

Polish Yidel

Vol. I, No. 12, 10 October 1884, Page 77, Ref. 240r-012-001

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Feuilleton: The cantonist

Between ourselves

In last week's editorial, we pointed out the small clouds on the Jewish sky in England, or in plain words, the hatred of Jews which is, little by little, getting to be more noticeable.

The English do not like the Jews for three reasons. First, they do not think much of "love ye therefore the stranger" in general. Since they are an **island nation** who, until 60-70 years ago, were not used to strangers very much (for until that time, steam power had not united the world, yet), the English like foreigners much less than other people do. Second, the English are a **nation of shopkeepers** and they are afraid of guests who, once inside, will give them competition—especially when the guest is, in some respects, more industrious than themselves. Third, the English do not like the Jews because the Jews in England have, unfortunately, done very much to tarnish their own reputation.

Dear reader! We are talking among us, and therefore we can talk openly. Let's not be ashamed, and let's look at our brothers with the eyes of a stranger. Let's just do a thorough appraisal:

In almost all court cases for "shir-hamayleses" [forged bank notes (from שיר המעלות, Shir Hama'alot, Song of Ascents; a collection of psalms often copied and used as an amulet); source for "shir-hamayles" = "forged bank note"] so far, Jews were involved: either they made them themselves, or (much more often) they traded in them, or were middlemen in the deal. Jews have, to our shame, taken up "lighting" [arson] eagerly here in England, and many have become rich that way [through insurance fraud?]. But many more have sullied the name of Israel: some landlords have made themselves known for such exploitation, such cruelty that one shudders to think about it; the most contemptible English newspaper, which is written to amuse the scoundrels of the country, and to make scoundrels out of young people, is, unfortunately, published every week by a Jew; on the stock exchange, which the English workers quite rightly call a "gambling house," one can find at least twenty or so Jews, despite Jews being less than one percent of the population of the country; there are money changers [reading חלפערס as a variant of חלפנים] who file down gold sovereigns in order to obtain gold dust and become even richer—and they are Jews, too, unfortunately; in the garment business, the "sweaters," the most despicable characters, are unfortunately also sons of Israel; restaurants, cafés where people play cards and young people go astray are Jewish cafés.

The English see and hear and know all this very well; we ask you today, is that not enough to make us hated? And the biggest misfortune is that all these gentlemen are our spokesmen. They are the leaders, the fine men; they are proud of their trade, they speak English, one can see them everywhere. When the English see what they are like, what should they think of the poor Jews: the sewing-machine operators, the carpenters, the shoemakers, whom they only see in the streets on Saturday or Sunday when they shuffle out of their garrets

and dark cellars, and when they are cleaned up, so the English don't even know that these are struggling working-class people. When he sees our "greats," isn't he justified to think that the poor must be even worse? And when he sees...

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And when he sees, moreover, how the Jew keeps apart in charity, in all philanthropic foundations; when he sees that the Jew wants to remain a "people who dwells alone" even in **his** free England—how could he like him?

We have used very harsh words today, but all our regular readers will understand that this is just tough love. We need to know **where** we are in the world, and **what** we are.

The next question is: what can we do about it?

Much—certainly not. It is almost impossible to remedy Jewish failings or eliminate English attitudes through moral instruction. The reader may disagree, but we must say that in our opinion, people will always be **jealous** of the rich Jews, and will **despise** the poor—as long as man lives from the work of others, and as long as each man cares about himself only, with no concern for society as a whole. Therefore, we cannot do much about it—but we can do **something**. First, our Jews can move out of neighbourhoods where only the poorest and (in consequence) most alcoholic English people live. They do not need to irritate them every Sabbath with their pearls and their rings. Second, everyone with good intentions towards Jews can expose in our newspaper all evil, all swindles they notice in society, everything that can cause even more harm to Jews. This is very little, but it is something.

Above all, one must not sleep—because we live in difficult times.

From week to week

The English government is a big spender even in peacetime: it spends more than 87 million pounds sterling each year, which comes to, on average, 2 pounds 9 shillings 6 pence a year per capita, since the population of England, Scotland and Ireland together is around 35 million. As the finance minister's account by the end of September shows, the income of the **treasury** this year will fall short of projections by more than two and a half million pounds. This will not cover the government's expenses, let alone the few million extra that the war in Sudan will surely cost. The English newspaper *Echo* commented: "So many millions are thrown away at a time when thousands of our citizens are starving." And what about the 27 million pounds paid every year in interest on the debt owed by "the country"? And yet the *Echo* believes that one just needs to have a Liberal government, and England will become a Garden of Eden! — One more thing. When you buy an ounce of **shag** to smoke and you pay three pence, did you know that out of those twelve farthings, ten and a half go to pay for past wars? If you didn't, you do now.

The *Voskhod* [newspaper] reports that **Brotsky**, the Jewish **magnate** of Kiev, has recently given a "**donation**" of 5,000 rubles to the University of Kiev for its fiftieth anniversary. During the festivities (which we mentioned in No. 11, on account of the student demonstrations), when the list of all donations and grants the university received from individuals was read to the public, they forgot (!) to mention **Brotsky's** donation. — "Which is more surprising," asks the *Voskhod* quite rightly, "that the university, though it does not want to mention Jews' names, will nevertheless accept their money (because, apparently, while Jews are **tref**, their money is **kosher!**), or that a Jew who lives in Kiev and knows very well what kind of winds blow these days among Christians and their schools, will offer his money voluntarily, at a time when he could have found much better uses for those 5,000 rubles.

Prussia is becoming more and more the policeman of Russia with each day. It began with the extradition of political refugees, then came the expulsion of Russian citizens from Berlin, and our readers will see how far things have got from the following report by the *Allgemeine Zeitung* of Munich. It writes: "The crossing of the

border by Russians and Poles (i.e., all Russian subjects) will be controlled very strictly by the Prussian authorities. As soon as one crosses the border, he must be reported to the police, and they must find out what kind of person the "intruder" is. Most importantly, it must be discovered where he has lived during the last two years, and whether he has run away from military service. If the intruder turns out to be a beggar, a vagabond, or some similarly troublesome and **dangerous** person, he must be sent back to Russia immediately." That is how far it has got now! — The German poet **Herwegh** wrote these lines at the time when press ordinances (laws about printing and speech) were enacted; the words in the poem are spoken by the King of Prussia:

Ordinances! Ordinances!
My peoples must dance
Following the steps I show them!
Dance, you Germans, dance, you Poles,
Like the **czar** commanded **me**,
Like the king commands **you**.

[this rhymes in [the original](#)] The poem was written 38 years ago, but it is still very true.

Last week's *Jewish World* has an article about **Albert Praeger**, a German member of parliament on the **Government's side**. This is like spelling 'Noah' with seven mistakes! The man does not sit on the Government's side, he is a **Progressive**; and his name is not Praeger, it is **Traeger**. Are people so busy with *Chatan Torah* and *Simchat Torah* that they write anything willy-nilly, or is this just "sacred simplicity"?

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Political overview

England

The government finds itself in a very unpleasant situation today, from all sides. Parliament will convene in two weeks (on the 23th) to debate the Franchise Bill. Today it is like this: if the government had kept to its original position, it would have defeated the Lords no matter what. They would either accept the bill, which is good; or they reject it, and then Mr Gladstone could have come to the people and said: look what they are doing... However, the government does not have the courage to say, "I will not change my opinion." As one can see from the speech Lord Hartington gave on Saturday, it is starting to make concessions, and while those are "**Liberal**," they spoil the whole thing, because once one starts to back down, there is no stopping. And what was the use of the 540 meetings which were held during the last six weeks? Why did the government agitate the people against the Lords, if it gives in to them in the end? So, the government's situation is very unpleasant, and this is not their only problem. The latest developments in **Sudan** are that the war to save **Gordon** will cost many millions, and that they are coming too late: first, because Gordon needs very little help now, and second, because in the meantime the Bedouins of Sudan have killed **Colonel Stewart** and his whole party (near Berber), according to the latest telegrams. If Wolseley had arrived two weeks earlier, this would not have happened.

France

On Sunday, all ministers held a meeting in **Paris**, where the President of the Republic signed a decree to convene Parliament for next Tuesday. The expectation is that the Radicals will ask the premier, Mr Ferry, some very unpleasant questions.

From **Lyon**, we still hear the cries of unemployed workers. According to a telegram from Paris, a committee of 45 men will go to Lyon to investigate the conditions of workers there. Meanwhile, the desperation of the starving has taken a terrible form. A bomb was placed behind the windows of the Gendarmerie barracks. The bomb exploded, broke the window, and caused heavy damage to a wall.

Belgium

The country is still in an uproar about the new School Laws. On Sunday, there was an award ceremony at the Palace of the Academy in **Bruxelles**. The king and the queen were there, too. When they entered, somebody shouted out a curse word, and was arrested. Later, as they were leaving, several people booed them; they were arrested, too, but were released later.

Russia

A ceremony was held in **Sebastopol** on Tuesday to mark the start of the construction of the battleships *Chesma* and *Sinop*. They are to be the beginning of a great naval fleet on the Black Sea in the future. A floating dock is going to be built in the port of Sebastopol. Grand Duke Aleksei gave a soaring speech about the past and future of the Russian Navy. He failed to mention, probably out of forgetfulness, that taxes are almost impossible to collect in the country, that Russia's expenses exceed its income by millions every year, and that a ruble is only worth 65 to 70 kopecks.

Egypt

A cable from the Egyptian capital Cairo reports that **Lord Northbrook**, who is in Egypt now, has proposed that the army should be abolished completely, and replaced with a sort of police force of 9,000 men. The Egyptian government is not expected to welcome the proposal very warmly.

Jewish settlements in America

Messrs S. Montague, L. B. Cohen, and Dr Asher have returned from America, where they visited Jewish settlements and the circumstances of Russian-Jewish emigrants in general, in the United States of North America and in Canada. They presented their report to the Mansion House Fund Committee. The report contains the following details about the two settlements they visited.

The first one is the **Painted Woods** settlement not far from **Bismarck, in Dakota**. 'There are approximately fifty families here, and the location seems to be very well chosen. It is around thirty-five miles away from *Bismarck*, a new but flourishing town in Dakota. The road from Bismarck to the settlement is in good condition throughout; the settlement itself is near the **Missouri River**, on which we have seen steamships and barges with cargo. This gives the settlement—in addition to the fast development of the railroad in West America—a ready and cheap way to transport their grain and other agricultural produce. The settlement extends over a large area, so the distribution of land to each family makes it unavoidable that they live far from each other. The nearest town or railroad station of any importance is Washburn; however, we think that, since the colonists are not used to the living conditions in their adopted home yet, it may be a blessing that the settlement is so isolated, until they get acclimated. Every father of a family has got hundred and sixty acres of land, which will become his property after three years on the condition that he lives and works on the land continuously during that time. The soil itself is very rich and fertile, better than at the other settlement. Every two families share a wagon, a few oxen, a plow, and sometimes a cow, as well... The colonists have little discord among themselves, and they are satisfied with their lot... They are also thankful for all the help they received. The houses they live in are very roughly built, out of clay with wooden beams. Those belonging to younger people are of better construction. Where there are boys, they help their parents in building the house, as well as in working the land. So far, each family has cultivated somewhere between just over ten acres and up to twenty-five acres. That is not bad at all, considering the circumstances and difficulties the colonists are facing.'

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The authors of the report write further that many colonists asked them for some more assistance, so they can buy some additional things they need; other colonists asked for assistance so they can bring over children, parents, or other relatives from Russia. As to work, it appears they are generally good and industrious workers. That is all the report has to say about this settlement.

Now, the description of the second settlement, **Vineland, New Jersey**. They write: 'the settlement contains approximately 70 families, and it is located 30 miles from Philadelphia and 5 miles from the Vineland railroad station on the Pennsylvania Railroad. The soil is sandy, so it is well suited for horticulture, but cannot be used for light produce. A few of the colonists have tried planting Indian corn, but since they are not able to fertilize the soil sufficiently, they grow almost exclusively fruits (blueberry, raspberry, melon, etc.) and potatoes. The soil is thus not as good as in *Painted Woods*; however, this settlement has the advantage that it is closer to the railroad than the other one, and so they can get their produce to market easier. Some colonists, who have worked more industriously, have already earned \$30 to 50 selling fruit; and one can hope that with time, as their skills improve, they will easily be able to earn twice or maybe four times as much.

A cigar factory has been built in this settlement, which gives work to many people, and younger colonists are studying to become cigar makers. People in these jobs earn so much that their earnings complement the income of the family very nicely; some have moved to New York, because cigar making is well paid there.

The houses are of better construction, and are better furnished than those in *Painted Woods*. Half of the land belongs to the Hebrew Aid Society and the other half to a certain Mr Leach; and the houses built by this gentleman have been furnished and improved by the emigrants themselves. The tenants of these houses pay a rent which is 3 percent of what it cost to build the house, and when they have paid half of the total cost, the house can become their property. The people in this settlement are very content and grateful, as well. One or two families have cultivated their land so well that it shows great industry and hard work; others have earned so much already that they could purchase the farm outright.'

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From our correspondents

Leeds

On October 4th there was a huge demonstration here over the Franchise Bill. At half past two, a large crowd assembled in Victoria Square, and then the procession started. All the Liberal associations of Leeds and the surrounding area marched from there to Moor Park with their flags, music, and festive outfits. The House of Lords and the Conservatives were represented by ridiculous puppets, and the people laughed a lot. Twelve Members of Parliament and some other important men took part in the march. Three platforms were set up, on which many speeches were given. The speakers were greeted with much applause. Herbert Gladstone, the Prime Minister's son, was one of the speakers. The event lasted until dusk, when everyone went home satisfied, with the hope that their struggle for justice to the people will be successful. [signed:] M. Sh.

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Feuilleton: The Cantonist

Part 2: My father and my sister

I was born in the town of S... in K... Governorate. My parents, as was usual among Jews in those times, married very young, and while I (their youngest) was still a child, my oldest brother was married already and lived apart with his family. I had two brothers and two sisters living with us in my father's house.

Neither household was wealthy, but we all lived reasonably well—not in great affluence, but not in poverty, either. We often had guests, and many of them were Russians; every member of our family learned to speak good Russian from them, which was very useful to me later in life. Most of our visitors came to do business, rather than just for entertainment. My father did not give big parties; the neighbors and acquaintances disliked him because of this, but he didn't care.

Father traded in horses; he bought whole herds of them, and then sold them. Together with my oldest brother, he went to all markets in Lithuania and the neighboring governorates.

My father had a firm character, was intelligent, spoke little, and was very strict at home. He expected his word to be the last word, and since he was not very observant, this caused heartache to my mother from time to time, because when it came to things related to Jewishness (or at least what *she* called Jewishness), and she was not allowed to do what she wanted, that caused her much pain every time.

"What will people say?" she asked, close to tears, scolding Father.

"Whatever they want!" he answered. And she knew that it is no use arguing any further. But inside, she was suffering greatly.

My father's character could be seen most clearly at the time of my older sister's wedding. [continued on [page 81](#)]

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[The Cantonist, continued from [page 80](#)] Since she and her husband played an important role in my life later, when I was taken away, and also at other times before that hour of misfortune, I will talk about this at greater length.

Rachel—that is my sister's name—was engaged, when she was twelve years old, with a rich innkeeper's son from our town. For three years, the families on the two sides visited each other frequently. My mother was very happy about the match since, in fact, the whole thing was done for her sake. My father, on the other hand, was an old friend of the town's barber, and his son Moshe made a very good impression on him every time. Since Moshe had a good head for studying, the barber's landowner friends talked him into sending his son to Wilna [Vilnius] to study at the Academy or some other school—I don't remember exactly.

When my sister had been engaged for three years, Moshe came back to the town all grown up, and with a degree of *lekar* [лекаръ] (a physician who has everything except the title of "doctor"), and my father went to welcome him. As he was talking to the young man, he got to like him even more than before, and he asked him to visit our house more often. The first time Moshe came to visit, father made a great deal of welcoming him and his parents, and from then on Moshe visited us very often. Meanwhile, my sister Rachel grew into a beautiful flower, virtuous and smart, and the young *lekar* could not help noticing that. With every day, they spent more and longer time together, and talked to each other more. Moshe, who in the beginning came mainly because of his father's friendship with ours, was now coming mainly because of his own friendship with Rachel—and exactly at those times when she was alone... Their friendship became something more. Rachel changed much: she did not sleep as well as before, she no longer laughed out loud, and she often stood at the window, looking in the direction from which Moshe came. When he entered, Rachel's face turned into various colors. Moshe's face was not like before, either... In short, the fiancée of the rich innkeeper's son and the young *lekar* fell in love with each other, though perhaps they did not realize it, yet.

My father observed the whole thing.

(to be continued)

[From our correspondents, continued from [page 80](#)]

Berlin, September 22

In No. 9 of the *Polish Yidel* you wrote that the Jews of Berlin contribute themselves to the increase of "Jew-baiting" by going to anti-Semitic meetings and making a scene there, leading to their getting thrown out. (Footnote: we took this report from a Jewish newspaper in Berlin—the Editor.) I am in a position of being able to inform you that this is not true. Since the time of the mass meeting in the *Reichshalle* (during the winter of 1881) no Jew has gone to anti-Semitic meetings, for the very simple reason that they do not let them in. Moreover, the Jews of Berlin, most of whom belong to the Liberal or Free-thinker party (free-thinker—what an ironic name!), are too cowardly for that. Even their own (the Liberals') meetings are held behind closed doors, so that no opponents can, God forbid, come in. For example, last week Professor Wagner, an anti-Semitic—Conservative candidate for Parliament, invited Dr Phillips (who is Jewish and Liberal) to a meeting so Phillips can hear Wagner's response to his attacks. However, Phillips did not go, and now all anti-Semitic newspapers are screaming that the Jews are liars and slanderers (speakers of *lashon hara*). Doesn't this besmirch the name of Israel more than getting thrown out of a meeting?

Fortunately, not all Jews are such cowards. Following Wagner's example, another Conservative member of Parliament (and anti-Semite) *landrat* [chief administrator of a county] **Kehler** invited to his meeting the (Jewish) candidate of the Labor party, Mr Paul Singer, because he thought Singer would not come, either, and this would give him a pretext for some Jew-bashing. Mr Singer did not do him this favor, however; he did go to the meeting, and gave his honor the *landrat* such a piece of his mind, that he will surely think twice before inviting him to a meeting again. Because of this, Mr Singer is respected even by the anti-Semites, and if they will not be able to get one of their own candidates elected, they will be more likely to help him get elected rather than a Liberal.

signed: J. Margolin

Jewish news

In our local newspaper the *Echo*, we have read the following report: "There is a trial going on in **Kraków** which is very similar to the Tiszaeszlár affair. Last year, a Jewish innkeeper [arendar], his wife, and a Polish farmer were accused of murdering a Christian girl. The jury found them guilty. Later, however, the ruling was reversed because it turned out that it was based on insufficient evidence, and a new investigation was ordered. The new **trial** is going on in Kraków now; and this time, there is a new charge that the motive for the murder was the old blood libel."—The *Echo* adds that the trial is followed with great interest all over Austria-Hungary. We have not seen anything about this in other newspapers.

The *Novoye Vremya* denies the news, reported by some other newspapers, that the Russian commission on the Jewish question led by Count **Pahlen** has completed its work. More experts of the issue, writes the *N. V.*, will be consulted, and the deliberations and orations [חקירות ודרישות] will certainly continue all winter.

The Saint Petersburg *Svet* reports that in one of the sessions of the same commission the proposal was made that the registry of births, deaths, and marriages, which is currently in the hand of [continued on [page 82](#)]

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[Jewish news, continued from [page 81](#)] the officially appointed [казённый] rabbis, should be taken away from them, and handed over to the police. This would happen only in order to prevent the oppression of Jews.

One of the witnesses in the **Tiszaeszlár** trial was a woman named Czeres [Cseres?], who **contradicted** herself several times before the court, and thus shown herself to be a common liar. Because of this, her husband does not want to live together with her any longer, and his argument for this is very notable. He says: "a woman who is capable of lying in order to cause trouble to innocent people is also dangerous to a man. Who knows whether, for money, she would claim that I am also a robber or murderer?" Another participant of the trial, the Catholic priest Aramowitz [?], who was very skilful in finding **false witnesses**, has been forced to leave his parish.

Josef **Scharf**, the main defendant of the blood libel trial, is now the *shames* of the Amsterdam synagogue. His son Moritz (the main witness against the father) is studying to be a jeweler in Amsterdam, and he has promised, in a letter written to his grandmother in Tiszaeszlár, that one day he is going to make amends for his "great crime". How close we were to the Jewish name getting tainted for ever!

The German newspaper the *Petersburger Zeitung* reports in its October 3rd issue that the commission we have mentioned earlier will soon discuss the question whether Jews should be allowed to settle in the countryside in Russia, and to buy land. To determine this, they have sent out questionnaires to many communities to find out the opinion of the *nachalstvo* [local government] of those places on this subject. The commission has reportedly received the reply that nobody has any objection to Jews gradually settling in the countryside. On the other question, however, namely whether Jews should be allowed to buy land, the replies from various places showed a difference of opinions.

Constantinople. The Minister for Public Education has issued a decree that the Jewish schools of Galata, Hasköy, and Balat must hire teachers of the Turkish language, paid for by the government, so that young Jewish people will be able to enter state service (become civil servants).

The Turkish consul in Odessa has written to his government that a hospital needs to be built in Odessa for the Turkish Jews living there. The government replied that it is ready to provide the money necessary for building the hospital. (from the *Jud. Vbl.*)

At the **Industry Fair in Wien**, many small businessmen gathered to discuss how to improve their current bad circumstances. A watchmaker, Herr Buschenhager, said that the best way would be if the Austrian government followed the good example of Spain and expelled the Jews from the country. A drowning man will grab even a sharp blade. That is to say, if all Jews were expelled from the country, that would not secure the livelihood of small businessmen.

Living in the world (poetry)

One worked hard during the whole week. / Cutting, clipping, turning, / turning the machine and clipping with the scissors, / scurrying, working, sewing, / running, afflicted, unthinking— / from Sunday until Friday evening.

But now the day of rest has arrived, / one does not have to work today, / one can live a little now, / the day will pass no matter what; / if one has money in the pocket, / one can treat oneself to some living in the world.

Fortunately, there is a pub nearby, / one goes there quickly and one drinks, / one drinks as one **planned** and then one more, / and goes home completely drunk, / one sings a song loudly / and slurs his words and **curses**.

Another does not like drinking, / instead, he enjoys a **race**, / he **bets** five to one, and the shilling coins vanish, / the coins earned with his sweat. / He bets and he loses and—he swears / that it is not the horse's fault.

If he has not lost all at the races, / he quickly finds a place / where Jewish lambs get shorn / by the gamblers, masters of the cards. / He plays there, he loses his money, / but he lived in the world for one day.

After Shabes, one has to work hard again, / cutting, clipping, and turning, / turning the machine and clipping with the scissors, / scurrying, worried and absent-minded. / From "just after Havdalah" until Friday evening / he only thinks about the fun he will have on Shabes.

Leeds, September 25th

[signed:] M.L.B.I.Sh.

Other news

The war in Sudan

Lord **Wolseley**, who is leading the Nile expedition to help General Gordon, arrived last Saturday already in Wadi Halfa, on the border between Egypt and Sudan. Some newspaper correspondents reported that Gordon has recaptured Berber, which lies on the Nile between Wadi Halfa and Khartoum, but this news has not been confirmed at the moment when we are writing this. The correspondent of the *Times* [continued on [page 83](#)]

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[Other news, The war in Sudan, continued from [page 82](#)] had reported that the English government has called back Lord Wolseley from Sudan and handed over the command of the expedition to General Stephenson; but at this time we do not know that for certain, either. — General Gordon has had medals made in memory of the siege of Khartoum, and handed them out to soldiers and to women and children. A good man! [?]

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France and China

Admiral Courbet had some work once again. He shelled Keelung, or rather the fort of that town; and Lespès attacked **Tamsul**. The Chinese side had a few hundred dead or injured; the French are said to have had few casualties.

A large fire in Denmark

Part of the royal palace in Copenhagen has burned down in a fire that started last Saturday. Many great pieces of art have been destroyed in the fire, and it took much effort to save the **Thorvaldsens** Museum. However, the Parliamentary Archives could not be saved from the fire.

The fastest steamer

The new steamship **Umbria** of the Cunard Line has made a test journey on the **Clyde** starting from Glasgow, and it travelled 24 English miles in an hour. At this speed, the ship could travel to New York in six days.

A terrible ending of a love

A girl who worked as a waitress in a pub in Westminster got confused in the brain when she heard that her love is dying, and committed suicide. The next day, her love did indeed die, too.

A fire on the Volga river

There was a fire on a ship on the Volga river, near the town of **Kostroma**. The ship collided with other ships, and those caught fire, too. The damage is several million rubles. The Volga looked like a river of fire along several *verst*.

Demonstrations about the Franchise Bill

During the week up to October 4th, 82 demonstrations were held **in favour of** the government in England and Scotland, and 19 against.

The public debt of the United States

The United States still has 1,425 million dollars of debt. In the month of September, it has repaid more than 12 million dollars.

Fires

In Greece, almost the whole town of **Tsaytoun** [?] has burned down; the bazaar and hundreds of houses have been destroyed. — In **Rome**, the Theatre Pietro Cossa has burned down; fortunately, the fire broke out after midnight, when no one was in the theatre.

Letters

We ask our agents and subscribers to please send us the money they owe if they have not done so, yet. The next issue (no. 13) will be the last in the quarter, so our debtors need to settle their accounts with us.

[signed:] The circulation department

Classified advertisements

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

Very important!

Epilepsy, cramps, eclampsia, and nervousity are **cured completely** with my own method. The fee only needs to be paid when the patient is cured. I heal and cure patients by mail, too.

Professor Doctor Albert.

... who has been awarded a gold medal by the French Scientific Society for his exceptional services.

6 Place du Trone, Paris, France.

Theatre

The play **A Blow for a Blow** has turned out to be a huge success with the public. Unfortunately, we could not go see it, because at half past seven already there were more than 50 people standing at the door, and we could not get in. So we had to miss the play. We think that a rerun of the play would be a good idea. Mr **Adler** has informed us that various plays will be put on during the holiday week. We wish an enjoyable holiday to the public, and a big success to the actors.

[signed:] many friends of the theatre

Subscribe to The Magid newspaper

[this is in Hebrew]

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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Doctor M. (Moshe) Blok

Physician, obstetrician, and *mohe!* is available for consultations and services at Halkin House, 171 Albion Road, Mildmay Park, from 9 to 11 am and from 7 to 9 pm.

Free consultation open to all on Wednesday afternoons from 4 to 6:30.

We speak German, French, Italian, and Dutch.

Dr. M. Blok

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 Dramatic Club.

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.

Evening school

There are still places open in my old and established **evening school**. Parents who want to give their children a good education in Hebrew and English, Torah with Rashi, Tanakh, reading the weekly Torah portion, Haftarah reading, and preparation for Bar Mitzvah, should call Mr **Estherson**, 19 Bell Lane, Spitalfields.

I also sell all kinds of holy books, *talliths*, *tsitsit*, *tefillin*, and *mezuzahs*.

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.

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