

CURRENT

COMMUNAL

By "Hamabit"

COMMENT

Fraternising

AS I was walking down Von Brandis Street on Sunday afternoon last, I heard strains of music coming from the top storey of the Jewish Guild premises. Idle curiosity and the fact that I had half-an-hour to spare prompted me to investigate the reason for these sounds, and accordingly I entered the building and made my way up to the large hall from which the music was obviously coming. There I found a crowd of several hundred uniformed, red-tabbed soldiers accompanied by their wives, sisters, daughters or sweet-hearts, all enjoying a concert.

It was gratifying to note the happy atmosphere prevailing. A large proportion of the audience was non-Jewish and the manner in which they fraternised with the Jewish folk was an indication of the spirit of goodwill prevailing in this institution, due to the splendid work now being carried on at the Soldiers' Rest Room, which is conducted under the auspices of the S.A. Jewish Ex-Service League.

I had a chat with some of the workers in the Soldiers' Rest Room and learnt that approximately fifteen thousand soldiers visit the Guild each month. It was an admirable gesture on the part of the Jewish Guild Executive to place the whole institution at the disposal of the men who have joined the Army. The institution has become not only a regular meeting place, but also a real home where hospitality is extended on a generous scale and where lasting friendships are formed.

I cannot help feeling that the Rest Room of the Jewish Guild is undoubtedly one of the finest corporate contributions to the war effort in this country.

In Polish

IT is not generally known that the Jewish press of Poland contained a great deal that was published in the Polish language. In recent years there grew up in Poland quite a large generation of young Jews who knew no Yiddish. They were educated in Polish schools, and could only read in that language. As a result there sprang into existence in Poland several Jewish periodicals in the Polish language.

The most remarkable thing about these papers was that they did not confine themselves to Jewish affairs only. "Nasz Przegląd," for instance, was a European daily newspaper in the full sense of the word. It carried complete pages of cable news and re-

ports, which could not be distinguished from any other general Polish newspaper, but in addition it also had full reports and articles on Jewish affairs. In addition to this paper, which was published in Warsaw, there was also a Polish-Jewish daily in Cracow. These papers were run by brilliant young writers and at one time it was said that their circulation was higher than that of the Yiddish dailies.

A number of these writers are now in exile in America and I was interested to read that they have started a Jewish weekly in the Polish language. It is run by Dr. Tartakower and Dr. Apenszlak, both well-known men, and is entitled "Nasza Trybuna." The appearance of this publication has been the subject of not a little controversy in the American press.

Personally, I cannot withhold my feelings of admiration for the spirit-ness of the Jew: To publish in these days a weekly for Jews and by Jews in the Polish language, and in the City of New York, of all places!

"Hadoar" at Twenty

THERE have been many changes in the appearance of my overseas mail-bag during the past few years. Old and well-established newspapers in Hebrew, Yiddish and other languages used by dispersed Jewry are no more. Few new ones have, alas, taken their place.

It is for this reason that I cherish every sheet of Jewish print that reaches me from across the sea. The Hebrew weekly, "Hadoar," is a particularly welcome and frequent visitor. It has now reached the twentieth year of its existence, and I hasten to write a word of congratulation.

In the hustle of American life a group of Hebrew enthusiasts have managed to maintain the regular publication of an organ of high literary standard. Its pages contain articles on varying topics which cater for different tastes. There are comments on local American affairs, not all necessarily Jewish; scholarly studies on various aspects of Judaica; popular novels printed in serial form; columns of poetry by some of the leading Hebrew bards, as well as by promising aspirants, book reviews and reports of the Hebrew movement in the United States.

The writers are mainly American Jews and it is pleasing to note that some were born and reared in that country. They are all connected with the Histadruth Ivrit of which the

"Hadoar" is the nerve centre. A Hebrew publishing venture is directly connected with this paper, and one of its forthcoming publications is a Hebrew translation of Shakespeare's "The Tempest." It also publishes a periodical for the youth in pointed Hebrew and a Hebrew annual which assembles Hebrew works of a high standard.

Nobel Prize

THE Nobel Prize, which is awarded annually on the 10th of December, was, I learn, not awarded at all at the end of last year. The reasons are most obvious. Sweden, though a neutral country, is doing everything in its power not to displease the Nazis, and the Nazis have always entertained great hatred for the Nobel Prize. It must also be remembered that the Nobel Peace Prize is awarded by the Council of five persons selected by the Norwegian Parliament and this Parliament is not functioning to-day in invaded Norway.

The Nazis have many reasons for disliking the Nobel Prize, chief of which is the fact that a few years ago a Nobel Prize was awarded to a man whom they kept in a concentration camp. Another reason for their hatred of this remarkable international institution is that Jews have figured so prominently amongst Nobel Prize winners. It is significant that until 1933 there were 38 German Nobel laureates, of whom not less than 11 were Jews. Of the six Austrian Nobel Prize winners three were Jews.

Altogether Jews have won 15 Nobel Prizes. Seven others who have been awarded this prize were half-Jews or of Jewish descent.

Unlucky

WHEN a sturdy "schnorrer" appealed to the wealthy merchant to help him, the latter asked irritably: "Is there nothing else that a strong young fellow like you can do but beg?"

"I'm a 'schlemiel'"—was the answer.

"But there must be something you can do."

"I can play the trombone."

The wealthy merchant rang the bell and a servant appeared.

"Please bring me my trombone," was the order given.

"You see," said the "schnorrer," "I told you I was a 'schlemiel.' I said I could play the trombone and you just happen to have one."

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