EGYPTIAN EXPEDITIONARY FORCE.

GENERAL ALLENBY'S LIST OF MENTIONS.

WAR OFFICE, Jan. 22.

The following dispatch has been received by the Secretary of State for War from General Sir E. H. H. Allenby, G.C.B., G.C.M.G., Commander-in-Chief, Egyptian Expeditionary Force:

GENERAL HEADQUARTERS, October 23, 1918.

My Lord,—I have the honour to forward herewith a list of officers, nurses, other ranks, and civilians whom I consider worthy of mention for their services during the period from March 16, 1918, to September 18 1918.

I have the honour to be, my Lord, your Lordship's most obedient servant,

E.H.H. ALLENBY, General, Commanding-in-Chief, Egyptian Expeditionary Force.

ROYAL NAVY.

Watkins, Lt. H.A., R.N.V.R.

COMMANDS AND STAFF.

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Bagnall, Major H. G., L.S.O., R.G.A.; Bartholomew, Lt.-Col. and Bt. Col. (T./Brig.-Gen.) W. H., C.M.G., D.S.O., R.A.; Bartlett, T./Capt. H.J., R.A.S.C.; Bartrum, Capt. (A./Maj.) A., O.B.E., R.A.V.C. (T.F.); Bickerd, Capt. W., 5th Bn., H.L.I. (T.F.); Bellew, 21st, B. H., M.C., 8 Irish Horse (S.H.); Benson, Lt. (T./Maj.) J. L., M.C., Shrop. Yeomanry (T.F.); Bird, Major and Bt. Lt.-Col. (A./Lt.-Col.) A. J. G., D.S.O., R.E.; Boie, Maj.-Gen. Sir L. J., K.C.B., K.C.M.G., D.S.O.; Boyce, Lt.-Col. (T./Brig.-Gen.) H. A., D.S.O., R.A.; Brown, T./Lt.-Col. J. C., D.S.O., R.A.S.C.; Bulfin, Lt.-Gen. Sir E. S., K.C.B., C.V.O.; Burney, Lt.-Col. (T./Brig.-Gen.) F. de S., C.B., R.F.; Bustard, Lt. (T./Capt.) F., O.B.E., 5th Bn., R. Lan. R. (T.F.).

Caley, T./Lt. (A./Maj.) A. J., R.E. (S.R.); Campbell, Maj.-Gen. Sir W., K.C.B., K.C.M.G., D.S.O.; Carson, Capt. (T./Lt.-Col.) D. S., O.B.E., 8th Bn., Sco. Rifles (T.F.); Caslon, T./Lt. C.A., R.A.; Chalmers, Capt. J., M.B., R.A.M.C. (T.F.); Charles, Major and Bt. Lt.-Col. E. M. S., C.M.G., D.S.O., R.E.; Chetwode, Lt.-Gen. Sir P. W., K.C.B., K.C.M.G., D.S.O.; Cholmondeley, Capt. Lord G., H., M.C., R.H.A. (T.F.); Clarke, T./Lt. T. A., Special List; Clutterbuck, Capt. W. E., M.C., R. S. Fus.; Cooper, T./Col. L. N., C.B.E., D.S.O., R.E.; Corder, T./Lt.-Col. A. A., C.M.G., O.B.E., R.A.O.C.; Courtenay, T./Major J. S., M.C., General List; Crichton, Capt. and Bt. Major G. K., O.B.E., M.C., R.A.S.C. (T.F.); Crockatt, Capt. (T./Major) N. R., M.C., R. Scots; Cumberbatch, Capt. and Bt. Major H. C., M.C., Yorks R.; Cunningham, Major and Bt. Lt.-Col. A. (A./Lt.-Col.) A. B., C.B.E., D.S.O., R.E.

Dale, Capt. (A./Lt.-Col.) W. J., O.B.E., R.A.V.C.; Davies, Major and Bt. Lt.-Col. (T./Lt.-Col.) W. E., C.M.G., R. Ide.; Dawson, T./Lt. (A./Capt.) C. W., R.A.O.C.; Deane, Maj. & Lt.-Col. (T./Lt.-Col.) W.H., D.S.O., K.R.R.C.; Delacombe, Lt.-Col. A., D.S.O. Army Pay Department; Dick, Lt. (T./Capt.) A., 10th Bn., Middlesex R.; Dickson, Captain J. R., 1/7th Bn., H.L.I. (T.F.); Duncan, Capt. F. R. (Major), C.M.G., F.R.C.V.S., R.A.V.C. (T.F.); Dunlop, Captain W. G., M.C., R.H.A. (T.F.); Dunstan, Qrmr. and Captain A. E., O.B.E., R.A.S.C.

Elgood, Major (T./Lt.-Col.) P. G., C.M.G., R.P.; Eustace, Major (T./Lt.-Col.) F. R. H., D.S.O., R.E.; Evans, Major (A./Lt.-Col.) A., M.C., R.E.; Evans, Lt.-Col. and Bt. Col. (T./Brigadier-General) E., C.M.G., D.S.O., A.D.C., Welsh R.; Evatt, Col. R. J. A., D.S.O., M.B., R.A.M.C. (T.F.).

Fletcher, Maj. (T./Lt.-Col.) A. K., O.B.E., T.F. Res.; Foster, Captain and Bt. Maj. (T./Major) T. F. V., M.C., Connaught Rangers; French, T./Major C. H. A., D.S.O., General List.

Garner, Lt.-Col. (A./Col.) C., C.B.E., M.B., R.P.; Gordon, Major W., D.S.O., R.G.A.; Greenwood, Maj. R., H.L.I.

Haddon, T./Maj. R. C., O.B.E., R.A.S.C.; Halsey, Capt. (T./Lt.-Col.) W. J., O.B.E., 4th Bn. Bedford R.; Hammick, Major, R.E., D.S.O., R.A.; Hawkeley, Major (T./Brig.-Gen.) R. P. T., C.M.G., D.S.O., R.E.; Herring Cooper, Major and Bt. Lt.-Col. (T./Lt.-Col.) W., D.S.O., R.A.S.C.; Higginson, T./Capt. (A./Maj.) H. C., R.A.O.C.; Hill, Major J. E., O.B.E., 5th Bn. Bedford R. (T.F.); Hill, Lt. (T./Capt.) R. A., R. Irish Regt.; Hines, T./Capt. J. T., M.C., R.E.; Hodgson, Maj.-Gen. H. W., C.B., C.V.O.; Hole, Major W. G., R. 1st Devonshire Yeomanry (T.F.); Horn, T./Capt. P. S., R.A.S.C.; Hoskins, Maj.-General A. R., C.M.G., D.S.O.; Hutchison, Lt. (T./Maj.) J. L. McK., 2nd Dns. (R. of O.).

Imber-Terry, Major H. B., M.C., R.F.A.

Johnstone, Capt. G. H., R. 1st Devonshire Yeomanry (T.F.); Justice, Major P. W., O.B.E., R.G.A.

Kenny, Major (T./Lt.-Col.) W. D. R. Innis. Fus.; King, Colonel (T./Brig.-Gen.) A. D'A., C.B., C.M.G., D.S.O., R.E.; King, Captain (T./Maj.) J. F., Suffolk R.

Lloyd, Lt.-Col. (T./Brig.-Gen.) A. H. O., C.B., C.M.G., R.V.O., Shrop. Yeomanry (T.F.); Longley, Maj.-Gen. J. R., C.B., C.M.G.; Lyster, A./Lt.-Col. F. S., D.S.O., Special List.

MacDonald, T./Major N. S., O.B.E., Special List; MacGregor, Capt. and Bt. Maj. (T./Maj.) A. S. M., M.D., R.A.M.C. (T.F.); Macowan, T./Major N. J., O.B.E., R.A.S.C.; Mackworth, Major and Bt. Lt.-Col. H. I., C.M.G., D.S.O., R.E.; Mainwaring, Maj. (T./Lt.-Col.) W. H. K., C.B.E., Denbigh Yeo. (T.F.); Marchand, Lt. (T./Capt.) G. I. C., R.F.A. (T.F.); Mason, Lt.-Col. (T./Brig.-Gen.) E. C., C.B., C.M.G., D.S.O., R.A.; Mathews, Capt. C. S., 6th Bn. Lan. Fusiliers (T.F.); McDonald, Lt.-Col. (A. F. H., O.B.E., 6th Bn. Essex R. (T.F.); McMurrough Kavanagh, Captain (T./Maj.) A. T., M.C., 7th Hrs.; Money, Major (T./Brig.-Gen.) N. E., C.M.G., D.S.O., Shropshire Yeo. (T.F.); Morris, Lt.-Col. and Bt. Col. (T./Brig.-Gen.) E.M.C.B., C.M.G., R. Lan. R.; Mott, Maj. and Bt. Lt.-Col. (T./Maj.-Gen.) S. F., C.B., K.R.R.C. (R. of O.).

Nathan, Local Capt. A. F.; Nicholse, Lt. (T./Capt.) W H., Bedford R.; Nicholls, T./Lt. (A./Major) G. B. T., R.A.O.C.; Nicol, T./Lt. (A./Major) G., R.E., (S.R.).

Odell, T./Major O. F., O.B.E., Special List; O'Hara, Major and Bt. Lt.-Col. (T./Lt.-Col.) E. R.; C.M.G., R.A.S.C.; Opie, Capt. (T./Maj.) J. M.B., R.A.M.C.; Orr-Ewing, Capt. A. M. R., M.C., R.A.; Ovey, Major D., D.S.O., R. Bde.

(To be continued).

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OUR PALESTINE LETTER.

JEWISH TYPES.

(By MOSES LEVENE.)

PALESTINE, Jan. 27.

The Jewish question having come into prominence recently, readers of the "Egyptian Gazette" would no doubt be interested to know something about the various Jewish communities at Jerusalem.

The Jewish population in Jerusalem is divided into different communities and sects, the principal being the Ashkenazim and the Sphardim. The Ashkenazim are subdivided into several parties the Perushim (Pharasees) and Chassidim (Pietists); the former hail from Lithuania, Western Russia, Germany and Poland; the latter from Bessarbia, Roumania, and Austria-Hungary. The Perushim are more rational, fond of the Talmud-study and more adaptable to modern life. The Chassidim prefer divine worship to study, and being students of the Cabala, they are mystical and superstitious.

The first Ashkenazic pioneers appeared in Jerusalem about four score years ago, and were not at all brotherly received by their Sphardic co-religionists, then the officially recognised Jewish Community in Palestine. These Ashkenazim came to spend the evening of their days in Jerusalem, to prepare their tombs on the Mount of Olives, and according to tradition, to be among the first to enjoy the resurrection and welcome the Messiah on his first appearance on the Mount. There were no means then of earning a livelihood, and may succumbed to distress, even before they could acquire the coveted grave on the Mount. Accordingly, messengers were despatched to all parts of the world, and many Jews responded liberally to the call of distress from Jerusalem. In this way, the famous "Halukah" or alms distribution system was developed, and although it created professional beggars, nevertheless suburbs were built, hospitals and schools erected, and many charitable institutions brought into existence.

The war has of course given the coup de grace to this system, and whereas before, the relief distribution was individualised, the Zionists, to whom relief moneys are pouring in, are endeavouring to centralise all relief and medical aid through their own channel. The Ashkenazic community as a whole is the official pillar of orthodoxy. The extreme leaders and some of the rabbis are opposed to Zionists, because there are many heterodox leaders among the latter who would divorce religion from nationality.

THE SPHARDI.

The name Sphardi, in Hebrew, denotes Spaniard, originally given to the descendants of the Jews expelled from Spain who settled in Holland, Turkey and Northern Africa. All Oriental Jews, whether hailing from Baghdad, Aleppo, Constantinople or Morocco are designated Sphardim, following as they do the Spanish Jews' liturgy and ceremonies. The Sphardi dresses like the native, and in many respects resembles him in features and characteristics. The Sphardi is a child of the East, as such he can discern in nature more than the European. He possesses a keen understanding, a powerful imagination and is apt to attain superiority. His motto is "advance and succeed!" The old Sphardi is pious and superstitious, the young Sphardi may be sceptical and yet dread the influence of the evil eye. The Sphardi manifests great filial affection and is a devoted husband and father. The lot of strangers plays but a secondary role to him. He will be charitable in order to guard his honour and make himself respected, but not for charity's sake. He has very little initiative for social reform, and until quite recently evinced but little interest in the desperate condition of his co-religionists, and showed indifference to the Jewish national revival. He rarely moves outside his domestic circle. He is the head and master of the family and on him devolves not only the burden of providing the actual means of subsistence, but the very commodities required for the household. A Sphardic wife rarely assists her husband in his business, nor will she do any marketing. She is the ornament of the house which nobody dares molest. It is a common sight in Palestine cities, to see in the mornings, husbands proceeding to make various purchases for the household, before going to their businesses.

The Sphardis wife being the queen of the house, dresses in silks and abundance of jewelry, according to the means of her lord. His children are given a good education and generally an excellent business training, so as to adapt them from early youth for commerce, the branch that yields more wealth and aggrandisement. However, the Sphardi's temperament is rapidly being modified by recent events in the Jewish community.

THE YEMENITE.

The veneration of Palestine as a holy land has acquired a special hold upon the Jews of Yemen. Of all the Jews who come to Palestine, the Yemenite has the broad of slavery marked on his features. For thousands of years he has lived amidst the most fanatical surroundings, where he was treated worse than a dog. These conditions have humiliated, and taught him to grasp firmly to the hope breathed in Jewish traditions to the poor and meek. He is therefore always contented with his lot, and is a firm believer in predestination. His requirements are very modest. His house generally consists of a mud built room patched up with petroleum tins, or some grovel in a hole. He sores work and will not refuse to do even scavenging as long as by so working he will be able to maintain his family. The Yemenite is the wood, hewer and water carrier of the community, and his wife is the Jewish house servant. Yemenites are employed in most institutions as porters and messengers. Whilst the Yemenite Jew is a slave to others, he is complete master of his household. When fortune smiles on him, he will in all probability marry a second wife. Every Yemenite knows his Bible most profoundly, and his children are first and foremost taught to read and pray, and are strictly brought up in the ceremonies of the sect. Of all Jews the Yemenite is the most superstitious. He wears a beard and side locks; his dress is generally torn and tattered. The Yemenite delights in merriments especially on Sabbaths and holidays, when family circles meet to chant religious songs and drink a kind of arac made of dried raisins.

Recently the Yemenite received more attention from the Jewish settlers on the land and the Jewish National Fund. Many of them were given work in the colonies and small cottages were built for them at Rechoboth, Richon le Zion and Petach Tilvah.

THE CHASSID.

The Chassid or Pietist lives in a world of wonder. He believes that life is worth living, and should be spiritually enjoyed, in order to attain the life of the world to come. The Chassid has his own particular synagogue to which is attached a cold bath for ablutions before prayer. Cabalis is a favourite study and the evil eye and other superstitions are believed in.

In the Chassidic community there is no distinction between rich and poor; love appears to reign everywhere, and on Saturday afternoons meals are taken in company, followed by religious songs and ecstatic dances. Strangers watching their merriment, often lose restraint and join with them in hand clapping, etc. Most of the Chassidim are Hungarian Jews, and by the profuse offerings of their brethren in Hungary they have been able to erect several hundreds of houses at Jerusalem for the members of their community. It is the wealthiest Jewish community in Jerusalem. The Chassidim dress on holidays in blazing coloured velvet or satin robes, with a round fur cap on their heads. The side lock, as in the case of Yemenites, is also carefully guarded, as a sign of Jewishness.

THE MODERATE ORTHODOX.

The Perushim, or in ancient phraseology, pharisees, are now the moderate orthodox class of Jews. The moderate Jew born and bred in the Occident, refused to assimilate or discard the tenets of his religion. Western life clashed with the ceremonies of his religion, and in order to be true to them, he settled in Palestine. The majority of this class found a home at Jerusalem, where they multiplied synagogues and religious schools. The moderate is generally independent economically. He has sons or daughters who send him a monthly allowance, or runs a business with yields enough for his subsistence. Being more rational, he disagrees with Chassidic or Sphardic life which appeal rather more to the mystical.

THE ZIONIST.

The Zionist is drawn from every class of Jewry, especially the younger and more intellectual. Difference of sect and community is discarded. All are drawn together by the tie of the Hebrew language which is spoken in the class-room, workshop, club and at home. The chief attraction is nationality and not religion, and therefore many are attracted who have no religion. There are many ardent Zionists in Palestine who, previously were assimilants in Russia. There they tried to imitate the Gentile brethren and to pass as non-Jews. Anti-Semitism brought them back to consciousness and demonstrated to them that their pretensions as peacocks could not be. Being repelled in shame, they remembered that they once belonged to Jewish parents who fondly spoke of Zion. And to Zion hundreds of these sceptical young men turned, where they founded many useful institutions and delighted in speaking the Hebrew tongue, whilst repudiating the divinity of the book in which tongue it was transcribed. These are countered by a party of Orthodox Zionists called "Mizrahi" (Orientals) who want to combine both traditional Judaism with nationality.

Besides the above communities there are also Persians who are poor; Bokharites and Georgians who are wealthy, possessing both property and goods. They all belong to the Sphardic community, united to them by the same form of liturgy.

SALE OF ARMY HORSES.

(To THE EDITOR, "EGYPTIAN GAZETTE.")

Sir,— I have been much interested in your correspondence on the sale of Army horses in Egypt. It has occurred to me that before supporting the proposed petition to the Army Authorities, it might be as well to enquire into the facts.

The arguments in favour of the sale of Army horses in Egypt are well summed up in the concluding sentences of a leader in the "Times" dated December 11: "In Egypt alone, Sir William Birkbeck tells us, there are some 100,000 horses and mules. Repatriation he dismisses as out of the question owing to lack of transport. Destruction would mean massacre wholesale; and sale to the local buyers may expose the Army Authorities to violent denunciation on the ground that animals thus disposed of are being sold into slavery. General Allenby does not agree with this view, and evidently the Army Authorities incline towards sale on the spot as the best solution of a very ticklish problem." The whole situation is explained in a speech by Major-General Sir William Birkbeck, Director of Remounts, reproduced on page 5 of the same issue of the "Times".

Now as to the class of horses which are being sold in Egypt. It seems to be taken for granted that the horses sold will be castera condemned as unfit in Cairo and Alexandria buggies "until they die from hunger, inattention and overwork," and that it is intended to "let the local owners have another chance at a cheap horse flesh." I have consulted the Army Remount Department on this point and find that, far from this being the case, orders have been given that not a single caster is to be sold from the E.E.F. All aged horses and horses unfit for work are being killed painlessly. Where the cause of unfitness does not render the meat unwholesome, the flesh is sold to special butchers for bringing cheap wholesome meat within reach of the poorer classes. The horses which are being sold are all sound and young animals, thoroughly fit for work, in many cases very high prices are being obtained, and the animals are being taken up principally as carriage pairs for wealthy owners and as draft animals for the big local concerns, such as the Electric light and Gas Companies, and so forth. I understand that the prices realised range between L.E.35 and L.E.95 while the average realised is L.E.45.

"A Horse Lover" tells us that a horse is happier dead than in the shafts of a local buggy. For my own part I find it difficult to judge how happy a dead horse may be; but as Sir William Birkbeck shows, the action of the Military Authorities has been carefully considered from all points of view, and does appear calculated to increase the happiness of living men and animals of living horses in Egypt.

At these prices the local buggy owner is not likely to obtain possession of many Army horses, but where he does do so he is hardly likely to injure his stock-in-trade by wilful maltreatment. In 2 1/2 years residence in Cairo I have seen little wilful cruelty to horses. What cruelty does occur appears to be due chiefly to overwork on poor forage, the result of a shortage of horses and of high fodder prices. Both these causes will diminish as the local horse market is restocked and as Army calls for forage are reduced. The buggy owner will obtain his "remounts" not from the army, but from those who are now purchasing Army horses to replace their own "casteras."

In selling her surplus horses to Egypt, England is conferring a real benefit upon this country. Many of the mares will be used for breeding purposes, and this will leave a lasting mark upon the horse flesh of Egypt.

The only alternatives to sale in Egypt would be, either, to re-export the animals to Europe (already glutted with Army horses), or to kill them. The first course is manifestly absurd. It would ultimately entail sale for "an old song" and meanwhile detain in the Service large numbers of men waiting for demobilisation, besides the useless employment of an enormous quantity of tonnage. The second course would mean the destruction not only of the tax payer's property, but of thousands of sound young horses. Nobody could possibly countenance so gigantic a holocaust.

It appears to me therefore that the agitation against the sale of Army horses is based on false premises. After all, the argument against the sale of horses might logically be applied to the sale of donkeys, mules and camels; since all domestic animals are equally entitled to our protection from cruelty. This end can best be obtained, so far as the Authorities are concerned, by ensuring a supply of animals adequate to the needs of the country. So far as individuals are concerned, it seems to me our best course is to subscribe liberally to the funds of the S.P.C.A., and, most important of all, to take action in all cases of genuine cruelty which come to our notice.

Yours, &c.,
"A LOVER OF ANIMALS."

Cairo, January 31.

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FUTURE OF THE LEBANON.

The "Mokattam" (commenting upon the statement made by Daoud Bey Ammoun of the so-called "Lebanese Delegation" in Paris, of the "Temps," with regard to the future of the Lebanon, as reported in a recent Havas telegram).—Our readers will find nothing new in the statements made by Daoud Bey Ammoun to the Paris "Temps" for they have already heard the same statements ever since they were put down in Beyrout before the departure of the Lebanese Delegation from the Lebanon. But we are unable to tell what effect such statements will have on the Peace Conference; will they be accepted without examination and without hearing what the people concerned have to say on the matter? Those who have expressed their views in this respect constitute but a very small party the vast majority being still unheard. Daoud Bey requests the restoration to the Lebanon of its geographical historical limits, and that is what every Lebanese requires, for all are in position to realise that the Lebanon can neither advance its interests nor induce its children abroad to return to it if it remains confined to its present boundaries. But what would the "Lebanese Delegation" say if the vast majority of the people of Beyrout, Sidon, Tyre, the Bikaa, etc. refused to join the Lebanon with the new status it is now requesting for them in Paris? Would the Peace Congress force them to accept what they refuse to have, while the main characteristic which marks the noble attitude of this Conference is that it refuses to impose any undesirable institution upon people against their will. The wisest attitude on the part of those who have the interest of the Lebanon and the Lebanese at heart, is to choose the status which induces their neighbours and all the people of Syria as a whole to join the Lebanon so that that Mountain may become the mirror of the rest of Syria in the future as it was in olden times.

IDEALS FOR EGYPTIANS.

"Mir" (from an article two columns in length, on the "unification of the two native elements" in Egypt).—Let our eloquent speakers openly shout that the time has come for us to prove to the world that we belong to a noble race, and that religious fanaticism has no place in our souls. Beware of the germs of religious fanaticism which bring nothing but misfortune. Let our churches and Shrines be the means of uniting our people, for nations in civilisation act with mutual support, and woe to those who follow an opposite course. Prove to the world that we are really civilised, and that religious fanaticism has no relation with our society; present Egypt to other nations as a noble progressive nation which refuses to undergo humility and ignores deceit and falsehoods. The Pyramids of Gizeh are the ruins that will call you to rise from your slumber. The mortal remains of your forefathers get disturbed in their graves if you do not rise from your sleep moved to do it by the love of your homeland.

NEWSPAPER AGENTS.

The "Akhbar."—Most of the local journals continue to rely upon agents in the provinces to collect their subscriptions, giving a certain percentage to them for doing their work. Those agents have peculiar stories which can be understood from two notices published by two of our native contemporaries, the "Minbar" and the "Afkar." The former says: "The management of this journal asks an agent Khalaf Effendi el Samaloutti to call at this office in the course of a week in order to present his account. The manager warns the subscribers of the journal against having any transaction with the said agent in connection with the journal before he sees his books. The latter journal states: "Complaints are being repeatedly made against Mustafa Hilmy Effendi el Ahwal, an agent for the Gharbieh province. The said agent has been asked more than once to call at this office, but has failed to appear. The management of the "Afkar" now warns the agent for the last time that if he fails to come in 24 hours it will be forced to take proceedings against him." The press here thus experiences difficulties both with regard to its transactions with subscribers and its relation with agents, and yet people wonder why we should not have such newspapers as those of Europe and America.

EMIGRATION AND LABOUR SHORTAGE.

"Wady el Nil."—We read in the European press that the Italian Government has issued a decree prohibiting emigration. The cause that calls for taking this step can be clearly understood. Italy, which has just laid down her arms, is in need of labour for conducting work in factories, fields and other business and industrial organisations. The people will naturally place the interests of its country above any other interest, and if emigration be made advantageous to individuals. In Egypt there is a similar state of things at the present time, for there is a serious shortage of labour in the fields; and land-owners can well imagine that they have ceased to be in Egypt, for if they call workmen to work on their land they find that the kellas of dura which they used to give to the labourer as his wages are not being charged for like gold. Instead of being content to take three kellas per month with his food the labourer now asks for several pounds in cash in payment of his wages

CAIRO SOLDIERS' ENTERTAINMENTS.

The "Musical Wallads" have recently increased in strength—from the standpoint of music and humour—so that on Saturday evening last they gave much pleasure at Esbekieh Gardens before a very large crowd. The quaint little comedian who assumed the dress of a schoolboy aped him well, and the "bread and marmalade" song was quite a hit. Concerted items were good, especially the opening chorus, and the Chinese song-scene was most effectively staged and well sung. The soloist did justice to that popular "Hong Kong" songs. The singer who obliged with "Nirvana" was very promising, and the elocutionist with his ever popular poem about "Spotty" was a welcome change from a plethora of songs. If anything, the troupe failed in the light comedian element, which might be been stronger. A little more confidence in these comedians would have made a big difference to the effects of their efforts.

This week's programme at Esbekieh is as follows:—This evening G.S. Dunning Esq. will lecture (with illustrations) on "Amongst the Cannibals of Central Hunters of New Guinea." On Wednesday there will be Pictures, and also a Band Concert in the Rotunda; on Thursday, the Cairo Amateur Repertory Players will stage three short plays; on Friday, more Pictures, and on Saturday at 7 p.m. "The Mountebanks" concert troupe will be present.

A very lucky crowd of monkeys arrived at the London Zoo. They were shipped to England to be subjected to experimental gas attacks, but arrived on Armistice Day, and so were not needed.

Doctor GARBOLA
Skin & Bladder Diseases.
Of the Dermatological School of Paris.
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PURIFICATION OF CAIRO.

(To THE EDITOR, "EGYPTIAN GAZETTE.")

Sir,—In yours of this morning I see a letter signed "A Britisher." It is quite true that the state legislation of vice has been a great (enormously great) stumbling-block to thousands of otherwise upright soldiers.

A supper of R.E., in the slums on Saturday last, when I began to talk with him on the desirability of going back to "Old Blighty" as clean and pure as he came out, turned round and scoffingly pointed to the licensed brothels and wrote down this question for me to send to High Authorities, "Why does the British Government approve of this sort of thing and support it?" How would you have replied to the japer, Mr. Editor?

Yours, etc.
ARTHUR T. UPSON.

Cairo, February 2.

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