

# THE WARSAW WEEKLY

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Christmas in Poland always revives age-old customs and traditions. One can feel the holiday atmosphere long before the day itself; for in old Poland the Christmas holidays were known as the *Gody*, days of love, harmony, forgiveness and peace. The approaching *Gody* seem to act unconsciously on the nervous Polish temperament and induce a particularly charming mood of sprightly goodwill; on these days, one's deadliest enemy would not be turned from the door without a cup of cheer and a kind word. This spirit reaches its peak on Christmas Eve which is always celebrated with the utmost regard for the Polish traditions connected with it. All the day long, from dawn to the first evening star, a strict fast must be observed; the first meal, then, is at dusk and it must be meatless. It differs from other evening meals of this kind in that the number of courses is fixed at seven for peasants, nine for the gentry and eleven for the nobility, and that in no case must there be an odd number of people at table; otherwise some one of the feasters would not live to see another Christmas. If a lord's table should happen to lack an even number of persons, a mental was always asked to join the company. Tradition has it that if one omits any of the courses, he will lose an equal number of great joys in the next year. There is always hay under the tablecloth in memory of the little Lord Jesus in the manger; and it was under the cloth too that the presents for the children were always put. Only in the nineteenth century, when the custom of the Christmas tree came to Poland from Germany, did Polish children rush to the tree to see what Santa Claus had brought them.

Another curious custom, still commonly observed among the peasants, is that of placing sheaves of corn in the four corners

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**GOD REST YE MERRY, GENTLEMEN...**

1935



All over the whole Christian world, carols are sung at Christmas time, and there are several that have become the common property of all European nations, such as the old Christmas hymn, "O, Come All Ye Faithful," but nowhere has the Christmas carol such a specifically national character as in Poland. Nor has, I think, any country such a rich collection.

The Polish carol has an essentially folksong character. Words and music are typical of the Polish peasant or mountaineer. The Infant Jesus, poor and homeless, born in a stable, surrounded by the familiar domestic animals, appeals to the heart and imagination of the peasant or shepherd.

The carols are nearly all anonymous. For the most part, their authors were men of the people or monks also descended from the poorer classes. There is a naïve, unconscious poetry about all of them. They make so great an appeal to Polish sentiment that at Christmas time, be it in the cottage or manor house, in town or country, the tones of the carols quicken the pulse, open hearts, and bring tears to the eyes of surely every Pole. What, indeed, was their effect on the lonely exiles in Siberia in former days when they gathered, a scant few, in the hut of a Yakout peasant and sang together the homely *koledy* that they remembered so well from their childhood days in far-off Poland.

The melodies are characteristically Polish, sometimes gay, sometimes sad, now tender, now humorous. Often they are in the rhythm of the *mazurka* or the *krakowiak*. Their origins are difficult to trace, the oldest dating from the XIV Century, and many from the XVI and XVII Centuries. Some of the melodies, in all probability, are older still, coming even from prehistoric times, but the bulk dates from the XVI and XVII Centuries.

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of the room; this is an infallible way to ensure good crops for the following year. After the evening meal, stalks from these sheaves are plaited into ropes and these are tied around the fruit trees to help them bear abundantly. Then most of the household goes off to the nearest church for the very solemn service, the Shepherd Watch (*Pasterka*). The others remain at home and spend the time singing carols, the lord of the manor together with his servants and dependents, all offering one another bits of wafer and receiving them in return. This same evening the boys of the villages visit the manors and cottages with a great lighted star and the *Jaszelka*, a toy scene of the stable

in Bethlehem. This custom is very old, dating from the thirteenth century, having risen together with the Franciscan Order. Originally the *Jaszelka* was a mystery play held in church: St. Francis, knowing that the poor were not always content with the distribution of material blessings on earth, sought to comfort them by showing that the greatest and most joyful tidings that ever visited this world, were told first not to monarchs and the high in place, but to the humble and simple shepherds. In time the *Jaszelka* was discontinued in the churches, especially after Luther's accusations of theatricality in the Catholic services, the custom was taken up, however, by chronically pen-

niless students and imitative urchins, who made themselves a toy scene of pasteboard and found it lucrative to go the rounds of the houses, presenting this one-time Mystery with many individual interpolations. They were and still are always well received. Another tradition bearing some resemblance to the *Jaszelka* is that which causes townfolk no less than country people to invite to the table all beggars that appeal to them on Christmas Eve in memory of Christ's having eaten with the poor. The cattle likewise enjoy mangers heaped with hay and feed boxes well stocked. They are treated on a level with human beings out of

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One of the most ancient and characteristic of Polish amusements enlivening the winter season from the Christmas holidays until the end of Carnival was *kulig*, an amusement which has been traced by antiquaries from the legendary days of Polish history, and which was most popular during those days when there were many landed estates in Great and Little Poland.

Every year, most often on New Year's Eve, the young landed gentry of the neighbourhood, and ladies, too, in secret, would gather at an appointed place, some on horseback, some in sleighs, and accompanied by a retinue of servants and an indispensable band, pay a series of surprise visits to all manor houses in the neighbourhood.

The laughter, flaring torches and carnival music of this long line of sleighs passing through a village would attract the inhabitants from their humble cottages, and they would follow the entourage with gaping astonishment until the last torch was a pin point in the distance.

When the manor house was not far off the music began to play as loudly as possible, and, with a great cracking of whips, the assemblage drew up before the front entrance.

They were met on the threshold by the master and mistress of the house, the former surrendering the keys to the wine cellar in old-Polish hospitality, and the mistress, the keys of the pantry, as a sign that all guests should entertain themselves freely.

### Kindly Disposed

The master and mistress were, perhaps, more kindly disposed towards the *kulig* as they had to prepare no special feast and they knew that they would be asked to join in the visit to the next house. And so the house was illuminated, the tables covered and prepared for the impromptu feast, the youth were, by this time, dancing and drinking a great deal of *węgrzyn*, a Hungarian wine, a great favourite of the Polish nobility. Then there was undoubtedly sausage, *bigos*, a dish made of cabbage and ground meat, and ruby-red *barszcz*.

After a longer or shorter stay, the *kulig* proceeded to the next house, taking their involuntary hosts with them. And so the merriment would go on, ending, finally, at the place where it started.

The *kulig* carefully avoided giving offense to anyone, stopping at even the poorest houses, enlivening and cheering everyone. The most boisterous *kulig*, however never forgot which house was in mourning, and in respectful silence, omitted such a place from the itinerary.

The *kulig* stayed a longer time in the castles of the magnates where splendid receptions were arranged, hunts organized, and dinners and toasts filled up the extra time.

The Polish disposition for social intercourse and almost proverbial hospitality, made of the *kulig* one of the most charming and agreeable amusements of the carnival season. In spite of abuse of *węgrzyn*, an excess of other wines, and the natural Polish inclination towards dissipation, these carnival festivals always took place under the sign of harmony and pleasure.

Moralists, however, did not always agree with the game, and more than once was it written.

*"Kuligo zabawiajesz czczonego Popielma za cel, by każdemu zalala gardziela..."*

*"Kulig is a game known to Popiel (the first Polish king) which has as its purpose the inundation of each throat..."*

This game, however, won great popularity among the youth of the nation, and the charm of the *kulig* may yet be felt in the descriptions coming down to us, and we can imagine the pomp and splendour of colour of the Polish national costumes, the snow covered landscape, the long chain of sleighs, and horseback riders brightened by torches stretching through the starry night.

### Interesting Description

An exceedingly interesting description of the most splendid and famous Polish *kulig*, based on the reports of Louis Clermont, secretary of Queen Mary Sobieska, popularly known as *Marysienka*, is found in the *Encyklopedia* of Gloger, a connoisseur of Polish traditions and customs.

It took place in Warsaw on January 20, 1695. The greatest and highest persons of society and in politics, invited for this festival, gathered at the Danilowicz Palace whence, at the sound of trumpets, at three o'clock in the afternoon the *kulig* started in the splendour of colours, the gleam of jewels, and the great wealth represented.

At the head rode four and twenty Tartars of the Guards of the King's son, Jakób Sobieski. Next were ten sleighs, drawn by four horses, in each of which a band played in turn gay music for the pleasure of the company. When nearing a stopping place, all the orchestras played together, announcing the approach of the *kulig*.

Then came one hundred and seven sleighs in a long chain carrying the invited guests. Court attendants rode by the sleighs, dressed in brilliant, colourful damask costumes. The beauty of the women, the wealth of costume, the jewels of the guests united of brilliance with the Persian car-

## The Lord of Misrule

I shall not write of the English spirit of Christmas, for that is indefinable. It has no strong national customs for its expression. Santa Claus (a German importation who ought to be St. Nicholas) has worn a commercial mask since early in November. The carol-singers are half-hearted now. There is even a modern trick of gathering bleakly at Albert Hall to hear trained choirs do the spontaneous thing by rote. There is a compulsion of advertisements and of slogans to make people spend more than they can ever afford upon cards and presents, with the excuse that this worried rush (followed by all the heavy bills of the year) is good for employment. Not everybody goes to Church now as the focus and meeting-place of the occasion, but dimly out of convention and reverence. Yet... Christmas Day in England is for most people the happiest

day in the year, the family feast, with jokes and customs peculiar to each household. Let that day pass without worry over the amount spent on presents. Let even the tax-collector revel in a blue nose and a paper cap. Let everybody eat the turkey and the plum-pudding, drink beer or wine or whiskey, kiss unexpectedly under the mistletoe, play round games in which father always loses, until he sneaks off with uncle into the next room for another drink and one of the new cigars. Father preserves the secret that he himself was Santa Claus (whom, for some unknown reason, no child confuses with the bottle-nosed old rascal in twenty different toy bazaars) and father has an idea in his head for springing a new surprise after the cold supper which nobody is too much inclined to eat.

### Family Carnival

Christmas, all the Christian world over, remains the family feast and a carnival, but nowhere more secretly than in England. Here it is passed behind brick walls and curtained windows. This is not because the Englishman is cold, phlegmatic or reserved by nature. It is, I think, because he has been oppressed by Puritanism and by commercialism. On this one day of a twelvemonth he escapes from the spirit of the counting-house and rules the world inside his own front door. The family feast grows happier every year as the worries of the outside world increase, with a new universal spirit which defeats the Puritans. For no mention of Christmas to-day in England can ignore the splendidly paternal broadcasts of the King, whose voice enters into so many homes and ranges over a far-flung national family. For this one hour the whole Empire is at peace (as another Empire was at peace when Christ was born) and no matter what troubles may come into the future, there is no doubt but that the broadcasts compel, however briefly, a realization of charity which confirms the comradeship of the war period and which found full expression once in this very year on the day of the Silver Jubilee.

Have I wandered from the point? Not at all, for the Silver Jubilee also declared the human spirit of Christmas. And there was another occasion, in 1914, when, as A. Clutton-Brock reported in *The Times*:

*"We hear of this sudden change upon the night of Christmas Eve, how there was singing upon one side answered by the other, and how the men rose and advanced*

*to meet each other as if they had been released from a spell. Everyone who speaks off speaks also of his own wonder as if he had seen a miracle; and some say that the darkness became strange and beautiful with lights as well as music, as if the armies had been gathered together there not for war but for the Christmas Feast... They sang their hymns of peace, and at the sound of them war seemed unreal, and soldiers were no longer soldiers, but men."*

That is the spirit of men at their best, in 1935 and in 1914. It is also the spirit of the English Christmas. But alas, the strong national traditions which still survive in so many parts of Europe were cut across in England by the Puritan iconoclast. After many years of half-grotesqueness (when the traditions struggled along in manor houses and farms) it was Prince Albert who created the modern day with his importation of the Christmas tree. And Charles Dickens, with his generous revolt, played his part. And the merchants, seeing their opportunity, came on to the market with this and that. But not even yet has England recovered from the Bolshevick revolution of the Roundhead Parliament:

*"The House... were presented with a terrible Remonstrance against Christmas Day... in which Christmas is called Anti-Christmas... In consequence of which, Parliament spent some Time in consultation about the abolition of Christmas-day, pass'd Orders to that Effect, and resol'd to sit on the following 1<sup>st</sup> day, which was commonly called Christmas-day" (1632).*

Even now, in Scotland, the day of celebration is the New Year.

### The Feast

Before those times, England shared the love and the jollification of the rest of Christendom, for here too the ox and the ass knelt down at midnight and the whole village came to the lighted church. And there were foods to us strange and wonderful before the days of turkey, for boar's head (with lots of mustard) was the lordly dish, carried into the hall in lordly fashion with much song and honour; but not least among the dishes to follow was peacock in full plumage restored after cooking. Geese, capons, pheasants, pies of carps-tongues, lamb and beef, led up to the national dish, frumenty and mince-pies. Of drinks there was all the variety of Christendom; they drank well, as the thirteenth century carol says:

*Lordlings, Christmas loves good drinking,  
Wines of Gascoigne, France,  
Anjou,  
English ale that drives out thinking.*

*Prince of liquors, old or new.*  
In the old Christmas, too, there was no distinction made between master and servant in the Christmas holiday. All ate together. They warmed themselves before the yule-log fire (the log brought home with ceremony and lit from the charred stump of the previous year) to play such games as snapdragon, which was the attempt to seize raisins from the bottom of a bowl of burning brandy!

But who could be in his dignity in the Christmas season (which extended from the Eve of All Saints to Candlemas Day) for in England there was the custom of the Lord of Misrule, who usurped the authority of the master of the house and became himself the director of revels and dances. It was his place and



JÓZEF BRANDT

(*Kulig of Queen Marysienka*)  
(By courtesy of The Society of Beautiful Arts, Zachęta Museum)

RETURN FROM WILANÓW

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# WŁ. ST. REYMONT

1867  
1925

In the year 1925 Poland lost two of her greatest writers, the most splendid creators of fiction in the XIX and XX Centuries. For, not long after the death of Stefan Żeromski, Władysław Stanisław Reymont, the famous author of *Chłopi*, died on December 5, 1925, in Warsaw, only a year after having received the Nobel Prize.

In order to understand entirely the creative power of Reymont and its sources, it is necessary to recall some biographic features of the author's life.

Reymont was born on May 7, 1867 in a village named Kobilec Wielkie near Piotrków. In this village, he spent his entire childhood, in constant contact with the beautiful natural surroundings of the village and with the peasants, thus giving him that superb acquaintance with the soul and speech of the peasant and his life.

## Feverish Desire

A feverish desire for continually new impressions and experiences induced Reymont to leave his native village, and he tried a number of professions, acting among them, and, finally, he came to Warsaw. The years 1890—1908 were for Reymont a period of time in which he lived through all life's phases from the extreme misery to comparative material stability. In 1908, Reymont had his health so broken by a railroad catastrophe that he received a high indemnity from the railway company. This circumstance permitted the author to absorb himself in his literary career.

The first work showing decided talent was *The Pilgrimage to Jasna Góra* (1894) in which the author ably penetrated the psychology of the masses of people going to visit the miraculous portrait of the Madonna in Częstochowa. Next, *Comedienne* (*Komedjantka*) (1896) in which he gave a characteristic image of the life of a provincial troupe of actors, and *Ferments* (*Fermenty*) (1897), two novels in which the author had not yet achieved his definitive artistic expression. Then, *The Land of Promise* (*Ziemia obiecana*) (1898), a novel immediately popular. This novel, in spite of quite a different theme, was the definite forerunner of *Peasants* (*Chłopi*). Whereas, in the *Peasants*, the real hero of the novel is the Polish village, in *The Land of Promise* it is Łódź, the industrial centre of Poland, a "land of promise" for fortune-hunters. In this work Reymont is an impressionist, not analyzing his feeling, but shedding on paper, as it were, life in its full movement, motion, colour, and sound.

## Wonderful Epic

All these creations, however, were only preparations for the wonderful epic of the Polish village, *Peasants*. From the very beginning of his career Reymont had always intended to write the great novel of the Polish peasant whom he had so well recognized and understood since his youth. This plan early formed itself and ripened through the years until, from 1904 to 1909, he printed in the columns of the *Illustrated Weekly* (*Tygodnik Ilustrowany*) in Warsaw his greatest masterpiece, *Peasants* which always had an extraordinary talent in presenting primitive characters.

The novel is divided into four parts as the seasons decide the character of the life and labours

of the village. He attained a colourful portrait of peasant life, uniting descriptions of nature and the piety of the people, flooding all with the light of beauty and truth. It was granted to Reymont as to no one either before or after him to penetrate the soul of the peasant. In his work there is no artificiality or unnecessary *nivélé*, but the peasant is shown with his faults and with his glories. He has united all primitive feelings in their souls with the innate dignity and sense of justice possessed by them.

## Pantheism

In this novel, however, we can feel throughout a pantheism of the land, this mother-nourisher. The love of every peasant for this land does not permit us to forget that this familiar land is a kind of living person reflecting the happiness and mourning of all the people.



POLISH BEAUTY  
(The charming and excellent artist of Narodowy and Polski Theatres in Warsaw, Miss ALYNE HALSKA as *Cracovienne*)

Reymont never did consider the peasant as of inferior human quality, but describes with all nobility and gravity the great and little conflicts, the good and bad sides of peasant life and character, and sometimes its monotony.

*Peasants* is also unique in the beautiful and uncommon uniformity of style in which it is written. Reymont has given in the dialogues true and effective rustic speech, their comparisons and descriptions, products of their primitive imagination and fancy.

The novel aroused great interest and immediate popularity fell to it not only in Poland but also abroad. No one hesitated to compare *Peasants* with the greatest epic of the world, Homer's *Iliad*.

In 1918, Professor Bök of Sweden, excellently characterized this masterpiece of Reymont's. We will cite Bök's words from the monograph of Zygmunt Falkowski.

## Reymont and Homer

"Zola" wrote Bök — practically never attains any epic sweep, whereas Reymont displays such a clarity of contours, depth of perspective, and majestic calm in his narrative rhythm that he continually reminds one of Homer. — The old peasant, *Boryna*, rules autocratically over his land, and the villagers treat him with respect. He is no less the leader of the peasants, than were the ancient Achaian princes. The village, *Lipca*, has its community meetings, its conflicts over its 'heir to the throne,'

## CHRISTMAS CAROLS

(Continued from page 1, col. 5)

Polish Christmas carols may be roughly divided into three kinds.

1. Religious songs for Christmas. These carols are among the most beautiful and profound in feeling of Polish hymns. The words are usually taken from the Gospels of Saint Matthew and Saint Luke. Those from Saint Matthew relate the birth of Jesus, the adoration of the Magi, the persecution by Herod, and the flight into Egypt. Those from Saint Luke, the journey to Bethlehem, the night shelter in the stable, the birth of Jesus, and the angels singing the Gloria, and the shepherds adoring the Christchild. These hymns owe their origin to monks in cloisters.

2. The second kind is based on the books of the Apocrypha dating from the II Century after Christ which contain many legends and details for which strict historical truth cannot be assumed. Hence, the Church did not accept them, but they appealed to the imagination of the people who seized upon these stories of the birth of the Infant Jesus in stable surroundings so familiar to the peasants, and so near their hearts. Hence, therefore, we have carols about the many wonders, the adoring shepherds, and the speaking animals.

3. The third kind is quite fantastic. The authors were no longer monks or poets still living in our literature, but simple scribes and rhymesters living in the homes of the great magnates. They were people of humble origin, and they put into the stories of the birth of Christ scenes taken from their own homes. Gradually the village of Wieliczka or some other well known spot. Jesus was thus born in Poland. Saint Joseph had sometimes to take his stick to the too inquisitive herdsmen who were clamouring around the Holy Babe. From these incidents, we get the merry dance rhythms of some of our Polish carols. These are called the "Shepherd Carols."

In the carols, together with the *Szopka* which the mummers carry around at Christmas, reenacting the story of Nativity and singing the age-old carols, we have an element so intrinsically Polish that it binds, for a moment at least, all those who have a common origin and constitute a part of what makes up the Polish nation and the Polish spirit as all hearts join in singing "Włóczęgie leży." (In the manger, he lies). — K. M.

its military expeditions, and its heroes, just as did the Greek nations, Helen of Troy, the spark that inflamed kings to war and destruction, has her counterpart in Reymont's *Jagusia*. The climax of the whole story is the brawl in the woods, when the peasants united in an infuriated mob attack the woodcutters felling the forest at the lord's command — a truly masterly episode. As one reads of the groups of peasants preparing for the struggle, one can not but remember the "catalogue of ships" in the *Iliad*. One might even suspect that Reymont consciously gave his Polish tale the specific qualities of Homer's great epic.

It was not unexpected, therefore, when in 1924 Reymont received the Nobel Prize, thus crowning his great creation.

After writing *Peasants*, Reymont gave us a great number of highly interesting works, among them, *Mating* (*Bunt*), and several other novels and short tales, but it is no exaggeration to say that *Peasants* overshadowed all his other works, and that his name is forever united with that masterpiece.

— Jerzy Macierakowski.

## CHRISTMAS CUSTOMS

(Continued from page 1, col. 4)

regard for their having witnessed the birth of Christ; besides, there is an old belief among the peasants that on this night the animals of the stables are gifted with the power of human speech.

The well-known author and scholar of Polish folklore, Zygmunt Głogier, repeats in one of his most popular books the tale about the skeptical husbandman who tried to discover whether or not this legend was true. He concealed himself in the stable and sure enough, on Christmas Eve he heard one of the oxen say to another that their master was to die soon and that they should draw his body to the churchyard. The fellow laughed at his ox's stupidity, but within twenty-four hours he was dead, and the following day the faithful oxen drew his body to the churchyard. Thus was the husbandman punished for his curiosity and lack of faith.

On the first and second days of the Christmas holidays the peasants hold religious processions bearing not only gifts for their village priest, but sizable portions of wheat, rye, barley, etc., to spill over him as a sacrifice insuring good harvest for the future. Also, from Christmas Eve until Twelfth Night, whole groups of peasant boys trudge from village to village with their illuminated star

and a ranting Herod among them to sing carols; nowadays they even penetrate to the towns in the expectation of more generous gifts. The evenings during this period are free of any work among the peasantry and are passed in carol-singing and conversation on spiritual topics. These twelve days, incidentally, all what the weather will be for the following year; each day forecasting the weather for the corresponding month. On Twelfth Night all peasant doors are marked in chalk, previously blessed, with the three letters G M B, the initials of the three wise men, (in Polish) *Gaspar, Melchior, Baltazar*; this is supposed to bring good luck to the household all through the coming year.

These are in a cursory review the Christmas customs and traditions observed by the Polish people.

It is worth mentioning that in old Poland New Year's Eve was not celebrated at all uproariously as now. This custom came in from abroad relatively late. In old times there was a period of solemn prayer. Later centuries, however, established the tradition of "raising the roof" in celebration, and it has since become a popular occasion for holding the famous *Kuligs*.

— Arno.



HALINA KRÜGER: COUNTRY-BOYS WITH THE STAR AND CAROLS.

## Lord of Misrule

(Continued from page 2, col. 5)

his privilege to make all the grown-ups act like children, parodying their self-importance during the rest of the year. No the Englishman is not by nature cold, phlegmatic or reserved. Only the Puritans and the counting-house have made him seem so. Go into any ordinary household on Christmas afternoon and you will find that the Lord of Misrule is with us still, having sneaked back in a furtive manner, like Santa Claus, down the chimney. The spirit of Christendom is still alive, however much we try to deny it the rest of the year.

— Gregory Macdonald

## Le Touquet.

Christmas and the New Year mean full house at the Hermitage and the Westminster, for roulette, baccarat, golf, horse-racing, riding, hunting and Casino gala nights. The Le Touquet drug hounds have had extra rations of meat for weeks past in preparation for the lawn meet outside the Westminster Hotel on Boxing Day. After a bishop's blessing of the hounds, a specially aniseeded stuffed hare will be dragged over a well-chosen line finishing up with a turn round the sleep-chase course.

Merry  
Christmas  
and all the good  
wishes for the

New Year

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# THE PROBLEM OF OVER-POPULATION

Between the years 1900 and 1935 the excess of births over deaths reached the tremendous figure of 18,000,000, with the result that the population of this country has increased from 24,000,000 in 1900 to 33,400,000 in 1935, the difference, as compared with the first figure being accounted for by emigration of 6,000,000 and a few other minor adjustments.

Such a spectacular gain has been made despite the fact that the natural gain in the last few years has been only 12 per thousand as compared with 19 per thousand in the XIX Century. As compared with other countries, only Japan, Bulgaria and Roumania can boast of a slightly higher rate, the respective figures being 13.8, 13.6 and 13.3.

## Average Increase

An average increase of 12 per thousand means over 500,000 more people per annum. Whereas, in the past, the fecundity of the Polish nation efficiently contributed to the preservation of the national spirit despite one hundred years of slavery, the continuation of such a trend in an independent Poland presents a problem of major importance. The problem is simply the widening gap between the number of people employable and the number of jobs free.

The extent of the over-population of the country is further evidenced by the density of people per square kilometre. Such density was, in 1921, 70,— 1931, 83,— 1935, 86. Even more striking results will be obtained if we compare the population figures with the national income. According to the data for 1923-9, the prosperous years, such income was 614 per capita as compared with 6612 for the United States,

3328 for England, 2338 for Germany, 2120 for France, 1410 for Austria and 1231 for Czechoslovakia.

The over-population is most striking in the field of agriculture. As is well known, about 73 per cent. of the total population is directly or indirectly engaged in agricultural pursuits. This is the highest percentage in Europe with the exception of the U.S.S.R. and Bulgaria. The village population of Poland is thus figured at 22,000,000, of which 11,000,000 are professional farmers. This is a density of 50 farmers per 100 hectares of arable land as compared with 14 for Spain, 16 for the U. S. S. R., 17 for England, 25 for France, 29 1/2 for Hungary, 34 for Germany, 38 for Switzerland, etc.

In the opinion of experts, the maximum density for 100 hectares in Poland, considering the level of her agriculture, should not exceed 30, which would mean that 7,200,000 professional farmers or approximately 13,500,000 of the rural population could be taken care of, still leaving 8,800,000 of the rural population outside the brackets.

## In Cities

A similar over-population has been noticed in cities. This in turn is best illustrated by the number of unemployed. Their official figure has been around 300,000, at times reaching 500,000. The latter figure is quite significant when compared with the average employment in industry, commerce and mining which has been calculated, according to figures recently released by the National Economic Bank, at 3,000,000.

There have been manifold reasons for such a state of affairs. Thus, in the first place, dur-

ing the many years when Poland was partitioned, her economic development as well as her cultural was not only neglected but hampered in every possible way by foreign powers. In the second place emigration to foreign lands which, in the past, relieved the country of a considerable surplus of population has ceased almost completely. Next may be cited the very unsatisfactory agricultural structure of Poland, i. e., too many small farms. Thus, in 1921, 33 per cent. of the rural population owned less than five hectares. Since it is officially recognized that five hectares is the bare minimum for a rational farming unit, the situation is far from satisfactory. In fact, farms below five hectares accounted for 65 per cent. of all farms in the 1921 census although they occupied only 25 per cent. of the arable area. This harmful process has been further intensified by the faulty inheritance laws, permitting the farmer to divide his meagre holdings among his many children upon his death. The above situation has steadily been contributing to the depression, to the lowering of the standard of living, and the standard of culture. This, in turn, affects the internal consumption market. Neither has there been any basis for a propaganda for a rational birth control plan, which has been tacitly adopted by more cultural societies willing to preserve high standards of living.

## State Endeavours

The State has endeavoured to amend the existing situation ever since the restoration of independent Poland. Through the compulsory parcelation of big estates, 2,200,000 hectares have been divided among farmers within the years 1918/1934. Of the above amount, 1,200,000 hectares have been divided among 127,000 new farmers, the balance being used to round out under-sized farming units. Still remaining is a number of large landed properties liable to parcelation, and capable of satisfying the needs of 400,000 more farmers, or, say 800,000 of the rural population.

Moreover, the development of native industries is a step in the way of further parcelation and industrialization has been lack of capital. Any flow of foreign capital has stopped, owing to general uncertainties. In the meantime, however, the process of internal accumulation of capital has been making great progress in Poland, as may be seen from the spectacular increases in savings deposits in the Postal Savings Bank. At present, various ways and means are being contemplated in order to direct such savings into proper channels.

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# NEWS IN BRIEF

The Kościuszko Foundation of New York, in cooperation with the Export Institute of Warsaw, is offering for 1935 a scholarship for students wishing to study American production methods. The sum is one thousand dollars yearly plus full opportunity to observe factories, assembling plants, and modern methods of transportation.

Italian residents of Poland are giving gold trinkets to the Italian Ambassador to be sent by the Embassy to Rome for the Abyssinian war fund.

The state of emergency, now lasting for some time in Czechoslovak Silesia, has been declared at an end by the Czechoslovak authorities.

On December 22 the crystal coffin in which Marshal Piłsudski now lies will be placed within the permanent metal coffin. In connection with this, excursions to Kraków have increased.

University students, abandoning anti-Semitic demonstrations, are now agitating for reductions in tuition fees.

## Interesting Lecture

Director A. G. Phillips of the Cunard-White Star Line gave an interesting lecture on the new Cunarder "Queen Mary," before the English Speaking Club of the English Language College last Sunday.

His lecture was illustrated by pictures showing the various stages of work in detail. To make the evening more attractive, Mr. Phillips had with him a phonograph record of the launching ceremony, wherein the club members heard the address of the King, and the christening of the ship by the Queen.

Telephone costs will be reduced from January 1, 1936 by two zlotys monthly, according to information from the Ministry of Posts and Telegraphs.

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The Polish Airlines LOT has purchased several Lockheed's, which will arrive in Poland on the *M/S Piłsudski*, and will be put in operation beginning April 5, when the summer schedule goes into effect.

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# A CAPTAIN OF AMHARRAS

By Laurence Stallings

Abeba Wolde Johannes is an Amharric captain, a man whose name is — in translation — Flowers Johnson. Despite the fact that he had been given khaki and had been laborously taught such things as the manual of arms, the way to pitch shelter halves into unneeded shelter, the manner of stacking arms — all the school of the recruit — Wolde Johannes preferred carrying a rifle the old way. Your plateau man, whether he has lance or fusil, wears it athwart his shoulders, his arms hanging loosely upon it, swinging free from the elbows. This gives the right hand leisure to support the sweet jostling of a waterbag, the left hand freedom to dangle the skin which is a ground sheet for sleeping. Abeba Wolde Johannes, a captain of Amharras, wore his rifle in this manner around the outer defences of Jijiga. He carried it loaded, the safety catch at the ready.

## No Great Loss

In a moment of shifting his water bottle the trigger was edged off the sears, and the forefinger of Abeba's left hand was blown away. To the captain, this was not a great loss, but something to be bound with leaves at the stump, and suffered rather painfully, to heal in good time. Instead, in the grievous country of the Ogaden, the bacillus of gas gangrene found its way into the finger-stump. And Abeba Wolde Johannes, because he was a man of affluence and property, with a fine Amharric name, was trucked back to the Swedish hospital at Harar where his brother swore he would give 2,000 thalers for Abeba's rehabilitation.

Because Wolde Johannes might convey military information, he was instantly the goal of several correspondents; and for the same reason, he was guarded night and day at the express command of His Excellency, the Fitourai Tessamie Bante, newly arrived from Addis Ababa to govern

Harar. The guards were implacable, fiercely frowning under the flapping banner of the Red Cross at the mere suggestion that some white men, with an interpreter, receive some first-hand impressions from one of Jijiga's defenders.

## Impossible to Bribe

It was impossible to bribe the guards. Tessamie Bante had already dealt punishment with the elephant lash to several offenders, having them flogged by experts.

While correspondents, sorely pressed, debated a method of winning to Abeba's bedside, there suddenly appeared two Red Cross officers, also Amharras. The incongruity of their double bandoliers of shining cartridges, their pistols and dirks, flanked by the brassards of the red crosses upon their shoulders, was instantly a point. By what right, instantly demanded all, did Red Cross knights go about armed like gangsters?

The answer was: "By orders of the Fitourai." Then the thunderbolt was thrown by correspondents eager to witness Abeba Wolde Johannes's utter despondency. Tessamie Bante, the Red Cross Knights were informed, had nothing to do with the case. Further, if the gentlemen with dirks and pistols continued to wear them, they could get quickly out from under the Red Cross flag, which recognized no night at all. The Swedish compound was immediately in an uproar.

A great man in green shorts also Red Crossed, and belted with enough ammunition and guns to arm a squad, suddenly appeared and ordered all correspondents from the compound of the Red Cross. Being asked by whose authority he carried such orders, he replied: "By the authority of the great Fitourai Tessamie Bante."

He was near to heart failure when all correspondents suggested a final destination for this authority with a unanimity of location which, considering there had been no rehearsal of the reply, smacked of a miraculous coincidence.

# UKRAINIAN TRIAL

The most important events in this, the fourth week of the Ukrainian trial, were the introduction of documents seized in Prague when Senkya, a Ukrainian agitator, was arrested. The defending attorneys made strenuous objections to the introduction of these documents, of which there are over 2,500, alleging them to be falsified. As these documents came into the hands of the Polish authorities through secret channels, evidence could not be given, other than the word of the witnesses, that the documents were genuine.

A mysterious telephone call to the secretary of Minister Pieracki from Dr. Mosdorf, leader in the National Democratic movement, occupied the attention of the defending attorneys who are trying to show that the Ukrainians may not have planned and executed the assassination. This call was said to have ended with the words: "Next week will be too late."

"Did not," the great man asked, "Tessamie Bante govern all Harar?" The answer was an honest, "Yes."

Did not then, Tessamie Bante govern the Red Cross? The answer was a hearty, "No!"

The great man was stumped. Very patiently it was explained to him that he had no right to bear arms; that Tessamie Bante within the Red Cross compound was an ordinary person; and that he the Red Cross knight, if he began a matter of force within the compound, would eventually feel the elephant hide curling about his naked ribs those first three strokes, after which no man has ever consciously felt it.

It was a facer for the great man. Eventually all his armed minions took counsel with him, and he backed down. It was in a long three months, the first time in Harar that an Amharras with a rifle had backed down before unarmed men. Some minutes later the unconscious Abeba Wolde Johannes, muttering delicious prayers through the ether cone, lost his left arm before an unparalleled gallery of sightseers. And the next day the unhappy men in Ethiopia stood before the arch of the Swedish mission. Two Amharras officers stood there with red crosses and hickory staffs, not a cartridge, dagger, sword, pistol or rifle upon their drooping persons.

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# Art, Music & Literature

## Symphony Concert

The Symphony Concert of December 13 was a real musical feast. With two such world-famed artists as Bruno Walter and Arthur Schnabel expectations rose to the highest nor were they disappointed. Everything fitted, the choice of programme, the length of the concert and above all, the harmonious co-operation of conductor and soloist.

The D-Major symphony of Mozart, under Walter's baton, was a joy to listen to. What strikes one is the utter lack of affectation in the conductor. Where there is no need for special effect he apparently only marks the time, but one feels the firm hand, the alert intelligence leading his forces. Walter does not try to modernize Mozart by excessive plianisimos, or other so-called subtleties. His Mozart is virile and natural, as one can imagine the composer himself would have wished.

The Beethoven G-Major concerto was on the highest artistic level, orchestra and pianist in perfect understanding and over the whole an atmosphere of poetry, of deep penetration into the inner meaning of this soul-inspired work.

And then the Brahms symphony, the only work that seemed a natural sequel to the Beethoven, rendered with a wonderful clearness that brought out all the hidden beauties of this noble, colossal work. The orchestra rose to the occasion following the great conductor's lead with enthusiasm and sympathy to his every touch. Indeed this was an exceptional concert, which makes us sigh for more such.

— K. M.

## On Advertising

A cinema-goer offers a suggestion for what it is worth to enterprising cinema-houses, — and incidentally to merchants advertising on the screens of Warsaw.

Why don't you gentlemen get together and open a cinema equipped especially to show these epochal advertisements of hats, shoe-polish, lingerie, and pickled tripe that are now being shown in the various cinemas of Warsaw? In such a projection hall the public would not be annoyed by a film with Greta Garbo or Gary Cooper interrupting its aesthetic enjoyment of

of the auditorium. Above all, there should be more sudden changes from very bright lights to complete darkness. In the intervals between the performances it might be a good idea to have a number of spotlights playing on the faces of the audience; it dazzles them better. It's so much fun to grope around when it suddenly becomes dark and push your hand in somebody's face, or have your own face pushed in by a blinded groper.

There is only one small drawback to such an exclusively advertising cinema. What is to be done about that inevitable rowdy, — of course there is never more than one — who persists in stamping and even whistling just at the moment when the bottles and riddles begin to get interesting? This is only a technical difficulty, however, and quite easily overcome.

Only a neurologist would support the present practice of advertising in cinemas, and that only as a back-handed method of drumming up the trade in neurotic patients. No sane business man would ever tolerate it. The above exclusive advertising cinema is only a suggestion to be taken for what it is worth to help merchants drive away the money in a way less disagreeable to cinema-goers.

— E. Z.

## JOURNEY'S END

As often as *Journey's End* is renewed, so often is the theatre filled with a dignified and appreciative audience. This splendid play of R. C. Sherriff has dramatic power and unquestionably great artistic values. And today, when war seems so actual, when everyone is speaking of political conflicts, the more terrible and tragic is this story of sacrifice and heroism. Without a shade of pathos or exaltation, its very directness penetrates our hearts.

This time, the drama is played in the *Teatr Polski*. This play, in Warsaw, already enjoys the tradition of perfect presentation, thanks to Węgrzyn, who as Captain Stanhope gives one of his best dramatic creations. The great artist moves every audience in this rôle. The young hero, Raleigh, is ably portrayed by one of the most talented and gifted of the younger players on the Warsaw stage, Mieczysław Milecki. The rest of the cast played incomparably. Among them are Samborski, Orwid,

*Robotnik* discusses the anti-Jewish excesses at the universities, saying that:

The responsibility for order at the higher institutions is borne by the rector and academic senate. It is not possible nor probable that they have not the means for quelling the disturbances of peace.

It then continues to say that the party has always been opposed to the police intruding on the ground of the universities, but that public opinion cannot accept the fact that these universities have become a territory for organized groups to attack and bully defenceless single colleagues, male and female.

Individuals who attack, in bands, single defenceless persons cannot be tolerated at Polish universities; they must be sent back to their native haunts.

*Dziennik Narodowy* expresses satisfaction at the action of the polytechnic authorities in Lwów who have created a separate section for Jewish students. It is forbidden for Jews to transgress the limits of this section as likewise for Christian students to intrude upon it. The *Dziennik* writes:

For the first time a little ghetto has been introduced into Poland — not only in fact but officially. In this, unfortunately small, section there has been realized a scheme which the majority of the people long desired, that is, that between the Jewish community and the Polish one there must exist an impassable barrier, fixed by law.

*Robotnik* naturally takes an entirely opposed view, demanding the intervention of the Ministry of Education. It asks:

Is it possible that the Lwów Polytechnic has revolted against the Ministry of Education? Even the most liberal autonomy of the colleges does not give them the right to break state laws. And as we know autonomy of the universities has been abolished with us.

Further, *Robotnik* considers the ministry must inquire into the matter and if it appears that the Polytechnic has acted on its own authority the senate of professors must be brought to task.

But above all, the ministry ought to cancel the Lwów regulation. We live in too serious and difficult times that we should have to bother our heads about student rows.

The Press bureau itself lately with university affairs. *Kurier Polski*, mentioning the resignation of the director of the general department of the Ministry of Education Mr. Kawalkowski, who is also head of the group concern-

the ferment amongst the students certainly fermented from outside elements.

When it appeared that the Legion of Youth did not fulfil its tasks, many of its protectors retired from this institution, leaving a gap all the greater, as a number of other associations of similar kind in consequence of the new regulations concerning student organizations had to be dissolved.

Certainly it is not the task of the ministry to organize student associations. But the policy of this department influences the form in one way or another of groups of students. Recently this policy has been wanting in distinct idea and programme.

In connection with rumoured changes in the positions of directors of personal offices in the government the *Kurier* asks "if indeed these are only changes, or have they a deeper significance?"

*Gazeta Polska*, writing on the anniversary of the death of President Gabriel Narutowicz, says:

The sacrifice of his life, which President Narutowicz laid on the altar of the Fatherland, began the process of change which ended with the proclamation of the new constitution.

Further the author says that the assassination of the first President was the beginning of the rupture between greatness and smallness in Poland.

From the date of his death begins the reform of the constitution of the republic which was undertaken and carried through by Marshal Piłsudski.

*Ilustrowany Kurjer Codzienny* quotes the opinion of *Petit Parisien* on the attitude of Polish government circles regarding the Franco-Anglo action in the Abyssinian dispute. It writes that:

The Polish government doubtlessly is opposed to all endeavours of the great powers aiming at substituting individual action for collective action by the League of Nations. Apart from this, however, Poland whose sympathies for Italy are well known, desires that the Parisian proposals should lead to a permanent and satisfactory regulating of the conflict.

The Warsaw correspondent of the *Frankfurter Zeitung*, writing on the same subject, says:

Poland is disturbed at the present development of the situation in the conflict. She feels at the same time disillusioned and hurt at the conduct of England and France. She has perceived that the powers have again used the Geneva institution as a coulisse behind which they carry on negotiations between themselves.

*Kurier Poranny*, which represents the radical wing of the governing circle, attacks the capitalistic spheres, saying that the rights which they formerly claim-

been cast on the working classes who moreover are called upon to bear increased sacrifices for the sake of the treasury as often as the budget is in difficulties. In what measure the capitalistic spheres carry out their duty of employing labour we see best by the constantly increasing *Dead Sea* of unemployment.

*Czas*, writing on the subject of the projected amnesty, is against its extension to the leaders of the Centre-Left now living in exile. "What guarantee have we," it asks, "that the leaders of the former *Centrolew* will not renew their revolutionary work if they are allowed to return; what guarantee have we that they will stand on the ground of the new constitution?" Similarly *Czas* opposes the abolishment of the isolation camp at Bereza Kartuska saying that:

The events of the last weeks give strong arguments to those in favour of maintaining the isolation camps. They may cite examples of the number of disturbances which have broken out in various parts of the country on the ground of thoughtless and criminal anti-Semitic agitation.

Further *Czas* argues that not only the direct actors in these disturbances, but the hidden springs that incited ignorant and naive youths to such criminal deeds ought to be prevented from doing such harm, by shutting them up in a place of isolation.

It may be argued that law and order must be preserved at all costs and if ordinary means fail then extraordinary measures must be applied.

In the question of a railway in the Tatra Mountains Major Tadeusz Kornilowicz writes in the weekly *Pion*. He protests against the desecration of the Polish mountains by a railway built by capitalists, ostensibly for the convenience of ski-runners, saying that as a good rider needs no stool to mount his horse, so the good ski-runner considers his "boards" as the proper instrument of sport and is not afraid of the trouble of mounting to the summits with their help alone.

The argument of employing workless is also only a pretext in view of the enormous existing needs of communication in Poland a far greater amount of work could be found for a much larger number of unemployed if the money were used for aims of real public use, if even only in the domain of mending roads. And in other spheres of economic life how much could be done with the millions (needed for the Tatra railway) whether it be in protection from inundation or in combating homelessness.



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those phenomenal juxtapositions of bottles and boxes ingeniously reflected in mirrors, or those perfectly stunning riddles in spelling where we first see a "D," then an "O," then a "B," then an "R," then another "O," then suddenly a magnificent surburst with the last three letters added.

Certain improvements might be made, too, in the management

ed with the university youth, says that his work was connected most intimately with the academic youth. This work brought him into connection with the problem of academic associations, which at present play an important part if we take into account

ed were based on two points: 1) That they paid taxes to the state; and 2) That they gave employment to the working classes in their production.

Both these principles have now disappeared. The chief burden of maintaining the state has for a long time already



**DIPLOMATIQUE**

The Minister for Foreign Affairs, Colonel Józef Beck, received on Wednesday the German Ambassador, M. Hans-Adolf von Moltke, and the Swiss Minister M. de Stultz.

The Austrian Minister and Madame Hoffinger held a reception on Friday in honour of M. Bruno Walter.

The Latvian Minister, Dr. Mikelis Valters, has left Warsaw for Latvia. During his absence M. Nicolas Aboltins will act as Chargé d'Affaires.

The Netherland Minister and Madame Carsten held a reception on Thursday.

Mrs. L. Hamilton-Stokes left Warsaw on Tuesday for London to join her husband there for the holidays.

**First Mountain Railway in Poland**

One of the most picturesque spots in Poland, Zakopane, is gaining a new attraction, Poland's first mountain railway. In every mountainous country such as Austria, Czechoslovakia, Switzerland and Germany, mountain railways have been already a long time in existence drawing thousands of tourists and skifans.

Full credit for the idea should be given to the Vice-Minister of Communication, Col. Bobkowski, who was initiator and creator of the enterprise, which undoubtedly will attract thousands of additional tourists to Poland.

It is worth while mentioning that the whole enterprise is meeting wide public approval and the necessary capital for the construction amounting to Zł. 2,000,000 in the greater part was supplied by private enterprises. The first mountain railway will run from Kuźnica to Kasprowy Wierch a distance of approximately 4,200 metres the longest railway of its kind in Europe, and it will undoubtedly save the legs and energies of weary ski-runners.

— S. B.

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M. DREHER, Marszałkowska 114  
(Corner Złota) recommends Hygienic rubber goods of all kinds "Emdrehera."



Shirley Temple, the youngest and most popular Fox Film star, will appear shortly in "Our Little Girl" in the Cinema Atlantic.

**VIENNA**  
The history of cinematography from the earliest times to the present may be traced in the new film Museum. Exhibits go back to the 5,000-year-old tombs of Ancient Egypt, in fact, with pictures of runners, jumpers and fighting men at consecutive moments of motion, admirably illustrating the movie principle. The subject matter of over 60,000 films has already been assembled and fresh reels will be added from time to time. It is not unlikely that we shall soon see a school or faculty of film history and production founded in Vienna.

**FRANCISZKA GAAL**  
Last year showed a considerable growth in the Universal Picture Corporation. The reason is that the company has splendid directors and artists. No wonder that every film coming from the Universal Studios is a masterpiece of action. The following productions will be shown in Poland during 1936. "The Magnificent Obsession," "Adieu," "East of Java," "Invincible Ray," "Sutter's Gold," "Hunchback of Notre Dame," "Show Boat," and "Great Impersonation." A Franciszka Gaal film "Katharine" will shortly be shown in Poland.

**FASHION NOTES**

A sentimental wave has overtaken fashion, women now literally wear their hearts on their sleeves — made of fur. Hats and gowns are perfumed. You can spray the padding in the newest hatpins and dress-clips with your own scent.

For evenings, too, you can increase your femininity by wearing little frilled tube caps, which serve as a chignon.

The bandana handkerchief muffler vogue is turning many a Christmas present into one for the giver as well, for these outside handkerchiefs in paisley patterns are split diagonally in two, one triangular half for the donor and one for the recipient.

The bolero has reappeared, for example in a cocktail dress of black faille over a waistcoat and sash of red and white silk. Heavy chenille net is a new medium for evening frocks.

**HOSIERY** Quality at lowest prices and Lingerie "Pończosznicza" Zgoda 4

A bird in the hat looks down on any amount of fur; one smart coat that adorns a fair Parisienne is of fox skins worked in horizontal lines from ankles to throat, including the sleeves. Hat? Black felt pointed cap with scarlet humming bird.

Fur as a moveable trimming is more adaptable than ever. The shapes of fur muffs are diversely different. There is the long fur bag, slung over the shoulders by a cord, the hard little pillow muff, the round hard barrel, the melon shape, the limp and wide pillow, the sleeve cuff that is slipped from the wrist to meet the other hand and the double cuff that comes down from each arm to join forces.

Big sleeves, bell or bishop, give winter coats a sort of warm amplitude. Large patch pockets and wide, elaborate belts go with them and wide revers that will button across the throat. There is something rich and attractive about such a quantity of material—cloth, velvet or fur — and the obvious comfort of the styles is attractive.

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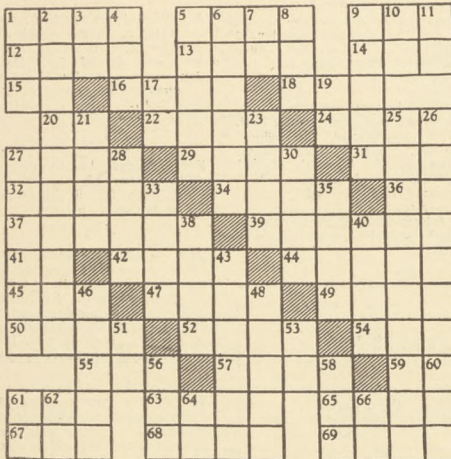
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1936



CROSS WORD PUZZLE



HORIZONTAL

1—Ache. 5—To give out. 9—To cut. 12—Gaelic. 13—To cast ballot. 14—Metaliferous rock. 15—By. 16—Fish trap. 18—Hard-shelled fruit. 20—Supposing that. 22—To start ungraciously. 24—To agitate. 27—Calendarian. 29—Narrow opening. 31—A number. 32—Garment. 34—Mark of wound. 36—Half dozen. 37—Trees. 39—Gotten up. 41—Symbol for tantalum. 42—Plunges. 44—Struck. 45—Possessive pronoun. 47—Brave. 49—Snow vehicle. 50—To line roof. 52—Civil injury. 54—Comparative suffix. 55—To. 57—Corrus. 59—Part of "to be." 61—Chum. 63—To unlock. 65—Prefix before. 67—Some. 68—To weary. 69—Rhythmster.

VERTICAL

1—Small vegetable. 2—Pronounce. 3—Exists. 4—Modern. 5—Illa. 6—Ethics. 7—Pronoun. 8—Decade. 9—Sluggan. 10—Conjunction. 11—Troponin. 17—Plural ending. 19—Pronoun. 21—Affectation. 23—Ingliss. 25—Deep-rooted. 26—Check-eel. 27—Pertaining to electricity at rest. 28—Bound. 30—Sailors. 33—Baby's bed. 35—Margins. 38—Speck. 40—A fish. 43—Not so fast. 46—Imbecille. 48—To hum. 51—Behold! 53—Part of Infinitive. 56—Kitchen vessel. 58—Juice of trees. 60—Encountered. 61—Father. 62—Article. 64—Jumbled type. 66—A negative.



DON'T ALWAYS DRAW TRUMPS

The French team, champions of Europe, now on the way to play the Four Aces for the world's championship, has enjoyed an international reputation for many years. Today's hand is a fine example of the bidding and play of M. Albarban and a M. Roussel, two of its members. The reader will note how similar their bidding is to that of the Four Aces.

North's first bid of two clubs is an Exploratory response. South's four-heart bid at a later stage is clearly controlling. North's four-trump is made to show that he has a balanced hand, and to give South one last chance to quit if he desires. Finally, when South bids five spades, M. Roussel, in the North, contracts for six, since now he is absolutely certain that his partner's trump suit is at least five cards in length.

West opened a trump and M. Albarban won in his own hand with the Jack. While the ordinary player would simply draw all trumps at this stage, M. Albarban realized the danger in the diamond suit. Accordingly, he merely played one more round of the trumps—the Queen from his own hand and low from dummy.

He now played the King of diamonds, followed by a low diamond to dummy's Ace, and a third diamond from dummy. At this point, East was between the devil and the deep blue sea and there was nothing he could do to save the hand. Should he trump, M. Albarban would play his low diamond and at a later stage would be able to discard one of the hearts in dummy on his good Queen of diamonds, while should he fail to trump, M. Albarban would win the trick with the Queen of diamonds, ruff the last diamond with the dummy's King of trumps and eventually concede a heart trick to his opponents.

It will be noted that had M. Albarban drawn all his trumps, perfect defense would have beaten the hand, but by means of this fine play, the contract was fulfilled.

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High Card Values of the Four Aces System. ACE... 3 KING... 2 QUEEN... 1 JACK... 1/2. Total value of pack is average hand 67. South Dealer. Neither side vulnerable. K 9 5, K 4 2, A 8 4, A 10 8 5, 4 2, Q 10 7 5, J 9 6 2, 6 4 3, N, W, E, S, J 9 8 3, J 9 6, 5 3, K J 9 7 2, A Q J 7 6, A 8 3, K Q 10 7, Q.

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Over 4000 emigrants left Poland during the month of November.

Poland is officially entered in the Winter Olympic Games in the skating competition, fast speed skating for men, and in ice hockey.

Cinema Programme

Table with 3 columns: Address and Performances, Films Currently Showing, Comment. Includes entries for Atlantic, Apollo, Bałtyk, Capitol, Casino, Europa, Filharmonja, Majestic, Pan, Rialto, Styłowy, Świątowid, The Gay Divorcee, The Last Outpost, Anna Karenina, Jaśnie Pan Szofer, The First World War, Dante's Inferno, Mystery of the Wax Museum, Miłość w czołgu, China Seas, I Live my Life, Kochaj Tyko Mnie, and Peter Ibbetson.

HINTS ON ENGLISH

We have received a letter regarding the proverbs which we published a fortnight ago. Excerpts from it are given below: The majority of these proverbs are well interpreted, but I take the liberty of drawing your attention to the fact that in some cases the Polish sense was misunderstood and eo ipso, the English equivalent is absolutely wrong.

Proverb 2. Po nitce do kłębka means, more or less, to come to the heart of a question after investigating thoroughly the details of the case, or to find a clue for something after going into details of alternate stages of the case, but by no means has it something to do with "Rome was not built in a day," etc. - which means in Polish, Nie odrazu Kraków zbudowano.

Proverb 5. "Every cloud has a silver lining" and "Beneath the cloud the sun is shining" is a good interpretation of the Polish proverb Niema tego złego co by na dobre nie wyszło, but "It's an ill wind that blows no one any good" does not convey the same idea.

Proverb 9. "Don't reach for the moon" is not an exact equivalent of Prywać się z motyką na słońce. It rather means to try to stop a tide with a mop, or, in other words, to try to achieve something very difficult having no adequate means at one's disposal. "Don't reach for the moon" is rather an inverse saying to "Cut your coat according to your cloth." (This is a very subtle difference).

Proverb 16. Każdy święta ma swoje wykryte means that each person (even of

good reputation, reliable, etc.) tries to find an excuse when reproached.

Proverb 4. Przyszła koza do wozu means for ex. that a person yields to another person's wishes after former unwillingness to do so. "I will get you one day in my clutches," means, as far as I understand it, something which conveys the idea of revenge.

We give below the English translation of last week's Polish passage. We thank J. H. for the translation.

A correspondent of one of the most widely read Paris journals reports the following) from over the ocean. New York is celebrating the "end of the crisis." The theatres are filled, freight and passenger traffic on railroads is increasing, tenants are hunting for new apartments. Mr. Black, an antique dealer, has put a placard in the window: "Oceasion. Buy now. Prices will jump any day."

We print another short Polish passage for translation.

Na wietry Eliza zainstalowana została nowa stacja telewizyjna. Obrazy nadawane przez tę stację będą o wiele lepsze i bardziej wartościowe od tych, jakie kiedykolwiek były nadawane we Francji, czy też zagranicą.

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