



By MAIMONIDES JUNIOR.

The Position in Poland.

In the last issue of this journal, in the course of the Capetown Comments, it was stated that "The plight of our co-religionists in Poland is causing local Polish Jews much anxiety, and there are rumours of a special effort being made to relieve the distress existing in that country. Certain it is that the news received from Poland is disquieting and that something will have to be done to avert a calamity."

There can be no doubt that such is the case and I learn that the Jews of Cracow, caught in the economic collapse of Poland, have appealed to the Relief Federation (London) for help. They say that the Jewish population of Cracow, including its suburbs, is 153,000, and that sixty per cent. of the children are already starving. Famished young apprentices faint from hunger at their work. Illustrating the serious effects of the economic crisis on the trade and commerce of Cracow, the appeal states that one thousand merchants were unable to renew their trading licences for 1926. There were 4,300 Jewish merchants in Cracow at the beginning of 1925, and of the 3,300 who continued in business this year, 1,200 have already been compelled to suspend payments. In 1925, 540 tailors and shoemakers employed 2,300 workmen. The position is now so acute that there are only 280 shops open in these industries. Other industries have been wiped out completely, and the number of unemployed amounts to 75 per cent. of the total population. According to a report recently received, the situation in Biala, Bielsko, Nowysacz, Kalwarya, Wadowice, Andrychow and Tarnow, towns in the Cracow province, is even worse. Soup kitchens for the children is the first and general plea of the Jews in Cracow. Funds must be sent forthwith for the opening of these kitchens and the establishment of institutions for the granting of credit relief, in order to prevent the total economic collapse of the Jews in the above-mentioned province. According to another report received from Dr. Bernard Kahn, European Director of the Joint Distribution Committee, the medical, child-care and school work is threatened with collapse. Economic conditions are worse than during the war; and he adds that he is unable to answer the swarm of committees who implore him to help them, or, at least, to tell them when help will come.

An Opinion of English Jews.

It has not taken the Rev. Joel Blau, the recently-imported American Rabbi of the West London Synagogue, long to form his opinions and to ex-

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press his views upon English Jewry. Speaking recently at a meeting arranged by women Zionists, the reverend gentleman—who evidently took into consideration the mentality of his audience—said that this was the first occasion on which he had addressed a Zionist meeting since he had been on English soil. It was a problem of Jewish life that there were Jews who knew nothing about Zionism. Zionism was the solution of the Jewish problem outside the Diaspora: could it be solved in the Diaspora? Regarding the Jewish problem from the outside, they found that the Jew did not feel easy where he was; his relationship with non-Jews was not entirely normal. Political emancipation of the Jew was a complete failure; the Jew became, if possible, 250 per cent. British or American. The American was very quiet about his patriotism. In England the Jew, as Jew, did not count; in America he did count, his activities interested the community as a whole, and accounts of them were published in the newspapers. In England there was no Jewish news in the papers; the Jew did not want to be known as a Jew, but as an Englishman. He had never, the speaker continued, discovered anti-Semitism anywhere except amongst Jews themselves. Jewish characteristics were gradually disappearing, and, with them, Jewish ideals. Zionism was not an attempt to put an end to persecution; it was an attempt to enable the Jew to display his own individuality. To-day Palestine was, through Jewish industry, one of the most promising and hopeful of places.

Zionism in America.

Strong exception has been taken by a section of the American Jewish press, notably by "The Jewish Tribune," to certain views expressed by Mr. Henriques and published in the "New York World." "Mr. Henriques," writes "The Jewish Tribune," "came to this country to deliver a course of lectures at the Jewish Institute of Religion at the invitation of its founder, Rabbi Stephen Wise, a life-long Zionist and Chairman of the United Palestine Appeal, which is now in the midst of a five-million dollar drive. Yet on the eve of his return to England, after having passed a scant month in this country, during which he can hardly have gained more than a glimpse of a small part of it, Mr. Henriques saw fit not only to lecture this country on its faulty judicial and educational system, but also to assail Jewish nationalism." For Mr. Henriques, according to the "New York World," accused American Jewry of breeding anti-Semitism by emphasizing too much what is Jewish in name rather than in principle. "Everything Jewish is taught except the Jewish religion. Unless American Jewry makes Jewish nationalism work hand-in-hand with American nationalism many Jews here can expect nothing else than anti-Semitism." "How many Jewish schools has Mr. Henriques visited," asks "The Jewish Tribune," "to warrant this charge? And does he really think that Jewish nationalism is the cause of anti-Semitism? If so, let him read the history of his own ancestors who were expelled from the Iberian Peninsula at a time when Jewish nationalism was undreamt of. It is perhaps the strength of Zionist sentiment in America that is troubling Mr. Henriques, and his host, Rabbi Wise, could have told him that five Presidents of the United States had endorsed Zionism."

Mentor's Lapse.

The articles written "In the Communal Armchair" by "Mentor" (London "Jewish Chronicle") are usually very fine, in good English, well reasoned and generally acceptable, so that it is all the

more regrettable that this brilliant writer should descend to the depths that he has done in the attack he makes upon Sir Philip Hartog in the last issue of our London namesake just to hand. It appears that when the Knight in question recently delivered an address on Palestine before a Hampstead Jewish Society, the attendance was so notably sparse that the Rev. A. A. Green, who presided, felt himself constrained to apologise for the large number who were absent. "Mentor" comments upon the occasion in the following words:—

I wish I could believe that the small attendance was an indication of protest against Sir Philip Hartog's act in attending the cremation of Sir Sidney Lee on the Sabbath. But in view of the fact that the Minister of the congregation saw in what Sir Philip had done no reason for not gracing the meeting with his Chairmanship, it is difficult to conclude that the Minister's congregation wished to exhibit their indignation at the public desecration of the Sabbath by a public man.

When one takes into consideration how both the "Jewish Chronicle" (London) and the "Jewish World" consistently acclaim prominent Jews by birth who practise nothing merely because they are equally as prominent in nationalist circles it seems a little ridiculous, not to say petty-minded, to read this unnecessarily cruel criticism.

A Revived Life.

In the same issue, and only on the preceding page, the same writer repeats the "canard" regarding President Kruger and the opening of the Park Synagogue in the following words:—

Many years ago, the late President Kruger, I think it was—I am not sure—created something of a sensation by opening a Synagogue, which he was invited to do as the then head of the Transvaal Republic, "in the name of Jesus Christ," and I suppose in those of the Father and the Holy Ghost. The poor old man was obsessed religiously. He was an uneducated farmer who had been called to the head of his State, not on account of his scholarship, but because largely, so I have always understood, of his pietism. It was ignorance, therefore, that caused him to commit this obtuseness.

During a quarter of a century existence of the "S.A. Jewish Chronicle" we have—at least annually—definitely stated that no such occurrence took place. Our denial has received confirmation and corroboration from dozens of those who were present on the historic occasion, and when we find that a prominent Jewish paper like our London namesake still publishes the oft-contradicted lie it is not surprising that other and lesser journals should be guilty of the same mendacious stupidity.

—O:O—

We learn that the Professors at Jassy University have submitted to the Roumanian Minister of Education a protest against his decision to reinstate Professor Cuza, the notorious anti-Semitic leader, in his chair at the University.

It is reported that the Leipzig Court has sentenced to five years' imprisonment each, Reinhardt and Kirstein, the ringleaders of the group of young anti-Semites, who made arrangements last November to blow up the Leipzig Great Synagogue. The other members of the group have been sentenced to various small terms of imprisonment.

News has been received that Professor Gustav Cassel, the famous economist, has been elected President of the Swedish Academy of Science.

A SUGGESTION!

I know a stately country house
With staircase winding high,
On which are statues looking down
Upon the passers-by.

A stained-glass window lights the hall
And on its sill so wide
We children climb on rainy days,
To see the world outside.

The panes are blue, the panes are gold,
The panes are red like flame,
And through whichever pane we look
The world outside's the same.
The blue makes a dark dull world
No bright light shining through,
We feel quite sad when we look out—
Things seem so very blue.

This pane makes red the earth and sky
And red the distant lane,
And now we stand upright to see
The very nicest pane.

The gold pane makes the nicest world,
The sun shines all around,
Lights up the woods, the fields, the trees,
The puddles on the ground.

The blue pane says "you can't go out,
The weather isn't fine,"

The gold pane says "You can, my dears,
I've made the sun to shine."

So when the world seems upside down,
And things aren't nice a bit,

Perhaps it's not the world that's wrong—
It's the way we look at it.

—O:O—

We regret to learn that serious floods have occurred in Minsk and Dwinsk, and considerable sections of the population have had to be removed. In the former city, practically the whole of the Jewish quarter is under water.

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Following the protest lodged by the "Agudist" Faction in the Board of the Warsaw Jewish community against the election of Deputy Farbstein and Mr. Feldstein as the President and Vice-President of the Executive of the Board, at a time when some of the "Agudist" members were absent from the meeting, the Minister of Public Worship has ordered that a fresh election should be held.

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The news reaches us that the remains of the late Dr. Nordau were taken on April 26 last from the Gare de Lyons, Paris, to Marseilles, whence they were shipped to Palestine for reinterment.

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Suzanna Lenglen, champion woman tennis player of the world, has just become betrothed to Jacques Brindejont-Offenbach, prominent French poet and writer, and a grandson of Jacques Offenbach, immortal composer of "The Tales of Hoffman."

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Work is the best thing to make us love life.—Renan.

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There is a courtesy of the heart; it is allied to love; from it springs the purest courtesy in the outward behaviour.—Goethe.

Prepare for Winter.

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