

Polish Yidel

Vol. I, No. 11, 3 October 1884, Page 69, Ref. 240r-011-001

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Feuilleton: The cantonist

Small clouds in the sky

An old proverb says, "One who was beaten is worth two who was never beaten." One can see how true this proverb is when one carefully examines the lives of people and nations. The spoiled only child who was protected since childhood as the apple of his parents' eye, on whom no speck of dust was allowed to fall, and who never got a slap—this child is surely not as smart, thoughtful and (as the Germans say) *gewitzigt* [roughly: street-savvy] as one who was brought up by a stepmother, or in poverty and hardship. Someone who got smacked frequently and suffered a lot usually understands the **past** better, sees the **present** more clearly, and cares more about the **future**. — You will find the same thing when you look at a people.

How is it possible, then, that we Jews have gained so little benefit from our suffering? Why have our troubles not made us more cautious, more thoughtful, and more mindful of the future? And yet, they did not. Until we get beaten up, we do not understand that beatings can happen, and we do not want to examine our situation for a moment[?]. As long as we are doing fine **today**, we do not think of **tomorrow**; and if the dish we are eating tastes good, we do not think about whether it could cause a bellyache or not.

We—a few tens of thousands of Jews—live here in England. This is a free country, where all inhabitants have the same **rights**, Jews included. A Jew in England can **be** anything and can **have** anything. From a lowly "uncle"[?] to a director of the Bank of England; from a [tshin?] of a policeman to a minister—the Jew can do any job, and nobody will hinder[?] him. This is very good, for sure. The **law** says he is a man equal to all others; the **law** gives him all the rights that Englishmen have whose great-great-grandfathers were already born here. The **law** makes thus no distinction between him and others. But what about the **people**? Do the people think he is equal to all others? Do the people say, as well, that a Jew is just as good as a Christian? Do the people **like** the Jews? We must say: No!

Try it: go out on a Saturday afternoon in Whitechapel, stand on a corner where some English workers are hanging out, pipe in mouth, and every time a Jew walks by, you will hear the friendly call, "bl**** Jew!" Is that a sign of brotherly love?

In Brick Lane, at the same time, one can often see Jewish women dressed up nicely, with gold chains and rings, sitting comfortably in the street. Observe the eyes of the English passers-by as they look at them, and you will see a half dozen pogroms in those glances.

When you are looking for a house to rent, you will meet many landlords who ask you if you are a Jew; and if you say yes, they will simply not rent out their house to you. By what right do they do that?

When you want to insure your house, and the agent says: "our insurance agency does not accept Jewish houses"—what do you call that?

When the *Standard* talks of "Jews—and Christian gentlemen"; when the *Pall Mall Gazette* chooses the words "this is a swindle fit for a Jew's mind"; ...

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(continued from page 69) ... when the referee is angry because Jews have good horses and ride them proudly—in short, when one sees and hears all that, what can one think about the equality of Jews in the eyes of the people?

It is true that, in many respects, the Jews themselves are to blame; in many instances, the Jew deserves the treatment he gets; but, unfortunately, he commits his sins as **a man**, but he is punished for them as **a Jew**. You might ask, what does it matter whether he gets punished as one or the other? It matters a great deal! Christians burn down their own houses sometimes, too, but no-one says they will not insure Christian houses; they will just not insure that person's house who is suspected of the arson. Workers are jealous of rich Christians, too, but they are jealous of **the rich man**, not **the Christian**. When a Jew swindles, then **the Jews** are blamed, as a group.

Jews, open your eyes before it is too late! A pogrom in Brick Lane, or in the side-streets of Commercial Road, could be bloodier and more terrible than a pogrom in Balta...

For now, the sky is still clear, only here and there—on the Eastern side—can one see a cloud, "as small as a man's hand," but who knows if the sky could soon be covered by clouds, and a storm could break out? Will you run for your umbrellas then? Will you look for a raincoat then? Look for them ahead of time!

What should we do? The *Polish Yidel* is still very young, it does not pretend to be a guide or an advisor, but it thinks: "In a place where there are no men, strive to be a man." Next week, we will tell you what has to be done to prevent the evil, and what the evil means. [?]

From week to week

The French writer Mr. V. de Saint-Martin has published a geographical dictionary, in which, under "Jews", one can read: "The Jews themselves are in error when they think they are rich! Except for two or three countries, where they (the Jews) are, perhaps not very rich, but in fact prosperous, in the rest of the world, if you look at the whole community, they are **poor**. Among the seven million Jews in the world today, there are at least six million who live in penury (עניות)." It is nice to hear such words from a Christian, of course, but we believe that, if one were to examine the matter carefully, one would find that the poverty of Jews is even greater. We must note one more thing: the jealousy is towards the rich Jews, but it always leads to poor Jews getting killed.

In reply to the letter from Leeds published in issue no. 9, we have received the following from **Mr. H. Rosenthal**, Liverpool: "I think the Jews themselves are making their bad situation worse. When they see that they are in such a situation, they should not be presumptuous. For example, regarding the

handbills which have been posted around Leeds, is that not the Jews' fault? Do you think the boss did not know that the Christians will not allow Sunday work in such a neighborhood? Why cannot the Christians have their peace and quiet on Sunday, why does one have to disturb them with the noise of the machines?"—the writer is right about this, and Mr. I. Ts. P. himself has written us along the same lines. However, the question is not whether the tailor was impudent when he set up his machines in a Christian neighborhood, or not. To us, the main issue is not the incident itself, but the language with which the Christians complain about the Jews. These handbills have proved that, even in England, the Jew is considered a "foreigner," a "poor visitor," who is ungrateful for his hosts' hospitality. In these handbills, the Jews were called various euphemistic names like Israelites, etc, etc. This shows that the English do not consider us equal, the same as their own, either.

Our local paper, the *Pall Mall Gazette* has retold the old story of the Jewish soldier who saved General Skobelev's life by picking up a Turkish grenade in the general's camp and throwing into the Danube river. According to the story, the general asked the brave soldier whether he would prefer to receive a St. George's Cross, or 100 rubles in cash. The soldier (being Jewish) supposedly asked the general what such a cross is worth; and, when he heard that its main value is in the honor it confers, but its price is only 5 rubles, he asked for the cross and 95 rubles. — The *P. M. G.* has unearthed this tale from a grave overgrown with grass; and it closes it with the clever line that the world does not know whether the "child of Israel" got what he asked for. If only someone had the kindness to translate **Weinberg's** Jewish tales into English, this "radical" newspaper could then present a funny anti-Semitic story to its readers every day!

The fruits of anti-Semitism in Germany are becoming ripe. The Jews are starting to feel that the abuse from Mr. Stoecker and his friends is only done to order. They obey the winks coming from above. A Jewish-German businessman who lives in Liverpool has received the command to return to Germany to join the army. The young man replied, politely and respectfully, that he has no intention to leave England and go to a country where he, as a Jew, can only expect abuse and ridicule. When Jews are not allowed to become officers in Germany, it is no wonder that they lose the desire to serve.

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Political overview

England

Three weeks from now, on October 23, both Houses of Parliament will convene to debate the Franchise Bill. The House of Commons will probably pass the bill with a large majority (דעות-רוב), though it is possible the majority will not be as large as before, because the Irish MPs, led by Mr. **Parnell**, may vote **against** the government this time, while they supported Mr. **Gladstone** earlier. It is not known, for now, what the **Lords** will do; however, based on a message sent to Conservative

members of the House of Lords by Lord **Salisbury** on Monday, one is led to believe that they will try to thwart the government.

The Sudanese expedition to **Khartoum** is going ahead, in order to "help Gordon out," although, according to the latest telegram reports, Gordon has already helped himself, and the siege of Khartoum is over. It was under siege for five months. — The first 200 soldiers arrived in **Dongola** at the beginning of this week. One of the ships carrying the soldiers had caught fire, and everything on the ship had to be thrown overboard. The fire came from trees growing along the bank of the Nile which were set on fire. The people who did that are clearly not friends of England.

France

The French Parliament will convene soon, too, and we can expect a storm of words. The Radical MPs will probably try to harass Mr. **Ferry's** government about the war with China, and he will probably respond in kind... His plan is that Admiral **Courbet**, who had shelled Fuzhou earlier, would drive the Chinese out from one more place (Keelung), and then they would start negotiations with China about compensation. Of course, the new demands will not be lower than the old ones.

Meanwhile, news of an outcry have arrived in Paris from **Lyon** (the second largest city in France after Paris), that there are thirty thousand unemployed workers there, and their families are close to starvation. They are asking the government to provide work, although they know quite well that any help can only be temporary.

Germany

Everybody is getting ready for the elections which are scheduled for the 28th of October. The German papers are speculating and ruminating about which party will win and which will lose the election; however, we know very well that changes in Parliament can do little to impinge on Bismarck's policies, especially now, when he has become a "great man", "Germany's **right hand**", once again, after the excitement about the **colonies**.

Austria-Hungary

On Monday, the Hungarian Parliament had its opening session, starting with, as is usual everywhere, a throne speech. There were two interesting points in the speech: first, Emperor Franz Joseph told his loyal subjects about the wonderful friendship of his country with Germany, but never once mentioned Russia, despite this being only a few days after the meeting in Skierniewice. And second, the emperor said that his government will draft a new law to secure the peace between the various nationalities—by this they mean some sort of emergency law against the **anti-Semites** and their ilk. Whether Parliament will pass such a law or not, one can be sure that this will be no help for the Jews. No law in the world can put brotherly love towards Jews into the hearts of the Magyars.

Russia

The only news we have from Russia is that the Tzar has returned to Petersburg with his family without meeting any evildoers along the way, and that people are getting arrested left and right. Because of the commotion at the university of Kiev, this college will be closed. How soon until all colleges will be shut down?

In the Shlisselburg fortress, an Emergency Court for "political crimes" has been set up, and it sentenced fourteen people to **katorga** [forced labor], and one (Minyakov) to death by **hanging**. They hanged him without much ado on Sunday morning. A special committee is being sent to **Arkhangelsk**[?] to organize a trial of other revolutionaries, including some officers.

Sweden, Norway

The general election to the Swedish Riksdag (Parliament) has concluded. The Liberals and the Radicals have defeated the Conservatives everywhere.

Busy times and slow times in London (part 3)

Slack for workers—busy for "uncle"

Now we come to the second kind of time, the one called slow or slack time. Perhaps you will ask me for a *siman muvhak* [clear sign] of this kind of time, too, so I will give you a sign.

On Saturday, at the [...] where we should go, it is not worth going, because we will not see anything now. We can only see hands, feet, sometimes heads too, starved, emaciated, sick and haggard ones—but we will not see any bellies there at all during the slow time.

During this time, it is not worth for me to crawl around on the dark floor with you, either. First, because we will surely not be able to find the hole in the dark by the sound, because the machine is dead now; the workshop is a cemetery, or a theater for bugs; the boss is sitting in his private room [cabinet] and enjoys himself over a slice of meat with his good, dear wife—so what on Earth could we see there? It is much better for us to sit at our "uncle" with the three bronze balls [ie, the pawnbroker]; there we will see interesting scenes.

We can see a little woman bring in something in her apron, wrapped in a rag: a pair of trousers, a petticoat, a child's coat, a few diapers, a skirt [sketske]... in short, a whole bundle. The **uncle** is, after all, as she knows, a very good man, he examines each piece one by one, whether it is still good, whether it is still worth something. That is to say, as a good friend, he wants to know if the undernourished worker still has a shirt on his body. [continued on page 72]

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[continued from page 71] "How much do you want for that?" asks the uncle. "Three shillings," replies the woman, her eyes full of tears. Ha, ha, ha! laughs the uncle, and it is funny indeed when one takes the last piece of rag from one's body and exchanges it for a piece of bread. "Three shillings!" yells the uncle, and throws some abuse at her, calls her all kinds of names, just out of good friendship—"and won't you take **one** shilling for it?" "What else can I do?" replies the woman, "give me the shilling, my children are crying for food. My old man is hungry, and I cannot spit out my own soul, either."

Do you think, dear reader, that she gets her shilling already? God forbid! The good uncle makes an entry on a sheet[?], of more than a shilling, and counts out for her eleven penny coins and a half-penny. He takes a coin back for himself right away, I do not know why, even he does not know why. In any case, the woman goes to buy bread for her children in the end.

In the streets, we can see devastation, tailors walk around with their collars[?] turned up[?], and shiver from cold.

They go from one coffee shop to the next, hungry as wolves, in the hope that they meet an acquaintance who will have mercy on them and provide a drop of coffee to moisten their dry tongue.

These young people used to sweat in their finery, during the busy time. On average, they have a good livelihood [?]. But when they had their pennies jingling in their pockets, they took life easy, nobody had it as good as them: they played cards, visited music halls, but they did not think about the future at all. But today, these same people are in a terrible situation.

So, dear reader, you may think this is enough of a sign already, even a blind man can recognize that it is the slow time; but I want to show you one more place.

You can see all kinds of people sitting here on benches. One leaves, five come in his place. Each holds a booklet in his or her hand, and they enter a narrow door one by one. Inside, there sits a secretary who quickly handles each of them. He gives a ticket to the committee to one, a ticket for bread to another one, and some are dismissed with nothing. And all the while there is such a racket, one can go deaf! A woman cries that she has not eaten for three days; a young man complains that he has been without work for a month. One cries with his hands on his head, "by God, you will see me and my children starved to death!" In short, your heart breaks just listening to the cries of these people, who do not want anything other than to eat.

Now, when you see that scene, you can really say confidently, good day to you, Mr. Slow Time!

[signed:] Isaac Stone

Feuilleton: The Cantonist

(Portrait of a Jewish soldier during the time of troubles.)

Part I: Why I am describing my life

I am fourteen years old today or thereabouts—I do not know exactly how old I am, because in those days we did not have birth certificates in our part of the world. I never celebrated my birthday since during the many years I have served in the army, I have very, very rarely felt that the fact of my birth was something to celebrate.

Nevertheless, the dark time of my service—as long as the **Galuth of the Jews**, and just as bitter—has not been in vain: my suffering, my wandering from place to place have enlightened me in many ways; I have learned some things, and I want to describe my life today. For what purpose? I will tell you. If there is just **one** man or woman among my readers with a good heart who is touched by my story; if just **one** eye sheds a tear for a moneyless, beaten, exhausted retired soldier; if just **one** person says: "I feel sorry for the poor man!"—that will perhaps be a comfort to me.

And not only that. If one of those smart, rich, good Jews whom one can sometimes see sitting at a card table with a Havana cigar in his mouth after a lavish dinner, sitting and bellowing about how the young Jewish men who "run away from the draft" bring shame on the Jewish people, and they should be torn into small pieces... if, I stress, one of them reads my story and understands that the pains of his ulcer are nothing compared to the weight on some other people's shoulders [not sure about this part], and the great "moralist" falls silent—then I have not written to you in vain.

The times have changed though, that is true. Today they do not take away young children, and the service is not as hard as before, under [czar] Nicholas, either. [continued on page 73]

Letters from the Polish border, part I

I torment myself and wring my pen trying to find a topic for my first letter to the *Polish Yidel*. And for what? What is urging me on, what benefit can I get from this? I do not know myself. No fame, I think, will come of it, certainly no money, since, honestly[?shtehens gezogt], what is such a little letter worth? Still, I have some things on my heart which will out—so, I will drive my cart on [reading פורקע as Polish furka = cart/wagon, but this is probably wrong]. The only question is what should I write about?

Should I write about the current circumstances of the Jews in general, and Polish Jews in particular; how the Jew is oppressed at each moment, sometimes a little, sometimes more than a little; how he

has lost all confidence in the law, as every minor offense of a Jew is punished with *katorga* and exile [reading וויסיליקע as высылка, and skipping רעסוטאנטעסארגעט, maybe a type or grade of the punishment?] The chances of a Jew against a Christian in court are like the chances of a Gypsy against a hereditary citizen [потомственный (почётный) гражданин]. A heart with any conscience boils over at the sight of such a justice. Someone who knows life in Russia gets even more upset: here "no official lifts a finger below, unless it is ordered from above" [a slightly modified quote from the Babylonian Talmud, Chullin 7], i.e., no government official, not even at the lowest level, dares to do anything without being ordered to from above. [continued on page 73]

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[Feuilleton: The Cantonist, continued from page 72] But even today, no-one who has human feeling should condemn the unfortunate who does not want to serve the Russian Czar, too severely. For do you have any idea what being a Jewish soldier means? You are so used to the word that you do not think about it when you say it, and you do not understand it at all.

I will tell you: a Jewish soldier is a man who is raised, drilled, and taught to become a killer, a robber; and in return, he does not even have the hope of advancement. The Cossack mother tells her son: "*terpi, kajak, atamanom budesh!*" (suffer, Cossack, and you will get to be a commander). But to the Jew, one has to say: suffer, little Jew, you will become an **invalid**; you will come home from the service **without hands**; you will come back from the military without even being **able to earn** your bread. A Jewish soldier! Brothers, that is a terrible word! The father will break his **heart**, and the son will get his **side** broken at the barracks; the mother sheds rivers of **tears** every night and every day, and the son will shed **human blood**. He loses the friendship of companions; he will not know what brothers and sisters are; he will not feel the kiss of a woman he loves; he will not know the love of children—and the reward for all that is Russian *kasha* from the mess pot every day for years, crackers dunked into water, living quarters in the barracks, a military coat for all purposes, and perhaps a crutch [reading קרויקע as a misspelling of кляука] if he loses a foot in a war.

Dear reader! Forgive me for my rambling and for having written a kind of preface instead of beginning my story, which you are surely more interested in, right away. But my words are from my heart, like a sigh from someone who only realizes how tired he is after a long, difficult journey when he can finally sit down. One only realizes how sick one was **after** the illness, and one talks unintentionally.

Now I will begin.

(To be continued.)

[Letters from the Polish border, part I, continued from page 72] And we have seen with anguish how the perpetrators were judged in those courts after the pogroms; the instructions for how to deal with the Jewish victims came from above.

But is that going to be news for our readers? What does that matter [עטאגאנציעט, maybe ge- + значит] next to the well-known old and recent pogroms?

Should I perhaps tell you how the borders are boiling around us like a pot, whole families are emigrating to America like [?]'s [פולקענווייז] who are fleeing from the fire. They are somewhat slowed down at the border, because they have no passports, but a Jew will find a way, there are good brothers who guide them "**across the Jabbok**" for a few rubles. The good brothers skin their clients to the bone, and make their luggage much lighter, but as long as we get out, as long as we are free... The good brothers help, for a few rubles, those who want to go the other way, too, and give them a blessing in parting: "go, children, and if, God willing, you will have to go abroad again, we will provide a service to you once more."

Today, for example, a small **caravan** of four people traveled from America back to Russia, of course without passports; the good brothers guided them **across the Jabbok**. There, behind the swamp, next to the forest, an echo of danger and fright is heard over the whole area, and reverberates in the hearts of the Jews who got driven back. In the end, they arrived on the other side successfully, but the fright and the dangers of the journey [...? פארען מלאך פאמפע? before the angel Pampe?] had such an effect on one of them, that, while going to the station at home on Yom Kippur to travel to exchange some greetings of *chatima tovah*, the exhausted, frightened man collapsed, and within ten minutes he was already in the care of the *Chevra Kadisha*.

The border guards are often very busy, too, as many of the runaways fall into their hands. A would-be "refugee" is collared firmly, and is given a *gilgul mekhilot* [*gilgul mekhilot* is the belief that when Moshiakh comes, all the Jews who died in the Diaspora will be revived in the Land of Israel - they are given a 'transmigration of forgiveness' of sorts because they are sent back home]: from the border to the customs office; from there to the magistrate's office [войтовство]; from there to the police station; from there to the head of the *uyezd*. Here the arrested can relax, they are not driven on any longer [? with a פאטא] [*etap* (in Russian) was a highway along which convicts were driven (on foot) to their destination]. — For example, those who get nabbed at Rosh Hashanah will get home for the first Selichot; and those who are nabbed around Tisha B'Av will get back to square one on Shavuot. This is how they roll into Prussia, and how they roll back out to Russia—our weak little Jews!—but can this sort of news interest our readers? So what should I write about? —

But, look! I have a real piece of news. In Noah's times, God promised that the whole world will never be flooded again, but he did not say anything about a flood in Russia. And such a flood has just happened. A flood of tears has inundated all Selichot: the poor Jews cried bitterly during the first Selichot while saying their prayers of "לעינינו עשקו עמלנו" ["we saw our labor exploited"] etc. A cry was raised by Jews from one end of Russia to the other. Their tears and cries went and reached to the Gates of Tears.

The wild dove hath her nest,
the fox his cave,
Mankind their Country—
Israel but a grave!

(Byron)

[1]

Jewish news

Citing reliable sources, the *Voskhod* reports that the **commission** about the "Jewish question" sitting in Petersburg and headed by Count **Palen** is going to reconvene at the beginning of October. Each member of the commission has their own area of study, and each of them will present their opinion at the new session.—The paper hopes that there will be progress in the work of the commission this fall.

Fifty young Jewish people have arrived in **Kaluga**—we read in the same paper—to start their studies in schools there. They were not allowed to enroll, because their parents are not allowed to live there. The poor young people do not even have money for the trip home. This is one of the first fruits of the new law.

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[Jewish news, continued from page 73]

In **Dinaburg**, writes the Petersburg newspaper *Novosti*, the police has issued an order to many Jewish heads of household that they must dismiss all Christian servants by three weeks from now.

14 days ago in **Zwoleń** (Radom Governorate), a young man was killed. His business was lending money at interest, secured by a pawn. More than a week went by, and nobody had any idea where he was. The local police searched for him with large forces, and found him, in the end, in a forest not far from there, hacked into pieces and rolled into a package. There was an investigation [следствия], and the investigator [следователь] found out the following: a Gentile owed the young man 130 rubles, and told the young man to come visit him in the village so he can repay his debt. The next day, when the young man visited him, the Gentile received him hospitably, and asked him to stay for the night. During the night, he murdered him with an axe, and hid his body under the grain pile for a few days. Later, he cut the body in pieces, put the pieces in a sack, and took the sack to the forest where the police found it. The Gentile and his son have already confessed to the crime. (from the *Jud. Vbl.*)

The Jews of **Shargorod** (Podolia) have recently got a notice from the *nachalstvo*, which states clearly that, in accordance with the "temporary regulations" of May 3, the Jews who travel to the town for Rosh Hashanah and Yom Kippur will not be allowed to return to live in their villages.

The *Russkiy Yevrey* [newspaper] got the information from **Minsk** that there have been a number of fires there; the city council, where most of the members are Jewish, had a meeting about this where they thought about the cause of the fires, until they got the bright idea that the reason for them is that there are many poor Jews in Minsk. So they decided to expel the miserable people from the city. The idea came from the Jewish council members, from the rich people. On the 13th of August, they already started carrying out the order, and by the 14th, they had forty Jews in jail. There were many well-to-do people among the arrested, even some house owners. You can imagine the sad picture as the *desyatniks* [policemen?] herded the Jews in the street to the jail, with cries of "*zhidy skorey!*" ["faster, Jews!"]. — One could see among them 70-year old people with grey beards, leaning on a cane; after them, their wives, children; daughters, mothers. Their cries rose to heaven, and one's heart broke and started bleeding looking at this terrible scene. At the same time, the police was also arresting yeshiva students and children. — All this was thought up by our own brothers, and they signed the *prigovor* [decree] against their brothers with their own hand, in cold blood.

We got the following remarkable story from **Cheldeg** [maybe Cegléd?], Hungary. A week or two ago, a young boy went to Hirshel, a spice handler, and gave him a piece of paper on which it was written in large letters that the same boy will come back tomorrow evening and he will lead him to a house where he (Hirshel) will be able to buy a liter of **human blood** very cheaply. The spice handler laughed about it, because he thought this was just a joke someone made up to tease him. He was dumbfounded when the boy did, in fact, come back at the promised time, peeked into the store, and then went away, apparently because he got scared. Hirshel, however, ran after the boy, got hold of him, and took him to the police. Meanwhile, the boy confessed to Hirshel that he was sent by a woman called **Lidia Molnár**, and told him where she lived. Hirshel, together with a police chief and two officers, went to the woman's home, and found her almost unconscious, covered in blood. After she was revived, she confessed that she cut her veins on both arms in order to sell the blood to Jews, and so to prove that Jews use Christian blood. Of course, the boy would have been used to create a blood libel case against Jews, and she would have testified in court, proving that Hirshel had the blood.

Various newspapers in **Russia** write that the Ministry of State Property (Министерство государственных имуществ) is working on a new law which would regulate the status of Jews who want to work in agriculture. — Our only comment to this news is that even if it is true, and even if the plan is to help the Jews, there is no cause for celebration, for now. During the last hundred years, the Russian government has made plans for making the life of Jews better more than once; but they always remained just that: plans.

On the 8th of September, 82 Polish and Romanian Jews, who were "sent" to America, arrived in Philadelphia aboard the ship *Pennsylvania*. There are reportedly 28 of them who had earlier arrived in New York, but were deemed "beggars," and got sent back on the ship *Westphalia*. This time, the communities from which the immigrants were sent gave a **guarantee** that they will not be a burden to the country, i.e., they will have a source of income. (from the Frankf. Ztg.)

Other news

Russian peasants and Germans

In **Rovny** (Saratov Governorate), there has been a bloody fight between Germans (probably colonists) and Russian peasants. Ten people died in the fight, and thirty were seriously wounded. One of the dead was a policeman. The Governor of Saratov has gone to **Rovny**. When the telegram was sent, the fight had not been over, yet.

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Russian money in circulation

On 1 August 1883, there were 954 rubles worth of banknotes in circulation in Russia. On 1 August 1884, the sum was down to 898 million, a decrease of 56 million. It is believed that if the circulation is reduced, the value of the currency will rise.

A canal

The Panama Canal, which will cut through the Isthmus of Panama, the connection between North and South America, to allow ships to travel between the Atlantic and Pacific Oceans, will be finished in 1888. The canal-building company has a capital of 362 million francs.

President Grévy and King Umberto

The king of Italy has recently visited the city of **Naples**, where there is an outbreak of cholera. The whole European bootlicker press was fawning over the great "self sacrifice" of the Italian king, as if he was the **only** man who did this, or as if he was **more** than a man. — Today, the president of the **republic** of France sent him a telegram of congratulations, etc. Even him!

Revolution against Portugal in Africa

In **Massingir**, in the Portuguese colony of Mozambique, which is in East Africa and is bordered by the Indian Ocean, the natives have organized an uprising against the government, and killed several officials and soldiers. The governor has been instructed from Portugal to punish the rebels severely, and soldiers from Lisbon and Goa are on their way to help him.

Children's exhibition in Paris

The exhibition, which was scheduled for the 3rd of October, has been banned by the police. The goal of the exhibition was to show healthy children, and probably give a prize to the parents of the healthiest and most beautiful. Only **babies** were allowed to enter.

A symphony by Felix Mendelssohn

A symphony of Felix Mendelssohn, which has never been published and was unknown until now, has been found among old papers in a music store in Berlin.

Student riots in Kiev

At the University of Kiev, a festivity was planned to which the rector did **not** invite some students. This made all the students so angry that only thirty of them showed up for the feast. The rest of them congregated in the street, and broke the windows of the rector's office.

Paupers in London

In the second week of this month (September), 52,375 paupers were living in workhouses in London, and a further 32,991 received financial aid—85,366 poor and starving people in total. This does not include the poor who are in hospitals or lunatic asylums.

Mr Shaw-Lefevre (a minister) said a few days ago that out of every five people who die in London, one dies in a workhouse or a hospital. London is the richest city in the world!

Gold to Egypt

The English government has sent hundred thousand pounds in gold sovereigns to Egypt, for the war against the Sudan.

Hunger in Newfoundland

In the White Bay District of Newfoundland, three thousand people are starving. So far, they have only received help from a few passing ships. Newfoundland is an island in the Atlantic Ocean, and belongs to England.

Dynamite explosion in Portugal

On September 24, there was an explosion in a factory of dynamite cartridges [? dinamit-shrot]. Four workers lost their lives.

Expensive dirt

The underground railway which connects the East End with the City, and also with the inner circle line, has been opened. The new section is twelve hundred yards long, and has cost one million forty-three thousand pounds sterling. That means that each yard has cost eight hundred forty-five pounds. However, the section between King William Street and Trinity Square (where the new Eastcheap street is) cost one thousand guineas per yard, or thirty pounds per inch.

Mailbox

for Mr I. Morg., Berlin

Classified advertisements

The Editors are not responsible for the contents of the classified advertisements.

Subscribe to The Magid newspaper

Agents wanted

We are looking for agents for our newspaper in all large cities of Great Britain and Ireland, as well as in America and in all European countries. We offer a high discount. Boys or adults who want to take the job of distributing our newspaper in the City and in the West End will get a 25 percent discount. Everyone interested in the job should contact us: The Publishers of the "Polish Yidel," 137 Commercial Street, London E.

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£1 for weddings or meetings (with heating)

The proprietor of the Jewish club at **63 Lambeth Street** informs the esteemed public that his salon is available for **weddings** and all sorts of **meetings**. More amenities and lower prices than anywhere else.

Mrs Rezi Goldberg

of 2 Massons Court, Wheel Alley, Bishopsgate, E. C. London. Certified midwife, with the best qualifications, most warmly recommends her services to the esteemed public who need it.

Mister Adler

The famous Jewish actor is looking for young people and girls who want to learn the stage **acting** profession **for free**. Send your written application to 9 Raven Row E, or apply in person every evening between 8 and 9 o'clock at the club of the Jewish Dramatical Society.

School of Music

I am looking for young people who would like to learn music. They can learn it very easily, and at low cost. Please contact Herm. Fiedler at the Jewish Club, 63 Lambeth Str., Commercial Road.

Tallith warehouse, wholesale and retail

Those who want cheap and good merchandise should remember the following address: 26 Church Lane, Whitechapel, E. You will save a third of the price, and get the best product. Best regards: Woolf Greenberg.

Notice

We are looking for a good **waterproof**er for [working with] double texture. Also two good experienced workers who know how to do stripping work. Full time jobs, year-round. Send written applications to: Mr. M. Goodmann, 1. 2. 3. Goodmans Buildings, Rockingham Street, Leeds.

A Jewish chrestomathy

Mr **Avraham Mordechai Piurko** of **Grayeve** [Grajewo] has published a Jewish chrestomathy with the title "*נטעי נעמנים*" [seedlings of the faithful?]. It contains hundred beautiful stories written in excellent *loshen koydesh* [holy language, i.e., Hebrew] with vowel points, on fine paper and in clear print. Everyone should buy this book who wants to learn good Hebrew. The price is 1 shilling. It is available in the publishing office of the Polish Yidel.

Medical advice and medicaments

Daily (except Sundays) between 1 and 5 PM. Price 6d. for **poor people**, for others 1s. 6d. and 2s. 6d. German physician Doctor W. Schmidt, 91 London Wall Finsbury Circus.

Boris Winestone, 257 Whitechapel Road E.

Gives poor sick people free medicine every Saturday between 1 and 2 o'clock. You can get from him the best cure for chicken eye (corns), price 1 shilling per bottle, and fine incense paper to fumigate rooms, which is very much needed these days.

The Rev. Moses Freedman, the famous *mohel*

It is well known to the public that he is an experienced *mohel*, with the most satisfied customers, and has been practicing for 15 years already. He is ready at all times when contacted either in person or by mail. 40 Grove St. Commercial Road. London.

The Book Press of the Polish Yidel

... makes it known that it takes on printing jobs of Yiddish and English books and pamphlets, large and small circulars, program booklets, business cards and letters, as well as all other kinds of printing work. Orders from either London or the countryside will be completed accurately and mailed on time. We are known everywhere for our good workmanship and moderate prices. Orders from the countryside are sent back for free, and they are cheaper and better than those made locally. We thank our customers for their favors shown so far, and look forward to further orders. Our address is: Rabbinowicz & Werber, 137 Commercial Street, London E.

The Rev. Alexander Tertis, *chazan* of the Princes St. synagogue

... makes it known to the public that he is an experienced *mohel*, with the most satisfied customers, and has been practicing for 10 years already in London and the country. He is ready at all times when contacted either in person or by mail. 8 Princes St. Spitalfields, London.

Holy books and talliths *bezol gadol* [very cheap]

Wolf Cooper's book shop, 19 Duke Street, Aldgate, across the street from the Duke's Place Synagogue. The cheapest house in London for silk and wool *talliths* (wholesale and retail), *machzors*, *Chumashes*, prayer books, with English, German, and Yiddish translations, in fine binding. Torah scrolls, shofars, *tefillin*, mezuzahs, *arba kanfot*, *tzitzit*, *etrogim muvkharam vemehudrim* [selected, beautiful etrogs] for Sukkoth, etc. All mail orders are fulfilled on time. Wolf Cooper, Hebrew Bookseller, Dealer in Silk & Wollen Talysim, 19 Duke St. Aldgate, London E.

End matter

Send articles to be printed in the paper to: To the Editor of the *Polish Yidel*, 257 Whitechapel Road, London E.

Send money orders, classified advertisements, and all other mail to: The Publishing Office of the *Polish Yidel*, 137 Commercial Street, London E.

Printed and Published for the Proprietors by Rabbinowicz & Werber. 137, Commercial Street. E. London.