering the Congregation's affairs during this period of the year 5729.

It is an invidious task to single out individuals specifically where all have laboured so long and so faithfully. It is worthy of note, however, that there has been a wise trend towards the introduction of "new blood" and more youthful members on the committee who, under the respective leadership of Dr. Aaron Woolfson and Mr. Jack Pelham (the present incumbent), assisted by a devoted staff, have served the Salisbury Hebrew Congregation so loyally and so well.

The President and Committee take this opportunity of wishing every individual within the Community a Happy, Healthy and Prosperous New Year and Well Over the Fast.

Rabbi Zwebner's Message

(Cont. from page 7)

The founders of this congregation laid strong and firm foundations in erecting visible and, particularly, the invisible fortresses of Torah and piety. They had the courage and vision to discern between content and form in their endeavours to build for future generations. Torah - Judaism which affirms most emphatically the divine origin of Jewish Law, recognises that certain changing conditions necessitate new approaches, but only to form never to the content of our eternal religion. The media of conveying the message of our heritage to future generations may be supplemented with new forms which are in no way contrary to the basic and fundamental spirit of Halachah. Therefore, emphasis upon the decorum and dignity of worship, upon meaningful religious functions and a better understanding of the liturgy is always a priority needed in the community. To some extent we lagged behind in past years in this direction, and, again, the young tracing away from the fold is very discernable in our camp. We must re-trace our steps and re-introduce our glorious heritage to our young afresh and in a presentable manner. Our facilities for such an undertaking are even greater and much more conducive nowadays than before, on account of our precious Jewish Day Schools, an amenity undreamed of in the early beginning. Here is a matter which calls for the resourcefulness of our leadership.

Religious idealism is the polaric opposite of apathetic inertia. Religion postulates action, it is life's noblest adventure, calling for unsurpassed courage and indefatigable ardour in joining issue with secularisation of life and with environmental influences detrimental to our distinctive survival. In the early years of the founders of our communities life was very hard and the new country was not very hospitable climatically, economically and socially to the new immigrants. Privation and suffering marked almost every step in their individual and strenuous attempts to strike roots, set up homes and read families. It would, in a way, be more justifiable for them to have neglected their spiritual needs and discarded the spiritual baggage they brought from their lands of origin. They made incessant efforts to organise Jewish life and transmit Judaism to future generations, how much do we sacrifice of our time and wealth, of our leisure and pleasure, to carry forward where they left off? This is the paramount challenge to our generation freely enjoying the fruits of the labour of our fathers and mothers of the last 75 years.

HEBREW IN MANY ACCENTS

(Cont. from page 27)

diaspora and education in the Hebrew classes.

Split mind

There is an uneasy dichotomy noticeable in the attitude of our educationists. In the schools two kinds of Hebrew are taught, Ashkenazi and Sephardi, one for the synagogue and one for the nation. This confuses the children and wastes the teachers' energies.

This split mind is reflected in the printed syllabuses. Intended for classes where the teaching has to be done in Ashkenazi, the transliterations are all in Sephardi: Haggadah, Matzah, Maror.

Hebrew, as I said, is a multi-voiced language. When God spoke from Sinai, says the Talmudic legend, "each word split into seventy tongues". All are correct. There is no false pronunciation. Only the unity of the Jewish people and the efficiency of our educational efforts should be considered.

(With acknowledgments to the "Jewish Chronicle")

THE RABBI WHO LOST A DAY

(Cont. from page 22)

saying that he must have slept for some considerable time.

"No, Rabbi," said Rabbi Horwitz, "what you went through must still be making you very tired but you slept only a short while."

So the Sabbath was celebrated in the usual way and on the right day and when Rabbi Horwitz left to return to his home, the Rabbi of Janov thanked him most sincerely for having persuaded his community to change Sunday back into Saturday!

Rabbi Horwitz obtained a promise from the community of Janov never to mention the matter to their Rabbi who died a happy man, never knowing that he had slept off the day which he had lost.

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THE CALL OF THE SYNAGOGUE—

(Continued from page 14)

eyes to the air of condescension — we avoid harsher but apter terms — with which we come, once in the way, from our Seïr of wordly security, to the watchman of Zion, as if to say: well now, here we are with you—we who have passed out of the dark night of religious creeds and observances and all that sort of thing; into the day-light of twentieth century civilization; we broad-minded citizens of the modern world, members of the best clubs, who dine in the smartest restaurants and mingle but little among Jews. We have come out of Seïr. We are here with you in your Zion. Now tell us please. How fares it with our brothers in their religious night? Watchman, how much of the night has passed? How much has passed away of the faith which keeps you in the Ghetto? How much more intimate is your relation with the world? How much nearer is the Synagogue to modernity? The Synagogue!

When you condescend to ask about the Synagogue, do you mean merely a Jewish Church—an association of Jewish people for purely other-wordly purposes? If that is your conception of the Synagogue—of Zion—no wonder you prefer your Seïr. It proves how much at fault are the responsible leaders of Anglo-Jewry.

This is the error of so many of those who would be leaders of the synagogue in England. They are broad-minded citizens and narrow-minded Jews: narrow-minded in their conception of the responsibility of the synagogue, quite apart from any question of their orthodixy, which, not infrequently, is reserved for official occasions. Such leadership limits the appeal of the synagogue, leaves it without influence, and allows its members to become foreigners to, though kinsmen of, the Jews of world-wide Jewry. We forget that united we stand as an example of a nation founded on faith, eternal because independent of the safeguards born of fears and suspicion. Divided, we fall into assimilation, as we have been falling ever since our struggle for the rights of citizenship among the peoples in whose midst we dwell has misled so many of our would-be leaders into a denial of Jewish nationality.

Previously there was always some object of common activity which united scattered Jewries of the world. It was the support of the Temple first of all; then of the schools of Palestine; then of the schools in Babylon. Some of us may be able still to recall how monies were sent to the support of Rabbinical Colleges in Russian-Poland. We need some such common object of activity to deepen our Jewish consciousness. The need has been felt keenly in our day. The synagogue should have been first to feel it and meet it. It has failed to do so. The call which should have been the call of the synagogue has had to find voice beyond its walls. Let our members of the synagogue respond and no longer remain foreigners to, though kinsmen of, the Jewries of the world. Let the synagogue be the example for mankind of nationality founded on faith and independent of circumstances. You ask how much nearer is the synagogue to modernity. The synogogue answers: You are of the day. I am for eternity. Your day is dark. Your wordly security is insecure. Your home is your unhallowed shelter. It should have been your fortress of faith. How much more intimate is our relation with the world? By as much as the world draws nearer to our teaching of the brotherhood of nations which is the Jewish conception of the brotherhood of man.

Nations still pass away. Nations will pass away. Empires fall into decay. All things based on power perish; while we build, on the ruins of false confidence, our temple of true faith. How? Would you know how? If ye would inquire, inquire ye; but not as foreigners who are kinsmen of the Jews can you learn the answer. Do you know where the first blood accusation was heard against the Jews? It was in England over seven centuries ago. The Church resented the close social intercourse of Jews and Christians then. The fondness of Christians for our Passover cakes was particularly resented. A converted Jew suggested that Jews use Christian blood for their Passover cakes. Here I find the origin of the blood accusation in Russia today which again has found support with a converted Jew. Isaiah's message was to the Edomites. It was from their descendants, the Idumeans, that the Judean kings of the house of Herod came to work the destruction of Judea. They who are foreigners too, though kinsmen of the Jews, have ever been our greatest danger. Beware how you fall into that category and become progenitors of our people's foes. "If ye would inquire, inquire ye. Turn ye. Come."

I pray for my soul, but I seek my people. That was a frequent refrain in the liturgy of our solemn season. It tells that the Synagogue is more than a house of prayer. It is a centre also for Jewish national service. Let the Synagogue but recognise this, and its higher appeal certainly will win a fuller response. Otherwise, as merely a house of prayer, it becomes a church. Itself may stand firm. Its members will find another church as satisfying for their personal needs. Itself may stand firm, but empty. "My soul is in my praper, and I seek my people." "Go through —go through the gates; prepare ye the way of the people; cast up, cast up the high ways; gather out the stones; lift up an ensign for the peoples." — (Isaiah lxii. 10.)

ISRAEL BONDS

(Continued from page 23)

The whole operation is vulgar, brash and ostentatious. In short, it is American. And what could be more vulgar, brash and ostentatious than America itself?

TAILPIECE:

One of my most amusing memories of bonds is my interview with a gentleman who was to be the guest of honour at a bond dinner and about whom I was to write an article. He spent more than an hour telling me of his many good works and benefactions — and ended by saying, "And don't forget to mention that I hate publicity"!

WORLD FORGETS

(Continued from page 4)

at a city-wide conference of Jewish religious youth.

On the religious side there is a little irony. Montreal's first Jewish settlers were Sephardis. Its first synagogue, the Spanish and Portuguese Congregation, celebrated its 200th Anniversary last year. But, with the passing of time, the original Sephardis faded away or were absorbed into the Ashkenazi section. Nothing Sephardi remained in the synagogue (other than the slightly different ritual) except the name and the nominal adherence to the authority of the Haham in London.

In the last few years the more prominent among the new arrivals have been joining the Spanish and Portuguese Congregation in ever increasing numbers. There is thus the "danger" — from the point of view of some of the old members of that synagogue—that a Sephardi congregation may actually became Sephardi in fact as well as in name!

Such people are, of course, a tiny handful and official Jewish circles welcome the pending change in that congregation's affairs.

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WHAT OF COLUMBUS?

(Cont. from page 29)

cidents which in point of time did not happen to coincide.

As presented by Salvador Madariaga, Cristobal Colon was a true son of his race, with all the strength and weakness, with all the foibles and contradictions of his people. He was generous, he was avaricious, he was ambitious, he was careless, he was forgiving, he was vindictive, but above all, he possessed the unbending pride and dignity of a son of his race.

It is a grand and daring picture of one of the world's grandest and most daring men that Salvador de Madariaga has given us in his book. Even if not exact in all its details, the mere suggestion is enough to fill one with wonder and delight when contemplating the gigantic image anew. Written with the fervour and passion of a poet, one can the better understand the man whose life had been one of fervour and passion. Whatever documented proof the book may lack is amply atoned for by the magic of its style and the magnetic power of its narrative. Pedants may frown at it but, from the pages of this book, Christopher Columbus emerges as a heroic and sublime figure never to be forgotten.

Nevertheless, the subject is intriguing, and Jews cannot remain indifferent to it. There is the gigantic figure of Cristobal Colon woven with rays of transparent light. All the world now bows before him, and thousands even venerate him. There is much that is mysterious and mystifying about him. He himself never revealed his secret. He loved the Old Testament and drew from its pages some of his finest passages. He felt himself related to King David, and to the very end of his life he dreamt of a liberated Jerusalem. He moved in a circle of Jews, and in his will he left a small sum to a Jew. Is it a wild shot in the dark to conjecture that, at a time when baptised and unbaptised Jews surrounded the throne of Spain, Christopher Columbus himself may have been remotely of Jewish descent? Time alone and the increasing light on the subject, will give the answer.

Genetics and the Lost Tribes

(Continued from page 31)

permitted both groups to return. But not all of them made use of this opportunity. The problem of which groups returned to the Holy Land and where they resettled is not completely solved; but, according to an emphatic statement in the Bible, one fact seems well established, viz. that those who originally came from Judea returned there.

We know nothing about those who had been deported from the kingdom of Israel, almost 200 years earlier. Considering the tenacity with which Jews (and monotheistic populations in general) have maintained themselves within pagan communities in historical times, the assumption seems warranted, however, that at least groups of them still existed and that a certain number also made use of Cyrus' permission to return. Who exactly stayed (and partly preserved their Jewish identity until recent times) we know practically nothing about. Neither do we know whether the return took place in organised groups.

The communities in Kurdistan, Iraq and Persia are generally considered as remnants of these exiles. Indeed, Benjamin of Tudella (12th century), describes that he found Jews there who considered themselves as being descendants of the tribes of Reuben, Gad, Menashe, Dan, Zebulun, Asher and Naphtali.

Those who came back to Judea and Jerusalem took strong measures against intermarriage with all other groups around them, whether Jews, Samaritans or others. We may suppose that they did not exactly encourage any others who returned from exile to settle in Judea. As a result, the separation between the populations of Judah and Israel was more or less continued after the Babylonians and Assyrian exiles, the former again settling mainly in Judea, the latter partly joining the descendants of those who had never left, in Galilee and the coastal plain of Palestine (Philistine), partly remaining in the valley of Tigris and Euphrates or moving into Persia.

In the heroic revolts against the Romans which took place during the first centuries A.D., Jews from Galilee and some from the coastal plain participated, but the majority of the insurgents were inhabitants of Judea and Jerusalem. They offered the most tenacious resistance against the Romans and when Jerusalem and the Second Temple were destroyed by Titus' soldiers, the fighters from Judea were the ones that were taken as slaves to Rome. The same happened after the revolt of Bar Kochba (132-135 A.D.). According to this concept, therefore, the Judean Jews were the main ancestors of the Jews of Western, Eastern and Central Europe, and thereby also of those who later migrated to North and South America and Australia. It is interesting that skull measurements recently carried out on a number of skeletons of the fighters under Bar Kochba revealed them to be predominantly prachycephalic, like the Ashkenazi Jews of our day.

This short survey of their history may illustrate why the Sephardim of our time are the descendants of the inhabitants of the Kingdom of Israel, partly deported to Assyria and remaining there (and in Persia) till their return to the modern State of Israel; partly returned to their country under Cyrus and mixed with those who had not left, until their descendants left again during the sixth cenutry for Babylon, Persia and the countries round the Mediterranean,

Thus, the Scriptures, the traditional writing and science all seem to warrant Professor Groen's hypothesis and the present Ashkenazim are mainly descendants of the inhabitants of the Kingdom of Judea—the tribes of Judah and Benjamin—and that the Sephardim and Oriental Jews are mainly descendants of genetic mixtures of the ten other tribes. And all 12 tribes are coming home to their Promised Land.

How a Rabbi's Wife Saved a Library

(Continued from page 10)

the prayer books would be substituted, a few at a time, for the impounded volumes. Thus the library would be saved and the 5,000 suspect books found to be duly "passed by the censor".

And so it turned out. It took two whole years but the contents of the wooden boxes gradually found their way back to Krasnebrod and onto the shelves of my Father's library. Only 28 volumes were lost and an important collection of holy and philosophical Jewish works was saved.

Eventually the 5,000 *siddurim* were returned, having been solemnly if hypocritically cleared, and they were distributed to synagogues in the district.

Some idea of the value of the library may be gained from its use in the notorious Beiles blood libel case in 1913. Books for use by the defence were borrowed from Jewish libraries throughout the world. The bulk of the references used came from the Rothschild Library in London, the Strashun collection and my Father's library.

Some 40 years later, when my Mother lay dying in my Father's home at Pynska 28 in Warsaw, she asked to be moved into the room which housed the books she had saved. Her bed was wheeled into the library and it was here that she breathed her last the following day.

Tragically enough, her sacrifice proved to have been in vain for less than 20 years later the entire collection was destroyed by the invading Germans—just one more crime by Hitler's Nazi hordes.

The original manuscripts to which I have referred can never be replaced. They are lost for all time, along with many priceless first editions. The library contained copies of the many books which had flowed from my Father's own prolific pen; but copies of these exist in many places. (To this day his books are being pirated, in contravention of the Berne Convention on copyright, by a publisher in New York.) I have the entire set and so does Rabbi Pincus Hirszprung, Chief Rabbi of Montreal, who received his *smicha* (rabbinic diploma) from my Father in the late 1920's and considers himself his disciple. My Father's memory is further perpetuated by the large portrait of him which is so prominently displayed in the Yad Vashem in Jerusalem.

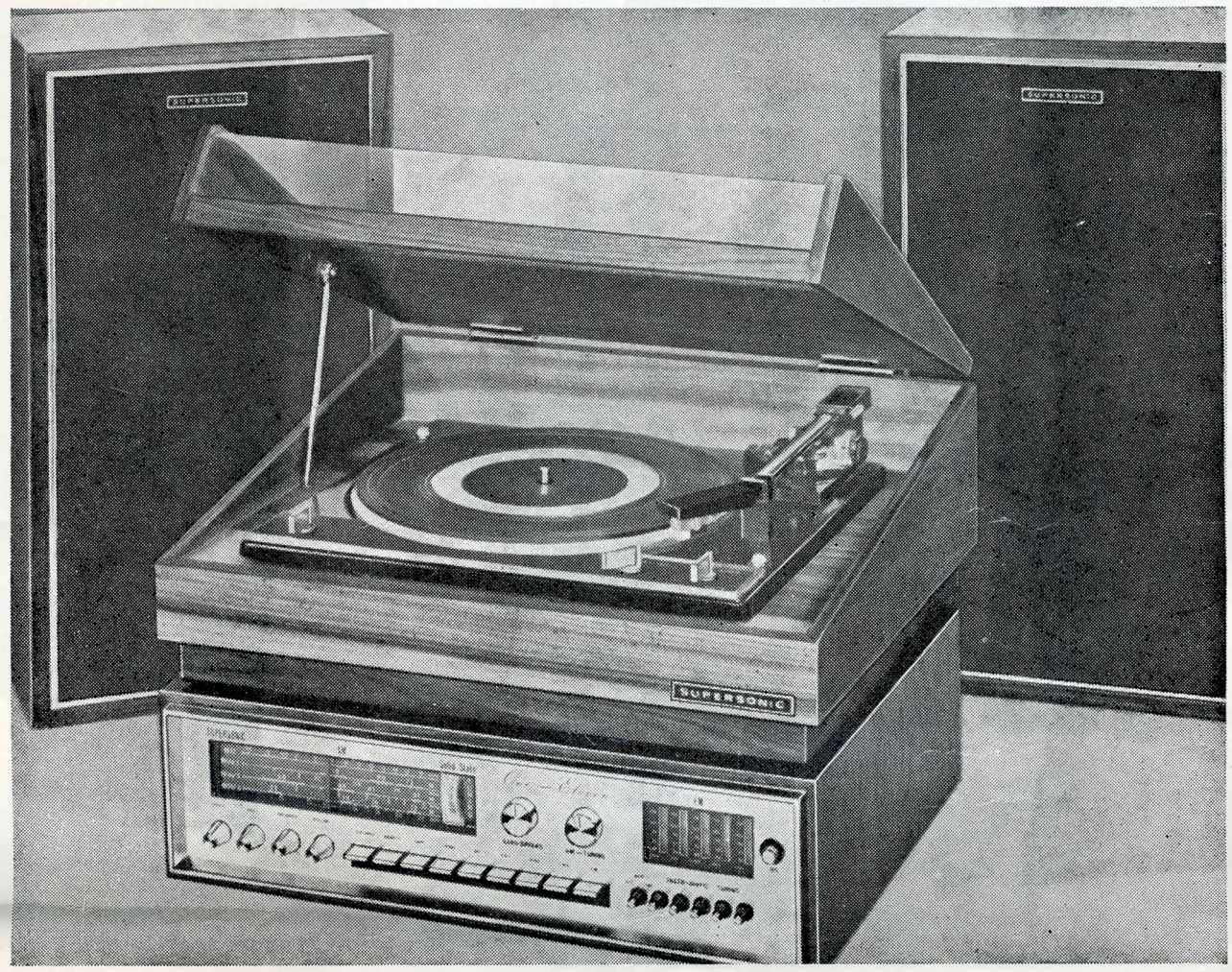
Those who make mischief

(Continued from page 6)

political campaign as a party stunt. Used by Gentile politicians, this would be dirty tactics. Used by Jews it is a gambit which should arouse the ire of all members of the community.

It is some consolation that the whole disgusting incident had an effect Mr. Bashford could never have anticipated—it lost the Centre Party many hundreds of votes. It may also have ensured the rejection of certain aspirant candidates in the General Election next year.

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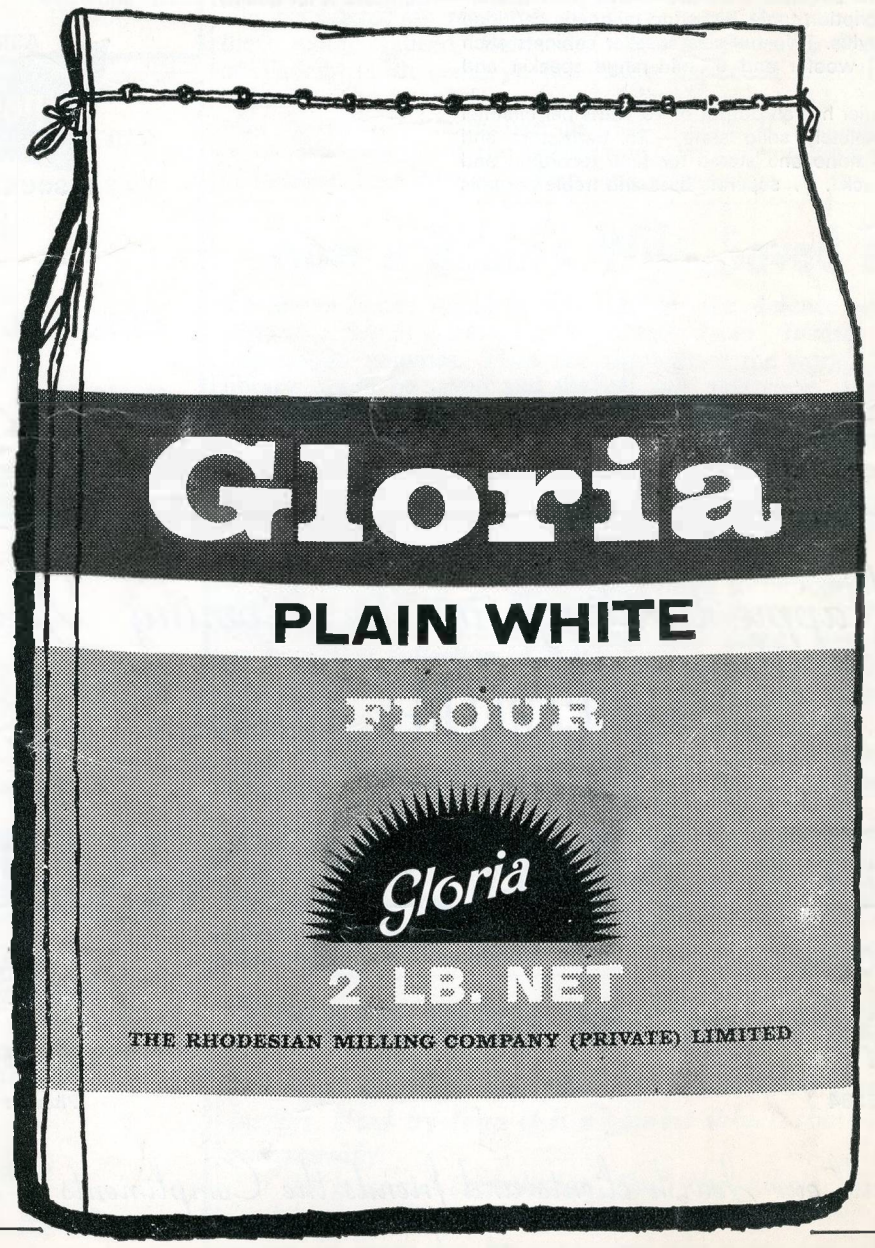
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