A Kehillah In Poland During The Inter-War Years

(Studies in Jewish Community Organization)

by William M. Glicksman

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WILLIAM M. GLICKSMAN, PH.D.



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A Kehillah In Poland During The Inter-War Years

Dedicated to the Sacred Memory
of my parents
AVRAHAM and MIRIAM (nee Klayner) GLICKSMAN
My wife ZOFIA M.A. (nee Mitz) and our son ITAMAR GLICKSMAN
My sister SEVA (nee Glicksman) and her son BERNARD HOROWICZ
The members of my Family
and
My Czenstochower Landslayt
who perished in the NAZI German gas-chambers
in the years of World War II (1939 - 1945)

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FOREWORD

The constant complaint of Jewish historians is about the paucity of archival material bearing on the inner workings of Jewish communities (the Kehilloth) in former centuries. In some measure, the lack is due to the failure of those communities to keep records; but to a far greater extent it is due to the hostility of their neighbors which resulted in riots, fires and expulsions. How wonderful it would have been if, in addition to the martyrologies, we also had the minute books of the cities on both sides of the Rhine during the 12th and 13th centuries, or of the early settlements of Jews in eastern Europe. Events which have befallen our people within our own lifetime illustrate what must have happened long ago. And yet, will things be any better for the future historian of Jewish life? Recent destroyers outdid their predecessors: they were not content with destroying life; they deliberately destroyed the community and the private records as well.

It is therefore with a deep sense of gratitude that one hails the work of Dr. William Glicksman in salvaging a portion of the minutes of the city of Czenstochowa, his birthplace, where he grew to manhood and from the destruction of which he was miraculously saved. His discussion of the political maneuvering within that community, prepared on the basis of the minutes, gives a picture of Jewish life which must have been typical of Jewish communities everywhere in Poland. The interference of the government and the internal squabbles in the community present an unedifying spectacle of Jewish disunity at the very time when dignity and unity were desperately needed.

If the quarreling as described makes sad reading, there is compensation in the fact that we get a clear picture of the Jewish community's organization, the taxes it paid, and the institutions it supported. We cannot sit in judgment on the factions that existed in a community as precariously situated

as was that of Poland, over which the vultures of fascism and nazism were already hovering expectantly. Some Jewish historian of the future will have to tell that story on the basis of material he will have at hand. He will then surely be thankful to Dr. Glicksman for having organized this material with such care and clarity and for having made it available for his use.

For us today, Dr. Glicksman's book affords an absorbing look into a brave struggle for Jewish continuity in the midst of a situation fraught with mortal danger. The tragedy came all too soon, and it swept away the hostile government along with the quarreling factions. All that is left us is this remnant of a record from which each of us will draw his own conclusions.

DR. SOLOMON GRAYZEL
Author, Professor of History
Dropsie University

PREFACE

The Jewish Community (Kehilla) in Poland during the inter-war years was legally an organization of religious Jews for the purpose of fulfilling their religious needs. Hence non-religious Jews should have been excluded from participation and non-religious needs should not have been considered by this institution. As in many phases of life, however, what the law proscribed was not necessarily practiced. Non-religious Jews and even such anti-religious Jews as the Bundists (Jewish socialists) not only participated in the Kehilla but in the last pre-war years played a considerable role in Kehilla management in some places. Similarly, the activities embraced also non-religious matters.

The whole atmosphere of the Kehilla government - the election of its Council and Board in accordance with party-keys, the internal differences and disputes, the declarative tone against oppression or in favor of general Jewish causes, are more political than religious or welfare matters.

This comes through clearly from the detail of one Jewish Kehilla - that of Czenstochowa over a period of a few years - which Dr. W. Glicksman publishes in his monograph.

The summaries of some debates and speeches and the documents reprinted may bear witness to the important role those Jews attributed to their Kehilla. Again, the pages of the local Yiddish newspaper reproduced afford a glimpse also into the private lives of some Jews before the Holocaust. All this could surely serve as material for the future historian of Polish-Jewish life in recent times.

DR. BERNARD D. WEINRYB
Author,
Professor of History
Dropsie University

PREFATORY NOTE

The following work, dealing with the activities of the Jewish Kehillah Organization in Czenstochowa from 1930 to 1934, does not pretend to be complete or comprehensive, since only one major research source was used: the weekly UNDZER WEG, organ of the Zionist organization in that city, made available to me by YIVO.

The author appreciates that a research work which would fully report the scope of a Kehillah's activities demands also a study of those sources reporting the participation of the other political parties represented in the Kehillah Organization. To our great tragedy, the Hitler plague destroyed every possible evidence in Czenstochowa itself concerning the local Jewish community. I was therefore constrained to make use of the materials at YIVO and whatever else I managed to gather outside of Czenstochowa, particularly the material published in the few score books about my native city.

I wish to make it clear, however, that I have striven to maintain the objectivity of the facts by refraining from any commentary; the facts presented are in accordance with the content of the source. If, despite the foregoing, I nevertheless decided to publish this work, it was for the following reasons:

1) The consciousness that the farther removed we become from the years of the Holocaust the more necessary become historical studies of the former Jewish communities of Poland.

2) I regard this modest work as a challenge and a stimulus for other Czenstochowers to add what has here been overlooked, so that a more complete picture of the Kehillah organization may be created.

3) Certainly this study cannot have the same social significance as it would if the prewar Jewish community of Czenstochowa were still in existence. The awareness, however, that information of this kind is necessary to keep our

historical past fresh in the memory, and to strengthen our ties with it, gives me the hope that the present work will achieve its goal. It contains, after all, not only the cultural, social, political and religious life of one community of Jews, but (in miniature) chapters of the history of all of former Polish Jewry.

For the internal life of the Jews of Poland at all times was reflected mainly in the forum of the Kehilloth. The autonomous character of the Kehillah offered the only opportunity available to freely discuss the various programs and strivings then dominant on the Jewish scene. The daily needs and requirements of a community of Jews, their ups and downs, the common and the contradictory – all this was expressed in the activities of a Kehillah. In its reports – its minute books – was recorded the life of the individual and the group.

Although internally there existed differences of opinion, the Kehillah was nevertheless the sole representative of the community vis-a-vis the outside world. In the tradition of this attitude and in accord with the government regulations concerning Jewish Kehilloth in Poland, Jewish life in Czenstochowa, too, offered the Kehillah a broad field of work.

In summary, the Kehillah was the forum for the initiative, the creativity, the best traditions of Polish Jewry. The German Hitler hordes, who annihilated Polish Jewry, brought an end to the Jewish community in Czenstochowa.

Wm. G.

ACKNOWLEDGEMENTS

I wish to thank the distinguished scholars and historians, Dr. Solomon Grayzel and Dr. Bernard D. Weinryb, for reading the manuscript and for their valuable suggestions regarding both its contents and stylistic improvement. Both scholars encouraged me greatly to go on with the work, for which I cannot thank them enough.

I am greatly indebted to Mr. Max Rosenfeld for his skillful translation of the Yiddish manuscript into English.

And last but not least, my thanks to my wife Claire and our son Allen for their help in so many of the technical tasks associated with this work.

Wm. G.

Philadelphia.

A WORD OF THANKS

I wish to express my deepest gratitude to the Executive Board-Book Committee of the M. E. Kalish Folkshul, in the persons of Mr. Henry Bogdanoff; Mrs. Doris Cohen; Mrs. Diane Edelman; Mrs. Edith Gilbert; Mr. Morton Gilbert; Mr. Irving Hyman; Mrs. Marilyn Krantz (Public Relations and Distribution); Mrs. Rose Marks; Mr. Harold Moll; Mrs. Louise Moll (Publication Arrangements); Mr. Edward Ring (Chairman of the Book Committee); Mrs. Lilian Ring; Mr. Morris Spitzer; Mrs. Bess Weiss; Mr. Samuel (Lou) Weiss, for making possible the publication of this book.

Their devoted work and efforts on behalf of Jewish culture can only be seen as a link in the Golden Chain of Jewish continuity – from a Jewish Kehillah in Eastern Europe to the rising Jewish community in the United States of America.

I am especially grateful because the present work is a record of a Jewish community which I knew personally – its origins, its development, and its tragic end. It is a privilege for me, the thoroughly Polish Jew, to have found not only intellectual understanding but a sincere desire among the younger American Jewish generation to make a practical contribution toward the historical record of Jewish destruction in World War II.

Wm. G.

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THE JEWISH *KEHILLAH** ORGANIZATION IN POLAND

From Its Earliest Time Until 1918

The function of the autonomous organization of the Jews in Poland, the kehillah, was to represent and protect the interests of the Jewish population in their relations with the non-Jewish world, and to regulate the inner life of the Jewish community.

Thus, the kehillah represented the Jewish population vis-a-vis the Church, the City Council, the government, and also negotiated with the King regarding rights and privileges. The kehillah was responsible for the taxes which Jews were obliged to pay to the King, and it regulated the relationship between Jews and the city government, and between Jews and the Church. The kehillah also had juridical rights -- to adjudicate between Jews -- and it had its representatives in the "Jewish courts" of the government whenever there were suits between Jews.

In the 16th and 17th centuries, when the number of Jewish communities had increased, kehilloth would come together

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**The term "Kehillah" in this chapter refers to the general nation-wide Jewish Community Organization*

from time to time to consider matters affecting Jews of a particular province. Also, the decrees and persecutions by the Church and the Christian city population caused the kehilloth to hold joint meetings in order to intercede with the King and nobles and members of the *Sejm* regarding the existing decrees or to prevent the passage of new ones.

Added to this inner need of the Jews was the interest of the government in centralizing Jewish autonomy. For the government it was too difficult to collect taxes from each kehillah separately, since the number of the kehilloth had grown so large. The government therefore found it necessary to transfer the collection of taxes to the Jews themselves. This was the direct reason which led the Jews in Poland to establish (as early as the 16th century) the Councils of District Provincial Kehilloth, and in 1580 the central Council of the Four Lands. *(Vaad Arba Aratzot)*

The administration of the kehillah, in the course of the centuries, lay in the hands of the upper social and economic groups and was constructed on the hierarchic principle, not the democratic.[1]

After the division of Poland among Austria, Prussia and Russia, each of the ruling governments introduced its own legislation and regulations regarding the organization of the kehilloth. The Tsarist government, through a number of decrees in 1821, dissolved the kehilloth and in their place appointed the "*dozor boznithi*," whose function was to administer the synagogues and other religious matters. In fact, however, the "dozor boznitshi" took the place of the kehillah.[2] This was the situation up until the outbreak of the first World War.

During the years 1914-1918 the German occupation authorities issued an order which limited the kehillah strictly to religious matters and abolished their national-communal character.[2a]

IN INDEPENDENT POLAND

The decree of Pilsudski (Jozef) of February 7, 1919, which concerned only Congress Poland, did not change the character of the kehillah organization. The legislation ignored the interests of the national-progressive circles of the Jewish population, which strove to organize the kehillah on national autonomous foundations. Communal elections, however, took place in 1924. It was not until the law of June 21, 1927 (effective spring, 1928), which affected all of Poland except Silesia, that the kehillah activities were somewhat broadened. They included expenditures in the budget for institutions such as schools, assistance for social and cultural activities, and similar secular needs.

The attitude of the government, which had no wish that the kehillah become an autonomous organization of a Jewish national minority, strongly favored the religious character of the kehillah.

Additional laws were passed in 1930 regarding the elections to the Council, the administration of the kehilloth, the selection of *rabanim* (rabbis) and *dayanim.* The last and most important law was that of 1931 concerning the financial budget of the kehilloth; this was of great significance for their future administration.

The fundamental law regulating the organization of the kehilloth is headed: "Regulations concerning the organization of the Jewish kehilloth on the territory of the Polish Republic, exclusive of the Silesian."[3] According to this law the Jewish minority is a legal, religious federation of individual communities. At the head of the federation is a religious council of the Jewish kehilloth consisting of 34 laymen and 17 rabbis. All Jews must belong to the kehillah.

The kehillah organization (also called the *Gmina)* has the right to levy taxes *Etat* on the community, to administer *schechita* and burial. Small communities had an administrative body and the *Rav* (rabbi) was a member ex officio. Larger communities had an administration and a council.

The elections were general, equal, secret, direct and proportional. The right to vote was given to men who had reached the age of 25. The right to be elected to office was given to men who had reached the age of 30 and who must have resided for at least one year within the kehillah limits.

The government had a powerful influence on the activities of the kehillah, especially on the election commission and the elections themselves. The government tried to maintain the religious character of the kehillah organization by broadening its competence in religious matters. Thus, for instance, paragraph 20 of the election regulations for the kehilloth (October 24, 1930) gave to the election commission (which made up the election lists) the right to remove from the list persons who openly denied the Jewish faith. This gave the religious groupings the possibility of removing people from the lists for the simple reason that in the view of the commission they were "anti-religious." By this means, too, the government had a method of restricting the functions of the kehillah administration to religious matters, and of satisfying the demands only of the orthodox and conservative elements.[4]

That the activities of the kehilloth were mainly religious can be ascertained from their budgets. The largest expenditures were for religious needs. This is clear from the figures of 599 kehilloth in 1931, which made up 82.5% of the entire Jewish population of Poland. In these kehilloth the expenditures in the budget for religious purposes constitute 29.7% as compared to 9.4% for education.[5] In smaller

communities the expenditures for religious purposes were still greater, whereas the expenditures for education and social institutions were even less.

The government often dissolved a kehillah administration and appointed in its stead other officials who took over the administration in the name of the government.

THE BUDGETS OF THE KEHILLOTH IN POLAND

General Features

The autonomous character of the Jewish kehilloth in Poland gave them the right to tax the Jewish population and placed upon their administration the obligation of maintaining religious, social, philanthropic and other communal institutions. The administration of the kehilloth was responsible for raising the necessary funds to support the rabbinate, the *shechitah,* the *mikvah* (ritual bath), the cemetery, educational institutions, and similar expenditures.

The funds came from various sources. The primary sources, however, were the *etat* and *schechitah.* Another source of funds was the cemetery (sale of lots). To a lesser degree the Houses of Prayer which belonged to the kehillah also contributed. According to the figures of the previously mentioned 599 kehilloth, the sum raised from the *etat* amounted to about one quarter of the overall income of the kehilloth. The general receipts and expenditures of these kehilloth, outside of Warsaw, show an income of close to 15 million zlotys and about 12 million zlotys in expenditures.[6]

The assessment of the *etat* was handled by a special commission in each kehillah. This commission set up the list of taxpayers and determined the amount each one was to pay. This was an unpleasant process and resulted in many inequities. On many taxpayers the tax levied was more than they could afford to pay; contrariwise, those who could afford to pay more, often received a lesser assessment. The reason for this lay in the improper functioning of the commissions. There was much resort to "influence" and there were many practices which needed correcting. The kehilloth, however, constantly tried to "increase the number of taxpayers, to bring ever broader masses into the circle of the kehillah activities, and to organize the *etat* system along more democratic and equitable lines."[7]

The budgets of the kehilloth were controlled by the government. Income and expenditure had to be approved by the government, which had the right to eliminate certain outlays without stating its reasons. Usually these reasons were political. The government did not usually eliminate or cut down budgetary expenditures which went to the non-opposition parties. It never cut expenditures for religious needs, in accordance with its policy of maintaining the religious character of the kehilloth. The Polish government was more favorably inclined to those parties with minimal political demands, rather than to parties representing the national-communal elements of the kehillah. The government therefore tried not to reduce the expenditures for needs such as the religious fraction in the kehilloth proposed. They did this, of course, at the expense of the budgetary items of a non-religious nature.

At the same time the government contributed very little to the support of the kehilloth. Paragraph 3 of the election regulations stipulated that the government can cancel,

decrease or increase items in the projected budget and change the sums within the limits of the project as adopted by the Gmina.[8]

It is self-evident, therefore, that the policies of the government toward the autonomy of the kehillah organization and toward the various political fractions in the kehillah arena were reflected in the sums of money which the government did or did not accept, did or did not decrease for each item separately.

The kehillah was the democratic forum where the political parties of the Jewish community could speak to the community. Here they put forward their programs and sought to influence the people. The kehillah was also the representative of the Jewish population vis-a-vis the non-Jewish world.

ELECTION REGULATIONS FOR THE KEHILLOTH IN THE POLISH REPUBLIC

(General Observations)

The decree of the Ministry of Education and Religious Matters, of October 24, 1930, concerning election regulations for the kehilloth (councils and executive boards) in the Polish Republic, set the date of Spring 1931 for the elections. The political parties in the Jewish community, each with its own political platform and program, began preparations for the election campaign. Each of the parties on the arena of the "Jewish parliament" (as the kehillah was called) displayed concern with general political matters, in addition to strictly local kehillah affairs, hoping to emphasize the broad scope of its program and gain more followers.

The Zionist groupings made their views known on Jewish problems throughout the world, particularly in Eretz Yisrael. Opposition was expressed agaist the actions of the British mandate power vis-a-vis the Jewish settlement in Palestine.

The Bund and other socialist groupings made known their views on the suppression of liberties in the fascist countries, and similar matters.[9]

The Agudah and other religious elements, who espoused the doctrine that the kehillah was a religious organ, concerned themselves only with problems that were in accord with the spirit of the kehillah election law, namely, that the kehillah should occupy itself purely with the religious interests of the Jewish community. At the same time, these same circles did not hesitate to use political means to attain their ends. And although they were not entirely successful in carrying out their program, they did manage to obtain from the government the aforementioned paragraph 20 in the kehillah election code.

This paragraph aroused strong opposition not only in secular circles, which considered this an attempt to limit the activities of the kehillah and compel it to surrender its national autonomous character, but even among many politically independent religious Jews. The broad sections of the Jewish population saw in this regulation an attempt to limit the functions of the kehillah to purely religious needs, while the vast majority of Polish Jewry was fighting for the centralization of *all* activities touching the Jewish community around the kehillah, so that it might serve as the autonomous organization of Polish Jewry.[10]

Moreover, the *Agudah* used as a weapon (paragraph 20) in the election struggle to acquire hegemony over the kehilloth. It stopped at nothing to achieve its ends. Every means was used to get more of their own party people into the councils

and the executive boards. The favorite means was the Election Commission. In those cities and towns throughout Poland where the Agudah had a majority on the election commissions, they tried under various pretexts, to eliminate from the election lists as many voters of the opposition parties as possible.

At the same time, the election commissions did everything possible to insure that members of their own party and their own sympathizers be made eligible to vote. It was enough to declare yourself a follower of the Agudah program to get yourself put on the election list. Such election commissions paid very little attention to public protests by the disqualified voters. They played on the good chance that it would be technically impossible to check out most of the protests.

In the meantime they had a method of dragging out the replies until after the elections, and the result was that the protesters did not vote. In this way the Agudah people assured themselves of a majority of the election lists while their opponents became a minority group in the kehilloth. Apart from everything else, this was contrary to the duty of the kehilloth to draw more Jews, not less, into kehillah activities.

In summary, the kehillah was a religious, not a national organization, Supervision by the government greatly limited the activities of the kehillah, especially at the time of the kehillah elections, assessment of taxes and estimating the budget. The positive feature of the kehillah organization was the democratic nature of the elections.

The destruction of Polish Jewry during World War II also destroyed the kehilloth.

REGULATIONS FOR KEHILLAH ELECTIONS

General

3. Large Jewish Kehilloth elect a Kehillah Council and Executive Board for a term of four years. The number of members of the Council, the Executive Board, and its representatives, will be determined for each Kehillah individually by an order of the Minister of Education.

4. The elections are general, equal, secret, direct and proportional. (The same regulations hold true for the Sejm elections, but in the case of the Kehilloth the credentials were assigned in a different manner, in a certain sense, more democratically.)

28. The elections shall not take place on a Sabbath or a Jewish holiday or on the eve of a holiday.

80. Appeals or protests made during the course of an election have no power to hold up the election.

ELECTION RIGHTS (Active and Passive)

5. Active election rights belong to every male 25 years and older who has resided in the Jewish community for a period of at least 12 consecutive months. Election rights are lost during a period when the voter is under investigation, when he has lost his citizenship rights, or is incarcerated, or is a recipient of public welfare. (There are no definite provisions here, as in the Sejm elections, as to how the 25-year age qualification is to be reckoned. We must therefore assume that the day of the elections was the determining factor.

There could also be various interpretations about receiving public welfare.)

6. Passive election rights (the right to run for office) depend upon the following conditions: Polish citizenship, possessing active election rights, full 30 years of age, unblemished citizenship record.

7. Paid Kehillah officials, also rabbis and dayanim, as well as administrative Kehillah officials, may be candidates for the Kehillah, if they resign from their position three days after the declaration of the elections.

CONDUCT OF THE ELECTIONS

13. Extension (of voting lists) and conduct of the elections is the function of an Election Commission elected in larger Kehilloth by the Kehillah Council. Costs of the election are borne by the Jewish community.

NAME AND COMPOSITION OF ELECTION COMMISSION

16. The title of the Election Commission is:
Komisja wyborcza gminy wyznaniowej zydowskiej w (nazwa miejscowsosci) dla wyboru rady i zarzadu gminy. (Election Commission of Jewish Community Organization for the Election of a Council and Executive Board)

14. In larger Kehilloth the Executive Board elects five of its members to the Election Commission, and in addition, eleven members and five representatives from among the Kehillah

members who do not belong to the Executive Board, with consideration given to the preponderant religious groupings.

The members and the representatives from outside the Executive Board must possess active election rights. The composition of the Election Commission is under the jurisdiction of the local supervisory authority, which at its own discretion and without stating its reasons, may refuse to confirm individual commission members. In the event of such refusal by-elections must be held, which also are under the jurisdiction of the supervisory authority.

The Election Commission, if it considers it necessary, may also invite a given number of community members to assist it in the work of the elections, such as, to extend the voting lists, etc., but especially where there are a large number of voting places in the community.

17. The first meeting of the Commission is called together and opened by the Chairman of the Kehillah Executive Board, or possibly his representative, who orders the election of a chairman of the Commission and of his representatives. This election takes place by customary majority vote. In case of a tie, lots are cast. Further meetings of the Commission are called by the Chairman of the Commission or his representative. The meetings take place in the building of the Kehillah administration.

18. The decisions of the Election Commission are reached by majority vote, more than half of the Commission members being present. In case of a tie vote, the Chairman decides. Decisions of the Commission must be recorded and signed by the Chairman or his representative and at least two members of the Commission. Decisions of the Commission are carried out by the Kehillah Executive Board if these decisions are not opposed to the Election Regulations. In case of doubt or difference of opinion the supervisory authority decides.

20. The Election Commission prepares lists of voters by listing all those who possess active voting rights according to the register of Kehillah members maintained by the Kehillah administration. These voting lists must contain the first and last names of the voters in alphabetical order, as well as age, occupation and address.

The Election Commission may, on the basis of a decision, omit the names of any persons who publicly attack the Jewish religion. (By this we assume is meant a public, militant opposition to the religion, e.g. by criticism of religious doctrine, preaching atheism or another religion. An alleged "unreligious" life of an individual would not of itself justify deletion from the voting list, so long as the individual did not publicly advocate such a life.)

DEPUTIES OF THE COMMISSION

19. Deputies assume their function only in cases where the Commission membership is not complete, i.e., by the legal or physical impossibility of the members to carry out their duties, (resignation, lost of credentials, illness, death, imprisonment).

NOTICES

21. All election notices must be made public by display in the Kehillah office, in the office of the Election Commission, in community synagogues, as well as by announcements in the Kehillah press, and in at least one local daily newspaper, (depending on local conditions and the size of the Jewish population in the given community.) Notices must be signed by the Election Commision.

OFFICIAL LANGUAGES

82. The voters lists, candidates lists, minutes, letters to authorities and voters, and in general, all written notices and material of the Election Commission, as well as of the Kehillah Executive Board and Council in election matters, must be written or conducted in the Polish language. The addition of a Yiddish translation is left to the judgment of the Election Commission.

29. During the five days from April 22 to 27 the list of candidates for members and representatives of the Kehillah Council must be presented to the government authority.

THE CITY OF CZENSTOCHOWA

(General Background)

The City of Czenstochowa had its origin in a village called Czenstochowka. At the beginning of the 14th century a monastery *(Yasna Gura* - Bright Mountain*)* was erected near the village. Thanks to this monastery the village of Czenstochowka gradually developed into a city.

Up to the 17th century the development of the monastery contained nothing of particular historical significance. In general the growth of the city was slow. It was not until the middle of the 17th century, with events such as the uprising of the Cossacks under Chmielnitzki, and later the Swedish wars, that the city and the monastery became noteworthy. The city was transformed into a fortress which encompassed the monastery-church as well.

The growth of Czenstochowa paralleled the importance of the monastery. In the 16th and 17th centuries Czenstochowa was given certain privileges by the Polish kings and the Sejm. A number of convocations and meetings of kings, nobles, and leading personages were held there. Czenstochowa became a center of political events in the Europe of that period.

In 1793 Czenstochowa was annexed by Prussia. It was not until 1806 that the Polish Army of the Duchy of Warsaw [11] reconquered the city from the Prussians. After the Congress of Vienna (1815) Czenstochowa remained within the borders of the Polish kingdom.[12]

In 1808 the city numbered about 3400 inhabitants; in 1826-27 over 6000; in 1859 more than 8000, and in 1860, 9343. Czenstochowa played a role, too, in the Polish rebellions of 1831 and 1863.

The industrialization of the city paralleled its growth and development. In 1877 there were in Czenstochowa factories for making paper, wallpaper, soap, candles, chicory, lime, bricks, and many other products. The end of the 19th century saw the rise of iron foundries, textile mills, a steel industry. Trade grew at the same time and Czenstochowa began to play a role in the economic life of the country. In 1897 the city numbered about 45,000 people.

Several Polish parties were influential in Czenstochowa. The Christian population, which was under the influence of Catholic clericalism and the anti-Semitic National Democratic Party, was conservative and anti-Semitic. The progressive and liberal section of the Christian population was small in number.

During the first World War (1914-1918) Czenstochowa itself was under German occupation, while the monastery was under Austrian rule. In 1918, in reborn Poland, Czenstochowa belonged to the province of Kielce. By 1921 the population of the city had grown to 81,000, by 1939 to about 130,000.

The city contained a number of libraries, schools, government and private high schools, and a number of cultural organizations. In the general and economic life of the country Czenstochowa occupied a prominent place. In the industrialization of the country between the two World Wars Czenstochowa also played an important part. A number of new factories were built (many by Jews) which were the only ones of their kind then in Poland. The city also was important commercially.

World War II halted the progress of the city. The Nazi-German occupation hampered and disrupted its activity. After the war, Czenstochowa again began to advance in all aspects of life.[13]

JEWISH SETTLEMENT IN CZENSTOCHOWA

The exact date of Jewish settlement in Czenstochowa has not been historically established. In light of unconfirmed reports it is probable that a Jewish community already existed there in the second half of the 18th century.[14] At that time Jews from Czenstochowa were buried in the cemetery at nearby Yanowa (Yuniv). It was not until the time of the Prussian occupation at the beginning of the 19th century that we find concrete data regarding a Jewish community in Czenstochowa. In 1808 there were 495 Jews in Czenstochowa out of a general population of 3349.

Precisely what kind of kehillah* organization existed during the Prussian period is not known, but there is no doubt whatever that there was some form of organized community life, necessitated by the Prussian fiscal policy toward Jews. The first activities of the kehillah administration during the Warsaw Duchy era were the establishment of a synagogue and the selection of a *Rav* (rabbi).

At a meeting of the kehillah administration, held on Av 8, 5568 (1808) a certain Yaakov ben Eliezer Levi was elected representative and head of the kehillah. He was also the treasurer. The kehillah had three *parnassim*, each month another *parnass* took over the office. The *parnassim* had jurisdiction over the finances of the kehillah and controlled its expenditures.

There was also a *Bet-Din* whose head enjoyed certain privileges which were enumerated in a document signed by forty leading Jews of the city. The number of signatures indicates that Czenstochowa was then already an important

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**From here on the term Kehillah refers to the Jewish Community Organization in Czenstochowa, except when it is in Italics.*

community. Also, the fact that the Jewish settlements around Czenstochowa were connected administratively with its kehillah administration indicates the growth and importance of the Czenstochowa Jewish community. Czenstochowa had become a major kehillah of the province and as such it had the privilege of collecting monies from the nearby Jewish communities.[15] Czenstochowa then had 495 Jews, about one quarter of the population.[16] In 1821 there were about 1500 Jews in Czenstochowa, one half the city's population.[17]

When the Finance Minister of the Duchy of Warsaw (Luszczewski) levied a tax on Jewish books, the Czenstochowa kehillah administration sent out a proclamation to all the surrounding Jewish settlements instructing them to pay this tax to the kehillah representatives, who immediately stamped the books and issued receipts for the tax payments. In this manner the neighboring town of Yanowa was eliminated from jurisdiction over the Jewish communities around Czenstochowa and that function was placed in the hands of the kehillah administration in Czenstochowa.

From the way the kehillah administered the tax we can see how the kehillah was organized. Jews had eight days to report their books and get them stamped. The kehillah had the right to penalize anyone who did not obey the order in time.

With the growth of the Jewish population in the city, (and the corresponding increase in the number of the needy), a number of relief organizations arose. Czenstochowa soon became known as a wealthy community. In 1846-47, with a famine in the country, the kehillah administration organized help for the needy and unemployed Jews.[18] In 1858-60 the kehillah opened schools for Jewish children, along with the *chedarim* already in existence.

In 1862, when the Jewish districts were abolished,[19] many of the Jews from the surrounding cities and towns began to

stream into Czenstochowa and build new industries and commercial undertakings. In this way they contributed to the economic growth of the city.[20] At the same time, many Jews with capital left Czenstochowa to settle in Warsaw and Lodz, where they eventually occupied prominent places in the economic life of the country. In Czenstochowa itself a migration began from the older quarters of the city to the newer.

After the Polish rebellion against Russia of 1863 Czenstochowa became a new industrial and commercial center, and in this process the Jews of the city actively participated. In 1897 there were 11,764 Jews in Czenstochowa out of a general population of 43,863.

In the continuing development of industry and commerce at the end of the 19th century, Jews played the chief role. In the making of toys and other celluloid products the Jews of Czenstochowa were pioneers.

This increased participation of Jews in Czenstochowa's economic life brought with it a growing anti-Semitism which pervaded almost all sections of the Polish Christian population, including even the working class. These anti-Semitic sentiments found a mass outlet in the pogrom of 1902.

COMMUNITY LIFE

Jewish communal life began to develop around the turn of the 20th century. A number of communal institutions were founded at that time, such as a charity organization (Dobrotshinnoshtsh), a Jewish hospital, a travelers hostel, a trade school, a Talmud Torah, the cultural society, LIRA, a farm for agricultural training for Jews, and a number of clubs,

societies, loan societies, and an old age home.

All these institutions, however, were outside the kehillah administration, which was then in the hands of assimilationists, the "property" of several Jewish families. A need began to be felt at that time to centralize Jewish communal life, to unify the diffused social energies, and to democratize the kehillah. The campaign to achieve these aims began in 1912 but succeeded only partially. The leading lights of the kehillah administration still remained the assimilationists because they were the propertied class in the city and the main support of the kehillah budget.

In 1914, when World War I broke out, Czenstochowa came under German occupation. Another painful period began for the Jews in the city. Community life ceased and Jews experienced all the horrors of suffering brought by the war.[21]

BETWEEN THE TWO WORLD WARS

In the period between the two world wars, in independent Poland, the Jewish community in Czenstochowa, like all of Polish Jewry, had its rise and decline. In the cultural and social spheres Czenstochowa did not lag behind the other kehilloth in Poland. The scope of its cultural and social activities was broader than many similar communities in quantity and quality.[22] In the political sphere, all the Jewish parties were present on the Jewish scene, from extreme right to radical left.[23]

Until the 1930's the kehillah administration was in the hands of the Mizrachi. When the government issued its new election law of October 24, 1930, the proportion of the

various political groups in the kehillah administration was revamped so that the Agudah, together with some non-religious groupings, became the majority in the kehillah council and its administration.[24]

In the economic field the Jews of Czenstochowa developed a medium and small industry, especially in iron and metal products, which pushed the German products out of the Polish market. Jews in Czenstochowa became pioneers in the production of certain industrial products, and were prominent in trade.[25]

The anti-Jewish policy of the government in the political and economic fields, the heavy taxation and the economic restrictions hit the Jews of Czenstochowa just as it did the other *kehilloth* in the country. The boycott which Polish anti-Semitic parties placed against Jewish trade was to some extent more effective in Czenstochowa than in other cities. This was so because the Christian population in Czenstochowa was strongly under the influence of the local Catholic clergy. Thus, for instance, there was a permanent boycott against those Jewish businesses which produced Christian religious objects.[26]

There were two more pogroms in Czenstochowa, the first in 1919, the second in 1937, with loss of both life and property.[27] From the time of the second pogrom until the Spring of 1939 the Jews of Czenstochowa lived in a sharpened anti-Semitic atmosphere. At the same time, they organized an energetic campaign to help those Jews who had been deported from Germany at the end of 1938.[28] World War II and the Nazi-German destruction of Polish Jewry put an end to the kehillah of Czenstochowa.[29]

1. Raphael Mahler "Toldot Hayehudim b'Poylin," *Sifriyat Poalim,* Merhavya, 1946, pp. 72-77, 190-207.

   Israel Haylprin, "Pinkas Vaad Arba Aratzot," *Mosad Byalik,* Jerusalem, 5705-1945, p. 17.

2. Michal Ringel, "Ustawodawstwo Polski Odrodzonej o Gminach Zydowskich" in *Zydzi w Polsce Odrodzonej,* Warsaw, 1933, vol. 1 & 2, vol. 2, pp. 242-48.

2a. More about the Kehillah during W.W. I in *Seyfer Czenstochow,* (further referred to as SEYFER) "Encyclopedia shel Galuyoth," Jerusalem 5727-1967, vol. 1 & 2, vol. 1, pp. 186, 188.

3. Ringel, ibid., p. 245.

4. Cf. Itzhak Grinbaum, "Histadrut Hatziyonit" in *Encyclopedia shel Galuyoth* Jerusalem-Tel Aviv, 1953, vol. 1 "Warsaw" pp. 357-413, p. 410.

   Ringel, op. cit., p. 247

5. Jacob Leshtchinsky, "Economic Aspects of Jewish Community Organization in Independent Poland" in *J.S.S.,* October, 1947, vol. 1, no. 4, p. 234.

6. ibid., p. 327

7. ibid., p. 321

8. Ringel, op. cit., p. 245.

9. Jacob S. Hertz, "Der Algemayner Yidisher Arbeter-Bund" in *Czenstochower Yidn* (further referred to as Yidn) N.Y. 1947, pp. 133, 35.

10. loc. cit.

11. Established by Napoleon I, at 1806, and recognized by Russia at the Treaty of Tilsit, 1807. The Duchy was formed from Polish territory acquired by Prussia through the second partition of Poland (1793).

12. Most of the former Duchy of Warsaw was handed over to Russia and became a Polish Kingdom with the Russian Czar as king.

13. Jacob Shatzky, "Yidn in Czenstochowa biz der Ershter Welt-Milchomoh" in *Yidn* pp. 3-31, pp. 3-9.

    Liber Brener, "Di Antshteyung fun Yidishn Yishuv in Czenstochowa 1700-1939" in *Czenstochow,* N.Y. 1958, pp. 5-10.

    Stanislaw Szymanski, "Do Dziejow Zydow w Czestochowie w Okresie Krolestwa" in *BZIH,* Warsaw, July-September, 1961, No. 39, pp. 17-38.

14. ibid., p. 19.

    Shatzky, op. cit., pp. 9-31.

    See also Bohdan Baranowski and Stanislaw Herbst, "Pogorszenie sie warunkow rozwoju miast, produkcji przemyslowej i gornictwa" in *Historia Polski,* PWN, Warsaw, 1958, pp. 450-480, p. 453.

    In the ancient cities, especially in *Little Poland* (In the second half of the 12th c. Poland fell asunder into several feudal Principalities, one of them *Little Poland,* in the southwest, with Cracow and Lublin. In the 14th c. *Little Poland* was united with *Great Poland* and *Red Russia* which formed the *Polish Kingdom*) (S.M. Dubnow, "History of the Jews in Russia and Poland," J.P.S. Philadelphia, 1916, vol. 1 p. 42) there developed new ...districts which were not under the administration of the cities but under a *Starosta* or owner of the city-land, the landowner, nobleman, or country squire, or the priest. Such districts were the "Jewish Towns," *yuridikes,* given by the churches, such as the monastery of Czenstochowka (1577).

    In connection with this, Szymanski's comment is interesting. He says that the *Yasna Gora* (the monastery), as a gathering place for Catholics, particularly a fortress, did not permit non-Catholics to settle there, especially Jews.

15. Shatzky, ibid., pp. 12, 3.

16. Szymanski, op. cit., p. 36.

17. Brener, op. cit., p. 6.

18. About the Kehillah in the year 1856 see W. Glicksman in *Seyfer,* vol. 1, pp. 139-142.

Cf. also Szymanski, ibid., p. 37.

19. Until 1862 Jews lived in special designated quarters of the city. See Shatzky, op. cit., pp. 14, 20, 23.

20. Szymanski, ibid., pp. 34, 5.

21. Shatzky, ibid., pp. 9-31.

    Cf. also A. Chrobolowski, "Algemayner Iberblik iber der Brider-Hilf" in *Yidn,* p. 259.

    Brener, ibid., p. 8.

22. See "Kultur un Dertziung" in *Yidn,* pp. 66-114.

23. See "Di Yidishe Arbeter Baveygung," *ibid.,* pp. 115-165.

24. Zvi Cahn, "Di yidishe Kehillah in Czenstochowa" in *Czenstochow,* pp. 27-31.

25. Glicksman, "Czenstochower Gasn" in *Czenstochow,* pp. 27-31.

    Cf. also "Dos Wirtshaftleche Lebn" in *Yidn,* pp. 47-65.

26. A. A. Duker, "The Situation of the Jews in Poland," *Conference on Jewish Relations,* N.Y., 1936.

27. See "Pogromen" in *Yidn,* pp. 165-183

28. H. Z. Hirshberg "Mipinkas Zikhronotay al Geyrush Zbonshin" in *Seyfer* vol. 1, pp. 354, 5.

29. L. Brener, "Vidershtand un Umkum in Czenstochower Geto," *Jewish Historical Institute,* Warsaw, 1951, p. 68.

CHAPTER 2

THE YEARS 1930-1931

INTRODUCTION

The government legislation which introduced democratic elections in the Kehilloth* brought about in Czenstochowa, too, elections in the early post-war years for the Council and the Executive Board of the Kehillah. It included representatives of the Jewish religious parties, Mizrachi and Agudah, the Zionist movement, the Bund and organizations like the Samall Merchants, the Artisans, the Manufacturers, and similar groups.

Hayim Wexler was elected Chairman of the Council. Shmuel Goldstein was elected Chairman of the Executive Board. Both men were from Mizrachi.

The party composition of the Kehillah Council and Executive Board remained the same until the early 1930's.

**Wherever the words Kehillah or Kehilloth appear with a capital K it indicates this nation-wide institution or describes an office of the kehillah in Czenstochowa proper. Small k refers only to the Czenstochowa kehillah.*

THE BUDGET OF THE CZENSTOCHOWA KEHILLAH FOR 1931

(Composition, Discussions, Position of the Government)

The budget of the Czenstochowa kehillah for 1931 included all the above mentioned expenditures (see chapter "The Budget of the Kehilloth in Poland" above), plus expenditures for *Keren Hayesod, Keren Kayemet,* Jerusalem University and similar Zionist institutions. There were no exact figures for the income and expense items in the budget. According to subsequent reports one could gather that the two proposed chief sources of income were: *szechita,* 180,000 zlotys, and 106,000 zlotys from *etat.* On the expense side, the same sources listed an outlay of 10,000 zlotys for two new *dayanim.*[1]

According to the government law concerning the administration of the Kehilloth, the budget had to be approved by the proper supervisory (government) agency. A newspaper report revealed that this particular budget was not approved. Many items were deleted or decreased. The amounts for religious expenditures, however, were not touched[2].

Various expenditures in the kehillah budget for 1931 were modified by the government as follows: Whereas the full amount of 3500 zlotys for the Agudah religious school for girls *Bet Yaakov* was approved, the amount for the Jewish communal *gymnazye* (high school) in the city was cut from 9000 to 5870 zlotys. The expenditure for educational courses for adults was cut from 4500 to 2500 zlotys.

The Jewish *gymnazye,* where hundreds of Jewish children studied, (mainly middle class children), was a necessity in the Jewish community because the government and even the private Polish *gymanzyes* were to all intents and purposes

closed to Jewish youth. The Jewish *gymnazye* was the only place where Jewish young people could get a general elementary and high school education. The graduates of the gymnazye who continued their studies in the universities (some in Poland, but mostly abroad) later became the leaders of the Jewish community. To weaken the economic structure of this institution therefore meant to diminish the possibilities of giving Jewish children an education. (Of interest was the interjection made by a member of the Agudah to the effect that actually it was no great misfortune that the government cut the expenditure for the *gymnazye,* because only sinners came out of the *gymnazye,* and furthermore, those Jews who became doctors charged more for treatment than the Christian doctors.)[3]

The reduction of the adult education courses, (used mainly by lower income families) resulted in a cut in the hours of study and in the teaching personnel.

The government eliminated completely the appropriations for the libraries of the Small Merchants and Artisans Societies, and for the Jewish sports organizations. Also, the appropriation for the local Trade School was reduced from 5440 to 4880 zlotys, and the sum of 3000 zlotys for a young girls' Trade School was completely eliminated.

It is obvious that cutting the budgets of the Trade School and eliminating the girls' Trade School would affect the poor section of the Jewish population. The Trade School was the only institution in the city where the poorer Jews could get a general education or learn a trade. (Locksmithing, cabinet-making, electrical work, etc.)[4]

The government also refused to approve the sum of 150 zlotys for the University of Jerusalem, the initial sums for *Keren Hayesod* and *Keren Kayemet* and reduced the sum for the agricultural *Halutz* farm[5]. It eliminated the items of

2500 zlotys for the *Yeshivah Keter Torah*, a religious educational institution, which was proposed by the Radomsker hassidim. On the other hand, the 10,000 zlotys for the two *dayanim* was approved. This was proposed by the Agudah, although the *Rav* had expressed his opinion that the community could get along very well without them[6].

It must be assumed, therefore, that the budget as reported in the newspaper[7] represented a revision by the government and that the discussions as they were reported in this newspaper centered around the revised budget.

THE REVISED BUDGET OF THE KEHILLAH FOR 1931

Expenditures:	*zlotys*
Rabbinate	29,000
Office	30,150
Old Synagogue	8,250
Repairs	5,000
Bet-Hamidrash	1,000
Chorus	1,000
New Synagogue	5,000
Mikvah	35,750
Addition to mikvah to be used as classroom for Agudah boys	20,000
Chimney	1,000
New boiler for mikvah	10,500
Shechita	106,950
Retirement	5,520
Talmud-Torah and Schools	45,950
Community supervision	26,650
Cemetery	22,200
Representatives expenses	500
Miscellaneous	16,000

The total expenditures were given in the amount of 419,420[8].

An analysis of this budget revealed that the largest part of the expenditures went for religious needs. Close to 60% of the budget was alloted for that purpose, in comparision with 10% for schools and similar institutions (Cf. Leschtshinsky, note 5 Ch. 1 above).

An illustration of this is the expenditure for the *mikvah.* Officially the alloted sum was 35,750 zlotys. Actually, however, the listed appropriations for the chimney and the boiler were also for religious purpose, since the *mikvah* was used mainly by the religious section of the population. Similarly with the expenditures for the Old Snyagogue and the New Synagogue, since these were purely religious institutions. Even an expenditure like the 5520 for retirement was mainly for the religious officials. *(dayanim, shamasim,* etc.*)*[9]

This budget, after it was adopted by the Kehillah Executive Board had to be confirmed, according to law, by the Kehillah Council. For this purpose a meeting of the Council was called for December 12, 1930, but lack of a quorum caused its postponement.[10]

The Council did meet the next day, December 13, and discussed the following items in the budget: the rabbinate, the administrative personnel, and the *mikvah.* The first two items were accepted without change. The expenditures for the *mikvah* (except the item of adding a classroom for Agudah boys) were also accepted. Construction was postponed, however, because of the difficult economic situation of the Jewish population.

In the course of the debate it was proposed that in the meantime the boys should use either the building of the *Bet Yaakov* school or of the Agudah. The opinion was also expressed that the boys use the building of the Artisans Society.

This latter proposal was more of a gesture than a practical possibility; it was not likely that the artisans would have taken upon themselves the support of a purely religious activity.[11]

At a meeting on December 20, 1930 the Kehillah Council further discussed the various items in the budget and took the opportunity to discuss other associated problems. The meeting was opened by the Chairman of the Council, H. Wexler. The first question dealt with *shechita.* The *parnass* Shmuel Altman complained of abuses in the management of the *shechita.* He referred to the agreement between the Kehillah Executive Board and the *shochtim* according to which the latter were not to be considered employees of the kehillah but partners receiving a stated percentage of the total receipts.

Yet violations still continued, the *parnass* said. He cited the example of one *shoychet* in the suburb of Czenstochowa who was collecting a slaughtering fee from his customers in addition to the money they paid the kehillah for a certificate.[12]

Replying to an interpolation of one of the Executive Board members, the Chairman, Sh. Goldstein, pointed out that the income from *shechita* had steadily increased and that despite all the infractions there was no reason whatsoever to complain about the management of the *shechita.* He listed the income from *shechita* in 1928 as 135,000 zlotys, in 1929, 145,000 and in 1930, 180,000.[13]

The *parnass* I.M. Zilberberg (Mizrachi) did not share Sh. Goldstein's optimism. He reported that some of the *shochtim* were slaughtering without any certificates whatsoever and keeping the fees for themselves. I.M. Zilberberg demanded that the entire matter be referred to the *shechita* commission of the kehillah.

The *parnass* Itche Mayer Krell (Agudah) proposed that the *shechita* function be given over to private persons on lease. The Zionist *parnassim* spoke against this proposal, arguing that the modern Jewish Kehillah must not return to the medieval methods of assigning communal functions to private lease. During the course of the debate, apparently to weaken the opposition and strengthen his own case, Sh. Goldstein reminded the Council that even prominent members of the community were sending fowl to the *shochtim* for slaughter without the required kehillah certificates.

During this meeting the matter of a place for Agudah boys to study was again raised.* The Kehillah Executive Board recommended for this purpose the building of the Agudah at 13 Katedralna Street. The owner of the building, M. Fogel (Agudah), refused to accept responsibility for this matter and demanded to know why his building in particular was chosen and not the Jewish *gymnazye.*[14] Itche Mayer Krell argued that the building of the Agudah was the most fitting place, but that the kehillah should pay rent to the owner of the property.

In reply to this M. Fogel again asked why Board Chairman Sh. Goldstein or I. M. Krell did not offer their own houses for this purpose. M. Fogel proposed that they turn the Bet-Hamidrash above the Old Synagogue into a place of study. Sh. Goldstein spoke against this proposal because it might cause friction with the synagogue administration. He supported the proposal to build another story over the *mikvah* on Garibaldi Street and to strain all financial resources for this purpose.

In the course of the discussion around this particular matter M. Fogel refrained from expressing an opinion,

**Actually what was needed was a room or even part of a room where these boys could engage in Talmudic studies.*

stating only that in any event this was the last meeting of the Kehillah Council in the current term of the Executive Board. To this Sh. Goldstein interjected that "if Mendl Fogel says so, he must know what he's talking about," implying that since M. Fogel, the Agudah member, was so close to government circles, he must know for certain that the government was about to dissolve the present kehillah and order new elections.[15]

With this debate the meetings around the budget were ended and according to law the budget was referred to the proper government agency for approval.

In connection with the income and expenditures of this budget it was worth looking at the problem of the kehillah tax *etat.* According to the preliminary budget figures the taxes were to bring in a total of approximately 106,000 zlotys (after it was increased by 20%). This sum was never collected completely because poverty was so widespread that many taxpayers could not pay this tax at all. The Bund representatives had demanded that the tax not be levied against the poorer section of the Jewish community.[16]

In a public announcement by the kehillah, dated December 26, 1930, we found the following:

"Despite previous appeals of the Kehillah Executive Board concerning the necessity of complying with the proposed *etat,* so that the kehillah activities will not be paralyzed, a large segment of taxpayers has disregarded this. The Kehillah Executive Board therefore makes this final appeal to the local taxpayers that they positively pay the kehillah tax before January 1 of next year; otherwise the Executive Board will be obliged to enforce the collection of the tax in all strictness by legal action, plus interest and costs which may amount to as much as 40% of the tax. Notice is also hereby given that for various reasons, debts turned over

to the Magistrat (city government) for forcible collection cannot be withdrawn"[17]

The Executive Board of the Jewish
Kehillah in Czenstochowa

The difficult economic situation of the Jewish community resulted in the Kehillah Executive Board often being forced to adopt drastic measures to collect the tax.

THE ELECTION CAMPAIGN IN CZENSTOCHOWA

(The Composition of the Election Commission)

Tuesday, February 24, 1931 a joint meeting of the Council and the Executive Board of the Kehillah took place for the purpose of setting up an Election Commission. Representatives of all the political factions were elected, among them two from the Agudah. The latter brought in a "votum separatum" because they demanded greater representation on the Commission.[18]

The composition of the Election Commission had to be approved by the local *starostwo,* but the list was not confirmed. We must assume that the reason for the rejection was that the Agudah faction did not constitute a majority of the Commission. Several changes were thereupon made in the composition of the list by eliminating certain individuals and substituting others, but the final result was the same: the Agudah still remained with only two representatives.

The *starostwo* finally was forced to approve the composition of the Commission, which consisted of 16 people, including the two Agudah representatives. Out of approximately 7000 eligible voters only 18 were at first disqualified, and after investigation these too were reinstated.[19]

THE PLATFORMS OF THE JEWISH POLITICAL PARTIES IN THE ELECTIONS TO THE KEHILLAH

The Agudah Program

The objective of the Agudah program was to theocratize the Kehillah and was directed primarily against the Zionists and the Bundists.

The Zionists election platform, which was concerned that the Kehillah should be a national cultural religious autonomous center, threatened to weaken the activities of the Agudah as a political party and to counter its efforts to control the Kehilloth.[20] The opposition to the Bund was directed at its demand that the Kehillah become a national secular-cultural center, with *no* responsibilities for religious needs.[21] (Naturally, the concepts of "national, secular, cultural" were in accordance with the ideology of the Bund and not as the Zionist formulated them).

The Agudah began its election campaign by charging that its opponents--all the Zionists, Poaley-Zionists, Bundists, and "just plain" Jews--were heretics, while the only real God-fearing Jews were the Jews of the Agudah. Such allegations played into the hands of the government, which was constantly trying to weaken the national strivings of the Jews as a national minority (as these were formulated by the Zionists or the Bund). A contributing factor to this hostile attitude of the government was the fact that the Agudah labelled Jews as "radicals." These denunciations left the Agudah members as the only "patriotic" Jewish citizens--which meant only those Jews whose opinions were conservative-clerical.

The Agudah attempted to organize Jewish communal life in Czenstochowa along its program--religious lines. An oligarchic clique, it undertook to dominate Jewish life as it had in the Middle Ages, when the head of the Kehillah was the Autocrat of the Jewish community. Moreover, such a policy was actually capable of destroying not only Jewish religious life but all of Jewish communal life as well. Had the Agudah in Czenstochowa succeeded in effectuating Paragraph 20 of the Election Regulations, many voters in the city would have had to be stricken from the lists.[23]

First of all, among the 30,000 or more Jews in the city, as in any other Jewish community, there were people with anti-religious and areligious opinions, and this was reason enough to remove them from the lists. Secondly, the Mizrachi members, or even ordinary pious Jews who did not belong to the Agudah, were not religious enough for Agudah. As a matter of actual fact, the Agudah itself had no real criteria for "piety." Behind the denunciations lay the purely political objective of damaging one's political opponent and his influence in the Jewish community.

But basically, the reason that the Agudah did not put through totally this provision (Par. 20) in daily practice was due to a purely "materialistic" reason. The Agudah leaders knew that by striking voters from the election lists they were also cutting down the *etat*, thereby undermining the very foundations of the kehillah organization. This would have further contributed to a loss of influence in the Jewish community. Nevertheless, they did utilize Par. 20 wherever possible to get rid of the leadership of the opposition parties and in this manner weaken their fighting spirit.

To some degree the Agudah was successful in disorienting the opposition parties in the kehillah. By various promises of a political nature the Agudah was able to win over

groups and individuals of indecisive political ideology. At the same time, in attacking the leaders of other political parties in the kehillah the Agudah aimed to create new jobs for their own people by removing from their jobs reliable officials with years of experience, for the sole reason that they have been appointed by previous administrations.[24]

Public opinion as well blunted the edge of Par. 20 to some degree. Apprehension arose lest the Jewish youth (those not under Orthodox influence) be alienated by such a Draconian law from Jewish communal life. The imposition of medieval clerical methods on young people influenced by modern ideas would have undermined Jewish national consciousness.

THE ZIONIST PLATFORM

The Zionist groups in their election activity expressed their opposition to the kind of budget that would result from an Agudah victory. On the whole, the Zionist election campaign heightened the struggle waged by them in the kehillah arena.

The Zionists tried to encompass in the kehillah program all the needs of the Jewish organizations which had worked in the Jewish community, both the progressive-secular *and* the religious. The costs of the Jewish *gymnazye,* vocational classes, libraries, the *Halutz* farm, all figured in the kehillah budget drawn up by a Zionist kehillah administration--side by side with the costs of the *Talmud-Torah,* the *mikvah,* the *Bet-Hamidrash,* the synagogues and similar needs. Along with expenditures for Zionist national funds *(Keren Kayemet, Keren Hayesod,* etc.) there was also provision for non-Zionist institutions.

THE SHECHITA PROBLEM IN PUBLIC DISCUSSION

The *shechita* problem was reflected in an article entitled "Kehillah Problems" by an anonymous author. The writer of the article complained about the anarchy in the administration of *shechita.* He insisted that the situation is serious and has become a scandal. The abuses by the *shochtim,* on the one hand, and the obstruction by the Agudah *parnassim* in the Council and Executive Board on the other, made it impossible to solve this problem.

Despite the negative attitude of the writer (a Zionist) to the administration of the Council and to its Executive Board he nevertheless believed that the leadership of the kehillah did have the will to improve the situation and wherever possible to eliminate its abuses. The kehillah administration had confirmed the fact that the supervision of *shechita* suffered from many shortcomings. Unfortunately, it had not managed to improve the situation.

The writer came to the conclusion that the kehillah was unwilling to undertake any substantial improvement because it really wished to leave the problem for the incoming administration. New elections to the kehillah were due to take place and the retiring Council and Executive Board members apparently did not feel responsible enough to solve these complex matters.

It may have been, too, that the retiring Mizrachi Kehillah Executive Board did not wish to exacerbate the conflict with the religious elements which were preparing to take over the kehillah administration after the elections. Certain Mizrachi leaders wished to ensure positions for themselves in the future. This was evidenced by the fact that among the Mizrachi members themselves there were varying opinions about the *shechita* situation. While the chairman of the

administration regarded the situation as satisfactory, one of its members, I. M. Zilberberg, (also a Mizrachi) was disturbed by it.

Using the figures of the Kehillah Executive Board itself, the author of the article showed that "the *shechita* function could became a goldmine" if it were administered honestly and if the *shochtim* would also deal honestly, that is, if they would not slaughter without certificates, or if they would stop taking additional payment for themselves. The author calculated that *shechita* could bring in a quarter of a million zlotys--almost 60% of the income of the kehillah budget. An efficient and honest management of the *shechita* income would also lighten the burden of the kehillah taxpayer.[25]

Public opinion concerning the *shechita* problem found other opportunities to express itself. At a mass meeting of the Zionist-Democrats bloc in the kehillah elections, which took place Saturday evening, May 9, 1931, a Zionist *parnass* H. Weinstock spoke about the *shechita* scandal and about the abuses in the administration of *shechita. He pointed* out that the penalty of 5000 zlotys which the kehillah administration had placed upon the *shochtim* for their violations had never been paid. The Agudah faction had tried by every means possible to cover the matter up, including a special tax upon the community to make up the deficit.

Like the author of the article, "Kehillah Problems," H. Weinstock came to the conclusion that with a sound and reasonable system the *shechita* could bring in more than 200,000 zlotys a year. Under this plan every *shoychet* would have an income of 300 zlotys a week and would not have to rely on "extra money" from unauthorized slaughtering or additions to the established rates. It goes

without saying that a larger income from *shechita* would have made it much easier to cover the expenses of the budget.[26]

The speaker offered further evidence of how the religious fraction in the kehillah had made it difficult to introduce a rational plan into the *shechita* system. He recalled the proposal of the Agudah to appoint two *dayanim* (candidates of the religious groups) and the *Rav's* opposition to the proposal. In order to eliminate the *Rav's* opposition the religious groups had utilized a maneuver. They proposed that the sum of 10,000 zlotys be appropriated for trusties to supervise *kashrut* in the slaughterhouses and the butcher shops.[27]

They knew that the *Rav* would not dare oppose this, since it was a matter of enforcing *kashrut*, and that his opposition would only have played into the hands of the religious circles for their political purposes. In addition, the same circles counted on the help of the government in every move that would build up the religious configuration of the kehillah.

At the same time, H. Weinstock's proposal to appropriate 10,000 zlotys for potatoes and coal for poor people was defeated.[28] At the mass meeting, the modified budget was also discussed and apparently the subsidy for the *Talmud-Torah Haironi*, which was located in the building of the *Hachnassat-Orchim* was ignored.[29]

THE ETAT QUESTION

During the course of the election campaign the Zionists called attention to the abuses committed by the kehillah administration in setting up the *etat*.[30] This problem came

to the fore in an article by Ebn Yosef (a pseudonym). The writer complained that although the commission which fixed the tax should have acted "according to its own conscience, its own understanding and good will" the matter had become a question of "influence," of personal acquaintance with members of the commission.

Ebn Yosef further accuses the commission of disregarding the actual economic situation of the taxpayer. Taxpayers who had influence with members of the commission were given a lower rate; those who had no influence paid more. The result of such a "system" was that those who were least able to pay paid the most. He called upon the Jewish population of Czenstochowa to take a careful look at the activities of the kehillah, its "lack of order, its planlessness, its mismanagement, and its haphazard functioning."[31] He called upon the Zionist movement to go to the polls on the platform of an equitable assessment of the *etat*.

OTHER FACTORS

The extent of the uproar in the Jewish community against the attempt of the religious group to dominate the kehillah administration could be seen from the following. A prominent member of the Jewish community, Moshe Rosenzweig, upon sending in his voluntary contribution of 150 zlotys for *kimcha d'pascha* (Passover Aid)--he had already paid his assessed tax--explicitly instructed the commission that no member of Agudah was to benefit from his contribution. The Agudah, wishing to make light of this slap in the face, accuses the contributor of being a "Zionist."

In his open letter M. Rosenzweig gave vent to his resentment against the Agudah.[32] He accused the Agudah,

as a political party, of being unconcerned with the difficult economic situation of the Jewish population, of having minimized its plight to the government, and that it acted this way to curry favor with the government organs by "not demanding much and not asking for any special privileges." While the government, said Rosenzweig, was imposing steep taxes on the Jews, while they kept Jews out of various means of livelihood and politically oppressed them, the Agudah did nothing "demanded nothing for these persecuted masses." The contributor ended his letter by saying that this "crawling and submissive policy of Agudah had resulted in the police commissioner becoming the supervisor over the election commission and the voters."[33]

In the heat of the election campaign and in the course of the accusations and denunciations which one party hurled against the other, there were also several sober appeals to the voters. Thus, for instance, on the initiative of *parnass* Anshel Warshawsky (Mizrachi) a meeting was held in the kehillah office with representatives of all the parties in the election campaign to attempt the formation of a unity bloc. This bloc was to have been composed of the Zionists, Mizrachi, Independents, Agudah, Artisans, and Small Merchants, its purpose being to create a united front against the Socialist Bund and other workers parties.

Around this project a discussion developed in which representatives of the assembled factions participated. H. A. Librowitch, a Zionist, read a statement in which he declared that because of Par. 20 the Zionist Organization would not participate in such a bloc. He added, however, that the Zionists were ready to go to the polls in a unified bloc with all other parties except Agudah.

N. D. Berliner, also a Zionist spoke in the same vein. He said that Par. 20 was quite as unjustified as striking

non-Agudah members from the election commission. During the course of the verbal exchange around this point, the Agudah *parnass* I. D. Edelist admitted that eliminating certain members from the election commission had been done in response to a memorandum from the central Agudah leadership.

This statement provoked a sharp debate between the Agudah and the Zionist-Mizrachi *parnassim*, and the formation of a unity bloc was shelved. Mizrachi created its own election committee, as did the non-party religious Jews. The latter, however, split into two groups because a member of the non-party Jews had conducted unity negotiations with the Agudah. The result was that a section of the non-party Jews went over to Agudah and the remaining religious groups created their own bloc. The delegate of the artisans explained that in principle the artisans wanted to go to the polls as independents, but that if a unity bloc were created they would join it.

H. Wexler, chairman of the Council, tried to weaken the Zionist statement by offering the following theory. He claimed that if a unity bloc did arise in Czenstochowa with the Agudah it would be a sign that the local branch of the Agudah was opposed to Par. 20, that it had been forced on them by the central organs of Agudah.[34]

With these unsuccessful attempts to create a unity bloc and with the mutual recriminations of the opposing parties, the election campaign closed.

Shortly before establishing the schedules of the voting, the election commission issued the following.

NOTICE: The Election Commission of the Jewish Kehillah in Czenstochowa announces that in accordance with the ordinance of the *starostwo* of February

20, 1931, No. 1402/11/1/31, the election of 18 members and the same number of deputies of the Council will take place on May 20, from 8 a.m. to 8 p.m. in the following places.[35]

In the office of the Ass'n. of Manufacturers & Merchants, Kosciuszko Aleja 13	The inhabitants of the 2nd & 3rd Aleja, Kosciuszko Aleja and the following streets: Jasnogorska, Dombrowska, Kollontaj, Kilinski, Stradomska, Stanislaw, Wladislaw, Zelazna, Slaska, Dobra, Washington, Kopernik, also the suburb of Czenstochowka.
In the (building of) the synagogue "Shaarey Zion" Aleja 1	Aleja 1 and streets Wilson, Spadek, New-Market, Prosta, Old-Market.
In the offices of the Jewish Sport Ass'n. Ogrodowa 22	(The following) streets, Ogrodowa, Narutowicza, Polna, Mala, Stawowa, Mokra, Ceglana and suburb Rakow
In the office of the Ass'n. "Agudah Achim," Strazacka 5	(The following) streets, Strazacka, Targowa, Pilsudski, Piotrowska, Fabryczna, Przemyslowa.
In the "Tomashover Shtibl" Warszawska 17	(The following) streets, Warszawska, Krotka, Koszarowa, Kawia, Cmentarna, Kule, Senatorska, Tartakowa, Stodolna, Mostowa, Aniolow, Huta-Stara, Polska-Kamienica, Konopisk, Wrenczyce, Rendziny, Renkoszowicz, Grabowa.[36]
In the (building of) the "Old Synagogue," Nadrzeczna 32	(The following) streets, Nadrzeczna, Garncarska, Kozia, Zawodzie.

Note 1: Each voter will receive an envelope in which he is to place his ballot containing only the number of the candidates list. Ballots which contain any identification other than this number will be invalidated.

Note 2: The voter must bring with him a document establishing his identity, and this document must be presented upon request of the Election Commission, the Kehillah Executive Board, or the government."

Election Commission of the Jewish
Czenstochowa, May 10, 1931 Kehillah in Czenstochowa

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Following is the election platform of the United Zionist-Democratic Bloc.

"Jewish Voters! We are waging a fight to make the Jewish kehillah a universally respected institution, so that it may carry out its specific Jewish tasks in the religious, economic, cultural and social fields. We want to infuse new life into the emaciated limbs of our kehillah.

The Jewish kehillah must become the heart of the Jewish people in the diaspora. We are coming into the kehillah to carry through: –

- the mobilization of all spiritual and material forces of Jewry
- the reawakening of national consciousness
- the education of our children into proud Jews

Protection and assistance for all the needy and economically weak; help for the rebuilding of Eretz Yisrael.

Jewish Voters!

Remember, most of our opponents come to you only for your votes; at other times you never hear them or see them. On the other hand, the Zionist organization serves your ideals not only *during elections;* it struggles for its goals self-sacrificingly, constantly and everywhere, in the smallest town as well as throughout the world.

Brothers! If you want our community to become a home for you, where you will always find help and protection, then vote Wednesday the 20th of May, for the sake of a happy future for our people and for our community, enthusiastically and in solidarity, for List No. 4."

United Zionist-Democratic Bloc

• • •

The Piltzer Hasidim, on Election Day, issued an appeal under the slogan: *yesocher pi dovrey-sheyker* . . . (the mouth of them that speak lies shall be stopped).[37] The appeal said, among other things, ". . . . The agitators of the Agudah have recently begun a ruthless attack against us, not stopping even at terroristic methods. They have reached their lowest point of infamy with their latest leaflet. We appeal to the local Jewish community, especially to the orthodox:

"Turn away from these troublemakers who put their own vested interests before anything else in the world. Every Jew for whom the honor of Torah is holy and precious must protest against these demagogic election methods."

The Piltzer Hassidim

OUTCOME OF THE ELECTIONS

Despite the energetic campaign of the Agudah, and even though Paragraph 20 was of great help in Agudah's efforts to dominate the Kehilloth, the actual outcome of the elections came as a surprise to the Jews of Czenstochowa. A majority of the elected representatives *parnassim* came not from Agudah but from the ranks of the national and national-religious groups. To the Zionist groups the results of the election brought hope that the kehillah administration

would enter upon a new course, that it would become an expression of the national, political and cultural strivings of the Jewish masses and not remain merely a religious body.

But at the very fist meeting of the newly elected Kehillah Council on Thursday, June 4, 1931, it became evident that certain political groupings (Mizrachi) had for personal reasons formed an alliance with the non-Zionist groups for the purpose of excluding or at least weakening the Zionist influence in kehillah affairs.[38]

The meeting was opened by Sh. Goldstein, chairman of the Executive Board, a member of Mizrachi, with only one point on the agenda: the election of a Chairman and a Vice Chairman of the Council. The *parnass* Dr. A. Bram, Zionist, spoke against this agenda, insisting that it was illegal because paragraphs 64 and 75 of the government's election regulations for the Kehilloth specified that at the first meeting of a newly-elected council a commission of five persons must be formed who in turn were to elect a Chairman of the Executive Board.

Only after that had been done might the Chairman of the retiring Board then call upon the new Council to elect the Chairman and Vice Chairman of the kehillah administration. On the basis of these regulations Dr. Bram demanded that the agenda be changed. The *parnas* F. Shpiro (Zionist) spoke in the same vein, citing the example of a similar procedure in the Kehillah of Warsaw.[39]

The Chairman, Sh. Goldstein, however, ruled this proposal out of order, permitting no discussion and no vote, Dr. Bram thereupon handed up a written protest against the action of the Chairman and he and the other Zionist *parnassim walked* out of the meeting.

The way was now open for the backstage machinations and personal ambitions of certain Mizrachi members. In order to assure for themselves the presidency of the Kehillah Council the Mizrachi reached an understanding with the non-Zionist *parnassim* to vote for the Mizrachi candidate; in exchange for this Mizrachi would support the candidate of Agudah and its allies. Apparently this secret agreement between these two groups -- which were of essentially opposing interests and ideologies – was a mutual assistance pact for the purpose of filling the leading posts in the Council and Executive Board. In order for them to do this the Zionists had to be eliminated from the kehillah administration. Proof of this intent was the election – in the absence of the Zionist representatives -- of H. Wexler as Chairman of the Council and Dr. Stefan Kohn, an Assimilationist, as Vice Chairman.

This action of the Mizrachi against their ideological allies aroused great resentment in the Zionist ranks. The Zionists accused the Mizrachi of selling out for a mess of pottage in order to further their own personal ambitions.

These events were reflected in public opinion and in the press. In an article entitled "The Position of the Zionists at the First Meeting of the Kehillah Council"[40] the previously mentioned anonymous writer Ebn-Josef demanded that the Council invalidate the first elections on the grounds of illegality, and called for the election of a new Chairman. The writer pointed out that the only weapon the Jews had for assuring the autonomous character of the Kehillah, and at the same time for protecting Jewish rights, was the law. If the law was bypassed and individuals were permitted to make their own interpretations it would bring no honor to the Kehillah, especially in such an important Jewish center as Czenstochowa.

The writer further accused the leaders of the kehillah

administration of showing no understanding of the real needs of the Czenstochowa Jewish community, and that this also would bring dishonor to the kehillah. The manner of administering the kehillah by the present leadership and the pressure which the Agudah *parnassim* and *dozores* exerted upon this leadership resulted in the intervention of the government in the kehillah's internal affairs, which were completely outside the competence of the supervisory organs. The non-Zionist leadership wished to obtain government sanction for their actions and thus weaken or eliminate the opposition.

How far this servility and subserviency of the conservative-clerical circles went is shown by the fact that they inquired of the supervisory authority whether or not the protest statement of the Zionists at the meeting of the Kehillah Council should be entered into the minutes of the meeting. Apparently these circles did not wish to risk offending the supervisory authority by recording protest votes in the official reports of the kehillah meetings. Nor did they wish to reveal openly the dissatisfaction of so many Czenstochowa Jews with the outcome of the elections in the Council.

The Zionists, by their action, wished to demonstrate "that the kehillah is a public, legal body, based on the law" and that purely internal matters should not be arbitrated by the government. It was clear that the refusal of Sh. Goldstein to put the question to a vote was a tactical maneuver to keep the Zionists out of the chairmanship of the Council and that the agenda was a provocation to make the Zionist *parnassim* leave the meeting and in their absence elect a candidate of the other grouping.

The conflicts and maneuvers at this meeting were the first of a number of subsequent backstage machinations and secret

agreements among the various political groupings in the kehillah arena. This became clear at a second meeting of the Kehillah Council which took place on June 7, 1931.[41]

This meeting was opened by the *parnas* H. Wexler, who thanked the representatives present for the honor given him in electing him Chairman. He regretted the fact that the Zionists had left the previous meeting, but he hoped that all the groups would arrive at an understanding which would benefit the entire Jewish community in Czenstochowa.

At the request of *parness* F. Shpiro the minutes of the previous meeting were read.[42] The Chairman let it be known further that the task of the present session was to elect an Executive Board. Dr. A. Bram proposed that each of the larger groupings should delegate one person to the commission which was to elect the Executive Board. This proposal was accepted, which showed that as soon as the Mizrachi had achieved their purpose of electing their own man to the chairmanship* of the Kehillah Council they had no further need to circumvent the rules of the election procedure.

The following were selected for the commission: F. Shpiro, H. Wexler, D. Dzialowski, D. Philipowich, M. Lubart; as alternatives, Dr. A. Bram, J. Sh. Koblentz, I. Granek, J. Rosenberg and Beryl Gewertzman.** Dr. Kohn proposed that the elections be proportional, in order not to penalize the smaller parties. The same Dr. Kohn stated also that the Democrats, Small Merchants and Artisans had formed a bloc under the name of "Arbet." Dr. Bram noted that the customary procedure in such cases was to introduce a written declaration.

**Chairmanship refers here to the office of Chairman and Vice-Chairman of the Kehillah's Council or Executive Board*

***Founder of the Yeshiva KETER TORAH; of the RADOMSKER SHTIBL, Aleja 21; Free Loan Society and active in many other charitable institutions.*

In response to this *parness* J. Rosenberg (Democrat) made the following oral declaration: "Henceforth the Democrats, Artisans and Small Merchants in the arena of the "gemina" constitute a unified grouping under the designation of 'Arbet' and request the Chairman to take due notice of this. . . ."[43]

The meeting of the Council then adjourned and the commission to elect an Executive Board held a brief meeting at which F. Shpiro was elected chairman of the commission.

ELECTION TO THE KEHILLAH EXECUTIVE BOARD

Sunday, June 21, 1931, 4 p.m. the Kehillah Council convened to elect 12 candidates to the Executive Board. The meeting was opened by the Chairman of the Election Commission, F. Shpiro, who proposed the names of the candidates brought in by groupings on the following three lists: List 1: Agudah and the Piltzer hassidim; List 2: Artisans, Democrats and Radomsker hassidim; List 3: Zionists, Mizrachi and Small Merchants.

The candidates were: Zionists, A. E. Shenfeld and Dr. Moshe Mering; Mizrachi, Shmuel Goldstein and Beyrish Zieriker; Small Merchants, David Philipowich; Artisans, Shmuel Katz and Daniel Dzialowich; Democrats, Jacob Rosenberg and Wolf Zieriker; Radomsker hassidim, Beryl Gewertzman; Agudah and Piltzer hassidim, Mendl Fogel and Leyzer Rosenbaum. All the candidates were elected.[44]

The outcome of these elections showed that no single party had an absolute majority, but that a combination of groups could create a majority which would administer the kehillah. The result also indicated the relationship of forces in the

Kehillah Executive Board. The fact that the Radomsker hassidim were in one grouping with the Democrats and Artisans, and that the two former opponents, Agudah and the Piltzer hassidim, now were united, presaged the manner in which a majority would be formed in the Executive Board.

As it later turned out in the elections to the chairmanship of the Kehillah Council, the aforementioned groupings did form such a combination of forces and elected their own candidates to the position of Chairman of the Executive Board.

The outcome of these elections was examined in an article of the anonymous writer Ebn-Josef.[45] First of all, he deemed the outcome unfortunate. He complained that the formation of certain groupings was the work of backstage forces who were concerned with their own political interests and not the welfare of the Jews of Czenstochowa. The program which the Agudah and the Democrats and their followers had advocated before the elections were intended more as election propaganda than for actual implementation. Such plans did not present the true face of the parties, nor did they express the social, national and cultural interests of the Jewish population. The writer concluded from this that these groups had no real program of action for the future.

He particularly deplored the fact that the Bund representatives had lowered themselves to the level of voting for the Agudah candidate, M. Fogel, for the position of *parnass.* This was a violation of the Bund's election platform which advocated changing the kehillah into a national-secular institution. The Piltzer hassidim had acted similarly. Despite their election day challenge of the Agudah they had voted *with* the Agudah in electing the Kehillah Executive Board.

GRATZ COLLEGE LIBRARY
PHILADELPHIA, PA.

ELECTIONS OF A CHAIRMAN AND VICE-CHAIRMAN OF THE KEHILLAH EXECUTIVE BOARD

On July 2, 1931 a meeting of the newly-elected Kehillah Executive Board was scheduled to elect a chairmanship. This meeting, however, was postponed for lack of a quorum[46] and a second meeting was arranged for the 12th of July, 11 a.m., which was the 17th day of Tammuz. This meeting also failed to materialize because several *parnassim* refused to participate, giving as their reason that this was a fast day.[47]

As later events made clear, however, the real reason for postponing the meeting was that the lineup of forces in the kehillah began to waver. The configurations of the political groupings began to fall apart. The fact that the representative of the Small Merchants had allied himself with the Zionists and Mizrachi, and that the Artisans had allied themselves with the Democrats, and that the Radomsker hassid, B. Gewertzman, voted with the Democrats, began to cause friction. The cause of the shifting alliance was the office of Vice Chairman.

Mizrachi, anxious to hold on to the office of Chairman of the Kehillah Council, had assured itself of the vote of the Small Merchants by promising them the office of Vice Chairman of the Board. By this maneuver the representative of the Small Merchants helped to elect H. Wexler,to the post of Chairman of the Kehillah Council.

But the fact that the Agudah became a "friend of the government" and an important factor in the kehillah arena now forced the Mizrachi to seek allies among the Agudah. It later became known that the Mizrachi had sought these allies without first consulting their own ideological associates, the Zionists.

The *parnassim* M. Fogel and L. Rosenbaum were willing to support the candidacy of Sh. Goldstein, for Chairman of the Kehillah's Executive Board on condition that they would be assured the post of Vice Chairman. This would have forced the Mizrachi to release itself from its obligation to the Small Merchants, and to this end negotiations took place. These differences and disputes had to be ironed out before the meeting took place to elect the Chairman and Vice Chairman of the kehillah administration.[48]

The efforts of the Zionists to put together a majority which would make possible the election of their candidate, Sh. Goldstein, did not succeed. Elements who were interested mainly in guaranteeing leading positions for themselves used all sorts of methods to disrupt the plans of the Zionists. As mentioned earlier, even the Mizrachi had allowed itself to be misused by these elements only in order to hold on to the office of Chairman of the Executive Board.[49]

In the interim, rumors spread that the Democrats were interested in forming a bloc with the Agudah in order to get their support for the chairman candidate of the Democrats. For the Democrats the alliance with Agudah was also advantageous because of the Agudah's connections with the government. In this way they would assure support of the supervisory (the government) authority for their candidates. But the Democrats had obligations to the Artisans, whom they did not want to lose as part of their majority. The initiative in cementing relationships with the Artisans, persuading them at the same time to lower their demands, was taken by the Democrats and their allies, and a series of backstage dealings began which resulted in postponing the election of a chairmanship for the Kehillah's Executive Board.

The Agudah and its allies utilized their position to demand

for themselves the post of Vice Chairman. They threatened that if they did not get this post the Chairman of Kehillah Council would not be approved, no matter what group he came from. Apparently, Agudah did not yet feel strong enough to demand the office of Chairman for itself.[50]

Nothing, however, came of all these negotiations. On Sunday, July 19, 1931, another meeting of the Council took place and again the agenda consisted of one point -- the election of a chairmanship of the Executive Board. Participating in this meeting was the special election commission created for this purpose.[51] At the very beginning of the meeting the representative of the Zionists, Dr. Mering, read the following statement in Hebrew and then in Yiddish:

"The Zionist fraction in the Kehillah of Czenstochowa views today's elections as a continuation of the formative meeting of the Council during which a majority was put together against the Zionists. Being unable, therefore, to assume responsibility for the acts of the chairmanship, we declare that neither can we take part in the elections to this chairmanship. For this reason the responsibility for the acts of the chairmanship will fall exclusively on this majority. Nevertheless, we declare that having entered the Kehillah we are committed to a positive and useful effort on behalf of the Jewish population of Czenstochowa." [52]

After this statement was made elections took place for a Chairman of the Executive Board, with the following result. Sh. Goldstein (Mizrachi), 5 votes; Wolf Zieriker, (Democrats) 1 vote. The Agudah and its allies abstained from voting,[53] a fact which influenced Sh. Goldstein's decision not to accept the presidency. He believed that the refusal of Agudah to support him was a sign that the supervisory authority would not approve his election. [54]

As a result, the majority voted to remove the election of a

vice chairman from the agenda. D. Dzialowich proposed the calling of a recess so that the members of the Executive Board might confer about the situation. The chair ruled that according to law this was impossible and that another meeting could not be arranged in less than a week.

In the meantime the supervisory authority (the government) was bringing pressure to bear for the election of a chairmanship. A.E. Shenfeld then proposed that the next meeting be called in less than a week, but the chair did not put this proposal to a vote. Furthermore, he refused to call another meeting, stating that the notices of the next meeting would be sent out by the *starostwo*. Actually the supervisory authority sent out to the parnassim the announcement of a meeting for July 27, 1931. (Commissioner for Jewish Affairs Ziemba, the representative of the *starostwo*, had been waiting for the results of the election). [55]

The events of the July 19th meeting brought a reaction from Jewish opinion. It had been proven once again that the wishes of the Jewish population to reform the kehillah administration were completely ignored by the backstage machinations of the Agudah, the Democrats and their allies. The popular desire to have an effective kehillah administration with an effective program of action was disregarded by these elected officials.

The Zionist efforts to change the kehillah into a national secular institution were paralyzed by the organizational combinations and political intrigues. They accused the Mizrachi representatives of having joined forces with the Agudah to oppose them. The Mizrachi people had disassociated themselves from the Zionists only with the idea of winning a majority for their candidate to the office of chairman.

The relationship of forces was as follows: Two Mizrachi,

two Zionist, one Small Merchant, and one Radomsker hassid comprised one group. The second group was made up of one Agudah, one Piltzer hassid, two Artisans and two Democrats.

On October 19, 1931 the Kehillah Council met to discuss the question of activizing the Kehillah administration. Participating in this meeting were the *parnassim* of the Zionists, Mizrachi, Small Merchants and Agudah.[56] The meeting was opened by the Chairman of the Council, H. Wexler, who stated that the meeting had been called on the initiative of the Zionist fraction. Dr. Bram, the Zionist spokesman, deplored the inactivity of the Council in carrying out its responsibilities to the community. He stated that the functions which the Council should have performed for the benefit of the Jewish population were halted as if on orders from above and that this inactivity was especially damaging at a time when the deadline for presenting the 1932 budget was approaching.

Dr. A Bram demanded that the Chairman of the Council explain the reasons for this inactivity, particularly in regard to the election of a Kehillah Executive Board. He proposed that a memorandum be presented to the supervisory power elucidating the present situation in the kehillah, especially the incapability of the old Executive Board to function. The memorandum should also request a decision concerning the election of a new Chairman. Dr. Bram proposed the establishment of a committee to draw up this memorandum.[57]

Around this proposal a discussion developed in which the *parnassim* A. Warshawsky, D. Dzialowich, I.M. Krell and Shmuel Zelinger participated. All favored the proposal and a committee of the following people was created: Dr. A. Bram, Isaiah Granek, H. Wexler, Shmuel Zelinger, J. Markowich, I.M. Epstein, I.M. Krell, Isaac Sterenzis and F. Shpiro.

The inability of the kehillah administration to elect an Executive Board was discussed in an article by Wolf Sheinwexler. He complimented the Jews of Czenstochowa for their selection of representatives, but he deplored the alignment of forces which prevented the kehillah from doing any productive work.[58]

The Agudah and its allies this time publicly opposed the intervention of the government in internal kehillah affairs. But they also withdrew their support of the candidacy of Sh. Goldstein for Chairman and Mendl Fogel for Vice Chairman of the Kehillah's Executive Board.

Since the supervisory authority had not approved the choice of Chairman of the Executive Board, another meeting of the Kehillah Executive Board was called on November 16, 1931, to elect a Chairman and Vice Chairman.[59] The meeting was opened by Sh. Goldstein, acting Chairman, who read a letter from the local government authority *starostwo*. According to this letter the meeting should have been called for Friday, November 14, 1 p.m., but certain persons had requested the *starostwo* to postpone it to Sunday the 16th.[60]

Dr. M. Mering, proposed that Sh. Goldstein be elected Chairman and Shmuel Katz Vice Chairman of the Kehillah's Executive Board. But Goldstein immediately requested that his name be withdrawn. His reason for this request was that very soon after he had been elected certain individuals had begun intrigues against him. He cited specifically the names of I.M. Krell and A. Fogelboym, who had stated definitely that Sh. Goldstein would not be approved by the government.

Sh. Goldstein stated further that a certain circle of people were using all means to prevent his election to the office of Chairman, and that they were at the same time slandering this body of Jewish representatives itself. In view of these attitudes and activities he categorically refused to be a

candidate. The parness Philipowich then proposed that the meeting be postponed for one week. W. Zieriker (Democrat) was opposed to further postponement, stating that a leaderless kehillah administration was a threat to the very existence of the kehillah. He pointed out that the *mikvah* was in danger of being sold at auction because the kehillah could not pay the debts on the building. Moreover, the interim period between one administration and the next had further aggravated the whole situation.

Since no other candidates were proposed, the Chairman put Philipowich's motion to a vote and it was adopted, 7 votes to 2. The next meeting was set for November 23.[61]

The election of a chairmanship thus remained at a standstill. The Agudah-Democratic group and their supporters now demanded the election of a Chairman and Vice Chairman on their own terms, that is, that the Chairman should be a Democrat and the Vice Chairman an Agudah member.

The first victim of these party deals and personal ambitions was the kehillah economy. No concrete actions whatever were taken in this regard. Outside of a few formal matters the administration did nothing. For all practical purposes the Czenstochowa kehillah remained without responsible leadership.

The postponed meeting of the Kehillah Council and Executive Board took place on Sunday, November 23rd. On the agenda again was the single point of electing a Chairmanship of the Executive Board. Commissioner Ziemba was present, representing the supervisory authority. The meeting had been called for 8 p.m., but did not begin on time. At 8:30 those present appealed to the government representative to agree to the opening of the meeting. Ziemba replied that they should telephone M. Fogel and ask him to come to the meeting. This was done and Fogel arrived at 8:45.

The meeting was opened by Sh. Goldstein who gave the floor to the government representative. Ziemba stated that he had not come to the meeting to influence the elections but to request that the meeting produce results. The elections were then held and Sh. Goldstein was again chosen, seven votes to five for Wolf Zieriker.[62]

"Ziemba then spoke again and among other things he said that since the reelected Shmuel Goldstein had already declined to serve in his elected position, and since the Ministry had not confirmed him, he regarded the elections as a kind of demonstration. As the representative of the government he did not recognize the elections and requested the Chairman to order new elections." [63]

After Ziemba had made this statement, Dr. M. Mering proposed that the meeting be recessed so that they might confer on the new situation. The chair thereupon called a brief recess. As it later turned out, the Mizrachi, Zionist, Artisans and Small Merchants representatives left the meeting. Only Dr. Mering remained, who made the following declaration:

"We have considered the words of Mr. Ziemba. We have seriously taken the situation into account and have come to the conclusion that before one turns over the property of a large kehillah one must give serious thought to the hands it is being turned over to. The majority demands Sh. Goldstein. It is not my purpose to defend him. He will find better defenders than me. But I must say that Sh. Goldstein accepted the mandate under strong pressure from the Jewish public. This is not a demonstration. We do not have anyone or anything to demonstrate against. The election of Mr. Goldstein is a necessity for us. We represent 90% of the Jewish population and they demand Sh. Goldstein. He is a man who has served his community for more than ten years

and he is a tested community leader.

"The starostwo itself, in a letter to Sh. Goldstein, emphasized his many and worthy services for the Jewish community. But since Mr. Ziemba has declared these elections invalid, and since we see no other suitable candidate, we cannot participate in the further course of the elections."[64]

In response to this Ziemba stated that Dr. Mering was misinterpreting his words. He had not declared the elections invalid. He had only referred to the above letter of the Ministry. Dr. Mering replied: "Since we do not know the reasons why Shmuel Goldstein was not approved, it is possible that this was due to certain formalities." Dr. Mering then left the meeting.

Then came W. Zieriker's statement that Sh. Goldstein's withdrawal should be interpreted as a resignation. Zieriker specifically asked Sh. Goldstein if he declined to accept the position, but he made it clear that in any case Sh. Goldstein would not be confirmed. To this Sh. Goldstein replied that Zieriker's statement itself made it impossible for him to accept the presidency.

New elections could not be held because of the absence of a quorum and the meeting was postponed to November 30, 7 p.m.[65] The meeting on November 30 also had to be postponed for lack of a quorum and another date was set for Sunday, December 6th.[66]

In the meantime the deadline for the budget estimates for 1932 was approaching. Since the new Council and Executive Board were not yet functioning the government ordered the old administration to work out a budget. It was discussed at the meeting of December 6. After the meeting was opened by H. Wexler, the secretary F. Blumenkrantz read the order of the *starostwo* regarding the preparation of budget figures for the government.

Sh. Goldstein reported on the content of the budget, explaining the income and expense figures. The Chairman then stated that because of the short time remaining for presenting the budget to the government, and because a new Executive Board was not yet functioning, the old administration had not properly worked out the budget. He proposed that the same figures be used as had been used in 1931.

A discussion developed around this proposal and several representatives suggested that an appeal be made to the government for an extension of time. As a result of this exchange of opinion the proposal was adopted to duplicate the budget of 1931, except for a 20% reduction in expenditures. The reduction was to be worked out in detail by the Executive Board (with the following representatives coopted): H. Wexler, D. Dzialowich, H. Weinstock, I.M. Zilberberg, M. Fogel and W. Piotrokowsky. At this time the *shechita* fee was also discussed and the matter was referred to the Executive Board.[67]

In the press reports from December 4, 1931 to the end of the year there is no evidence that a chairmanship of the Kehillah Executive Board was ever elected.

ACTIVITIES OF THE KEHILLAH ADMINISTRATION[68]

One of the projects in the kehillah budget was aid to the unemployed. The general economic crisis in the country had forced many Jewish enterprises to close and their workers and office employees were left without work. On the matter of aid the kehillah had to reach an understanding with the general Polish committee for aid to the unemployed, in order

to determine how much help the Jewish unemployed could get from that source. The kehillah on its part had to contribute a portion of the assistance to the Jewish unemployed.

Another activity of the kehillah administration was a formal one. The kehillah, despite its internal differences and disputes, remained for the outside world the representative of the Jewish community. As such its duty was to safeguard Jewish interests and react to anti-Semitic manifestations and physical attacks by Poles on Jews. [69]

On November 19, 1931 a special meeting of the Kehillah Council and Executive Board took place at which the anti-Jewish incidents in the city and the steps the kehillah should take were discussed. The following protest resolution was adopted:

1. The Council and Executive Board declare that despite the vigorous actions of the police, deplorable anti-Jewish excesses have taken place, during which several passersby were beaten and windows in Jewish homes and in the Jewish *gymnazye* building were broken. The synagogue was desecrated by the breaking of a score of windows.

2. The Council and Executive Board vigorously protest these incidents, as well as similar unprovoked attacks on the peaceful Jewish population in a number of Polish cities. The Council and Executive Board emphasize that responsibility for this lies not only with the gangs of young people that began the shameful attacks on Jewish youth in the high schools, but to an even greater degree with those elements in society which make political capital out of agitation and incitement.

3. The Council and Executive Board appeal to the government authorities to put an end to this incitement and these anti-Jewish excesses which have continued for two

weeks and which threaten the lives and property of Jewish citizens.

4. The Council and Executive Board express their sympathy to the victims and commend the peaceful and dignified conduct of the Jewish population. [70]

1. Undzer Erlecher Weg, October 31, 1930 (further referred to as UEW)
2. loc. cit.,
3. UEW, December 5, 1930
4. B.D. Weinryb, "Jewish Vocational Education", J.T.S.P. *University Press* N.Y. 1948, p. 127.

   Cf. also A. Gotlib "Di Handwerker Shul" in *Yidn* pp. 68-70
5. Weinryb, op. cit., p. 128

   Cf. also A. Buchman "Di Gertner Shul" in *Yidn*, pp. 66-68
6. UEW, December 5, 1930
7. ibid.,
8. loc. cit., The total figure was taken from the *quoted* newspaper.
9. Leshtchinsky, op. cit., p. 324
10. UEW, December 12, 1930

    Cf. also R. Federman, "Bai di Taychn Warte un Ist-River" N.Y. 1957, p. 74
11. UEW, December 19, 1930
12. Undzer Weg, no. 1, December 26, 1930 (further referred to as UW)
13. loc. cit.,
14. See above note 3
15. UW, no. 1, December 26, 1930
16. Hertz, op. cit., p. 133
17. UW, no. 1, December 26, 1930
18. UW, no. 9, February 27, 1931
19. UW, no. 15, April 10, 1931
20. UW, no. 16, April 17, 1931
21. Federman, op. cit., p. 74

Hertz, op. cit., p. 133

22. UW no. 16, April 17, 1931 (an article "Paragraph 20" by anonymous author)
23. ibid.,
24. loc. cit.,
25. UW no. 17, April 24, 1931
26. UW no. 20, May 15, 1931
27. UW no. 15, April 10, 1931
28. ibid.,
29. Cf. Hertz op. cit., p. 133
30. UW. no. 15, April 10, 1931: Cf. also Hertz, op. cit., p. 135
31. UW, loc. cit.,
32. UW. no. 16, April 17, 1931
33. UW. no. 17, April 24, 1931
34. UW. no. 16, April 17, 1931
35. UW. no. 20, May 15, 1931
36. Most of these localities were suburbs and villages adjacent to Czenstochowa.
37. UW. no. 26, June 26, 1931
38. UW. no. 23, June 5, 1931
39. Ibid.,
40. UW, no. 24, June 12, 1931
41. ibid.,
42. There is no official confirmation that the Zionist protest was introduced into the minutes. However, it may be deduced from further reports about the kehillah meetings, that the above protest was written into the minutes.

43. UW. no. 24, June 12, 1931

44. UW. no. 25, June 19, 1931

    In course of the negotiations to form a chairmanship, the Small-Merchants and the Artisan Association conducted an opportunistic policy; one time they joined the majority, the other time the minority.

45. ibid.,

46. UW. no. 27, July 3, 1931

47. UW. no. 28, July 10, 1931

48. ibid.,

49. UW. no. 30, July 24, 1931

50. ibid.,

51. ibid.,

52. ibid.,

53. ibid.,

54. ibid.,

55. ibid.,

56. UW. no. 43, October 23, 1931

    The issues of UW from July to October, 1931, are missing. We may however, assume that meetings of the kehillah had taken place.

57. Although Dr. A. Bram, the Zionist, was the last to want the government's interference in the internal affairs of the kehillah administration, he however, could not see any way to intensify its activities other than by government intervention. Bram explained his action that by bringing out the factual situation and political rivalries on the forum of the kehillah, he may diminish the position of the Agudah in relation to the government.

58. UW. no. 47, November 20, 1931

59. ibid.,

    It must be assumed that between the meetings of July 19, and November 16, sessions of the kehillah had taken place at which attempts to form a chairmanship were made (see above note 56).

60. UW. no. 47, November 20, 1931

61. ibid.,

62. UW. no. 48, November 27, 1931

63. ibid.,

64. ibid.,

65. ibid.,

66. UW. no. 49, December 4, 1931

    There are no reports about the outcome of the session of December 6. We must however, assume that it did not bring any results because the meeting of December 27, was presided over by Sh. Goldstein, the chairman of the outgoing executive board.

67. UW. no. 51, December 26, 1931.

68. There is no evidence in the available sources about the kehillah's activities other than those mentioned. It is however unlikely, that the kehillah had not conducted any activities.

69. UW. no. 41, October 9, 1931

70. UW. no. 47, November 20, 1931

CHAPTER 3

THE YEAR 1932

ELECTIONS TO THE KEHILLAH OFFICES

The unsuccessful attempts to elect a chairmanship led to a critical situation in the kehillah's administration. It could not manage its everyday affairs effectively and it had no wish to take on any new functions. The administrative organs of the kehillah did not work properly and there was no initiative for getting new plans under way. Nor did the retiring administration have any desire to ease the burden of the incoming one.

This situation grew even worse when in April 1932, eleven months after the elections, it became known that the supervisory authority had invalidated the election of the chairmanship of the Kehillah Council.[1] This further obstructed the normal functioning of the kehillah organs. On the other hand, certain political factions like the Zionists, and to some extent the Mizrachi, saw in this act of the supervisory authority a ray of hope for their own activities, programs, budgetary plans, etc. These groups hoped that other elements would appear from within the opposition parties who would cooperate with them for the general good.[2]

The decision of the supervisory authority (government) compelled the kehillah administration to call special meetings of the Kehillah Council and Executive Board to hold new elections for a chairmanship. These meetings were called for Sunday, April 24, one at 4 p.m., the other at 6 p.m. The general feeling was optismistic that this time the elections would result advantageously for the Jewish community of Czenstochowa.[3]

At the meeting of the Council the mood was indeed a cheerful one. The elections resulted in surprises which justified the hope that this time suitable officials would be elected and that the kehillah organs would finally begin once more to work as they should. (The *parnassim* Nathan Kohn (Zionist) and Z. Markovitch (Democrat) were not present.)

The meeting at which a representative of the government was present was opened by the acting chairman of the Executive Board, Sh. Goldstein, who explained the purpose of this meeting and proceeded to the election of a Chairman. The results were: H. Wexler (Mizrachi), 7 votes; Nathan Kohn (Zionist), 4 votes; S. Kohn, (Assimilationist), 3 votes, and two blank ballots. After these elections Sh. Goldstein called a five minute recess and then elections were held for Vice Chairman, with the following results: N. Kohn, 7 votes; I. M. Krell, 3 votes. The Zionists and Democrats abstained from voting.[4]

Dr. Bram (Zionist) explained, after the conclusion of the elections, that since he knew that N. Kohn would not accept the post, and since the meeting had been called only for the election of a Chairman, and not a Vice Chairman, he therefore proposed that the election of a Vice Chairman be postponed for another meeting. To this the chairman replied that since the meeting was a legal one, and since Dr. Bram did not have a written statement from N. Kohn about his declination, he could therefore not accept Dr. Bram's

statement as a legal basis for his proposal.

Evidently, the Chairman's rejection of this proposal was motivated by his wish to maintain the results of the election, i.e., the election of H. Wexler as Chairman of the Kehillah Council. By this means he also tried to strengthen the Mizrachi position in the kehillah administration. Dr. Bram then explained that he assumed full responsibility for his statement about N. Kohn's unwillingness to accept the position. He insisted that the election of a Vice Chairman be postponed for another meeting, and that the matter could not be left as it was. He maintained that the crises created by the elections had made it impossible for the kehillah administration to function properly and that this only brought harm to the Jewish population of the city. The Chairman, however, still refused to accept Dr. Bram's proposal and adjourned the meeting.[5]

After a recess of an hour the Executive Board proceeded to its elections. Sh. Goldstein, who conducted the meeting, explained that the only point on the agenda was the election of a Chairman. The government representative, Ziemba, took the floor and explained the reasons for the non-confirmation of the previous elections; he asked further that at this meeting a Chairman definitely be elected. Ziemba explained that the *parnassim* should keep in mind that the results of the previous election were invalidated only for formal reasons.

These elections had the following result: Sh. Goldstein, 8 votes; J. Rosenberg, 4 votes. (The Democrats and Agudah voted for the latter.) After a short recess, elections for Vice Chairman were held, with the following results: B. Zieriker (Mizrachi), 7 votes; M. Fogel (Agudah), 4 votes; Wolf Zieriker, (Democrat), 1 vote.

The government representative asked the Chairman to inquire of the elected candidates whether they accepted the

office. The Chairman replied that the law did not require such a procedure. The government representative then requested that the Chairman's reply be noted in the minutes, and the meeting was adjourned.

The results of the election created a stir in the city and revealed unmistakably whom the Jews of Czenstochowa trusted. It was a declaration that Czenstochowa Jewry wished to entrust its interests to tried and experienced community leaders. The Jewish population had the right to hope that the government would take into account the results of the elections and approve Sh. Goldstein, who had now been elected for the second time, as Chairman of the Kehillah Executive Board.

The only thing lacking now to complete a full kehillah administration was the agreement of the elected candidate N. Kohn to take over the office of Vice Chairman of the Council, a post which Dr. Bram had said N. Kohn would not accept.[6] To this end a meeting of the Kehillah Council was called for Tuesday, June 7, 1932, 6 p.m.[7] In the absence of Sh. Goldstein, the meeting was opened by N. Kohn, who announced a one-point agenda -- the election of a Vice Chairman. N. Kohn expressed astonishment that no attention was paid to Dr. Bram's statement concerning his (Kohn's) unwillingness to serve as Vice Chairman.

This meeting, too, was attended by a government representative, Niewiadomski, who advised the *parnassim* present that they must give serious consideration whom they were going to elect. Niewiadomski made it clear that the government would not confirm "improper" people. Dr. Bram asked Niewiadomski to provide a list of these "improper" individuals for the guidance of the Council. The representative replied that he could not supply these names and indicated that the kehillah members should be able to deduce this for themselves.

This hint led F. Shpiro to propose a three minute recess to allow the members to confer on this matter. After the recess, the elections were held, with these results: A. Warshawski (Mizrachi) was elected Vice Chairman with ten votes. There were four blank ballots and two abstentions. (Dr. J. Markowitch and H. Wexler were absent.) Predictably, the majority voted for a candidate of the previous administration. The negative votes were cast by the representatives of the Piltzer hassidim and the Agudah; the Democrats abstained from voting.[8]

It appeared that with the result of this election the problem of a Kehillah Executive Board was solved and that the Jews of Czenstochowa would finally have the leadership they wanted. The supervisory authority (government), however, took another view of this matter. Shortly thereafter, the kehillah organs were notified by the *starostwo* that the Ministry of Education had not confirmed the election of Sh. Goldstein as Chairman of the Executive Board nor of Berish Zieriker as Vice Chairman[9].

This news, of course, aroused a great deal of resentment in the city. The Jewish population had assumed that the supervisory authority (government) would take into account the wishes and opinions of the Jewish voters and eventually confirm the abovementioned candidates. The resentment was even sharper because it was obvious that behind the decision of the Ministry lay the backstage maneuvers and intrigues of certain individuals and political factions who were more concerned about their personal ambitions than about the interests of the community.

Since, however, without the approval of the Ministry the kehillah could not even begin to function, new elections were again scheduled for Thursday, June 30, 1932, 6 p.m. That meeting was opened by Sh. Goldstein. The *starostwo*

representative called attention to the fact that this was the third time that elections of a chairmanship were being held, and that if the individuals elected at the present meeting were not confirmed by the Ministry, he would nominate a Chairman himself.

Sh. Goldstein, in his reply, ably defended the position of the kehillah *parnassim.* He emphasized that the representatives of the Jewish population were entitled to their own choice of candidates and did not have to accept a candidate foisted upon them.[10]

Dr. Mering, (Zionist), requested a recess of ten minutes, and after the recess he read the following statement: "The Mizrachi-Zionist grouping takes the position that the only adequate candidate for Chairman of the kehillah in Czenstochowa is Sh. Goldstein. In voting for this candidate the majority was acting in accordance with the wishes of the largest section of the Jewish population, which supports this candidate unconditionally. But since Sh. Goldstein was not confirmed by the supervisory authority (government) and since we see no other candidate who can be entrusted with the proper management of the community funds, and who can adequately represent the Jewish population of our city, we find it impossible to take part in today's elections."[11]

A similar statement was read by D. Dzialowitch in the name of the Artisan's faction, who indicated that his group would cast blank ballots.[12]

The elections that were then held produced the following results:

For Chairman, Jacob Rosenberg, 4 votes; one vote invalid; the rest, blank ballots. For Vice Chairman, M. Fogel, 4 votes; W. Zieriker, 1 vote; the rest, blank ballots.

This outcome again showed the extent of the opposition of

the Jews of Czenstochowa to the candidates whom the government was trying to foist upon them.

After the elections, Dr. Mering declared that the Zionist-Mizrachi faction was in disagreement with the outcome of the voting because the man elected as Chairman was far removed from Jewish communal life and had no experience in leading a kehillah administration. As evidence Dr. Mering cited the number of votes cast for J. Rosenberg--four out of the twelve Executive Board members entitled to vote.

After this statement J. Rosenberg announced that he would not accept the office and appealed to the Zionists to vote for W. Zieriker as Chairman of the Executive Board, and that in return the Democrats would vote for the candidate of the Zionists for Vice Chairman. He stipulated, however, that the Zionists should make no prior agreements with their allies, the Artisans. (He added this stipulation because he knew there was an agreement between he Artisans and the Zionists that in the event a Zionist was elected Chairman, the Vice Chairmanship would go to the Artisans.) A prior understanding with the Artisans would have nullified J. Rosenberg's proposal and he hoped to prevent it. The Zionists, however, rejected his proposal; they refused to break this agreement with the Artisans to work together in the kehillah administration.

The course of these last elections was the subject of an article, "The Election Comedy in the Kehillah," by an anonymous author. The writer criticized the government for its approach to the election results. He pointed out that the economic crisis then raging in the country, the anti-Jewish excesses, and many other problems then burdening the general population, and the Jews in particular, should have been the main concern of the government, not the election of a Chairman or Vice Chairman of the Jewish kehillah.

The government's interest in this matter was not motivated by concern for the welfare of the Jewish community, he said; quite the contrary, it could bring only harm, because the men whom the supervisory authority preferred at the head of the kehillah were not equipped to run that institution. The writer lauded the *parnassim* who had acted with dignity as representatives of the Jewish community, especially the Zionist-Mizrachi bloc which openly opposed the elections. The writer's barbs were mainly directed at the representative of the Small Merchants, who had broken his agreement with the Zionists and engaged in intrigue against them.

This article made it clear that J. Rosenberg's proposition to the Zionists would have been carried out at the expense of his allies, the Agudah, once again revealing an irresponsible attitude toward agreements whenever political expediency seemed more important.[13]

The result of the elections compelled the government to call still another meeting for the purpose of electing a Chairmanship of the Kehillah Executive Board. The interest in this meeting, held July 10, 1932, is shown by the large number of visitors who came to the session. A representative of the government was again present. Sh. Goldstein opened the meeting and announced a two-point agenda: the election of a Chairman and of a Vice Chairman.

A. E. Shenfeld proposed the following resolution: 1) Whereas the supervisory authority had not approved the election of Sh. Goldstein, and 2) whereas there was no other candidate capable of leading the Czenstochowa Jewish community, and who therefore had the moral right to represent it, and 3) whereas, with the present composition of the Executive Board, no other candidate had the requisite authority which the Chairman of a kehillah like Czenstochowa should have, and 4) whereas, despite the 14 months which

had passed since the elections, and despite the 12 meetings which had been held, it had proved impossible to put together a viable leadership, a situation which made it impossible for the kehillah administration to go on with its normal work.

"Therefore, the Executive Board appeals to the supervisory authority (government) to dissolve this present Executive Board which does not possess the elementary attributes for normal activity, and orders the Council to conduct new elections."[14]

The proposal was seconded by Dr. Mering. Speaking in opposition to it were J. Rosenberg and M. Fogel, probably because they were afraid that in a new election they would not win. Their action was ample evidence as to what the Jews of Czenstochowa could expect from such leadership. These two felt even stronger in their opposition to the resolution when the government representative did not permit A. E. Shenfeld's proposal to come to a vote, but demanded that the meeting continue with the announced agenda.[15]

Thus, in the election which followed, J. Rosenberg was elected Chairman with 7 votes. The Zionist-Mizrachi faction abstained from voting. Dr. Mering then made the following statement; "....J. Rosenberg is incompetent and lacks the proper qualifications to be Chairman of the Kehillah Executive Board. This became evident during the 14 months since the first elections and the 12 meetings that were held to elect a Chairman. The number of votes for J. Rosenberg were always four. The present seven votes were not given to him because of his personal qualities but rather as a result of the ideological collapse of several *parnassim* who were unwilling to extend the existing crisis any longer and who voted against their own convictions. I therefore demand the invalidation of the elections."

Dr. Mering's proposal, however, was not adopted.

B. Gewertzman was elected Vice Chairman with six votes, not counting his own. M. Fogel received five votes, including his own.[16]

Public opinion on these elections were expressed in a stormy article by an anonymous author, "Will the Kehillah Comedy ever come to an End?" The writer dwells particularly on the fact that J. Rosenberg was elected by an artificial majority, while the Vice Chairman could not even get that kind of majority. This showed that the agreement between the Democrats and Agudah was not dictated by mutual interests beneficial to the community but by personal ambitions.

In an open letter from the Piltzer Hasid, Hayim Dan Lipshitz, to Leyzer Rosenbaum, Lipshitz accuses Rosenbaum of breaking the adopted decisions of the Piltzer Hassidim. According to these decisions L. Rosenbaum should not have voted with the Agudah and the Democrats in order to elect J. Rosenberg as Chairman. H. D. Lipshitz further accused L. Rosenbaum of acting in his own interests, forgetting the responsibilities placed upon him. He demanded that L. Rosenbaum draw the proper conclusions from this "violation of his word."[17]

Also opposed to the elections was Zvi Mintz, in an article called, *"Shloshoh Sheochlu ...v'eyn Beyneyhem Divrey Torah."* (three who ate - and not a word of Torah passed between them.) In this article he hints at three men in the kehillah who were responsible for J. Rosenberg's election.

In an article, "Their Shame," by I-L., the author argues that J. Rosenberg's activity in the kehillah would bring only negative results. An article by L. Feigenbaum in the same vein appeared under the title, "Finita la Comedia."

As expected, the supervisory authority (government)

approved these elections. The leading officials of the kehillah thus became: Chairman of the Kehillah Council, H. Wexler, (Mizrachi); Vice Chairman of the Kehillah Council, Anshel Warshawski, (Mizrachi); Chairman of the Executive Board, J. Rosenberg, (Democrat); Vice Chairman of the Executive Board, B. Gewertzman, (Radomsker Hasid).[18]

The newly elected administrative bodies called a meeting for Friday, October 21, 2 p.m. to take over the kehillah funds from the previous administration.[19] This meeting was attended by the government Commissioner for Jewish Affairs, Ziemba. The meeting was opened by the Vice Chairman of the outgoing Executive Board, N. Kohn, and the agenda consisted of several points to "transfer control to the new administration," plus two formalities.

The secretary of the kehillah, Shmuel Wien, read the treasurer's report, which showed a cash balance of 64 zlotys and 80 groshen, and approximately 200,000 zlotys in debts; in addition, there were about 5000 zlotys in promissory notes from the Rescue Committee.[20]

The Chairman of the Council, H. Wexler, introduced a proposal to express thanks to the retiring Chairman, Sh. Goldstein, for his 15 years of service on behalf of the community. As a mark of recognition he proposed that Sh. Goldstein's portrait be hung in the kehillah building. Dr. S. Kohn (Assimilationist) spoke against Wexler's proposal and moved that it be tabled for another meeting. But the proposal was put to a vote and approved, 14 to 2, the negative votes being those of S. Kohn and W. Zieriker. The newly elected Chairman of the Executive Board, J. Rosenberg, abstained from voting.

This painfully unpleasant incident again made it clear that this whole matter was personal, not communal. After these two formalities, J. Rosenberg took over the Chair.[21] At this

very first meeting conducted by the new administration it was clear what direction was going to be taken. The antagonism of the new administration to the old one was obvious from the beginning. Proposals made by *parnassim* of the old administration were rejected out of hand, without discussion.

The Chairman asked the representatives present to help him in his work for the community. He noted that the meeting was taking place on *Hoshanah Rabah*, a day when Jews traditionally ask for help. He assured the representatives that he would make every possible effort to be objective and impartial in dealing with the problems facing the incoming administration. He greeted the representative of the government, Ziemba, and appealed to the members of the press who were present to help him in his work.[22] Because of the late hour the meeting was adjourned until Monday, the first day after the holiday.

THE NEW KEHILLAH ADMINISTRATION

At a meeting of the Kehillah Executive Board on November 9, 1932, the following decisions were reached: (1) To secure a loan of 7000 zlotys in order to make the last payment to the Czenstochowa Credit Society. (The opposition pointed out that this decision was not legal because only the Council had the legal right to decide on loans.) (2) To connect the Old Synagogue with the city's sewer system. (3) To take up A. E. Shenfeld's proposal at the next meeting to allocate 10,000 zlotys for aid to the poor. (4) To conduct the meetings in Yiddish and Hebrew, as well as Polish.[23]

The last point was adopted after the Zionist-Mizrachi faction demanded that the minutes of the meetings be kept in Yiddish and Hebrew.[24] The Democrat-Agudah majority tried

to defeat the proposal on grounds of economy. However, since it became evident during the discussion that the expense involved would carry no weight in defeating the motion, the Democrat-Agudah faction changed its argument to the difficulty of keeping a bilingual set of minutes. In actual practice, this did not prove to be an obstacle to conducting the meetings in both languages.

A lively discussion took place around the question of "who is entitled to sign in the name of the kehillah," as well as who would determine the kehillah expenditures. The Zionist faction demanded that every document must have two signatures, as required by law. Mizrachi amended this motion to four signatures, two of which must be Mizrachi or Artisan. In addition, the opposition demanded that expenditures be made only by decision of the Kehillah Council and the Executive Board, and not merely by the Chairman of the Executive Board. This motion was tabled by a vote of six to five.

THE BUDGET FOR 1933

At the meeting of the Kehillah Council on Thursday, November 10, the Chairman, H. Wexler, informed the *parnassim* that the supervisory authority (government) had asked the kehillah administration to present the budget for the year 1933. H. Wexler explained, however, that he could do nothing in that regard because the Executive Board had not even begun to discuss the question of the budget. In the government's request it was also stated that if the budget were not completed in time, every member of the Council would be fined 100 zlotys.[25]

Parnass Z. Shtiller, in the same vein, said that the Kehillah Council could not be held responsible for the fact that the budget had not yet been discussed, because the Council had not yet received the budget proposals from the Executive Board. Z. Shtiller appealed to the *parnassim* to report on how far the work on the budget had progressed.

Dr. Mering replied that he and A. E. Shenfeld had asked the Chairman of the Executive Board to begin work on the budget but that, unfortunately, nothing had as yet been done. Both men said they did not know the reasons for the Chairman's lack of action on this; the whole matter, they said, was incomprehensible to them.

A discussion developed around this point. The *parnassim* Z. Shtiller, F. Shpiro and Dr. Bram sharply criticized the Executive Board for its neglect of the budget. M. Fogel, (Agudah) attempted to defend the Executive Board but his reasons were unconvincing and he was not successful in absolving the Board of its responsibility.[26]

Several *parnassim* criticized the Executive Board for its practices, making the accusation that behind the Board stood "a super-body which governed as it pleased." These *parnassim* fixed the responsibility for preparing the budget squarely on the Executive Board. Z. Shtiller proposed that the Council request the Executive Board to present the budget in the shortest possible time. (It is interesting that this motion was supported by the Agudah representative, I. M. Krell.)[27]

Z. Shtiller's proposal was adopted. "The Council requests that the Executive Board present the budget at the earliest possible moment."[28]

MEETING OF THE EXECUTIVE BOARD CONCERNING THE BUDGET

At a meeting of the Kehillah Executive Board, the newly elected Chairman, J. Rosenberg, who took office on October 24, 1932, expressed the hope that there would be complete cooperation between all the factions in the kehillah on behalf of the Jews of Czenstochowa. He noted the difficulties encountered in setting up the budget for 1933, especially the government's stipulation that it must be ready no later than December 1, 1932.[29]

Two commissions were elected, one to work out the budget figures, the other to establish the *etat*, the kehillah tax. (The first commission contained representatives of all the groupings in the Executive Board.) The *etat* commission met and proposed a minimum tax of 5 zlotys and a maximum of 750. At the next meeting of the Executive Board this commission already reported that it had worked out the tax for that part of the Jewish population with family names from A To J.

After they made their report A. E. Shenfeld spoke against increasing the tax levied against certain taxpayers. Since, however, an appeal was possible against an assessment, the proposed list was approved with the announcement that the appeal period would be seven days.[30]

A number of other commissions were set up to supervise the transfer of the kehillah funds.

THE DISCUSSION AROUND THE BUDGET FOR 1933

(This report was introduced by the majority of the budget commission.)

ETAT: The estimated income was reduced by 75,000 zlotys. Estimated income: 60,000 zlotys.

CEMETERY: Estimated income from cemetery (from lots and gravestones) was increased from 15,000 zlotys in 1932 to 35,000 in 1933.

OLD SYNAGOGUE: This estimated income was increased from 15,000 zlotys to 20,000. A. E. Shenfeld proposed that an understanding be reached with the *gabaiim* of the Old Synagogue, but his proposal was defeated.

BUREAU OF VITAL STATISTICS: Estimated income, 15,000 zlotys. A discussion arose around this. Sh. Goldstein proposed that all the records of the Jewish population should be concentrated in the kehillah offices, in order to avoid the problem that had resulted heretofore. (This was a reference to the procedures in the city offices.) This proposal was also defeated.

MIKVAH: Estimated income, 40,000 zlotys, as compared to 30,000 for 1932. This figure was increased against the votes of the Zionist-Mizrachi faction.

SHECHITA: Estimated income raised from 150,000 to 200,000 zlotys. Dr. Mering opposed this, stating that the figure should be *decreased* by 25%. He based this on the decrease in the *etat*, a tax paid mainly by the wealthier sections of the population, whereas all sections of the population benefited from the *shechita*. Social justice required, he said, that the payments for *shechita* therefore be reduced.[31]

At a further meeting of the budget commission the Zionist-Mizrachi faction again demanded the reduction of fees from *shechita* by 25%. In order, however, that the kehillah would not suffer a loss, the faction proposed that the *shochtim* be put on salary rather than treated as partners in a

45 to 50 percent share of the *shechita* income. This proposal, too, was defeated by the Agudah-Democrat majority.

Sh. Goldstein then proposed that 60% of the salary of the *shochtim* be put into the budget as permanent compensation, and that 40% be held in escrow until the actual income from *shechita* was received. This proposal was defeated.

As an addendum to "Wages of *Shochtim*" it was decided to insert the estimated sums, as had been done heretofore, but with the following condition: 15% of the wages paid to the *shochtim* would be withheld, but this amount would be reinstated if the *shechita* income reached 200,000 zlotys during the year.

NEW SYNAGOGUE: *(Di Daytshe Shul).* This item had always appeared in the budget under the heading of expense for synagogues. The Chairman now proposed that the expenditures for this synagogue should hereafter be placed under the heading of "Subsidies." Opposed to this proposal were Sh. Goldstein, Dr. Mering and A.E. Shenfeld, on the grounds that the New Synagogue was of a sufficiently representative character in the community and therefore merited full support, not merely a subsidy.

The question raised by the Chairman, whether this synagogue was formally the property of the kehillah, could have no bearing at all in changing the nature of the expenditure, and consequently in allocating budgetary funds. The three *parnassim* further argued that the New Synagogue was the spiritual property of all the Jews of Czenstochowa and must be treated equally with the other synagogues in the city.

M. Fogel opposed this view. He held that no subsidy at all should be given to this synagogue because it discriminated in granting permission to perform the marriage ceremony. M.

Fogel complained also that the manager of the New Synagogue had refused to admit a representative of the kehillah to one of its meetins.

A reserve of 3400 zlotys was also inserted in the budget for the community *Rav,* although the opposition complained that the economic situation of the kehillah did not permit this. The Zionist-Mizrachi faction maintained that if his salary were indeed to be increased, other officials should also be included in a similar increase.

MEETING OF THE KEHILLAH COUNCIL

At a meeting of the Kehillah Council Dr. A. Bram protested against making the *etat* list public before the Council had approved it. The Chairman of the Executive Board defended himself against this protest on the grounds that there was no relevant legal procedure. F. Shpiro replied that there was. The Chairman apologized and explained that he had not known about this, and that he had done it in order to hasten the preparation of the budget so as to avoid the penalty announced by the government.[32]

Dr. Bram refused, however, to accept J. Rosenberg's explanation and insisted that the Chairman of the Kehillah Board must be familiar with the laws and regulations. During this discussion a verbal exchange took place between Sh. Goldstein and M. Fogel. The former said that publication of the *etat* list without the prior approval of the Council had nothing to do with expediting the preparation of the budget, and that the conduct of the present administration was a result of the disorder in the present kehillah; that the previous administration had based itself on law and had coordinated

the work between the Council and the Executive Board.

Sh. Goldstein was supported by H. Wexler, who stated that he had written several letters to the Executive Board about the budget but had received no reply. Further, he said, the request of the Executive Board to approve the budget in three days was an impossible one, that a project which had taken the Board six months to complete could hardly be approved by the Council in three days.

Dr. Bram therefore proposed an adjournment of the meeting until Tuesday, so that the Council members might have time to familiarize themselves with the budget figures. The Chairman of the Executive Board stated that he had sent copies of the budget to the various factions, amd suggested that the debate be postponed until Wednesday. He also suggested that the Chairman of the Council ask the supervisory authority for an extension of time to draw up the budget.

At a further meeting of the Council Dr. Bram asked H. Wexler what kind of reply he had received from the authority to this question, and it appeared that the new date was January 2, 1933.

At this meeting, also, J. Rosenberg expressed himself concerning the difficult conditions under which he had to administer the kehillah. A contributing factor to the constant lack of funds were the anti-Jewish excesses in Czenstochowa. Merchants and artisans were losing income and could not meet their financial responsibilities to the community. He listed the following assets of the kehillah: *the mikvah,* the Trade School, the Old Synagogue, the *Halutz Farm* and the cemetery.

Liabilities were: 87,000 zlotys, which included 15,000 zlotys in salaries to officials; 27,000 for taxes; 10,000 for

social payments; 11,500 for boiler in *mikvah;* 6500 in notes; 2500 for water and sewage; 3000, miscellaneous.[33]

J. Rosenberg was of the opinion that the *etat* estimate was too low. In cities smaller than Czenstochowa the individual assessment was more than 750 zlotys. He believed also that the kehillah debt had been increased by the previous administration when it had paid out 20,000 zlotys in relief. Sh. Goldstein replied that when he took over the kehillah administration in 1925 he had also inherited debts, which he repaid. He maintained that it was better to have a financial deficit than a moral one; that the kehillah dare not get out of its financial entanglements at the expense of the needs of the poor.

He pointed out that he had always tried to pay the kehillah officials, whereas the Kehilloth of Sosnowiec and Bendzin had not completely paid all the salaries. He criticized the budget, especially the estimated income from gravestones and the Burial Society *(Chevrah Kdushah).* He introduced a *votum separatum* and declared that the entire budget was unreal. He spoke against support for the *Bet Yaakov* school so long as nothing had been allocated for the Orphanage and the Old Age Home. He said that the exaggerated estimate of income had been used in order to justify the large expenditures, but that he could not see where this income was going to come from.

Dr. Mering stated that the estimated figures were too high. At the same time as they raised the pensions of the officials without any reason, they allocated ridiculously small sums for the *Keren Kayemeth* and *Keren Hayesod.* F. Shpiro spoke in the same vein. Dr. J. Markovitch (Democrat), replied that the critics of the budget were aiming not so much at the budget as at the Chairman of the Executive Board, J. Rosenberg.

In replying to Dr. Markowitch, Dr. Bram said that the

Democrat-Agudah faction had deceived the population, and he demanded that the representatives should study the budget very seriously before handing it in to the government. He regarded the present kehillah as a "golem." I. M. Krell also called the budget unrealistic. He said, however, that the opposition, by its criticism, was trying to delay the approval of the budget.

Z. Shtiller spoke against employing a *dayan* at 2000 zlotys a year, because the rabbinate was not properly fulfilling its duties in regard to the religious needs of the Jewish population. His view was that because the kehillah is a religious organ it should be all the more free of political intrigues which besmirch the name of the kehillah. He criticized Dr. Markowitch's defense of J. Rosenberg. J. Rosenberg, the leader of the Democratic faction, had stated previously that he was opposed to an alliance with Agudah in the kehillah, but had then gone ahead and formed such an alliance with them.

Dr. S. Kohn (Assimilationist) said that the present kehillah was like a child prodigy. To this Dr. Mering replied that it was well known that child prodigies turn out to be idiots in their old age. He was particularly critical of the estimate of 35,000 zlotys from gravestones. Since the fee on gravestones was 10%, this figure would mean that 350,000 zlotys' worth of gravestones would have to be erected, which was an unrealistic figure.

Opposing the budget estimates were also Sh. Katz (Artisans) and I. M. Zilberberg (Mizrachi).

At this meeting a statement was read from the local *Rav* in which he requested that he not be drawn into the political maneuverings in the kehillah.

A resolution was also adopted at this meeting protesting the anti-Jewish excesses which were taking place in the city.

FURTHER DEBATE ON THE BUDGET IN THE KEHILLAH

In the continuing discussion on the subject the Zionist-Mizrachi representatives again spoke in opposition to the proposed budget. Sh. Goldstein insisted that by using income estimates which would never be realized the Agudah-Democrat bloc was acting dishonestly toward the Jewish population of Czenstochowa. He said that the present administration was like a foreign growth on the body of the Czenstochowa Jewish community and that it could not create anything substantial. This became crystal clear, he said, in the proposed budget which had been prepared by an artificial majority.

Recalling his opposition to the subsidies which had been granted to non-existing institutions only because they were under the supervision of the Agudah, he pointed out that there were in the city a number of community organizations which were indeed struggling for existence but which were not given subsidies. He charged that the Agudah institutions existed only through the support of the Agudah members, because no one else wished to support them. He cited other institutions in the city which received less help from the kehillah and yet managed to function.

These conditions, Sh. Goldstein continued, were a result of the alliance formed by Agudah with the Democrats -- two factions, both anti-Zionist, one strongly religious in name, the other, assimilationist. He appealed especially to the representatives of the assimilationists and the Democrats, Dr. S. Kohn and Dr. Markowitch, not to allow the kehillah, which should be an educational organ, to become a demoralizing one. He expressed deep mistrust of the proposed budget.[34]

Dr. Bram, in the same vein, said that the sum of 80,000 zlotys for subsidies in the budget was evidently put in only to

mislead the Jewish population, because the Aguda-Democrat majority knew full well that such a sum would never be paid out. He pointed out that during his term as a Councilman in the Czenstochowa City Council he had fought for subsidies for *chedarim* because if a certain segment of the Jewish population needed and requested them it was the duty of a Jewish councilman to fight for them.

But that was not the situation in the kehillah, which should be an autonomous body. Dr. Bram believed that the activity of the kehillah must encompass all Jewish institutions – cultural, secular, scientific – and not only the religious. A figure of 100 zlotys each for *Keren Kayemeth* and *Keren Hayesod* could have been inserted only by men completely out of touch with reality.[35]

At this meeting the *shechitah* question was discussed very sharply by I. M. Zilberberg.[36]

The final debate on the budget took place on December 31.[37] Among the speakers was F. Shpiro, who emphasized the unreality of the budget figures.[38] As an example he cited the item of the cemetery. Like some of the other representatives he believed that it was unreal to estimate an income of 35,000 zlotys. He also criticized the employing of a *dayan;* in his view, this function belonged to the Council, not the Executive Board.

The Chairman of the Executive Board, he said, does not consider the votes of the other representatives; he does everything on his own, without taking into account the views of the opposition. He was especially critical of Dr. Markovitch for suggesting that "the screw would have to be applied" to the population in order to collect the taxes to meet the budget.

In this connection, F. Shpiro proposed the following: (1) That the Executive Board be requested, in accordance with

the regulations, and especially with point 8 of the supplementary document of the Ministry of Education, #4773/31, to make all disbursements on the basis of recorded Executive Board decisions. (2) That the Executive Board be requested to follow Article 22 of the regulations concerning the organization of the Kehilloth, i.e., to conduct all the business of the Kehillah collectively and not at personal disposition of the Chairman of the Executive Board.[39] These proposals were tabled.

Dr. Mering deplored the fact that the management of the Loan Society funds had been taken out of the experienced hands of Sh. Goldstein.[40] "...Who knows whether the time will not come when the question will arise: Is it only those who manage such public funds who are guilty of the crime, or is it not also the responsibility of those who permit their money to be used in a way that leads inevitably to decline and calamity for the local Jewish community?...."[41]

Dr. Bram maintained that the budget figures must be changed in order to avoid illusions. He criticized the representatives of the Artisans because they voted for raising the fee on *shechita.* "How is it," he asked, "that you have placed an additional burden on the artisans and handicraftsmen themselves? You know full well that 10 groshen is not a trifling sum for a workingman." Dr. Bram stated that the budget must be objectively examined, because the vital needs of the Jewish population of Czenstochowa were at stake.[42]

To all these charges of the opposition Chairman J. Rosenberg replied that the deficit of the kehillah went back to 1928, (the previous administration), because despite the deficit they had continued to pay out subsidies. With this the meeting adjourned, and the debate around the budget was continued to Sunday, January 1, 1933.

1. It is assumed that the government did not approve the elections for Chairman of the Council because it would have preferred a man from the Agudah rather than from Mizrachi, because the former was more conciliatory and inclined to the government's program on the kehillah.
2. UW. no. 16, April 15, 1932
3. UW. no. 17, April 20, 1932
4. UW. no. 18, April 29, 1932
5. ibid.,
6. See above, Dr. Bram's statement.
7. UW. no. 23, June 3, 1932.
8. UW. no. 24, June 9, 1932.
9. UW. no. 26, June 24, 1932.
10. Ibid.
11. UW. no. 27, July 1, 1932.
12. Ibid.
13. Ibid.
14. UW. no. 29, July 15, 1932.
15. Ibid.
16. Ibid.
17. UW. no. 30, July 22, 1932.
18. UW. no. 32, August 5, 1932.
19. UW. no. 43, October 21, 1932.
20. Ibid.
21. UW. no. 44, October 28, 1932.

22. The representatives of the Zionist press were barred from the meetings of the Kehillah Executive Board and they therefore strongly opposed its Chairman. His appeal to the press at this time was mainly directed to the Zionist press.

23. UW. no. 46, October 28, 1932.

24. Dr. M. Mering made a motion to conduct the meetings also in Hebrew, but the Chairman refused to put the motion to a vote. Only after A.E. Shenfeld introduced a compromise motion to conduct the meetings in Yiddish and Hebrew was the motion about Hebrew adopted.

25. UW. no. 47, November 18, 1932.

26. Ibid.

27. Dr. S. Kohn (Assimilationist) was against the term "request" and suggested the milder "ask". But Dr. Bram was opposed to this because the kehillah, he said, is not a school for etiquette but a governing body with a Council, Executive Board and regulations. The Council supervises the Executive Board and has the right to request from the latter that it do its work (duty). The law regulates the right of the Chairman of the Executive Board and says that in the kehillah administration the responsibility falls on all its members and not on individuals.

28. UW. no. 47, November 18, 1932.

29. UW. no. 48, November 25, 1932.

30. In connection with the etat, the kehillah administration issued the following appeal: "Announcement: The Executive Board of the Jewish Kehillah in Czenstochowa announces that in accordance with Article 13 of the regulations for the Jewish Kehilloth (Law No. 52 of May 5, 1928), the lists for *etat* and budget for the year 1933 are open for public examination in the kehillah office, New Market 14,

from the 4th until the 11th of this month during office hours." During the above mentioned time the taxpayer has the right to submit to the Kehillah's Executive Board his written appeal. Claims submitted after the above mentioned time will not be taken into consideration.

Executive Board of the
Jewish Kehillah in
Czenstochowa

(Dated Dec. 2, 1932)

31. UW. no. 50 and no. 51, December 9 and 16, 1932.

32. UW. no. 52, December 23, 1932. See also, above, the order of the *starostwo*.

32A. This sum is contrary to a previous statement that the debts amount to 200,000 zlotys, unless the difference had been paid up. However, there is no evidence for this.

33. UW. no. 51, December 16, 1932.

34. For more about the kehillah's administration see A.E. Shenfeld's article, "The Dance around the Golden Calf," UW. no. 53, Dec. 30, 1932, and A. Lazniaz, articles *LO ZU HADEREKH* "(this is not the way") UW. no. 1, January 6, 1933.

35. On that occasion the rights of a chairman were discussed. According to Article 9, par. 500 of the government's regulations, the functions of a chairman are to conduct the meetings. Decisions must be made by the Executive Board. Documents must be signed by the Chairman and two Board members. Sh. Katz called attention to the fact that the present Executive Board refused to permit the two signatures.

36. Upon I.M. Zilberberg's objection to the *shechita*, M. Fogel, (Agudah) said that even in the shochtim would not make payments for the *shechita* it would still be *kosher*, provided the rabbinate would not take the *chalafim* away from them. To this Sh. Goldstein replied that according to the *Shulchan Aruch* a *shoychet* must be an honest man. On the *starostwo's* request to designate salaries for the shochtim, M. Fogel suggested that the starostwa withdraw his

request. M. Fogel also said that according to his knowledge the Jewish population did not desire a lowering of the shechita fees. This, of course, was not true.

37. This meeting was attended by Raphael Federman and a group of Bundists, who came to listen to the debate on the budget. Members of other groups were well represented among the public.

38. F. Shpiro based himself on J. Rosenberg's words that the budget was put together by a miracle. He also cited Sh. Katz, who originally maintained that the budget figures were realistic and legitimate, but later said that they were not.

39. During the debate the ideological differences between the various parties became more and more evident. The Zionists accused the Agudah of lacking ideas and stressed that religion was not the Agudah's monopoly.

40. The budget of the Jewish Relief Committee for the victims of the crisis from No. 1, 1931 to May 1, 1932 was as follows:

RECEIPTS:		
Monthly payments	7786.09	zlotys
Concert and Ball	319.29	
Bank interest	2.26	
Donations	1067.70	
Collection Day	1870.40	
Misc.	6.00	
	Total	11,051.74
DISBURSEMENTS:		
Products	4424.54	zlotys
Children's food	770.00	
Cash support to 220 persons	4021.00	
Expenses	1181.85	
Transfers	100.00	
Cash balance	381.00	
Cash in bank	173.35	
	Total	11,051.74

(UW. no. 19, May 6, 1932)

41. (UW. no. 53, December 30, 1932

The report from May 1 to June 29, 1932 was:

RECEIPTS:		
Balance	554.35	
Interest, bank	8.85	
Donations	13.45	
Repaid	50.00	
Donations (?)	1149.57	
	Total	1776.22
DISBURSEMENTS:		
Food	115.00	
Expenses	453.80	
Cash support	1207.42	
	Total	1776.22

(UW. no. 27, July 1, 1932)

42. Dr. M. Mering made a motion that the kehillah should designate 10,000 zlotys for loans to craftsmen and small merchants. Dr. Mering called it a relief action because of the deteriorating economic situation among the Jews.

CHAPTER 4

The Year 1933

ACTIVITIES OF THE KEHILLAH

The first item on the agenda at this meeting was the matter of F. Shpiro's resolutions. Then J. Rosenberg and M. Fogel spoke against the resolutions because, in their opinion, the kehillah apparatus was functioning properly and no restrictions should be placed upon it. Z. Shtiller opposed this view. He maintained that since there were abuses in the kehillah administration, the resolutions should be adopted. A.E. Shenfeld, H. Wexler and M. Mering, spoke in favor of F. Shpiro's proposal. The motion, however, was not put to a vote.

At this meeting, on motion of F. Shpiro, a special committee was elected to consider the reduction of *etat* debts for the years 1925-1931 by 50 percent.

A proposal to reduce the estimated budget figure for *shechita* from 200,000 to 180,000 zlotys was defeated.[1] The estimated figures of 35,000 zlotys for the cemetery and 40,000 zlotys for the *mikvah* were also left unchanged.[2]

Thereupon, debate over the budget was closed, and the kehillah issued the following announcement.[3]

"The Executive Board of the Jewish Kehillah of Czenstochowa announces that in accordance with Article 13 of the regulations concerning the organization of Jewish Kehilloth (no. 52, May 5, 1928) the *etat* lists and the budget for 1933 are available for examination in the kehillah office, during office hours, from the 6th to the 13th of this month.

"During the above period, taxpayers have the right to file written appeals to the Kehillah Executive Board. Appeals filed after that date will not be considered. Executive Board, Jewish Kehillah of Czenstochowa, January 5, 1933.

ACTIVITIES OF THE KEHILLA

Following is the report of the Chairman of the Executive Board, J. Rosenberg, for the period October 21, 1932 to February 28, 1933.[4]

Receipts

	Zlotys	*Groshn*
Etat	15,239	30
Shechita	54,256	87
Cemetery	323	
Mikveh	8,272	30
Office	273	90
Bet Hamidrash	35	
Loan from Manufacturers and Merchants Society	3,000	
Loan from Treasury of Relief Comm	3,008	
Loan from Berish Zeriker	750	
Loan from Wolf Zeriker	600	
Loan from J. Rosenberg	1,661	
Taxes on Pensions	2,401	70
From Jewish Cooperative Bank	1,254	17
From contributions	50	

In connection with the above report a number of questions were raised. For instance, the opposition Zionist-Mizrachi minority asked the Chairman why so many of the taxpayers had received rejections of their appeals not from the *ETAT* Commission but from the Executive Board. The opposition charged that the appeals were being considered solely by the Executive Board majority, that is, that the minority was not being invited to the meetings.[5]

On the *shechita* item a discussion developed around the rejection of the request by the butchers that they not be required to pay the fee of 7 Zlotys in cases where the cow becomes *treyfeh*. The meeting to take up this matter, which was held in the home of the *Rav*, and was attended by J. Rosenberg and B. Gewertzman, did not result in any action whatever.[6]

On the item of the *mikvah* the minority opposed the majority proposal to raise the fee for Fourth Class, which was used mostly by the poorest section of the population. The opposition demanded that this fee be *reduced*. The minority also opposed the majority proposal to abolish tipping. Their opposition was based on the fact that this would reduce the income of the attendants from 25 zlotys a week to 8 or 10, which would be nowhere near a living wage. The minority also objected to the fact that whereas the salaries of old officials were being reduced, the current Executive Board was hiring new officials.[7]

A stormy debate took place around the item of the 3000 zlotys taken from the Relief Committee. The opposition demanded to know on what basis and by what right the Executive Board had taken this sum of money from the Relief Committee. The Chairman replied that it was not true that this sum was borrowed by the new Board. On the contrary, he said, this sum, part of a larger debt, was inherited from the previous administration, and that he had

paid part of the whole - of a debt of 6132 zlotys at the time he took over the administration, the kehilla now owed the Relief Committee 5794 zlotys.

The opposition demanded that the Council concern itself with this matter and call a special meeting where the Executive Board would give a full accounting. The opposition pointed out that the 3000 zlotys was taken from the Relief Committee between Dec. 27, 1932 and Feb. 20, 1933, long after the present administration had assumed office.[8]

According to a further report on the activities of the Kehillah Executive Board from Jan. 1 to June 15, 1933, which was presented to the Kehillah Council, it became evident that all the items in the budget showed a deficit. Cash on hand at the closing date was 4 zlotys, 51 groshn; the debts were approximately 100,000 zlotys.

The opposition charged that the kehillah was being managed by a few influential men who acted on their own authority, and that no meetings of the Executive Board had been held for four months. Thus a few individuals had issued notes for 18,000 zlotys without any legal basis and without any decision by the Executive Board or the Council. The deficit of the *kimcha* campaign (Passover Aid) in the sum of 7000 zlotys was also unjustified, because it had been previously decided to disburse only as much as the income permitted.[9]

The opposition charged further that the Kehillah Executive Board was supporting non-existing organizations only because they had previously been under the direction of *Agudah*, that the subsidies were not being allocated proportionally to the number of applicants, and that the pensioners were getting their payments in promissory notes. Further, that while the *Machzikey-Hadat* and the *Bet Yaakov* school for girls were being provided for by the kehillah officials, the request of the Jewish Hospital for a subsidy was being disregarded. The

opposition therefore demanded the establishment of a control commission to investigate the Kehillah Executive Board.[10]

RESOLUTION PROTESTING THE PERSECUTION OF JEWS IN GERMANY

"The Council and Executive Board of the Jewish Kehillah of Czenstochowa, shaken by the news coming from Germany about the barbarous persecutions of our brothers, protest most sharply against these infamous acts which are an insult to the conscience of humanity.

"The Council and Executive Board, together with the entire Jewish people, appeal to the civilized world which has not yet lost the feeling of justice and humanity to oppose such barbarous, medieval acts in the heart of Europe."

At a joint meeting of the Council and the Executive Board on March 20, 1933, a protest resolution was adopted "against the design of the Hitler government on the Western borders of the country and we declare emphatically that together with the entire Polish people, the Jewish population will stand guard over the unity and inviolability of the Polish Republic."

These resolutions were sent to the Polish government and the League of Nations at Geneva.[11]

Further Activities of the Kehillah Administration

At a number of subsequent meetings the Council and Executive Board discussed the transfer agreement concerning the exporting of the property of the German Jews, which was arranged between the World Zionist Organization and the

German government. The Agudah representatives opposed the agreement.[12]

The kehillah also spoke out sharply against the anti-Semitic manifestations and requested the government to apply the strongest means against the anti-Semitic appearances.[13]

The kehillah agreed to the request of the *voyevodzki* (vaivode) committee to allocate 8 zlotys a month for a government instructor in air raid defense.[14]

The kehillah appealed to the Jewish population to respond to the national loan which the goverment had announced in order to ease the economic crises in the country.[15]

Discussion on the Budget for 1934

In preparation for the 1934 budget the Executive Board began a discussion around the *etat*. The Board proposed a plan to raise the minimum tax from 5 to 10 zlotys and to leave the maximum at 750. I.M. Krell, however, proposed that the maximum be raised to 1200, and that at the same time an additional tax be levied during the current year to pay the subsidies which had been promised and not paid. A number of prominent members took part in this discussion. I.M. Zilberberg was of the opinion that this matter should not be taken up until the budget was actually on the agenda because it might develop that they would need more than the estimated taxes. Sh. Goldstein was opposed to increasing the minimum tax because this would hit the poor population hardest. He insisted that the financial crisis of the kehillah was a result of the unrealistic budget, because they had paid out compensation to people who were close to the kehillah officials, but had not paid the promised subsidies.

In connection with this, M. Mering was astounded to learn that compensation had been paid, because he could not recall that they had ever discussed this at any meetings he had

attended. He concluded, therefore, that a few influential individuals were acting on their own authority.

The ensuing discussion arrived at no agreement regarding the *etat*.[16] A committee was selected for this purpose consisting of 6 members of the Executive Board and 6 of the Council.[17]

The deplorable economic condition of the various communal institutions sharpened the struggle around the unpaid subsidies. As was evident from the report of several institutions, their situation was catastrophic and close to total collapse. It was only thanks to the devotion of the leaders of these organizations that the patients in the Jewish Hospital and the children and old people in the Orphans-and Old Age Homes and the Children's Home were able to get any help at all.

The subsidies which the kehillah owed to the Jewish Hospital amounted to 49,000 zlotys. One ward was already shut down for lack of funds, and a second one was in danger of being shut down. The hospital could not support itself because 40% of the patients paid nothing and 10% paid only 2 zlotys a day.

The Children's Home, where there were at one time hundreds of children, was closed down. Even if it were to be reopened, instead of 260 children only 100 could be admitted, and those only for 3 months. Here, too, the kehillah had not paid a subsidy.

The Orphans-and Old Age Homes, which supported 42 orphans and 100 old people, was in danger of being closed because the kehillah had not paid the subsidy and no alternative means were available. Nor had the kehillah paid its subsidy to *Toz*. At the same time, the Czenstochowa city government had cut its aid from 7000 to 1000 zlotys; payments to the sick from 4800 to 2400 zlotys; and the central *Toz* had cut its aid from 750 zlotys a month to 200.

The kehillah was paying for the *mikvah* and other religious needs.[18]

The situation in the kehillah worsened to such a degree that the *starosta* felt impelled, after checking the kehillah finances, to warn the officials that he would dissolve the Kehillah Executive Board and appoint a commissar in its place. The *starosta* demanded of the kehillah that it introduce categories of *shechita* taxes, and graves and gravestone taxes.[19]

At the end of 1933 it was evident that the kehillah had gone deeper into debt and was making further loans to pay its most urgent debts. Thus the *mikvah* was in danger of being sold at auction if the monthly payments to the credit organization were not met. The chairman, J. Rosenberg, proposed that the kehillah should borrow 45,000 zlotys on notes against the *etat* income. Meanwhile a decision was made to borrow 8000 zlotys to pay the debt on the *mikvah*.

The work on the budget, however, was not begun.[20]

Further Activities of the Kehillah

The limitations which the British Mandate placed upon immigration to Eretz Yisrael was reflected in the work of the kehillah. At a special meeting to deal with this question, the Chairman of the Council, H. Wexler, read a letter from the Executive Board in which the latter proposed a joint protest meeting. The proposal was adopted.

Sh. Goldstein proposed that the sum designated in the budget for *Aliyah* be doubled, as a concrete expression of support. The *Rav*, Nochem Ash, expressed his solidarity with the kehillah protest. A Committee was set up to draft a resolution.

The question of where to send the resolution was discussed. M. Mering (Zionist) proposed that the resolution be sent to

the Jewish Agency in Jerusalem and to the Zionist Executive Committee in London. M. Fogel was opposed to sending it to London. In reply, M. Mering and F. Shpiro pointed out that London was the proper place to send the resolution because the Executive Committee was in charge of *Aliyah*.

Parnass D. Dzialowitch volunteered to appeal to the Kehillah in Warsaw to initiate a call for a conference of Kehilloth for the purpose of issuing a general protest. Sh. Katz (Artisans) amended the proposal to first ask the Warsaw Kehillah whether it could accept such a responsibility. F. Shpiro (Zionist) supported Sh. Katz's proposal because at that time there was a chaotic situation in the Warsaw Kehillah which would have made it impossible for them to undertake such a task. Sh. Katz's proposal was finally adopted.[21]

1. The compromise (on the *shechita* matter) by the majority was the obligation it assumed that if the *shechita* income should be less than 200,000 zlotys they would then deduct 15% of their income from the *shochtim*. The opposition, however, insisted that this was a fiction and repeated their original proposal to pay out only 60% of the earnings initially and the other 40% only after the final income was determined. (UW. Jan 6, 1933, No. 1)

2. In discussing the item of the cemetery parnass Z. Shtiller proposed that honored burial plots should be given to people according to their merits, in order that this might serve as an example for others. People without would have to pay for a plot. M. Fogel was of the opinion that in order to cover the budget of the cemetery "a large contribution should be obtained when a rich man dies."

3. loc. cit.

4. UW., no. 12, Mar 24, 1933

5. Ibid

6. Ibid

7. Ibid

8. UW., no. 10, March 10, 1933

9. The announcement about *kimcha* was published in UW., no. 13, Mar. 31, 1933 and reads as follows:

   Jews of Czenstochowa

   Only a few days remain until our holiday of Freedom, and we have not yet searched our consciences regarding the desperate situation of our brothers who do not have the least possibility of providing their families with the necessities of Passover.

   If in all times every Jew has felt the duty to help the needy and to be concerned that this holiday, which is the symbol of our hopes, shall not be transformed into a day of sorrow, then today, when Need has penetrated into hundreds of Jewish homes and families who only a few years ago were themselves generous givers, and who now hold out their hands for help - then most certainly we feel the needs of these unfortunate people.

Brother Jews! The eyes of hundreds of desperate Jewish families are turned toward you; we dare not sit down at our holiday tables while our brothers are in need. We dare not recite "let all who are hungry come and eat" while our dear ones are starving. It's true that everyone today is in a difficult situation, but this still does not absolve us of our sacred responsibility to others. In just such moments we must show that the feeling of compassion - one of the finest traits of the Jewish people - despite everything, has not grown dull, and that we shall respond to the sufferings of our brothers.

Help us, therefore, achieve a successful collection of funds and greet the collectors with a cheerful and friendly countenance.

Executive Board Jewish Kehillah of Czenstochowa, March 30, 1933.

10. UW., no. 27, July 7, 1933
11. UW., March 24, 1933, no. 20, May 19, 1933, no. 21, May 26, 1933
12. UW., no. 36, September 8, 1933
13. UW., no. 34, August 25, 1933
14. UW., no. 27, July 7, 1933
15. Jewish Citizens!

The council and Executive Board of the Jewish community of Czenstachowa appeal to you most strongly to help the national loan campaign and to take part in its subscription. In this decisive moment, in the hard struggle against the economic crisis to balance our budget and to protect the citizens against the catastrophic result of an economic collapse - the government appeals to all its citizens for help and cooperation in overcoming the crisis.

Properly evaluating the significance of the national loan of the government and wishing to serve the State in all matters of general concern, we call upon you, Jewish citizens, to fulfill your responsibility unconditionally. Jewish Citizens! Let each artisan or merchant, each manufacturer or employee, give evidence through the national loan that he understands his civic duty in this situation which is so important in the life of the State.

Everyone to the bank offices to register for the loan! Let everyone according to his means fulfill his duty in awareness of the

needs of the government, especially since the national loan offers a very fine investment for savings.

Council and Executive Board of the Jewish Kehillah of Czenstochowa.

The kehilla itself subscribed for 1000 Zloty.

16. UW., no. 28, July 14, 1933, no. 33, August 18, 1933, no. 37, September 15, 1933.
17. UW., no. 40, October 4, 1933
18. UW., no. 38, September 20, 1933, no. 39, September 29, 1933, no. 42, October 20, 1933
19. Ibid
20. Ibid
21. UW., no. 49, December 8, 1933

CHAPTER 5

The Year 1934

Further discussion around the budget for 1934

The activities of the year began with polemics and discussions around the budget. The difficult financial situation of the kehillah resulted in a modification of many of the income and expense figures. For the worsened economic situation in the country, which was felt very keenly by the Jewish population, reduced the income that would have normally have been realized thru the *etat*. The *shechita* also showed a smaller income. All this meant that the kehillah could not disentangle itself from its debts. This situation resulted in strong words between the various factions in the kehillah.

At the very beginning of the year the *shochtim* demanded the 15% which had been withheld on condition that the total income of the *shechita* would bring in 200,000 zlotys. The kehillah administration could not accede to such a demand, especially at the beginning of the year, when they could not tell what the total income would be. The kehilla administration found itself in a difficult situation also because the *shochtim* (most of them followers of Agudah) supported

the kehillah and helped the Agudah gain leadership. The matter was even more complicated by the demand of the *starosta* that a permanent salary be fixed for the *shochtim* instead of a percentage of the income.[1]

And the situation was still further complicated by the fact that the *shochtim* appropriated the *shechita* fees for themselves and did not turn it over to the kehilla treasury. The *shochtim* defended their actions on the grounds that since they did not receive regular wages from the kehillah they were forced to keep the fees for themselves.

The Zionist-Mizrachi opposition charged that the administration, despite the unfavorable financial situation, had appointed a new official, whose position, while at first temporary, had now been made permanent. The opposition protested also against the 10% increase given to the *shochtim,* which resulted in a deficit of 100,000 zlotys.[2]

The Agudah-Democrat majority wanted to balance the budget by increasing the estimated *etat* 100%, that is, from 70,000 zlotys to 140,000 zlotys. At the same time the ruling group rejected a proposal of the opposition to reduce expenses. The proposal of the Agudah-Democrat majority, however, was not even agreed upon among themselves.

In order to make up the deficit in the budget the leadership inserted a debt of 100,000 zlotys, for the *etat* which had not been paid in 1925. Here it is worth noting that the supervisory agency did not recognize the validity of any old debts in balancing a budget. As proof of the unrealistic nature of the budget, the opposition showed that in 1933 the *etat* had brought in a total of 50,000 zlotys, although the estimated figure had been much higher.

Along the same line, the opposition spoke out against the sums which were inserted for the local *Bet Hamidrash*. Of the 500 zlotys estimated in 1933, only 171 zlotys were paid out, whereas for the current year the estimate was 1500 zlotys.

The opposition also complained that subsidies had been paid to private persons without agreement by the Executive Board.[3]

Meetings of Kehillah Council on The Budget

In the discussion of the budget in the Kehillah Council D. Dzialowitch (Democrat) proposed that the debate be tabled for four weeks, and that in the meantime a committee be elected to study the budget and then submit fuller proposals to the Council. Since a majority spoke against his proposal, D. Dzialowitch withdrew it.

The Chairman, J. Rosenberg, in reporting the budget, divided it into four sections: *Etat, Shechita, Mikvah, Cemetery*.

As was shown, the *mikvah* and the cemetery were self-sustaining. The main problems were in connection with the *etat* and the *shechita.*

ETAT. Dr. S. Kohn's opinion was that in assessing the tax each individual must be considered separately to determine how much his tax would be increased. At the same time S. Kohn maintained that the kehillah expenses must be reduced. M. Fogel maintained that anyone paying 50 zlotys must be increased 100%. Dr. Bram spoke for reducing the expenses and was also against increasing the tax, because the burden of the tax was already heavy enough on the Jewish population. Most of the taxpayers were middle class people who could not pay any more than they were already paying. Dr. Bram believed that the small number of individuals whose tax could be increased would not substantially affect the total.

Sh. Goldstein and I. M. Zilberberg spoke in the same vein. Sh. Goldstein said that the previous administration had created a loan fund with a capital of 70.000 zlotys, whereas

in the present administration the *shechita* income had fallen by 135,000 zlotys. The opposition also charged that up to that time no report had been given of the moneys collected by the "Passover Aid" action.[4]

One source of income was the tax on flour for *matzoth*. There had been times before when the kehillah had taken over the baking of *matzot* and the kehillah had become the only official seller of *matzot*. This happened again in 1934.

The procedure was as follows. The buyer of the matzot paid money to the kehillah and received a number of coupons. For these coupons he received *matzot* at the various distribution points. In connection with this, the kehillah issued the following announcement:

"It is hereby announced that the sale of *matzot* this year is in the hands of the kehillah administration. The price for one kilogram is 1 (one) zloty. They are packed in one, three and five kilogram packages.

"In its own interests the local Jewish population is requested to buy coupons for matzot on Tuesday the 20th day of this month, in the kehillah office, from 8 to 2 and 4 to 8 o'clock, or at the Merchants and Manufacturers Bank at 2nd Aleja No. 22.

"The *matzot* may be obtained in the building of the Merchants and Manufacturers Bank or in the store of 6 B. Yoselevitch Street.

Executive Board, Kehillah of Czenstochowa, 3/19/34[5].

FURTHER MEETINGS OF THE KEHILLAH COUNCIL ON THE BUDGET

A meeting of the Council was called after the *starosta* had demanded that the budget be submitted for examination and

approval by April 15, 1934. This demand of the government again called forth recriminations between the opposition and the ruling majority.

After examining the budget the Council eliminated 50,000 zlotys from the expenses. During the discussion it became evident that the Agudah had appealed to the supervisory authority to pare various subsidies by 50% and to allocate the moneys thus saved for other subsidies for institutions and private individuals close to the leading circles. This act of the Agudah evolved a storm of protest from the opposition.[6]

Other Activities

In order to avoid desecrating the holiday the kehillah sold certificates in advance for slaughtering of fowl. Normally Jews slaughtered their fowl on the second day of a holiday. To obviate the actual paying of cash to the *shoychet* the kehillah issued certificates which the *shoychet* accepted. In connection with this procedure the kehillah issued the following announcement:

"The administration of the Jewish Kehillah announces that Friday evening, the first night of Shevuot, fowl will be slaughtered in the slaughter house near the city *Bet Hadmidrash*. The Jewish population is therefore advised to obtain *shechita* certificates, because without them no fowl will be slaughtered. (Articles will not be taken in place of cash or certificates).

"In order to avoid unpleasantness in case of a question of *kashruth*, it is in the interest of the Jewish population to get from the *shoychet*, at the time of the slaughtering, a coupon showing kosher slaughtering.

"Fowl for the holiday will also be slaughtered at Aleja Wolnoshtci 15."[7]

The Executive Board of the Jewish Kehillah in Czenstochowa.

Further Meetings on the Etat.

During the summer months of 1934 new rumors began to circulate that the kehillah administration was about to raise the tax by 150%. These rumors, which caused great uneasiness among the population, turned out to be true. At a meeting of the Executive Board in August 1934 it was voted to increase the etat by 150%, which was to bring in an additional income of 40,000 zlotys. But a meeting of the Kehillah Council several days later opposed the increase.[8]

The conflict between the Council and the Executive Board over this matter continued through the latter months of the year. As late as October, 1934 the Council held meetings on this question and each time rejected the proposal of the Executive Board. Not only did the Council refuse to increase the etat but it refused to accept the increase in estimated etat income from 75,000 to 125,000 zlotys in the budget figures for 1935.[9]

In a letter to the Council, the Executive Board again requested that the etat estimate be increased by 200 to 300 percent, depending on the category of taxpayer. The opposition again pointed out, as in previous years, that the budget was not realistic, since it was built on estimated income which would never materialize. Instead the opposition demanded that certain expense items be stricken from the budget completely.[10]

Meeting on the Budget for 1935

The Kehillah Council held a special meeting to consider the budget for 1935. (As part of the problem it discussed an urgent appeal from the Artisans Society to allocate 400 zlotys for immediate aid to handicraftsmen who wished to buy out patents (commercial licenses.)[11]

Sh. Zelinger opposed the increase in the *etat* figure, because out of the estimated 75,000 zlotys for 1934 only 32,000 was

collected, and now they proposed to add another 122,000 zlotys. Dr. Mering also spoke against the increase, on the grounds that the burden would fall upon the poor. He proposed instead that a revision be made of the income from *shechita*, in which there had appeared an embezzlement of 30,000 zlotys. Dr. Mering observed that this latter sum would mean additional income. He also mentioned the subsidies for the new employees which were granted without agreement by the Executive Board.

M. Fogel, trying to win over the opposition for the *etat* increase, pointed out that the increase could have a beneficial effect on the government's attitude toward aid for Jewish schools. He maintained that if the government saw the Jewish community striving to support its own schools it might add a subsidy. This reasoning, however, hardly convinced the opposition.[12]

Sh. Goldstein declared that since the projected *Pinkas Czenstochow* had not yet gotten under way, and since the kehillah had assumed responsibility for the person engaged for this work, the position created for that individual in the mikvah was completely unnecessary.

At the last meeting of the year to discuss the budget for 1935, the Council voted not to increase the *etat*.[13]

1. UW., no. 5, Feb. 2, 1934
2. UW., no. 7, Feb. 16, 1934
3. UW., no. 9, March 2, 1934
4. UW., no. 10, March 9, 1934 no. 11, March 16, 1934
5. UW., no. 12, March 23, 1934
6. UW., no. 15, April 13, 1934 no. 17, April 27, 1934
7. UW., no. 20, May 18, 1934
8. UW., no. 34, August 24, 1934
9. UW., no. 43, October 26, 1934
10. UW., no. 47, November 22, 1934
11. UW., no. 48, November 30, 1934
12. Ibid
13. UW., no. 49, December 7, 1934

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GLOSSARY

Agudah - Religious Orthodox Party

Bet-Din - Jewish Court

Bet-Hamidrash - House of Study

Bund - Jewish Socialist Party

Chedarim - Private Jewish Schools

Dayan-im - Assistant Rabbi (s)

Dobrotshinnoshtsh - A Charitable Organization

Dozor Boznitshi - Synagogue Supervision

Etat - Kehillah Taxes

Gmina - Colloquial name for Kehillah

Kehillah - Jewish Community Organization (Pl. Kehilloth)

Kelce (Keltzeh) - Capital of a Voyevodship (district, state)

Keren Hayesod - Foundation Fund

Keren Kayemeth - Jewish National Fund

Mikvah - Ritual Bath

Mizrachi - Religious Zionist Party

Parnas, Dozor - Member of the Kehillah's Council or Board

Rav - Rabbi of a community

Shamash - Sexton

Shechita - Ritual Slaughter

Starosta - Head of a County

Starostwo - Office of the Starosta

Talmud Torah - Communal Jewish School for poor social classes

Vaad Arba Aratzot - Council of the Four Lands: Great Poland, Little Poland, Red Russia and Volhynia

Voyevoda - Head of a District; similar to the office of a Governor of a state

DOCUMENTS

אונזער אייגענער וועג

אין אייגענעם

געוויידמעט דעם בלאָ צו פערטיידיגען די רעכט פון יידישען פאלק אין פוילען.

Piątek 7 listopada 1930 CZĘSTOCHOWA—טשענסטאכאוו פרייטאג, ס'יז חשון תרצ"א

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מנף בנסטוחובה.

א הערציכען דאנק

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מ שילית, ב. פרענק,
ע הלפאלטוסקי, י. רוזענשטיין

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שטימט נאר פאר די ליסטע 17

אכטונג!

אין דער ני־געעפענטער „נאביאל" — — מלעטשארניע

אלעע 37

איז צו בעקומען פערשידענע סאָרטען קעז, חי: ווייסען, אייגענע אויסארבייטונג, עמענטאלער, ווייערע און זיסע מילך.

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ח. שטרויס

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Jednodniówka פרייז 15 גר. UNZER JUDISZER WEG

אונזער וועג

ר. י. ש.

געזיידמעט דעם בלאק צו פערטיידיגען די רעכט פון יודישען פאלק אין פוילען.

Piątek 14 listopad. 1930. CZĘSTOCHOWA משענסטאכאוו מרייטאג, כ"ג חשון תרצ"א

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Częstochowa 24 października 1930 משענסטאכאר, ד' חשון תרצ"א

ה. א. ליבראוויטש אלעע 12

עמפעהלט צום הערבסט-וינטער-סעזאן א גרויסען אויסמאהל פון די לעצטע נייהייטען:

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צו שפאט ביליגע פריזען

דאס נאמעס דאס זיך נאמעסטען מאר א ציל: סיליל ב' פארקוינען סיס א קליינם פערטעל משנה, אלעע 29

בעקאנטמאכונג.

אין מאך בעקאנט או אין האב נאמעסטע

א זייגער-מאכעריי

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קומט און איבערצייגט אייך

ש. חיינער, גרויסגאסע 27

א מאדערן פאבריק-לאקאל

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דערלאנג זיך צו פערזיכען צום חיובט.

WARSZAWSKA 21

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Jednodniówka פרייז 15 גר. **UNZER AJNCIGER WEG**

אונזער איינציגער וועג

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Piątek 31 października 1930 — CZĘSTOCHOWA—טשענסטאכאוו — פרייטאג, ט' חשון תרצ"א

וואהל-אויפרוף פונ'ם בלאק צו פערטיידיגען די רעכט פון יודישען פאלק אין פוילען

צו דעם יודישען פאלק אין פוילען!

יודען!

אין א שווערען און פעראנטווארטליכען מאָמענט גייען מיר צו די וואהלען צום סיים און סענאט. די עקאָנאָמישע לאגע אונזערע ווערט אלץ ערגער און ערגער. נישט בלויז דער אלגע-מיינער קריזיס אין לאנד ברענגט דערצו, נישט בלויז די אָביעק-טיווע סיבות. וואס שטעקען אין די טיפע עקאָנאָמישע און סאָציאלע איבערקעהרענישען פון אונזער צייט פיהרען דערצו. נאר אויך, און אפשר דער עיקר, די אדמיניסטראַטיווע פאָליטיק און פראַקטיק וואס פערשטעלט אונז די וועגען צו ארבייט און פרנסה. אונטערן שטייער-דרוק ווערען חרוב צעהנדליגע טויזענדער יודישע עקזיס-טענצען. די ווילדע רעזולטאַטען ברענגט די קאָנצענטרירונג פון פערשידענע צווייגען פון דער אינדוסטריע און האנדעל. דער עטאַ-טיזם, וואס בעהערשט נאָך אלץ די ווירטשאַפטליכע פּאָליטיק פון דער רעגירונג, די אַלערליי פריבען אויזן וועג פון סינדיקאליזי-רונג, פון סטאנדאריזירונג און רעכנאלייכען, שוין נישט רעדענדיג וועגען איינזאכע פעררדרענגונגען און ארויסשטויסונגס-בעמיהונגען. דאס אלץ רואינירט און שטופט ארויס די יודען פון זייערע ווירטשאַפטליכע פּאָזיציעס, ווכען די יודען ארבייט און גייט מקו-ית פון פרנסה. שטויסען זיי זיך אָן אומעטום אויף באריערען, וועלכע פערצוימען אלע וועגען. קיין שום פערלייכטערונג פאר די רואינירטע, פאר די פערשטויסענע און ארויסגעשטויסענע ווערט נישט געמאכט. אפילו ווערט געזאָגט, אז אפילו וועגען פערלייכטע-רען די זונטאגס-רוהע פאר די אָרימסטע הענדלער-שיכטען קאָן קיין רייד נישט זיין

און מען הייסט אונז דערטען. כען הייסט אונז האבען גע-דולד, אפילו קיין קרעכץ נישט געבען. אפילו קיין פאָדערונג נישט ארויסשטעלען. אפילו קיין פּאָראַטאוראף נישט מאכען. זיצען שטיל און אויסקוקען די אויגען, ביז אלץ וועט איינגעאָרדענט ווערען. און כען וועט האבען צייט און קאָפּ צו אונז. און וועלען מיר דערווייל אויסגעהען, אין א הכנעה'דיגער געדולד — איז אין ברירה, וועלען מיר בעקומען אונזער שכר לעתיד לבוא.

אָבער מיר קאָנען נישט וואַרטען. מיר טאָרען נישט וואר-טען! אונזער הכנעה וועט מען אויך אויסטייטשען אלס פערציכט אויף אונזערע פאָדערונגען, אלס צידוק-הדין, אלס הסכם צו דעם איצטיגען צושטאנד. אויב עס וועט נישט זיין קיין גוטער ווילען, וועט קיינמאל נישט קומען אזא צייט, אז מען זאל קאָנען ערלע-דיגען אונזערע נייטען. ווארום אין פוילען, ווי אין יעדער מלוכה, וועלען שטענדיג זיין דרינגענדע מלוכה'שע פראָבלעמען. און תמיד וועט מען אונז קאָנען אָבפערטיגען מיט'ן תירוץ, אז מיט יודישע נויטען מוז מען ווארטען. און דערווייל ווערען פערפעסטיגט און איינגעוואָרצעלט די עקאָנאָמישע און רעכטליכע בעדינגונגען, וואס ווירקען אזוי צעשטערענד אויף אונזער יודיש לעבען, עס שטייגט אויך צוליב דעם די רעסאָרטיזאַציע אין אונזער יודישער מתנה. און ס'וואקסט די צאהל פון די. וואס זונדערען זיך אָב פון דער ליידענדער יודישער מאַסע און בויען זייער וואוילשטאנד, זייער ערפאלג אויף די חורבות פון דעם יודישען לעבען.

כדי צו פערבלענדען די אויגען און צו פערטומלען די מוחות איז ארויסגעשטעלט געוואָרען די שיטה פון מקורבים'שאַפט, פון נושא חן זיין. וואס וועט ברענגען ישועות ונחמות. די ראַזיגע שיטה האָט ביי יודען נישט אויסגענומען ביי די פריהערדיגע וואהלען. אָבער אזש 3 מקורבים האָבען מיר בעקומען אין סיים און אין סענאט געגען דעם ווילען פון די יודישע וועהלער-מאַסען. וואס האבען זיי געבראַכט, וואס האָבען זיי געגעבען? פאר'ן כלל-ישראל — גאָרנישט: בלויז די פרומע מקורבים האָבען אויסגע-פועל'ט, אז די אויפזיכט איבער יודישע רעליגיעזע ענינים, איבער יודישע רעליגיעזע קהלות, איז איבערגעגעבען געוואָרען אין נישט-יודישע הענד. און דאָך זענען די מקורבים און די קאַנדידאַטען אויף מקורבים אויך דאסמאל געקומען צו אונז און אין נאָמען פון אחדות געפאָדערט פאר זיך אַנ'אָרט אין דער יודישער פאַר-שטעהערשאַפט. מיר האָבען זיי געוואָלט פערלייכטערען דעם וועג צו דער יודישער מאַסע. פערטאָפען זיי שטימען און מאַנדאַטען, כדי זיי זאָלען קאָנען אָבשוואַכען אונזער קאמף פאר רעכט, כדי זיי זאָלען קאָנען, אלס יודישע פאָרשטעהער, געזעהלט דורך יו-דען, פיהרען זייער פאָליטיק-פון הכנעה און צידוק-הדין.

מיר האָבען עס נישט געוואָלט טהון. מיר האָבען נישט גע-וואָלט אראָבגעבען פון וועג פון קאמף פאר רעכט פון יודישען פאָלק אין פוילען און פערראַטען די יודישע מאַסען, וואס פערטרויען צו אונז צוטרוי. מיר האָבען פערשטאַנען, אז דער רוף צו אחדות איז בלויז א מאַנטעל צו פערדעקען די מיאוסע נאַקעטקייט פון הכנעה און שפלות א מאַנטעל. וואס וועט אראָבגעוואָרפען ווערען ווי נאָר מען וועט אריין אין סיים. אָבער שוין ביים אָנהויב פון וואהל-קאמף זענען אונזערע בעהויפּטונגען בעשטעטיגט געוואָרען. צוליעב מאַנדאַטען, צוליעב ערשטע אין די קאַנדידאַטען ליסטעס איז די אחדות צעבראָכען געוואָרען אין דער מחנה פון איהרע פרעדיגער גופא. אזוי שנעל איז געגאַנגען ווי די פרעדיגט פון אחדות ביי די. וואס זענען בלויז מאַנדאַטען-יעגער — און לעכצען נאָך מקורבים-שטעלעס.

יודען!

יעדער מאל קומען מיר צו אייך און פאָדערען אייך אויף צום קאַמף פאר אייערע רעכט, פאר רעכט אויף ארבייט און פרנסה, פאר רעכט אויף לעבען און ענטוויקלונג, פאר רעכט אויף א בירגערליכער גלייכשטעלונג, נאַציאָנאַלער ערציהונג און וועלבסט-פערוואַלטונג. שענקט אונז אויך היינטער אייער צוטרוי. ווי איהר האָט אונז געשאָנקען ביז איצט. מיר געהען היינטער איט'ן וועג אויף וועלכען מיר האָבען זיך געשטעלט, ווען מיר זענען געקומען צו אייך צום ערשטען מאָל. מיר האבען אויף אונזער וועג מאנכעס דערגרייכט, אָבער נאָך פיעל, פיעל, וואס איז דאס וויכטיגסטע, איז געבליבען צו דערגרייכען. מיר מוזען דעריבער אויך היינטער פיהרען אונזער קאמף. מיר טאָרען איהם נישט אָבשטעלען. מיר מוזען דערצו בענוצען די פּאַרלאַמענטאַרישע טריבונע. וואס דאַרף זיין פריי און וויריקונגספול. מיר מוזען דערביי שיצען די רעכט פון פּאַרלאַמענט, וועלכער זאָל אין זיינע געזעצגעבערישע און קאָנטראָלירענדע פונקציעס בלייבען רעגירירענד, כדי עס זאָל זיך נישט פערפעסטיגען אזא אָרדנונג, וואס גיט איבער אונז, ווי אויך דאס גאַנצע לאַנד, אין די הענד פון אַלערליי מקורבים.

יודען!

שענקט אונז אייער צוטרוי. גיט אונז אייערע שטימען גיט אונז אייער פולמאַכט צו פיהרען אין אייער נאָמען אין פּוילישען פּאַרלאַמענט דעם קאמף פאר אייערע רעכט, פערבינדענדיג איהם מיט דער גרויסער מלחמה. וועלכע מיר פיהרען פאר די רעכט און באַר'ן אויפלעבען פון אונזער געפייניגטען פאָלק און פאר א פרייען יודישען ארץ-ישראל. אין דעם איצטיגען מאָמענט, ווען אונזערע רעכט אויף ארץ-ישראל זענען אזוי שטארק בעדראָהט געוואָרען דורך דער נייער דעקלאַראַציע פון דער מאַנדאַטאַר-מאַכט. איז די ראַזיגע פערבינדונג געוואָרען נאָך וויכטיגער. ווי תמיד. די איצטיגע וואהלען מוזען פערוואַנדעלט ווערען אין דער מאַכ-טיגסטער מאַניפעסטאַציע פונ'ם אונערשיטערליכען ווילען פון אונזער יודישען פאָלק אין פוילען צו א פרייען יודישען לעבען אין ארץ-ישראל. פון דער פעסטעסטער ענטשלאָסענקייט אָנצו-שטרענגען אלע כוחות, מקריב צו זיין אלע קרבנות, און צו פער-ווירקליכען אונזער אייביגען אידעאל פון בעפרייאונג און אויפ-לעבונג, איבער אונזערע קעפ פלאַטערט איצט די ציוניסטישע פאָהן.

יודען!

שטעלט זיך אונטער איהר אויך דאס מאָל, ווי תמיד, און שטימט אין פולער אחדות פאר אונזער ליסטע נומער **17**, די ליסטע פון קאַמף פאר רעכט און גערעכטיגקייט פאר'ן יודישען פאָלק אין פוילען און אויף דער גאַנצער וועלט.

דער צענטראלער וואהל-קאָמיטעט פון „בלאָק צו פערטיידיגען די רעכט פון יודישען פאָלק אין פוילען".

ה. א. ליבראוויטש אלעע 12

עמפעהלט צום הערבסט-ווינטער-סעזאָן א גרויסען אויסוואהל פון וואָל און זיידע פון די לעצטע נייהייטען, ווי:

Tweed, Melango, Georgette, Veluer, Chiffon, Transperant.

און אלערליי מאַנופאַקטור-סחורות צו די ביליגסטע פרייזען

קומט און איבערצייגט אייך!

Perfumerja i Skład przyborów fotograficznych

A. NAJMAN, Częstochowa

Aleja 20. Telefon 123.

Poleca w wielkim wyborze: perfumy, pudry, wody kolońskie, kwiatowe, kremy, mydła toaletowe i t. p. Wielki wybór aparatów fotograficznych pierwszorzędnych firm oraz klisze, papiery i wszelkie przybory.

Wyroby krajowe oraz zagraniczne. Ciemnica dla amatorów. Wykonuje wszelkie roboty amatorskie. Ceny bardzo przystępne

הננו מביעים בזה את רגשי השתתפותנו לנשיא מועצת הקהלה העברית בעירנו מר חיים ווקסלר למות עליו אחותו

נ"ע **פרימט מאירוביץ** (לודז)

בתוך שאר אבלי ציון וירושלים ינוחם

המועצה וועד הקהלה העברית בצ'נסטחוב

בזה מובעים רגשי השתתפותינו החמה לנשיא מועצת הקהלה העברית דפה, העסקן הצבורי המסור מר חיים ווקסלר לרגלי מות אחותו

נ"ע **פרימט מאירוביץ** (לודז)

בעבודתו הפרצית והפוריה לטובת הכלל יומצא נחומים

פקידי לשכת הקהלה העברית בצ'נסטחוב.

Jednodniówka פרייז 15 גר. UNZER RICHTIGER WEG

אונזער ווועג

Piątek, 12 grudnia 1930 CZĘSTOCHOWA טשענסטאכויו פרייטאג כ"ב כסלו תרצ"א

Kino-Teatr „CASINO" Kościuszki 18.

היינט פרייטאג דעם 12 ד. ח. אין די קומענדע טעג:

א פילם איבער אלע פילמען! א פילם, וועלכען אלע דארפען בעזוואונדערען! א שלאגער איבער אלע שלאגערן!

די לעצטע אונטערנעמלעכע קרעאציע פון נעגראלען ארטיסט דער מעשע פון הונדערט פרצוסים, דער מאסקען מייסטער לען שענשי איגם נורמען ריהרעעדען פילם

ערשטיסרעזנדע דראמע פון דער אינערעזבען וועלט פון א

לאכאמאטיוו 2329

א פילם פון אנונעהייערער טעכניק: א פילם פון אנונגעהייערער פילם קונסט: א פילם פון אמת-ארטיסטישען הערט: ארטועלאצע קונסט-הערס פון פילם-אשכניק

לאן שאנעי א קרבן פון דער קונסט. וועלכער האט זיך פערליבט בייי דער אימפאסאנט פון דאזיגען פילם. אין פאר זיין ליבע צום פילם האט ער בעצאהלט מיט לעבען

פריינען זיך בייקענען: 1 פ"אן 1 ד': 1.20 - II 1.30 :III בשלקא 1.20 ווישען לאזעא 2 ד': לאזעא 2.50

צו אלע חברים ציוניסטען אין סיניאסיקער:

זייערע דעם יאם דער פראגענדע מ' דער ראש אין סיניאסיקי קאנון נא האריגע דעם דער רשפאנם שבת נ'נאכט ם 6/XII נדש בקבוץ אמיקיען די אסטרעצונג פון דער חברים סניאסיקי בזיכן אמת שבת נאכט דעם 11 ד. מ ם אדיעער אדעגט. אוף הערצע פון יעצט. פון א חברים אין סיסאסיקער צו קומען מיקסטרין.

מאג אדרינגט. הסטן פון דער אדרינער סניאסיקי. ברעאסט פון ר ר א דראש רוסקוסיצ

חנוכה-פייערונג

אין דער ניישער שוהל

זונטאג (ערב חנוכה) ד. 14 דעצעמבער

5 א זייגער נאכמיטאג.

די סניאסיקער

אינזש. י. גאלדשטיין

טשענסטאכוי. א ל ע 37. טעל 42

מאכמענישע ע"עקסריש אינסטאלאציאס פון ליכט אין קראפט.

קאנסטרוירונג פון עלעקטריש אינדיקאטיאן

מראנסמיסיע פאטען — — ראדיא אפאראטען

ב ע מ פ ל ע נ נ:

SKŁAD KAFLI

KAFLE BIAŁE I MAJOLIKOWE w różnych wzorach. Piece, kominki, kominki-piece, ceramiczne, szamotowe, cegłę ogniotrwałą, płyty szamotowe, piekarskie, posadzkowe, kamionkowe, płytki szamotowe i wszelkie dodatki wchodzące w zakres wyżej zdefiniowanych.

B. BUCHMAN

CZĘSTOCHOWA, Ilga Aleja 28

Wielki wybór. Ceny fabryczne.

STARSZY FELCZER

W. Dobroszycki

CZĘSTOCHOWA

Nowy Rynek 5 Telefon 9[illegible]

ד"ר

ארנאלד בראם

רעזונענגאס

קאנסולטיר 1

אין צוריקגעקומען.

אונזער טיפסטען מיטגעפיהל דריקען מיר אויס אונזער מיטגליד ה' **יאנאס האפטקע** צום טויט פון זיין

פאטער נ"ע

די פערוואלטונג פון דער גענוסשאפט „אחיעזר" אין טשענסטאכוי.

מצויש"ק פ' וישב ט"ז כסל"ו איז געשטארבען אונזער פרוי אין מוטער

גיטעל פראינער נ"ע

אין עלטער פון 54 יאהר.

די לוויה איז פארגעקומען זונטאג ד' כ' כסלו.

מיר דריקען אויס אונזער טיפ"ע אויפריכטיגען אנטיילנעמער

בעלכע האבען איהר אבגענעבען דעם לעצטען כבוד.

מאן און קינדער

אונזער טיפסטען מיטגעפיהל דריקען מיר אויס דער פאמיליע פלאונער

צוליבען פריהצייטיגען טויט פון זייער פרוי מוטער

גיטעל נ"ע

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

מרדכי פינקעלשטיין און פרוי

יהודה הימאי און פרוי

אונזער חבר **לעאן פלאחנער** צום טויס פון זיין נעליבטער מוטער

גיטעל נ"ע

דריקען מיר אויס דעם טיפסטען מיטגעפיהל

תאלף נעחערצמאן, חאלף גלייכמאן, יעקב ענגעל טשענסטאכוי

דוד ענגעל דאקטור, מענדל פינקעלשטיין אמעי

צוה הנו מביעים את רגשי התנחמתנו בצערם של מרת פערל וינשטוק ומשפחתה, למות עליהם אמם

פרומט ברגמן נ"ע

אשת ר' דוד שרגא נ"י.

יהודה ורבקה הימן

מרדכי פנקלשטין ורעיתו.

Kino-Teatr „Słońce"

plac Katedralny, ul. Ogrodowa Nr. 26.

Tel. 8-22.

Dziś PIĄTEK po raz ostatni — — wielki dramat osnuty na tle tajników dancingów paryskich p. t. —

Zdeptany honor uczciwej kobiety.

W rolach głównych: piękna **Dorothy MACKHAIL** i stuprocentowy mężczyzna **Conway Tearle.**

W sobotę dn. 13 — **ZMIANA PROGRAMU**

NA SCENIE:

„CHCESZ SIĘ BAWIĆ— WSTĄP NA CHWILĘ"

Rewja w 8 obrazach.

I. Katarzyna — wykona orkiestra.
II. Prolog — **Al. SZPAKOWSKI**
III. Tańce akrobatyczne — **Les. Enriko**
IV. W taborze cygańskim — inscenizacja
V. Katia Zielińska w nowym repertuarze
VI. Szpakowski
VII. Chcesz się bawić — wstąp na chwilę
VIII. FINAL

Nr. 1 ערשטינג יעדען פרייטאג פריין 15 גר. (ערשטער יאהרגאנג) UNZER WEG

אונזער וועג

אנזאגען-פריז: פאר א מילימעטער-שורה: א קאלומנע 1.75 א וויכטע 60 גר. | א ווארט 7 גר., א האלב ווארט 3.50. | אדרעס פון רעדאקציע און אדמיניסטראציע: פילסודסקי 13. רעד רעדאקטאר נעמט-אן סענדיק פון 12 ביז 1, אויסער שבת און יום-טוב. פאר אינהאלט פון די אנאנסען איז די רעדאקציע נישט פאראנטווארטליך. | אנזאגען-פריז: פאר א מילימעטער-שורה: איין דער ערשטער זיים 30 גר.; לצדעת זיים 20 גר. אין טעקסט 40 גר.

Piątek. 26 grudnia 1930. CZĘSTOCHOWA. פרייטאג. ד' טבת תרצ"א

וואס ווערט אין שטאט?

ווי? ערשט'ל דיין בירגער'ליכען חוב צו קויף אין מערשפריט דעם **שכל!**

געדענק, אז דער וואויגער בעשיידענער אפט איז א מענטשיגער מאניפעסט געגענעיבער דער גאנצער וועלט אין אונזערע שונאים. האסן גרעסטער די צאהל שלעכט, אלס שאראקטער וועלען מיר זיין אקעגענעיבער אונזערע שונאים. אלס בולשעוויק וועלען מיר וויסען, אז מיר זענען וויסטער פאל מיט אמונה אין האפענונג: אז אונזער ווילען איז איינזען-פעסט אין אונזער-שישערס.

אין נאמען פון אונזערע הייליגסטע אידעאלען

שפעליוינג מיר זיי דיין יודיש בעווייזען:

קויף אריס דעם שכל!

געדענק, אז ראס איז אונזער נאציאנאלער שטאלץ! דערפון שטאמט אונזער

מיין שכל וועסטו נעהמן, בכדי צו וועלן אין שעפטען אין וויכטיגן מאמענט אין אונזער נאציאנאלע מיטגליעד.

א שהנע קאלעקציע פון פיליפס ראדיא-אפאראטען

סיר ענטען יעדען אפאראט דעמאנסטרירען
בי אייך אין היים פון יעדער קויף-פליכט.
שרייבט אויפ'ן פאסטקארטל צו אונזער אדרעס אויסלענדישן סטאנציע, וועלכע איר ווילט אייך נאר הערען היימשטעלליך
אפהענגיג אויפ'ן די פיכטיגסטע אפהענגונג פון דעם אויבן אויסגעזוכטן סטאנציע איר איר אפאראט.
פון קאנט אין אלע הויפטשטעט. ווערט-אפאראט.
פון דעם אפאראט פארשטארקט פון באטעריעס.
סיר העלפן אייך הלפען אויסקויפען אפאראט.
העלכער טיפ אייך צוטרייגעסטעלט אין יעדער הינסיכט.
אונזערע בקיינונגען העלפן אייך וויכער קאנטרייבן.

„ראדיאפאל"
טשענסטאכאו, 2-טע אלעע 31.

STARSZY FELCZER
W. Dobryszycki
CZĘSTOCHOWA
Nowy Rynek 5, – Telefon 903.

Józef KATZ
Częstochowa, ul. Panny Marji 22, tel. 257
Dział I.
SKŁAD PAPIERU i TEKTURY
Dostawa dla przemysłu i handlu po cenach fabrycznych.
Dział II
Zastępstwo i skład konsygnacyjny firmy
Polskie Zakłady Przemysłu Cynkowego Sp. Akc. w Będzinie.
Blacha cynkowa i ocynkowana, oraz wiadra ocynkowane marki C. K. H. Królewska-Huta.

Biuro techniczne
Inż. I. Goldsteina
Częstochowa, Aleja 37. tel. 342.
Fachowe instalacje elektryczne siły i światła
Konserwacja instalacji elektrycznych.
Wszelkie artykuły techniczne i elektro-techniczne
Pasy transmisyjne — — — Aparaty radjowe
Motory elektryczne „Brown Bowery" na składzie
Uwaga: wagonowa dostawa węgla.

„VITA"
אגענטור איז טשענסטאכאוו. 1-טע אלעע 14, טעלעפאן 531.

וואראנונג.

נישט שקענדיג אויף די ביידע סטענע הענדלונגען פון דער קהלה-סער-וואלטונג הענגט דער נויטהעלבערג-קאנפליקט צווישן סקלאוענדעם קאנגרעסוואלין דעם סקלאוענדעם קאנגרעס. סיליכער דעם הענדלען א אוי-נדוועיג היסטארע בעווייזען פאר'ן גאנצען ציוי-ניזם.

בעטראקטונג: דער שקל איז אין אלי-טיילימער פאר אלע ציוניסטען/וואלי-רונגן.

„מזרחים" און סימפאטיקער

קוימט אויס מאמאנאאוס דעם שקל.

שקל-קאנגרעס איין האנדרעדסטן צום 17. סטן קאנגרעס, וועלכער דעם הענדען א אוי-נדוועיג היסטארע בעווייזען פאר'ן ציי-ניזם.

בעטראקטונג: דער שקל איז אין אלי-טיילימער פאר אלע ציוניסטען/וואלי-רונגן.

Przeznaczenie
ROZKOSZE NIEBEZPIECZEŃSTWA
„CASINO"
„Słońce"

UNZER WEG · Opłata pocztowa uiszczona ryczałtem · (צווייטער יאָהרגאַנג) · פרייז 15 גר. · ערשיינט יעדן פרייטאג · Nr. 1

אונזער וועג

אבאָנאמענטס-פרייז: א יאָהר 7 זל.: א האלב יאָהר 3.50: א קוואַרטאַל 1.75 א חודש 60 גר.

אדרעס פון רעדאַקציע און אַדמיניסטראַציע: פּילסודסקי 13. דער רעדאַקטאָר נעמט-אָן טעגליך פון 12 ביז 1 נ., אויסער שבת און יו"ט. פאר'ן אינהאַלט פון די אַנאָנסען איז די רעדאַקציע נישט פאראַנטוואָרטליך.

אַנאָנסען-פּרייז פאר א מיליטמעטער-שורה: אויף דער ערשטער זייט 30 גר.; לעצטע זייט 20 גר. אין טעקסט 40 גר.

פרייטאַג, י"ג טבת תרצ"א · CZĘSTOCHOWA—טשענסטאָכאָוו · Piątek, 2 stycznia 1931.

צו אונזערע לעזער!

מיט דעם „אונזער וועג" געבען מיר אין די הענד פון אונזערע חשובע לעזער דעם צווייטען נומער פון א רעגולערער וואָכענשריפט. מיר ערקלערען ביי דער געלעגענהייט, אז „אונזער וועג" וועט אויך אויף ווייטער נישט אָבטרעטען אויף קיין האָר פון דעם ציל, וואס מיר האבען זיך געשטעלט ביים אַרויסגעבען די „איינמאָליגע בלעטער" פאר און בשעת די וואַהלען צום סיים און סענאט. דאמאלס האבען מיר געהאט איין-פּיקר-אויפגאבע: אויפצוקלערען דעם יוד אין טשענסטאָכאָוו און אין דער סביבה בנוגע די אונבעדינגטע נויטיגקייט פון דעם קאמף צו פערטיידיגען די רעכט פון יודישען פאלק אין פוילען. מיר האבען דאמאלס געזאָגט דעם יוד אין טשענסטאָכאָוו און אין דער סביבה, דאס, וואס אנדערע האבען זיך געשראָקען איהם זאָגען.

„אונזער וועג" איז געהיטען די איינציגע טריבונע אין דער גאנצער קיעלצער וואָיעוואָדשאפט, פונוואנען עס איז געוואָגט געוואָרען דאס שטאָלצע אונאבהענגיגע יודישע וואָרט.

„אונזער וועג" האט זיך נישט געשראָקען פאר קיין שום רעפּרעסיע מבחוץ, פאר קיין בלבולים פון דער „אגודה" און איהרע נאָכלויפער מבפנים, נאר האט במשך דער גאנצער צייט פון דער וואהל קאמפאניע אפען קלאָר געטריי געדיענט די יודישע אינטערעסען.

„אונזער וועג" איז א המשך פון די רוהמפולע „איינמאָליגע בלעטער", און וועט אויך ווייטער צוזאמען מיט דער ציוניסטישער ארגאניזאציע קעמפען פאר דער אויפלעבונג פון דעם יודישען פאלק, פון וואס דער העכסטער פונקט איז, די אויפריכטונג פון דער יודישער מדינה אין ארץ-ישראל.

„אונזער וועג" וועט בעלויכטען גענוי די ציוניסטישע פּראָבלעמען דורך פערשידענע ארטיקלען, אבהאנדלונגען און ארץ-ישראל קאָרעספּאָנדענציעס.

„אונזער וועג" וועט פיעל פלאץ ווידמען די קרנות: „קרן קימת לישראל" און „קרן היסוד", וואס זיינען בעשטימט אויפצובויען ארץ-ישראל אלס יודישע מדינה.

„אונזער וועג" וועט בעזונדער זיך בעמיהען אויפצוקלערען די יודען אין טשענסטאָכאָוו און אין דער סביבה די נויטיגקייט פון דעם העבּרעאישען שול-וועזען פאר דעם יונגען דור, בכלל וועגען דער נויטיגקייט פון א אינטענסיווער ארבייט פאר „תרבות".

„אונזער וועג" וועט ווייטער מיטהעלפען אין דעם קאמף פאר די יודישע נאציאנאלע רעכט אין פוילען, וואס דארף געפיהרט ווערען אויף א ווירדיגען און זעלבסט-שטענדיגען אופן.

„אונזער וועג" וועט קעמפען פאר דעמאָקראטיזם, הן אין דער מלוכה, הן אין די קאָמונאלע איינריכטונגען. נאר ביי א דעמאָקראטישע ארדנונג איז די יודישע עקזיסטענץ ווייניגער בעדראָהט.

„אונזער וועג" וועט קעמפען פאר א גוטע ווירטשאפט אין אונזערע יודישע געזעלשאפטליכע אינסטיטוציעס.

„אונזער וועג" וועט בעלויכטען דאס היגע לעבען פון א אלגעמיינעם מלוכה'שען נישט ענג לאָקאלען שטאנדפונקט: דאס יודישע לעבען—פון אלגעמיין יודישען שטאנדפונקט.

אויסער פובליציסטיק, בעלעטריסטיק און כראָניק, עפענט „אונזער וועג" א רובריק פון הומאָר און סאטירע אָדער הומאָריסטישע פעליעטאָנען, געווידמעט לאָקאל-אקטועלע ענינים, אָנגעפיהרט דורך דעם פּאָפּולערען הומאָריסט, מיטאַרבייטער אין די הומאָר אָבטיילונגען פון דער יוד. צענטראל-פּרעסע, ווי: „היינט", „לאָדזער טאָגעבלאַט" א. אַ.—ה' מ. זעליגפעלד.

ביים אַרויסזאָגען אונזערע מיינונגען איבער פערשידענע געזעלשאפטליכע ענינים, וועלען מיר זיך נישט רעכענען מיט קיין שום קאָרטעזיע און וועלען קיינעם נישט נושא פנים זיין. פון די אָנגעצייכענטע ריכטונגען, וועלען מיר זיך נישט לאָזען אָראָבפיהרען דורך קיין שום פּערזענליכע אָנגריפען.

ביז היינט האבען אונז צוגעזאָגט זייער מיטאַרבייט: דעפ. י. גרינבוים, נ. אַש, ד"ר אַ. בראַם, ל. בלאָך (לייטער פון ק.ק.ל.), מ. באַניסלאַווסקי, אַ. גאָלדבערג (רעד. פון „היינט"), י. גראַוויצקי (רעד. פון „היינט"), מ. גאַרדאָן (לייטער פון „תרבות"). ל. גוטגעלד, ד"ר ח. ז. הירשבערג, מ. זעליגפעלד (הומאָריסט), ש. ד. ירושלימסקי (סעק. פון „קרן-היסוד" צענטראַלע אין פוילען), ד"ר ח. ליבשיץ, מ. ליפשיץ, ל. לעדער, יוסף לעווי, מ. מייזעלס, פּ. פאָגעלמאַן, י. מ. פינקעלשטיין, מ. פּאָלאַקיעוויטש, מ. י. רעמבאַ, ד"ר מעהרינג, ד"ר שאָפער, אַ. שיפער א. אַ.

די רעדאַקציע.

א וואַרנונג

פון 1 אָדער 2 צימער ביי א אַנשטענדיגער פאמיליע, מיט א בעזונדערען איינגאַנג אלס מעבלירטער זוכט א יונג פּאָר-פאלק. אָפּערטען אין דער דרוקעריי פון ה' העלפגאָט, אַלעע 23.

Zdolny akwizytor
(AGENT)
obeznany branżą
PAPIERNICZO-PIŚMIENNĄ
poszukiwany
Oferty pod ABC, do Redakcji „Unzer Weg" Skrz. poczt. 216.

STARSZY FELCZER
W. Dobryszycki
CZĘSTOCHOWA
Nowy Rynek 5, —Telefon 903.

א שעהנע קאָלעקציע
פון פיליפּס ראַדיאָ-אַפּאַראַטען.

מיר קענען יעדען אַפּאַראַט דעמאָנסטרירען ביי אייך אין הויז פאַר יעדער קויף-פליכט. שטרענגט אייער אָבצוגעבען צוהעלרייכע אויסלענדישע סטאַנציעס, קומט צו ליגט אייך נאר דארין הויפּטזעכליך אָבצוגעבען איינגע פון די וויכטיגסטע אַבזאָרבונג סטאַנציעס האָט אייער שטראָם אין אייער וואוינונג און קענט אייער אַנהענגען אַן עלעקטרישען ראַדיאָ-אַפּאַראַט, קויפט נאר אַן אַפּאַראַט פערטשאַרקט פון באַטעריעס. מיר וועלען אייך העלפען אויסקלויבען אַן אַפּאַראַט, וועלכער וועט אייך צופרידענשטעלען אין יעדער הינזיכט. אונזערע בעדינגונגען וועלען אייך זיכער קאָנווענירען.

„ראַדיאָפאָל" טשענסטאָכאָוו, 2-טע אַלעע 31.

כוס תנחומין
בזה הנני מביע את רגשי השתתפותי בצערו של חברי
מרדכי טמקין לרגל פטירת אמו עליו
בעבודתך הפוריה לטובת עמנו וארצנו תנוחם.
מנחם ליפשיץ.

„Słońce" קינאָ-טעאַטער · אָגראָדאָווע 26. טעל. 222.

דעמאָנסטרירט היינט פרייטאַג צום לעצטען מאָל דעם גלענצענדען פילם

KSIĄŻĘ ORŁÓW

א גרויסע דראַמע פון לעבען פון דער רוסישער עמיגראַציע, רעזשיסירט דורך: JAMES FLOOD
אין די הויפּט-ראָלען: די בעצויבערנדע Paulina GARRON אין דער ראָלע אלס קעניגין פון קאַבאַרעט, און דער בעריהמטער LOWELL SCHERMAN אלס לעגענדאַרישער פּרינץ מיט זיינע 120 גאָליאַטע.
צוגאָב-פּראָגראַם · אויף דער סצענע: · צוגאָב-פּראָגראַם
א נייע רעוויע, א וועלט-בעריהמטע אטראַקציע
א דועט פון די שיקאַרסקיס, די קלענסטע מענשען פון דער וועלט.
קראַס: טרעזור סון הינד. מס. מאַרטש: אקראָבאַטישער אקט, ווי אויך א מאַסראַזשן דועט.
פון מאָרגען שבת דעם 3-טען — א גאַנץ נייער פּראָגראַם.

„CASINO" קינאָ-טעאַטער · קאָשטשיושקאָ 18.

קינאָ און רעוויע · קינאָ און רעוויע
אויפ'ן עקראַן — דער שענסטער פילם פון אַלע צייטען! דער שטאַרקסטער פילם פון אַלע פילמען!
פרויען און מענער, אַלט און יונג וועלען מיט איינגענע אויגען זעהן דעם אין דער גאַנצער וועלט בעריהמטען
דעניס קינג אין פילם
KROL ŻEBRAKÓW
א ערשיטערנדע דראַמע לויט דער פילם אָפּערעטע „דער וואַגאַבונדען קעניג".
אין די הויפּט-ראָלען: די בעריהמטע Jeanetta Mc. Donald און Liljan Roth
דער פילם, וועלכער איז א מייסטערווערק פון דער פילם קונסט און טעכניק, פער'כשופ'ט, בעגייסטערט דעם צושויער.
צוגאָב-פּראָגראַם · אויף דער סצענע: · צוגאָב-פּראָגראַם
אויפטריט פון וואַרשאווער אַרטיסטען אין אַ נייעם פּראָגראַם: הערה וויעטשאָרקובנא, וולאַדיסלאַוו לין, לאַפּעק באַראַנסקי, אויך סאַריקאָ און וואַללי. הומאָר—טענץ—געלעכטער—וויץ.

„VITA" אקצ. געז.
פערזיכערונגס-געזעלשאַפט
אגענטור איז טשענסטאָכאָוו, 1-טע אַלעע 14, טעלעפאָן 531
לעבענס-אונגליקס-צופאַלען און רעכטליך-ציווילע-פערזיכערונגען. נעמט אָן נרן-פערזיכערונגען פון 10 זל. איינצאַהלונגען וועכענטליך.

Nr. 2 Rok II שרשינט יעדען פרייטאג פריין 15 גר. (צוויסטער יאהרגאנג) Opłata pocztowa uiszczona ryczałtem UNZER WEG

אונזער וועג

אדרעס פון רעדאקציע און אדמיניסטראציע: פילסודסקיego 13 Piłsudskiego
רופ רעדאקטאר נעמט-זיך טעגליך פון 12—1 נ., אויסער שבת און יו"ט
פאר'ן אונטערשרייבן פון די רעדאקציע נישט פארנאכטראכטליך.

א יאהר 7 זל., א האלב יאהר 3.50,
א קוואטאל 1.75 א חודש 60 גר.

אנזאגן נעמט מען אן אין אנאנסן-בירא פון פארנאכטראכטליך.
אויף דער שורשטער זיים 30 גר.;
אין טעקסט 40 גר.
לעצטע זיים 20 גר.

Piątek. 9 stycznia 1931. CZĘSTOCHOWA פרייטאג כ' טבת תרצ"א

די יעניגע אבאנענטן, וועלכע זענען שולדיג פאר די ציימונג „אונזער וועג"

ווערען ראמיט געבעטען צו בעצאהלען דעם אינקאסאנט געגען א קוויטונג.

די אדמיניסטראציע.

די פערזאהלונג פון די יודישע גימנאזיעס

אין שפיטאקאווער.

דאס דאזיגע בוך ארבעטעט אויף די בעשטימטע
אלגעמיינע פערזאמלונג

דעלעגאטן פון אלע יודישע גימנאזיעס פון דער
זונטאג דעם 25 יאנואר 1931, 1 א זייגער נאכמיטאג.

אין סאל פון אויפשטעלקן פון א קוקאיגן אום 4 א זייגער נאכמ. פון אונטערשיידענע

אויף דעם סדר-היום: 1) ערשטענס 2) חשלחן פון א פערזיאנדען פון דער פערזאמלונג 3) בעריכט פון דער פערזאהלטונג 4) בעריכט פון דער רעוויזיע קאם פאסיע 5) בודזשעט אויפ"ן שול יאהר 1930/31 6) אהלחן פון 7 פערזאהלטונג טיטולירטער אויף דעם ארט פון די פארטרעטונג ח"ה.

י. שלעזינגער, ש. נאדלשטיין, ג. ד. בעלזינער, ל. פרענר, ר. ש. זשנדערע, ח. הערשלער אלן י. לעווין. 7) חהאלטן פון א רעזיזיאנס קאמיסיע פון 8 מיטגי
די פארזיצונג.

קאמוניקאט

אונזער נעזעלשאפט סרעט יעצט אריין אינס צוויישן קאר מיט אירע קוקרטשענע. בילי'ג די פליכטען, וועלכע דאס אומפאנג אויף אונז לגבי אונזעלע משפ-לירער. זיקגען מיר צוגעטרוישען צו פ נעזונדער קאנקורענץ אין אונזערע בירגער אין מיר האבען שוין פארשפארשט, אז מיטל פערזיכערן, וועלכע האבען אונזערע נעזעלשאפטלעך אין אויך, אז אינזע טיטולירטע, האבען בין זיי הינט, טרעפן זי פליכטען. זיקגען אריינפארבאנדן דאס אפצוהאלט נאכן סוים שין פ טיטולירט.

אם דעצטן די דאזיגע פליכטענהט חוטות, דערנדען מיר זיך צו אלע מי-דאזיגע פערזיכע אויף דאס הינ, די אויך בריטליך אין שריפטן דאפי אונזער. זו פאפטעדיג זיך צו אונזער פפשטוב. וועלכן מיר לירער זיך נאכאהנגן אינפארמאציעס זיך אונזער נעזעלשאפט די טיטולירטע, וועלכע נישט אויפגענומען אבות.

מיר בעטען דערביבער די דאזיגע טיטולירטע צו רעגולירן זייערע חוטות אין דער פערזאמלונג פונעם אריינזטראבן אין שפארזאמפן אין פחרים פאקן אלע 20 אדער אין די אונטערשריפטן בשכן. אלע 12.

כדי צו ווערזיכרן נייע טיטולירטע, הירבען מיר יעצט פן פראפאנד-רק-פפרק אין מיר דערצו. זיך צו אלע אונזערע טיטולירטע זיי זאלען אונז אין דער דאזיגער אריבט זיין בייטרעג צו ווערזיכרן נייע טיטולירטע.

דערפארצוגעבן. די אויך אלעמיי אינפארמאציעס קען מען בעקומען אין אונזער ב-ריוא. אלע 12 פון 5—7 אינגע טעלפיר. די אויך פון נעשפט פון ח' ס. פראפאנד, אלע 8, אין פון ח' ש. לוריק אלע 9.

די פערזאהלטונג פון דער גזעלשאפט
פאר נעגעזיטיגער הילף „אזיגער"
טשענסטאכויא, אלעע 12.

Poszukuje się panienki

władającej językami hebrajskim i polskim do 2 letniego dziecka Zgłoszenia w druk. p. Helfgotta.

STARSZY FELCZER
W. Dobryszycki
CZĘSTOCHOWA
Nowy Rynek 5, — Telefon 903.

Biuro „Universum"
w Częstochowie, II Aleje 16, Telefon 5-16
W. MIŁKOWSKIEGO
emerytowanego urzędnika Województwa Kieleckiego i b. Dyrektora Kasy Chorych w Częstochowie
UMIEJĘTNIE REDAGUJE:
wszelkie podania, rekursy, reklamacje wojskowe i t. p. wnioski do wszystkich Ministerstw, Władz Centralnych i urzędów państwowych oraz władz samorządowych.
Udziela porad we wszelkich sprawach administracyjno-karnych, karno-skarbowych i podatkowych.
Przyjmuje zlecenia w sprawach kupna i sprzedaży nieruchomości, wynajmu lokali prywatnych i handlowych.
Dla niezamożnych ulgi.
Biuro czynne: od godz. 9—1 i od 3—7.

פייגל קונגרזקה אברהם זאב גברצמן
באראבריה תנשואין
ביאליסטאק, בירה סבר. הרצ"א.
ברכות מאלפות לזיווג זאב גברצמן ינשואיו את העלמה מרת
פייגל קונגרזקה
י. מ. פינקלשטין ורעיתו

Dom Handlowo-Komisowy
METAL
Sp. z ogr. odp.
Częstochowa ul. Kościuszki 65, tel. 808.
POLECA:
BLACHY mosiężne, miedziane, białe angielskie i t.d. DRUTY, PRĘTY i RURY mosiężne, miedziane, aluminiowe, stalowe bez szwu do ram rowerowych, CYNĘ, angielską, BANKA w blokach i prętach, Ołów hutniczy, PILNIKI angielskie SANDERSONA i najlepsze krajowe GWOŹDZIE wszelkie handlowe i papowe, TLEN i ACETYLEN do szwejowania, KARBID, pałeczki, proszki, druty i wszelkie materjały do spawania i cięcia, PALNIKI do spawania i cięcia, OKULARY ochronne dla spawaczy wszelkiego rodzaju, BUDOWLANE ARTYKUŁY.
זעהר נידריגע קאנקורענץ-פרייזען!
ד ע ס: י. ד.

קינא-טעאטער
„Słońce"
קראקויאווסקא 26. טעל. 827.
לעצטער טאג 9.30 אזייגער.
פרייז פון 80 גר. ביז 1.50 זל.

קינא און רעזטיג היינט אין דיי שטערדיגע טעג — א גרויסער קונסט-פילם. קינא און רעזטיג
געגיא? רעזישיסירט, לעגענדארער ארנאלא, תאונדער פון דער טעכניק
ארן ערשטקלאסיג שפיעלען פון די ארטיסטען א. נ.
ZEMSTA SZALENCA
צוואמען 2 סטריפען אין 14 אקטען.
פון שבת אן א רעזיזע מיטן אנשטיל פון דער פוליש-יודישער סובערטיטל ערשטרשעמפסקא אין וואנסאוויטש,
קאנסאראנסקי: יעזשי קאסאקאווסקי.

קינא-טעאטער
„Casino"
קשעשיוסקי 18.
פרייזען: 1-טער פלאץ 1 זל.; 2-טער פ'. 1.20; 3-טער 1.50; לוקסוס 1.20
בשבת: סעאנס 5 אזייגער, שטאר 4 נ.
אין נוכמא 3 נאכמ.
היינט פרימאג אין די וויסטערדיגע טעג
Ramon Novaro
אויפן עקראן דער שרין לאנג נישט נעזעהענער
דער אמעס פון דער פרויען-העלד. ANITA PEIGE, RALPH GRARES אין גרויסען נאך נישט נעזעהענעם פילם א. נ.
SKRZYDLATA ESKADRA
אויף דער סצענע: א נייער פראגראם פון די בעליבטע איז טשענסטאכויא זל. 1?. הערנא וויעטשערקוכא.
סטענטשן—מאנאלאגען—הומאר—נעזאנג.

Nr. 3 Rok II יאהרגאנג פרייז 15 גר. ערשיינט לימדען מרייסאג. UNZER WEG Opłata pocztowa uiszczona ryczałtem

אונזער וועג

אבאנאמענט־פרייז: א יאר 7 זל., א האלב יאר 3.50, א קוואטאל 1.75 | ul. Piłsudskiego 13 רעדאקציע און אדמיניסטראציע: פילסודסקי „Unser Weg" Częstochowa, Skrz. poszt. 216 אדרעס: רופט רעדאקטאר נאכמיטאג פון 12—1 , אויסער שפאג אין יוים | אבאנאמענט־פרייז: א יאר 7 זל., א האלב יאר 3.50, א חודש 60 גר.

Piątek, 16 stycznia 1931. CZĘSTOCHOWA—משעניסטאכאוו מרייסאג, כ'ין סכת תרצ"א

קינג אן סצענע צוואמען.

שבת דעם 17 יאנואר אין הייסטרידיג סעג

CZŁOWIEK MORZA

אויסן: עקרען:

א פרעכטיגער ים־פילם

א דראמע פון מאטראזען־לעבען.

Frank Marjon אין Wirginja Bradford

DIN — DON

אין די הויפט־ראלען:

ארויס דער סצענע:

די לייצעלינגען פון פוליקים אין א אנשפרעך־כליכען רעפערטואר

די אויך H. PIĄTKOWSKA—פריסדאנא פון „דזשדער שפרעכענדע־קינאטער". STEFAN ORDĘGA — הויפטראלען פון לעמבערגער שפרעכענדן־טעאטער, אין אנדערע.

סאלאטער

„ODEON"

אלעג 27.

אויסגענומען מאר יוינעד עלויוסם

סילואר בייטעמן נאר 1 זל.

פרייזען ביי־נאכמיטאג קרעסקאלא־מאטינער זונטאג 1:00־נאכמיטאג 1.20.

Biuro „Universum"

w Częstochowie, II Aleja 16, Telefon 5-16

W. MIŁKOWSKIEGO

obserwowanego urzędnika Województwa Kieleckiego i b. Dyrektora Kasy Chorych w Częstochowie

podaje do wiadomości:

że oprócz działów poprzednio podanych, a to: redagowanie wszelkich podań, rekursów i t. p. do władz i urzędów,

ZAPROWADZA DZIAŁ:

prawidłowego prowadzenia ksiąg handlowych, (buchalterja), sporządzenie bilansów, wszelkiego rodzaju asekuracja, sprawy bankowe, ściąganie należności z weksli, protestów i tytułów wykonawczych.

Biuro czynne: od godz. 9—11 od 3—7.

נעוועלשאפט „טאג" אבטיילונג משעניסטאכאוו.

זונטאג, דעם 18 יאנואר 1931, 6 נאכמיטאג אינם ערשטען סטורמין אן 7 א זייגער אינם צוויטען סטורמין קומט פאר אין אינגענעם לאקאל. אנדזדאטא 12

די יזהרליכע אלגעמיינע פערזאמלונג

טים פאלגענדער טאג אדרעסנט: 1) קרעפענג, 2) האנדלען מון א סטרייצנדען. 3) מעטינגיים אין קשסט־בוריכט צווישען סטורמין קומט פאר אין אינגענעם לאקאל. אנדזדאטא 12 אמרין יאהר 30—1929. 4) בערוכט פון דער רעוויזיאנס קאמיסיע. 5) בודושעט פראליטענער יאהר 1931, 6) האנדלען מון 15 פראלעטאריש־טיפולי־יאהר. 7) האנדלען מון א רעזיזיאנס־קאמיסיע 8) פרייע סטרוקטורען. די סעקרעטאריאט.

די פערזאלטונג פון די יודישע גימנאזיע

אין משעניסטאכאוו.

האט דעם כבוד אינפארמירן אויך די נ ע ח ר ה ג ל י כ ע

אלגעמיינע פערזאמלונג

וועלכע וועט סטאטינדן אין אינגענם לאקאל, רצפאראטאר 3a

זונטאג דעם 25 יאנואר 1931, 1 א זייגער נאכמיטאג.

אין אאר פון אינטערעסן פון א קינדערס, אום 4 א זייגער נאכם. קאן אונטערשיבן

מיר דיר גאנצע אונטערגאנג.

אויף דעם פאר־היים: 1) ערעפענונג 2) האנדלען מון א פאריצנדגען פון רער אפראטענונג 3) בערוכט מון דער פארוואלטונג 4) בערוכט מון דער רעוויזיע־קאמיסיע 5) בודושעט אינדן שול יאהר 1931 6) האנדלען מון 7) פארוואלטונג כיכבורימים אויף דעם אדם מון די אפטהיילונגען. 8) פרייע ווייטערונג. 9) נאך־וויסן. 10) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 11) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 12) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 13) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 14) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 15) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 16) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 17) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 18) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 19) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 20) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 21) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 22) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 23) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 24) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 25) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 26) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 27) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 28) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 29) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 30) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 31) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 32) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 33) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 34) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 35) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 36) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 37) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 38) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 39) בערוכט פון דער אפטהיילונג פון ווארשעווקי. 40) בערוכט פון דער אפטהיילונג פון ווארשעווקי.

דעם משעסטען מיטגעטיילט דרייקען מיר אויס דם יצחק וואראמנד

צום סדים

מען זיין פאטער נ"ע

המקום ינחם אותו בתוך שאר אבלי ציון וירושלים.

מאנליע פראצעדס

את השתתפותנו וזכותה הגנו מבקשים לחברנו מר יצחק ורמונד נפטר עליו

אבין נ"ע

המקום ינחם אותו בתוך שאר אבלי ציון וירושלים.

„אחיעזר"

חברה לעזרת הדדית בצ'נסטוחובה.

בזה הננו מבקשים את השתתפותנו בצערו של חברנו, חבר הועד הציוני

אלייעזר צוקרמן למות עליו נ"ט

חיים שמרגד ז"ל

תנצב, בני ברק". שבא להתרפא בנוסקה ושם שבק חיים לכל חי.

בעבודתו הציונית ינחום!

הועד של ההסתדרות הציונית בצ'נסטוחובה.

קינג אן רעזיין

הייגט אוי די הייסטרידיג סעג.

א סענסיישאנעל פילם

W SIDŁACH KŁAMSTWA

א מעכטיגער פי לם, וואס פערנעסט זיך נישט פיט דעם שוין לאנג נישט א נעזעהענעם נעראסטען העלפ־אנשיסט

EMIL JANNINGS

יעצטגען פילם

Emil Jannige, Esther Khiston, אין Gary Cooper

אויך דער סצענע: מוסטריס פון דער נייאנגאוועדישער אריסטאקראטיע: די סובערסטע OLA ŻARSKA

EDWARD REJ LOPEK BORUŃSKI אין אויך נאך הויפטראלן פון

אינטערעסאנטע נייעס פון דער וועלט

זונטאג, דעם 18 ד. מ. 12.30 נאכמיטאג א מאטינע פון קינדער אין יוינעד SKRZYDLATA FLOTA אינטאג 50 גרעשען.

קינג אן רעזיין

סאלאטער

„Casino"

קאשטיישקי 18

פרייזען: 1־סטר פ"ץ 1 זל. 2־סטר פ"ץ 1.20—2־סטר 1.50 נאכמיטאג 1.20

אונטערהאלטונג־כאר צוגעלאסן

אויך דער סצענע: מוסטריס פון דער נייאנגאוועדישער אריסטאקראטיע: די סובערסטע OLA ŻARSKA

EDWARD REJ LOPEK BORUŃSKI אין אויך נאך הויפטראלן פון

זונטאג, דעם 18 ד. מ. 12.30 נאכמיטאג א מאטינע פון קינדער אין יוינעד SKRZYDLATA FLOTA אינטאג 50 גרעשען.

Dom Handlowo-Komisowy

METAL

Sp. z ogr. odp.

Częstochowa ul. Kościuszki 65. tel. 808.

POLECA

BLACHY miedziane, miedziane, białe angielskie i t. d. URUTY, PRĘTY i RURY miedziane, aluminiowe, stalowe bez szwu do ram rowerowych, CYNĘ, angielską, BANKA w blokach i pręcikach, Ołów hutniczy, PILNIKI angielskie SANDERSONA i najlepsze krajowe, GWOŹDZIE wszelkie handlowe i papowe, TLEN i ACETYLEN do szwejcowania, KARBID, paleczki, proszki, druty i wszelkie materjały do spawania i cięcia, PALNIKI do spawania i cięcia, OKULARY ochronne dla spawaczy wszelkiego rodzaju, BUDOWLANE ARTYKUŁY.

זעהר נידריגע קאנקורענץ־פריזען.

ד ר ו ק ע ן

Nr. 6 Rok II יאהרגאנג פריים 15 גר. ערשיינט יעדען פרייטאג. UNZER WEG Opieta poczitowa miesczna rymalicza

אונזער וועג

אדרעס: „Unzer Weg" Częstochowa, Skrz. poczt. 216 רעדאקציע און אדמיניסטראציע: פילסודסקי 13 ul. Piłsudskiego

אבאנירונגס-פרייז: א קאפיע קאפ 3.50; א האלב יאהר 7 זל.; א גאנץ יאהר 60 גר.; א חודש 1.75 א שטאפל

Piątek. 6 lutego 1931. CZĘSTOCHOWA—טשענסטאכוי פרייטאג. דים שבט תרצ"א

ליבהאבער פון געזאנג און מוזיק, לייענט אכטונג!

שבת, דעם 14-טען סעפטעמבער ווערט פארשטעלן דאס ערשטע ראזען-זוהל

דער ערשטער גרויסער

אינאוגוראציאנס = קאנצערט

פון געמישטען כאר און סימפאניש-ארקעסטער

מיטן אנטשיל פון סאליסטען אנטאני דער בעסטער פון פרעמיערע: „ראקס". דער כאר ווערט אויפגעפירט פון פראפעסאר: האנאר מאנדיזשע, שוסטער, הענדעל, וויניאווסקי, ראזאמבערג, קעלער-בעלא, שפאלי א.א.

אין פראגראם: האנאר מאנדיזשע, שוסטער, הענדעל, וויניאווסקי, ראזאמבערג, קעלער-בעלא, שפאלי א.א.

א קסלונג: דער קאנצערט פונקט 8.30 אזייגער.

בילעטען אין פרייז פון 1.50 ביז 6 זל. ארויסגעגעבן ווערן דורכן, פון ה' בעסטען פון אין דאראיזע נעשעפטן פון ה' אפטיילונג-ווייזער, פלאץ 28.

Kino „Nowy"

פלאץ 43

נאר הייגט אין מארגען: צוויי פראצענט אריף 1 בילעט

דאס גרעסטע פילם-קונסטווערק

(Żółty paszport) דער געלבער פאס

א לעבענס-ווייליגע דראמע אין 10 גרויסע אקטען פון רוסישען לעבען.

אין דער רולע פון פערזע אנדרזעיונא—ANNA STEN — — מיטן אנטיל פון אלע אנדערע פון מאסקווער קונסט-טעאטער.

(DOCHODOWY INTERES) אינטערעס: א אינקאמפלס-נעשעפט

Teatr „Odeon"

פלאץ 17

נאר הייגט

SERCE AZJI

פרייטאג ד. 6

די לעצטע טעג פון קענינ שקוראלא אויפן שאנחאיסישען שרען.

Venus w siedmiu odsłonach

אויסער דעם

אפטיילונגען פון א שענער רוהע פון פאפאט, „קסלא". פון די רוסיש-רעדענדע פילמען ווערט ריכטער: „ניקאלי ריכטער". אריף דער כצענע. לעצטער אויפטרים פון אמבאסקיי—הארמאנאבאי און אנד.

פון מארגען שבת — אניי פרעזראם.

Józef KATZ

Częstochowa, ul. Panny Marji 22, tel. 257

Dział I.

SKŁAD PAPIERU I TEKTURY

Dostawa dla przemysłu i handlu po cenach fabrycznych

Dział II

Zastępstwo i skład konsygnacyjny firmy

Polskie Zakłady Przemysłu Cynkowego Sp. Akc. w Będzinie

i Tow. Metalurgicznego B-cia Czerniak i S-ka w Warszawie.

Blachy cynkowe i ocynkowane, oraz wiadra ocynkowane marki C. K. H. Królewska-Huta.

נאר צוליעב רעקלאמע!

6 שטיק עלעגאנטע רעסטויראנט פאסט-קארטען נאר 4 זל.

אין דער פאדערנסטער אפטיילונג פון אחדות-השירים

„Studio"

II Aleja 18.

געדענקט די אדרעס!

די ציימונג

„NOWY DZIENNIK"

איז שטענדיג צו באקומען בייט פאדערנסטער M. LEWENSZTAJN, Aleja 8. אין סוזער.

די אויך בייט אלע צייטונג-פארקויפער.

בעקאנטמאכונג.

די פערוואלטונג פון דער יודישער קהלה אין משענסטאכאו איז מודיע, דאס אויך אויף דעם קומענדען פסח וועט די קהלה אינקוסטען מצות אזוי ווי אויך דערוויבר נישט דערלויבט וועט ווערען קיין שום אריינפיר פון פרעמדע מצות.

די פערוואלטונג.

משענסטאכוי, דעם 6 פעברואר 1931 י.

עס איז נאך אין משענסטאכאו אוא זאל נישט זיין:

לאקירטע פאנטאפל פון 15 זל.

שניעבאלצעם פון 7 זל., טאלאשען פון 5-50 דאס בעזונט פון פרעלימינעס נישט צום קושען!

משענסטאכויער אינוואליזן: נעמט אויס די בעלע. נעבוהיס: נאר א נאנץ קורצע צייט!

Z. LANGNER

Częstochowa, I Aleja 10.

Z Byrdem do bieguna północnego

דער ערשטע אין פרעלען

מעכאניש-כמיש

וועשערייַ אין פארבערייַ.אנשאלטען

„KRYSZTAŁ"

ניט צו אלטע אין שבוגנטע גארדערובע א פרעקטע נייעס אריסהאלען דאס ריינינג פון אונזערע אנשאלטען קען זיך פארלייכען מיט בעסערע. הייבן אן פארן.

אויב עס ליגט אייך ראיין צוזוגעבן אייער גרויסער אין פארטיקסטער גארדעראבע אן אפשאפונג אריסהאלט, דערנים אייך דעם נאנצען פערשטייער צו אונזערע פרייזן מיט.

„KRYSZTAŁ"

מיר נעמען זיך צו ריינינג פענסר-גארדינען. ראפען אין קירחר קאנטינען, קאפען, אלפרלי- וויידנבט, וואשוועשען. רוהיג נעמען אויסער אין סטערונג. אלעס רעכט אויסגעפארטינט קוליך, פונקטוא שנעלקייט צו ענדר בילינע פרייזן.

מיר נעמען אויך אן אלטערי- שטיפט רעם צו וועשען אין פלעכן. נעמעניג אין אכט יי שיידע קריסטאל ב"ש. האבען מיר בע- שלאפונג צוריקצוגעבן יי פרייזן. צו יי קלען זיין פאר יעדען בזונדערלי. די פרייזן זענען פלוגונדע.

פאר א קאלנער 18 גר.

א אויבערהעמד שטיק 80 גר.

א קלב. הויזוועש נעמט נעלט 1.20.

מיר פערזיכערן דאס נ. פולקוס א שנעלקייט אין נעווע איסטרהען אין די אויסטאנד אין קסטאלען זיך

מיט אכטונג

מכאניש כעמיש ועשערייַ אין פארבערייַ אנשאלטען

„KRYSZTAŁ"

Częstochowa, Ogrodowa 15

I II ALEJA 30.

WESOŁY MADRYT

RAMON NOVARRO

אין זיין נייעסטען פרייזען-פילם א. נ.:

א רויזענדע קאמישע רעפעט, הילכע פון אילוסטרירט אינהרוע פון לעבען. דער פארטיהאפער ארויסט ראמון נאוואראו א פעשענשעלע ליבה- רל. ביים פיר אריין אין פילם איז אין קעסטל.

אריף דער סענסע: Najpierw zbadaj—potem gadaj ראטע פון פיר שטיק נאכאנאנדער אין וואך: 1-סטר פלאץ 1 זל.; 2-סטר זל.; 3-סטר 1.50; 4-סטר 1.20; 5-סטר 1.20. קומענדע וואך: שפיל פון די ערשטער פארשטעל. לעצטע טעג פון פיר פילם, פיר- פון-פאלשיגע פילם. דער קאנטער פילשער וואך. אין דער ליסטע שלעסען זי. שקאפסקי. — א מאל נייער פראגראם.

קינא-טעאטער

„Casino"

קאזימיר פלאץ 18.

פרייזן: 1-סטר פלאץ 1 זל.; 2-סטר זל.; 3-סטר 1.50; 4-סטר 1.20; 5-סטר 1.20 קומענדיג: שפיל 2 פ. אין זונטאג 12.30 אפטיילונג פאר קינדער אין פראשטעונג

Nr. 12 Rok II יאורגאנג פריין 15 גר. UNZER WEG
Opłata pocztowa uiszczona ryczałtem

אונזער וועג

ul. Piłsudskiego 13 רעדאקציע און אדמיניסטראציע: פילסודסקי
„Unzer Weg" Częstochowa, Skrz. poczt. 167 אדרעס:
רעדאקציע נעמט אן אבאנירונגען, אנזאגען און שטות פון 6—7 קע. אויסער וואכנשפאנג, מיטוואך פון 6—7 קע.

CZĘSTOCHOWA, piątek, 20 marca 1931. 5—26 :לויפט־נומער

2.50 זל. — — — — 2.50 זל.
מער און ווייב כשר לפסח.
די בעסטע וויינען, וחי אויך אלטען קאניאק־וויסי מער
פון 2.50 זל. צום מאר א ליטער
יוחנז לעבטשענער
ספאדעק 10.
יעדער קען אלעס מער בילליג קויפן די בעסטע פראדוקטן.

טאפיציירער און דעקאראטאר
יאקוב שטיילער שפעזיאליסט
2-טע אלעע 18
נעמט אן וואשלייכע פראפיציר־אר־בייטס
מען ארבייטט אויך פאר־שידענע סחורות
קומען, שיקען מען נאדרינען צום שפּאנען מען פאר־לאנגן.
בעשטעלונגען אויך מיט מיט די ר' קוקרשטיין, וויסע־שטאט.
שפּלייט, נעמט אויסארבייט. — בילינע פרייזן.
יאכוב שטיילער, 2 אלעע 18.
טיט אפטיק

רשמות בזהב
לייבוש גאלד
שפּעזיאליסט
ניימער מארק 11
וויינען, מעה, קידוש־וויין צו מער בילינע פרייזען
ב ע ס ע ר ק ו נ ג : אין מיזין אין אלעס פיינס אומצי־ג־
ווייס־וויין מקבל־שי מער קונדן מען מיער־ווייזער.

שנייד־ער־מיישטער
י. האלענדער אלעע 5
שפּעזיאליסט אויף
אין אונ בעשטעט די ר' קונדשאפט, זו מיט פרעכטער פרייז־מן
אויטר־סטיגן. אונ אין בעשטעלן די ניישטע קונדלעקן, וויס דאס
לעצטען מאדעל. אויך בעזורג אויך מוסטערן מן מוזיקען.
אין הויז, זו די ר' קונדשאפט דאס מען קען ארויס מאכען פרייזן אן
טיט אפטיק
J. HOLENDER
ALEJA 5, w podwórzu.

TEATR MIEJSKI
„KAMERALNY"
היינט פרייטאג, ד. 20, שבת
דאס 21, זונטאג 8.30 שפּעטער
זונטאג, ד. 22־טן 3 פאר־שטעלונגען
8.30 זו נאכמיטאג, אין 6.30 בילינע פרייזען
8.30 זו נאכטאלג פרייזען
Złoty Wiek Rycerstwa
מאנאטג אין דינסטאג אויסערט מן
די פרייטאגיק
Karłowski
Fuchs i A. Minowicz
Starszy Félczer
M. Hartman
Częstochowa, Spadek 14,
Telefon 7-26

RYCHNER i LICHTER
Strzelecka 17
פלעטער־אטעלע
17 STRZELECKA

בעקאנטמאכונג.
די פערזאלטונג פון דער יוד. קהלה אין שטענטאכאוו איז מודיע, אז
דער פרייז פון 1 קלג מצות איז 1 זל. טיט 58 גר. דערבי ווערט
אויסגעקויפט נעמאכט. דאס איז באל דען די מצות פאלען נישט ווייז אי נא־
הויע אויסגעשיקט, די אויך אין באל דען די לעיקער וקלען פאר־אנדע א
הכטערן פרייז, ווארומען דיך די פארשטייערס הענדע, איז דער קהלה
קאנטראלירט, האט טיטם ניקיי קאנטראל ווערען ד נשטיידיגט שרום.
נ.ל־כ־שיו: חעיט נעמטען, כדי אויסטויסרען אויפנאנעמלכקייטן
אין נעדראנג. וויכטע האנדע נאמאס אנצוקויפן אין סקרונען ראנד.
דיך טיט מצות האם פרייטאג.
פערזאלטונג פון דער יוד. קהלה אין שטענטסקאכוי

סרינקע נאר נאסיר־ליבע אראנשאדע אין צימרינאדע
פון אונטערוועלכער אין אונטערהאנדלונגען שטעלונגען פון דער פירמע
„URSUS" B-ci Fiszhalter
אונזער פראנשטערע איז א פראדוקט פון פירמע פאפראנצען אין רייכע
ביקער, וועלכער עקזיסטירט יו טיפטעטע בעשטענדיגקייט פון דער זאך.
נייטיגער „וועלטמאן" אין דער ריינער א אינטעליגענטסטע פון פר־
פארענדעט נעטראנן אין אירע א אירצעל־קרעטינגס טיפעל. דאס
פראפרשט יו פיינע פאפראנצען.
בעשטעלונג: מיר בעטען אויסטערקומט צו זיין אריף די פרינציפאל שטעקע

דער פסח קומט־אן!
שלוף דערף יעדער הויזען, אז ריינע מאנדעל־מאקאראנען,
מאנדעל־טארטען, צוקער־קוכען, אייער־מצות אין וועלכיג
שיקער וויין א הכשר פון הינעק־דאבינאס.
די אויך הארשטער שפּעזיאליטעטן שיקען כשר.
אין נאר צו בעשטען בי דער לאנג־עוויסטירענדע פירמע:
חיים בארבע אגראדאוא 20
ב ע ס ע ר ק ו נ ג : אין נאס אויך אן צו באקומ אין פראנט־נעמטע
אויף פסח.

כשר אף למהדרין מן המהדרין
האר־טען שהל „אגודי", וויין־עסיג
עסיג־עסיגע כשר לפסח
בי בילינע פרייזען אזוי נאר צו בעשטען בי
נ. טורנער שפּעזיאליסט אין אלטער מארק 18

Bieliznę damską, męską,
pończochy, rękawiczki, trykotaże,
chusteczki damskie i męskie w bardzo
wielkim wyborze
po cenach przystępnych poleca
M. OPATOWSKI
Częstochowa, II Aleja 35,
w podwórzu, I-sze piętro.

Fabryka cukrów i czekolady
PIOTR DĘBSKI
Częstochowa,
Piłsudskiego 17. — Telefon Nr. 89.

ה. צבי מביאים את השמחתנו וחמה לחברנו
דוד שלמה זאנדבערג
לשה ליי חנה טובה שער
אחותו
(שטוטגארט)
מכוהיר אפיי ציה יסוד תנועה
הערה של התאחדות הציונית פרנקפורט.

Teatr „ODEON" 27 אלעע
היינט אין די וויטערדיגע טעג א אויסערגעוועהנליכע סענסאציע
TAJEMNICA LEKARZA
Kazim. Junosza-Stępowski :אין די רויסע האלן
Marja Gorczyńska, Zbyszko Sawan, Ludwik Solski
Muzyka i pieśni różnych narodów :מוזיק פון
פרייז־ן פון בילעטן פון 1.20 זל. ביז צום פרייז פון 2.50 זל.

Kino-Teatr „NOWY" 43 אלעע
נאר אין קינא „נאוויי" 2 מאל אויף 1 בילעט
היינט אין די וויטערע טעג א פוילישער פילם פון לעצטן יאר דער וויטשטעגדיגסטער
Kropka nad i (PIERŚ PRZERWANA)
דער פילם פולטשטענדיג די נשטיגע פון ה יונג פיידל, וועלכען דערף ווערט אויך נאך נאכגעזוכט. מען ז
האט נאכאלעמען בייט וועלן צו אויפנעמען פאטאגראן אין הויפטע פילם פון „Buster buduje okręt" :מיטגעט אויך אויסטערטען

Kino-Teatr „CASINO" 18 שפּעזיאליטעט
היינט דער לאנג־ערוואונטער פילם אינער פילמקע
BRYGIDA HELM :אין רויל JAN KIEPURA
Neapol śpiewające miasto
פרייז־ן פון בילעטן פון פילם וועלן די פולטע נישט נאכגעלאזט.

Nr. 13 Rok II יאהרגאנג פריין 15 גר. UNZER WEG
Oplata pocztowa uiszczona ryczałtem

אונזער וועג

אדרעסן־פארענדערונגען: (5 שטאטמארק) ul. Piłsudskiego 13 רעדאקציע און אדמיניסטראציע: פילסודסקי
אויך דער פרייז פון 30 גר.; לענדער ווי 30 גר. Unzer Weg" Częstochowa, Skrz. poczt. 167 אדרעס:
פאר דאס ערשטע קוואטאל 2 מארק, פאר א האלב יאר 4 מארק, פאר א גאנצע יאר 8 מארק. דער רעדאקטאר רעכט־אין א גאנצע יאר פון 6—7 שעה, פארשטייט פארשטאנד אין שבת
אין אויסלאנד: א קוואטאל 0,50 טשעכ

CZĘSTOCHOWA, piątek, 27 marca 1931. ליטס־צייטונג: 5—44 טשענסטאכאוו, פרייטאג ס' ניסן תרצ"א

8-טונג! 8-טונג!
הינעניגער בעשערער אין דער שטאט
ארבאך, מארשאווסקא 46
בעקומט מען שטוב וויי אלע זאכער אויך הי־זאכער
שעונע מצות אין רינג

2.50 זל. — 2.50 זל.
מעד אוו וויין כשר לפסח.
די בעסטע וויינען, וחי אויך אלטען קארזעליוחר מעד
פון 2.50 זל. אב פאר א ליטער
אין זי בעקומען בי דער אלטער בעזאוסטער פירמע:
יוחנן לענטשנער
ספאדע 10.

פירמא ש. ה. שארף
די עלטסע צוקערזיידערי־פאבריק אין טשענסטאכאוו.
אקציאנערגעזעלשאפט אנדער נעמען: צוקערהאוס. קנאפ.
טשרסען, מאקראנען און אנדער נעמען: צוקערהאוס. קנאפ.
פיטורען, שפעקדעק און אייזנער אויסארבייטונג. תי אויך מן
קייסקאסטע אויסארבער פירמעס
פערקויף נאר: קראקא 22.

Częstochowska Fabryka Lakierów
„CLAIRMONT"
poleca na sezon bieżący znane ze swej dobroci
lakiery śpirytusowe, nitrocelulolsowe,
oraz lakiery do paznogci we wszystkich kolorach
B. HELBERG, Częstochowa
ul. Piłsudskiego 1.

זונטאג, דעם 12 אפריל 1931, 3 א ווייטער נאכמיטאג
וועט אין קאפעל פון דער קאפע האנדזהרקער־באנק אלע. 12, פארקויפן די
אלגעמיינע פערזיכערונג
פון „אחיעזר"
אויך העלכער אלע סיטואלירטע ווערטן אין־גאנצען, אין מאל פון פערזאכן פון א
קראזוט, חעל וי קלוטשלוכ, פארקויפט דאס ליקווידאציע־קאמיסיע דעם 4. נאכמיטאג
בי יודע באלד אנוועזנדע.
מאנ א ערנענג. 1) אייזענטוב 2) חאלץ פון א פארפירונג פון פערזאכן
דעם פארקויפער פון דער פארנער אלע. פערזאכלונג. 3) בעריכט פון דער
פערזיכערט אין אויסשטייערונג 17 פון פעסטוס 4) קאסע בערכט. פרא.
מאקעל פון דער קאנטראל־קאמיסיע פון בעשעפטיגונג טוכ'ס בערכט 5) בודושקס
אויף 1931 6) חאלץ אין פערשידענע אין רעזיר. קאמיסיע 7) פרייז פאר שלאגונג

Fabryka cukrów i czekolady
PIOTR DĘBSKI
Częstochowa,
Piłsudskiego 17. — Telefon Nr. 89.

כשר אף למהדרין מן המהדרין
האר טען עהל „אגוז", ווייז־עסיג
עסיג־עסעניג כשר לפסח
נ. טורנער
טשענסטאכאוו, אלטשר מארק 18

Bieliźnę damską, męską,
pończochy, rękawiczki, trykotaże,
chusteczki damskie i męskie w bardzo
wielkim wyborze
po cenach przystępnych poleca
M. OPATOWSKI
Częstochowa, II Aleja 35
w podwórzu, I-sze piętro.

„SUKNOPOL"
דאס טור אוז קארט געשעפט
טשענסטאכאוו, אלטע 28, אין היף, פארטיר, רעכטס
מאכט בעקומט, די נעפונדענע קרעדיטאן, אז סיי אין אנצוגשטאף צום פיינסטען וועטר פאסונג א בשייטער אויסוואהל
אין דער ני־עסטע דאמען און מענער שטאפען
צו זעהר בזיצנליכע פריזען
בעמערקונג: מאר די ה'ה שניידער א ספעציעלער ראבאט.

TEATR MIEJSKI
„KAMERALNY"
היינט פריטאג, 27, 8.30 ווי.
אויף דעם פעלקאס פון אלטיקס
צום לעצטען מאל
PAN TOPAZ
שבת 7, 28, 8.30 אין זונטאג
3 מארשעלונגען
4 אין 6.30 צו גילינג פרייזן
8.30 צו נאכטאג פרייזן
Kochanek od serca
קאמעדיע אין 3 אקטען פון
Verneuil's
אין דער רוסיש־פויליש
שרייבט ארא. פון דאמסקיעוו
MARJA SZCZĘSNA

מצות בתכלית הכשרות
גוטע מצות וועלכע זענען כשר
אירמצבאקעריע אויסלי למהדרין
אין נאר זי בקעסטן אין די מצות בעקעריי פון די ה'ה
אהרן ליבערמאן ו־ שלום ווילבערשלד
פלשטרסקי 13, אין היף, פארטי.
רעקלאמע פון פרישע קאסטנער.

בעקאנטמאכונג.
שערען אין רחזירען
אין דער ני־עסטענער מיידל־
אקסטלט
W. Owieczko
OGRODOWA 9
רעזולט אין שעהס פון לויט די
ני־עסטע פארזיכער קונדלען.
שנעלע, הויכגיטיגע און רעזולט
בישאנלונג!

דער טשעסטער סיטואציע־
דירעקטאר פון שוים אונטערע נ'
פערזיכערונגס סיטואלירער
מ־מרדכי־לייב און שמואל
גאלדערבערג
צוליגע דעם פריי־טשעק פון פרוי
פון ווייטר בעשעפטע־פירער
מ ר ר י ם נ'ע
ווים נעטרייטסל
דער דעד פראק. ק.
אין אטטסטל.

רעזשיסירן אין דער ווייטערע טעג
א שלאגער איבער שלאגערס
דער סענסאציאנעלער קאמפ־פילם מיט דער אימפאזאנירענדיגער פערזענליכקייט
Złotowłosy Anioł
היינט אין דער רוסיש־פויליש: קאמיקא בעלד מיכאל טשעכאר
פרייזן: ווי אלע אנדערע. 1.20—2, 1.50—3, 1.80—3.50. נור בוס אנהויב פון ערשטען סעאנס 1 זיגער.

Kino-Teatr „NOWY" אלע 43
נאר איז קינא „נאווי" 2 מאל אויף 1 בילעט
היינט פרייטאג אין ווייטער
דער שענסטער טיטל פון ע. א. דופאנט
Świat nocy Anna May Wong
Gilda GRAY, Jameson Thomas
Przygody w Montonie
אין דער רוסיש־פויליש: אין אנגלישער שפראך

Teatr „ODEON" אלע 27
פון היינט אין ווייטערע טעג — — דער מעטיגסטער העלט־קאנא־פילם
ARKA NOEGO
א גרויסע מעטשטענמאלע דראמע
דער הויפט־ראלען: DOLORES COSTELLO i GEORGE O'BRIEN

Nr. 15 Rok II יאָרגאַנג פּרייז 15 גר. UNZER WEG
Opieta i ustawa obiecane ryczałtem

אונזער וועג

אונזער וועג - פּרייז: איין לאנד: 15 גר. א ווארט 8 גר. א קוואטאל 2 מ. א יאר 4 מ. א קוואטאל 1 מ. אין אויסלאנד: א קוואטאל 0,50 סטנס

רעדאקציע און אדמיניסטראציע: פּילסודסקי 13 ul. Piłsudskiego „Unser Weg" Częstochowa, Skrz. poczt. 167 דער רעדאקטאר נעמט-אן א באזוך תּאָן פון 6—7 נאָכמיטאג, פּרייוואטע אין שבת משהט-שטיין וויטשע נוימאנסקי.

CZĘSTOCHOWA, piątek 10 kwietnia 1931. פּרייטאג 10 אפּריל 1931. 6.06

משפּנטסאכאז, פּרייטאג כ'ג ניסן תרצ"א

זוכטסו מזל? — סע געה אריין אריץ א וויל אן חתּונה סט געמונען אין דער גלילכיטסטער קאלעקטור סון ה'

Lucjan Kożmiński, Aleja 24

הילסט ריך חתּונה? הילסט פּערזיכערן א האוסלעסטער דך סון דער פּאָליק, א גלעזענע וואנט, א לעמפּן סון קרוין, נאָר ליק אן פּאַרזיכערונג — סע קריגט א לאָך סון דער גלילכיטסטער קאלעקטור, בי הילסטער 150.000 עס איז בי דער 21 סטר אלאנסן-לעמפּערע פּאַרטיס דאס גרעסטע אויסוואל סון שפּיגלאנסקאוואז.

1.000.000 L. KOŹMIŃSKI, Aleja 24 נאָר אין דער קאלעקטור קאָנטסט נעמען ריין ליק — —

Niniejszym składam podziękowanie
Towarzystwu Ubezpieczeń „EUROPA" S. A. w Warszawie, a w szczególności **GŁÓWNEMU INSPEKTORATOWI** w **Częstochowie** za szybkie wypłacenie mi kapitału pośmiertnego po mężu moim ś. p. MICHALE ZAWADZKIM, ubezpieczonym za polisę Nr. 11665.

(—) Olga Zawadzka

Niniejszym składam podziękowanie
Towarzystwu Ubezpieczeń „EUROPA" S. A. w Warszawie, a w szczególności panom **FISZOF i JARZĄBEK,** przedstawicielom **Głównego Inspektoratu w Częstochowie,** za szybkie wypłacenie mi kapitału po-śmiertnego **dbl. 1000,** po mężu moim B. P. JUDY FAJERTAG, ubezpieczonym za polisę Nr. 15038.

(—) Chana Fajertag

„SUKNOPOL" דאס טור אוי קאָרט געשעפּט

Starszy Felczer M. Hartman
Częstochowa, Spadek 14, Telefon 7-26

Bieliznę damską, męską, pończochy, rękawiczki, trykotaże,
chustęczki damskie i męskie w bardzo wielkim wyborze
M. OPATOWSKI
Częstochowa, II Aleja 35

Teatr „ODEON" אלעי 27
ROD LA ROCQUE
Sue Carol DJABEŁ

Kino „SŁOŃCE" PLAC KATEDRALNY ul. Ogrodowa 26.
Na pokładzie łodzi podwodnej

Kino-Teatr „CASINO" קאַסינאָ 18
Odwieczna pieśń

קויפט נור זייער מיט דער מארקע „RYBKA"
Częstochowska Fabryka Mydła
DZIUBAS i FISZEL
Spółka Akcyjna

TRANSMISJE
pędnie, opasacze, sprzęgła, kierowniki pasowe, żeliwne koła pasowe
Fabryki pędni „BENN" w Bielsku
Pasy skórzane i chromowe,
manicty wszystkich typów i wymiarów, techniczne wyroby skórzane, Fabryki Pasów Pędnych „G. GNERLICH" w Cieszynie
Reprezentacja: Skład Art. Techn.
PAWEŁ BELKE
w Częstochowie, ul. Piłsudskiego 5.

No. 52 Rok III יאהרגאנג פריים 15 גר. UNZER WEG

אונזער וועג

אדרעס: „Unser Weg" Częstochowa, II Aleja 22 רעדאקציע 2-סטע אלעע 22

CZĘSTOCHOWA, PIĄTEK 23 grudnia 1932. 3,14

גרויסער חנוכה-פאנצערט איז דער שטאדט-שוהל

זונטאג, דעם 25 ד. ח. צום דריטען חנוכה-ליכטל

בעזשען

ששאדט-חזן ר'

יוסף באדאש חנוכה-ליכט

זונטאג, דעם 25 דעצעמבער ד. י. 4 א זייגער נאכמיטאג וועט מאדמאזעל

א גרויסע בעריכטס-פערזאמלונג

Dźwiękowe Grand-Kino

„SERCA na WYGNANIU" Demon miłości (Atlantida)

Koło Miłośników Śpiewu i Muzyki „LIRA" w CZĘSTOCHOWIE.

W niedzielę, dn. 25 grudnia 1932 r. o g. 4 p. p. w lokalu własnym (Sala Ewangielicka) Aleja 14.

odbędzie się

Walne Zebranie

Porządek dzienny: 1) Zagajenie, 2) Wybór przewodniczącego zebrania, 3) Sprawozdanie z dotychczasowej działalności, 4) Sprawozdanie kasowe i komisji rewizyjnej, 5) Wybór nowego zarządu i komisji rewizyjnej, 6) Zmiana statutu, 7) Wolne wnioski. ZARZĄD.

UWAGA: W razie nieprzybycia odpowiedniej ilości członków w oznaczonym terminie—Ogólne Zebranie odbędzie się w tym samym dniu o godz. 5 po poł.—prawomocne bez względu na ilość członków.

Komunikat.

W niedzielę 25 b.m. o godz. 5 po poł. odbędzie się w lokalu Org. Sjon. FIVE-O-CLOCK Orkiestra dziecinowa. Wstęp dla członków i gości.

W poniedziałek, dn. 26 b.m. o godz. 3 po poł. punktualnie odbędzie się w lokalu własnym ul. Dąbrowskiego 5. (Gimn. Żyd. I piętro) nadzwyczajne zebranie sprawozdawcze.

W środę o godz. 8 tamże referat n. t. „Zagadnienie ekonomiki w Palestynie.

Zarząd Ak. Młodz. Sjon.

POKÓJ

z używ. kuchni i łazienki **do wynajęcia dla pani**

Wiadomość: tel. 158

Przezorna gospodyni domu mówi:

„I ja muszę oszczędzać na czem się tylko da, a nie oszczędzam nigdy na niewłaściwem miejscu. — Oszczędzam z rozwagą. Na przykład: prawdziwe mydło „Kolłontaj z pralką" kosztuje na funcie 10—12 groszy więcej, niż nieznane „tanie" mydła, ale zato używam go o 20% mniej. Oprócz tego jest ono perfumowane, zawiera glicerynę, jest nieopakowane, chroni bieliznę i ręce, a zatem w użyciu jest jednak o wiele tańsze i korzystniejsze. A na to mam gwarancję wielkiej fabryki. — Niel Ja choć uniknąć szkody i zmartwienia i zostaję przy mydle „Kołłontaj".

mydło z pralką Kollontay jest lepsze.....

Złoty medal na wystawie w Katowicach 1927 r.

Przedstawiciel na okręg Częstochowski:

I. LEWKOWICZ, Częstochowa, ul. Narutowicza 15.

רשימה פון די ששענדיגען לשרה קון-הליזיר- פון זשולין

רשימה 1

מלוונג.

אכטונג האנדלערעס!

קון קיטש לישראל

אין חנוכה נעדענק חשגנע קון קיטש לישראל!

Nr. 1 Rok IV יאהרגאנג פריז 15 גר. UNZER WEG

אונזער וועג

Opieta pozostawu niezawisłego tygodnika

אדרעס: „Unser Weg" Częstochowa, II Aleja 22 רעדאקציע בא אלעע 22

דער רעדאקטאר נאכמן 6—7 וואך. אחריפער רעדאקטאר, מרישאג אן שטח

משפטנטאכאוו, מרישאג השבת תרצ"ג ליטם-צינגען: 3,18 CZĘSTOCHOWA. PIĄTEK 6 stycznia 1933

בעקאנטמאכונג.

די פערוואלטונג פון דער יודישער קהלה אין פשעטאקאווי האט פארן חסכה פיט"ן אחש. 13 פון די אקר-פרעסטן חגענן דער קרב. פון די יחי. קהלה (זז. אוסטאוה נר. 52 פון 8 אפי 1928) יחגען די עכטאם-ליסטע און פרידשטע אדרעסן אין דער קהלה קאנצעלאריי, ניישי אחרע 14 אזא די ביירע שטון פון 6 ביז 13 ז. ח.

אין פאל פון אויבנדערמאלטער פארזיימנים וויילען די בעלעלטע דאס רעכט אריינצוגעבן אין דער קהלה-

פערוואלטונג שרוסטליכע רעקלאמאציעס.

רעקלאמאציעס אריינגענומען נאך דעם פארשטעהן פארטיי לעלען נישט בעשטעט ווערען.

פשעטאקאווי, דעם 5 יאנואר 1933.

פערוואלטונג
פון דער יידישער קהלה
אין פשעטאקאווי

בעקאנטמאכונג

דער ב"פשעטאקאווי-פוטבאל-קלוב"
פ. שמולעוויטש אלעע 5

שרי פרוזש. פון פון די:

אחרעצר שטרען קען מען בעקומען
ציימנגען

אין זיין הויפטבוד פון דאס שלאפן חויז.

אלע איילען אריין
א נאכט אין
תל-אביב

Ze Zjednoczenia Akademików Sjonistów-Rewizjonistów „KADIMAH"

We wtorek, d. 10 i 1933 r. o godz. 8 wiecz. odegrana zostanie w miejskim teatrze Kameralnym oryginalna i fascynująca sztuka M. Szczaspkowskiej „Sprawa Moniki", w znakomitem wykonaniu Pań: Gellowej, Czeraki i Kopijowskiej. Sztuka ta porusza niesłychanie ciekawy problem wyzwolenia kobiety na tle zagadnień erotyczno-seksualnych.

Przedstawienie to zostało zakupione przez Zjedn. Akad. „Kadimah" z przeznaczeniem dochodu na cele kulturalno-samopomocowe.

Bilety do nabycia wcześniej w klubie Zjednoczenia Akad. „Kadimah" Aleja Kościuszki 16.

Kaflowy przenośny
piecyk kuchenny
tanio do sprzedania.
Wiadomość: Piłsudskiego 11 m. 6, II piętro.

שרה דנציגער — משה נובס

ג ש ו א י ם

צינסטאוה בשבת שנת תרצ"ג

לנשואי בנו ואחינו ש ר ה את אחירת לבו
שרה דנציגער
מזל טוב
תתא דרכם שנת בשושנים
משפחה נובק

לנשואי אחינו ש ר ה עם אחיר לבה משה נובק
מזל טוב
תתא דרכם צלחה
משפחת דנציגער

לנשואי אחינו ש ר ה עם אחיר לבה משה נובק
ברכה-לברכת
תזכו לבנות ביתכם על תרי צין
אברהם דנציגער ורעיתו

פלטה שרה דנציגער
ליום כלולותיה עם אחיר לבה משה נובק
מזל טוב
נפתלי טולא ורעיתו

אנונער ליובען צוריקען חוזן משה נאוואק
צו דער חתונה פיט פרל **שרה דאנציגער**
חתונשען א חערציגען מזל טוב
יהושע נאוואק און פאמיליע

א חערציגען מזל טוב צו דער חתונה פון אונזער
ליובען צוריקער חן שוואגער **משה נאוואק**
פיט פרל **שרה דאנציגער**
ווינשען
משה מאיעראוויטש און פרוי

חברי **משה** ליום נשואיך את אחירת לבך **שרה דנציגער**
שולח אחלים לבביים
משה הרץ

אחלים לבביים לחברנו
משה נובאק לנשואיו את **שרה דאנציגער**
בנו של ביתנו, בית ערבי נאמן על תרי ציון וירושלים!
הנהלה של ההסתדרות הציונית
בצינסטאכאוו

לרגלי נשואיו של חברנו המזכיר
משה נובאק עם בחירת לבו **שרה דאנציגער**
ברכת מזל טוב לכבית
יהי חלקם בבנוי המולדת חשבירית
הנהגה
של ההסתדרות אחבורת לתעך ולשרבות
„תרבות" בצינסטאכוו.

אנונער זיך פיטגליעדשיפט
חבר **משה נאוואק** צו זיין חתונה
פיט פרל **שרה דאנציגער**
ווינשט א חערצליכען מזל טוב
רעדאקציע און אדמיניסטראציע
„אונזער וועג".

רעם רעדאקציע-פישגליעדשיפט ח' משה נאוואק
צו זיין חתונה פיט פרל **שרה דאנציגער**
חינשט א חערציגען מזל טוב
יזר שמואל פון „אונזער וועג".

Kino - Teatr „ATLANTIC"
פון מאריגע שבת אריי ווייטער
די גרויסע השלם דראמע
w Pogononi za Czarną Maską
פריינט שרעקליכע פון 30 קג.

Dźwiękowe Grand - Kino
א ניי גיגאנטיש מיסטער וויטש פון בערימטען רעפיטיטאר
Van Dyke
CZŁOWIEK MAŁPA
פריינט נשטשליכע.

יודעו באיאטירעו סחורות, וועלכע שטאמען פון היטלעריסטישעו דייטשלאנד!

Nr. 39 Rok IV יאהרגאנג פריין 15 גר. UNZER WEG
Opieta poczstwa niszczeniem rzydzom

אונזער וועג

Wilno Pobulonka 18 Instytut Naukowy

UnzerWeg Częstochowa, II Alej. 22—22-סט אלעע 2 Konto P. K. O. Nr. 62.336

CZĘSTOCHOWA. PIĄTEK 29 września 1933.

טהוט אייך ג' פרוי אליין נישט קיין עולה!

Dr. A. Oetker
Fabryka środków opedywczych.

FABRYKA
OKUĆ BUDOWLANYCH
HOROWICZ i S-ka
CZĘSTOCHOWA.

SUBSKRYPCJĘ
6% Pożyczki Narodowej
przyjmuje
CZĘSTOCHOWSKI BANK SPÓŁDZIELCZY
z ograniczoną odpowiedzialnością
I Aleja 7
codziennie od godz. 9 do 2 i od 4 do 6 po poł.

חיל־סטו האבען א גוט יאהר,
געדענק, אז ס'איז שוין דא צו בעשטען צעשלאגן
צו דער ו־סטר יאטאס פון דער 28־סטר מלוכה־
לעסטערייע
דאו דאס נייעסטע בעזונדס איז

2. מיליאן זל.

אין דער נילייכער קאָלעקטור
Kantor Wymiany i Loterji
J. WEKSLER
Aleja 6
אלע אונזערע שנוידן וויינשען מיר צום ניינן יאהר
א גמר ו זחימה טובה.

שארף אין וואלן יאוסקי אגראדאמא 10
ארץ־ישראל אראטרוגים
מאראנג אתר. מאמאראנדים.
די שרי לובב יום אן קדסים.

דיטסקע פיראמא
THE ASIATIC TRADING CORPORATION LTD.
„DWIE KOTWICE"
אן איהר פערטרעטער אויפן ראטען א הערמאן
וויינשען דער נ' קליינפעלד
א גמר חתימה טובה.

אונזער מאמילית. מריינר און בעקאנטע
וויינשען א גמר חתימה טובה אין א גוט יאהר
יעקב שילים אין סרוי.

לצאן ריינבער און סרוי.

Z okazji zaręczyn p. Mieczysława Lejzerowicza z p. Rutą Haberfeldową nasze najserdeczniejsze życzenia
LEON BRAUN z ŻONĄ.

Bank Spółdzielczy
Przemysłowców i Kupców
w CZĘSTOCHOWIE
przyjmuje subskrypcję na
6% Pożyczkę Narodową
na warunkach obwieszczenia Ministerstwa Skarbu.
UWAGA: W niedzielę, dnia 1 października Bank przyjmuje subskrypcję od g. 10 rano do 2 po poł.

Dr med. B. Epstein
URÓLOG
przeprowadził się
ul. Śląska 6, I piętro
Analizy moczu.

בעקאנטמאכונג.
נאך דעם וי דער קנב. עורא"ל כרונצשטיין אל. קשרנעוויץ נר. 21 האט זיך אונטערגענומען אלע בעשוימן פון האנדלונג, שטעהט אונטער השגחה הדדיג.
הרב ובד"צ
סטשנחוטוב, ד' של שיי ע"ה.

א גמר חתימה טובה
זאב ליפסקי אין סרוי.

א גמר חתימה טובה
ליאן ריבנער
סרוי־ראגאשקי, קאסטרזאלנא 4

א גמר חתימה טובה
אונזער מאמילית. מריינר און בעקאנטע
אברהם שענבערגס אין סרוי

א גמר חתימה טובה
אלע מריינר און בעקאנטע וויינש אין
ד. לשקער

בברכת גמר חתימה טובה
ובתנשמות מהירה של שארצונו הנדינע.
יוסף מנחם ולינגלר

די קאפעלושן־פראצאניע
שן יעקב שטשעקאטש
אין אינערנטראנען בעזונדערן
ארץ קאסטרזאלנא 13
(שרייבט סטראשטשעא 8)
נעמט־אן צו מסקנירונג, מרקטן און
וועלכן לוים די ניינטסע מסאנען.
צו גילינג פרייזן.
נעדונקס די אדרעס:
י. שטשעקאטש, קאסטרזאלנא 13.

דיטסקע פיראמא
THE ASIATIC TRADING CORPORATION LTD.
„DWIE KOTWICE"
אן איהר פערטרעטער אויפן ראטען א הערמאן
וויינשען דער נ' קליינפעלד
א גמר חתימה טובה.

אונזער מאמילית. מריינר און בעקאנטע
וויינשען א גמר חתימה טובה אין א גוט יאהר
יעקב שילים אין סרוי.

צו דער פערלאבונג פון אונזער מריינר מיטגליד לייזערזאהן מיט פרל רוטא האבערמאן
וויינשען מיר א גליקליכע זיווגשאפט אין צייט־רעקהים.
לצאן ריינבער און סרוי.

Z okazji zaręczyn p. Mieczysława Lejzerowicza z p. Rutą Haberfeldową nasze najserdeczniejsze życzenia
LEON BRAUN z ŻONĄ.

אונזער מריינר בערוש האבערפאן צו דער פערלאבונג פון זיין טעכטער פ"ל רות מיט ה' מיטגליד לייזערזאהן
וויינשען פיל גליק פון צוקונפטיגעס
מאמילית לאנדוי

Bank Spółdzielczy
Przemysłowców i Kupców
w CZĘSTOCHOWIE
przyjmuje subskrypcję na
6% Pożyczkę Narodową
na warunkach obwieszczenia Ministerstwa Skarbu.
UWAGA: W niedzielę, dnia 1 października Bank przyjmuje subskrypcję od g. 10 rano do 2 po poł.

דאנקזאגונג.
פיר דאנקען דעם ה' שמואל גאלדשטיין פאר זיין שיאר־ קען אונטערשרייבן זיך מיט דעם גרעל אין קראקע מארקשטייר, חלליה האם אונז נאראנטירט פון אונטערוואג אין פיר וויינען אהם א גמר חתימה טובה אין יידישען קרעמל. זיין ברודער, נעפ"ל שמואל־יהושע מיטגליד, איז ניין אריבערגעפאהרען קיין ווארשע.
מלך ראזענבערג. זיינדל אפטשינסקי.
פסח נאראשקי. נוסבסדים.

אכטונג מעגער — לעזט אויפמערקזאם!
וויל אזהר זיין צוטרידען פאר אייער גרעל און האנדען א שלעכטעם הוט. זאלט אזהר קיינען צו דעם בעזאנטען אונטערהענדלער קאפעליוש סאכער
אהרן שטשעקאטש,
וועלכער האנדלט ערשט זעקס יאהר אין דער שטאט. ב. יאסעלעוויטש־גאס נר. 9
איך נעם אן אלערליי שארטען מענער הוטען צו מאכען. מיינען, אז קאסטומערען וועלען מיך ערשטע־קלאסיג באדינען.
ווייטער בין איך פערשטאנדען מאכונגי — צו ביליגע פריזען.
ווינשענד אלע קונדען א גוטען פאסירען.
א. שטשעקאטש, ב. יאסעלעוויטש 9.

דעם פיראמען מיטגליד דרוקען מיר אויס דאס מאמילית
בארנשטיין
צום טויט פון דייער אנטפלעכטלעכען
מאן אין מאמער
יוסף זצ"ל
המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

CZĘSTOCHOWSKI SKŁAD METALI
i ARTYKUŁÓW BUDOWLANYCH

דעם פיראמען מיטגליד דרוקען מיר אויס דאס מאמילית
גאלדבערג צום טויט פון דייער אונטערגעטלעכטע
מרי מאמער
פרימעט זצ"ל
המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים
שלמה נאוואש אין מאמילית

אויפרוף פון דער קהילה פון י'טבת,תרצ'א(26סטן דעצעמבער,1930)
וועגן עסאס

נישט קוקענדיג אויף די בייזאיצטיגע וועגדונגען פון דער קהילה-פערוואלטונג וועגן דער נויסוועגדיגקייט אבצורעגולירען דעם פערלעגענעם עסאס,כדי נישט צו פאראליזירען די סעסיבקייט פון דער קהילה,האס א גרויסער טייל עסאס-צאהלער דאס דאזיגע נישט געגומען אין אכט.

צוליעב'ן דערמאנטען וועגדס זיך די קהילה-פערוואלסונג צום לעצטען מאהל צו די ארסיגע עסאס-צאהלער דאס זיי זאלען אונבעדינגט איינצאהלען ביזן 1סן יאנואר ק.י.דעם קהילה-שטייער,וואורום אין געגענפאל וועט די פערוואלטונג זיין געצווינגען איינצוקאסירן מיט דער גאנצער שטרענגקייט דעם שטייער דורך דער פערמיטלונג פון מאגיסטראס צוזאמען מיט פראצענטער און סעקוועסטער קאסטן,וועלכע מאכען אויס ביז 40 פראצענס פונם שטייער.

איינציטיק וועט אויפמערקזאם געמאכט,אז צוליעב פערשידענע סעמים וועלען די חובות,וואס וועלען אריינגעגעבן אין מאגיסטראס אויף צוואנגס-אינקאסא,נישט קענען צוריקגעצויגען וועלען.

פערוואלטונג פון דער יודישער קהילה
אין טשענסטאכאוו

For English translation see text pages 32, 33

פלאטפארמע פון פעראייניגטען-ציוניסטיש-דעמאקראטישען בלאק

ודען,וועהלער!

מיר פיהרען א קאמף דערפאר,אז די יודישע גמינע זאל ווערען אנ'
לגעמיין געאכטעטע אינסטיטוציע,כדי צו ערפילען די ספעציפיש יודישע
ויפגאבען אויפן רעליגיעזען,ווירטשאפטלעכען,קולטורעלען און סאציאלען
עביעט.מיר ווילען אריינפיהרען א נייי לעבען אין די אויסגעדארטע גלי-
ער פון אונזער גמינע.

די יודישע קהלה זאל ווערען דאס הארץ פון יודישען פאלק אין גלות.

מיר געהען אין די גמינע אריין,כדי אדורכצופיהרען:

די מאביליזירונג פון אלע גייסטיגע און מאטעריעלע כוחות פון דעם
ודענטו!

די אויפלעבונג פון דעם נאציאנאלען בעוואוסטזיין!

די ערציהונג פון אונזערע קינדער אויף שטאלצע יודען!

שוץ און הילף פאר אלע בעדערפטיגע און ווירטשאפטלעך שוואכע,
ילף פאר דעם וויידער-אויפבוי פון ארץ-ישראל.

ודען וועהלער!

געדענקט,אז דער רוב פון אונזערע געגנער קומען צו אייך נאר פאר
ואהלען,זאנסט הערט איהר נישט וועגען זיי און זעהט זיי נישט.די
יוניסטישע ארגאניזאציע דאגעגען דיענט איהרע אידעאלען נישט נאר בעת
ואהלען;זי קעמפט פאר איהרע ציעלען מיט אויפאפפערונג תמיד און איבע-
אל אין קלענסטען שטעדטל,וואו אויף דער גאנצער וועלט.

ריידער!

אויב איר ווילט,אז אונזער גמינע זאל פאר אייך ווערען א היים,
וי איהר וועט תמיד אין אלע מאמענטען פון אייער לעבען געפינען שוץ
ון הילף

סא וועהלט מיטוואך דעם 20סטען מאי

אין נאמען פון א גליקלעכע צוקונפט פון אונזער פאלק,און פון אונזער
מינע,בעגייסטערט און סאלידאריש אויף די ליסטע נר.4.

פעראייניגטער ציוניסטיש-דעמאקראטישער בלאק

For English translation see text pages 44, 45

דער אויפרוף פון די פילצער חסידים אונטער דעם מאטטא

...כי יסכר פי דוברי שקר.

קעגן דער "אגודה"

די אגיסאטארען פון דער אגודה האבען לעצטענס אנגעהויבען אקעגען אונז א ריקזיכסלאזען קאמף נישט אבשטעלענדיג זיך פאר קיין שום סטראר-מיטלען. דער קולמינאציאנס פונקט פון נידערטרעכטיגקייט האבען זיי דערגרייכט מיט זייער לעצטען בלעטל. מיר וועלען זיך צו דער היגער יודישער בעפעלקערונג, ספעציעל צו דער ארטאדאקסיע: קעהרט איין אפ פון די דאזיגע מחרחרי ריב וועלכע שטעלען זייערע בענקעל אינסטרעטען העכער ווי אלעס אין דער וועלט. יעדער יוד ועמען דער כבוד התורה איז הייליג און סייער דארף געגען די דאזיגע דעמא-גאגישע וואהל-מעטאדען אויסדריקען זיין פראטעסט.

די פילצער חסידים

For English translation see text page 45

דעקלאראציע פון ד"ר משה מערינג, פארשטייער פון די ציוניסטן,
ביי א זיצונג פונעם קהילה-ראט, דעם 19טן יולי, 1931.
די דעקלאראציע איז געליינט געווארן אין העברעיש און יידיש.

די ציוניסטישע פראקציע ביי דער קהלה אין סשענסטאכאוו
בעטראכט די היינטיגע וואהלען אלס א פארטזעצונג פון דעם
קאנסטיטואירן זיך פון ראט בעת וועלכען עס איז צוזאמענגעקלעבט
געווארען א מעהרהייט געגען די ציונים. ניט קאנענדיג, אלזא, נעמען
אויף זיך די פעראנטווארטלעכקייט פאר דער סעטיגקייט פון פרעזידיום
פון דער פארוואלטונג ערקלעהרען מיר, אז מיר קאנען אויך נישט
נעמען קיין אנטייל אין די וואהלען צום דאזיגען פרעזידיום. צוליעב
וואס די פעראנטווארטלעכקייט פאר דער סעטיגקייט פון פרעזידיום
וועט פאלען אויסשליסלעך אויף דער דאזיגער מערהייט. דאגעגען
אבער ערקלעהרען מיר אז אריינגעהענדיג אין דער קהלה זענען מיר
בעריים צו א פאזיטיווער און נוצליכער ארבייט לטובת דער יודישער
בעפעלקערונג אין סשענסטאכאוו.

For English translation see text page 54

זעקלאראציע פון ד"ר משה מערינג ביי דער זיצונג פון
23סטן נאוועמבער,1931,אין ביזיין פון דעם פארשטייער
פון דער רעגירונג ה' זשעמבא.

"מיר האבען אריינגעטראכט אין די וועלט פון ה'זשעמבא,
מיר האבען זיך אבגעגעבן א דין-וחשבון פון דעם געשאפענעם מצב
און געקומען צו דער קאנקלוזיע,אז איידער מען גיבט איבער א
פארמעגען פון א גרויסער קהלה,מוז מען זיך פארטראכטען אין
וועמענס הענד מ'גיבט עס איבער.די גרויסע מעהרהייט פארלאנגט
גאלדשטיינען.איך וויל איהם נישט פארטיידיגען,ער וועט געפוהנען
בעסערע פארטיידיגער ווי איך.כ'מוז אבער זאגען אז דער ה'
גאלדשטיין האט אנגענומען דעם מאנדאט ערשט אונטערען א שטארקען
דרוק פון דער יודישער עפענטלעכקייט.דאס איז נישט קיין דעמאן-
סטראציע.מיר האבען נישט פארוואס און אקעגען וועמען צו דעמאן-
סטרירן.די קאנדידאטור פון ה'גאלדשטיין איז פאר אונז א נויט-
וועניגקייט.מיר פארטרעטען 90% פון דער יודישער באפעלקערונג
און זי פארלאנגט דעם ה'גאלדשטיין.ער איז א מענש וועלכער שטייט
שוין איבער 10 יאהר אין דינסט פון דער געזעלשאפט און איז א
אויסגעפרואוטער געזעלשאפטלעכער עסקן.דער סטראסטע אליין האט
אין א בריף צו ה'גאלדשטיין אונטערגעשטראכען זיינע גרויסע און
פארדינסטפולע לייסטונגען פאר דער יודישער געזעלשאפט.אזוי אבער
ווי ה'זשעמבא האט דערקלערט די דאזיגע וואהלען פאר אומגילדיק,
און מיר זעהען נישט קיין אנדערען פאסענדיגען קאנדידאט קענען
מיר נישט נעהמען קיין אנטהייל אין וויידערדיגען גאנג פון די
וואהלען".

For English translation see text pages 59, 60

ביי א ספעציעלער זיצונג,פונעם ראס און פארוואלטונג פון
דער קהילה,דעם 19טן נאוועמבער,1931,זיינען ארומגערעדט געווארן
די אנטי-יידישע ארויסטרעטונגען אין שטאט און עס איז אנגענומען
געווארן די פאלגנדיקע פראטעסט-רעזאלוציע.

1.דער ראס און פערוואלטונג שטעלען פעסט אז טראדער ענערגישער
האלטונג פון די פאליציי ארגאנען זענען דינסטאג,דעם 17טן נאוועמבער,
ה.י.פארגעקומען בעדויערענסווערסע אנטי-יידישע עקסצעסן,בעת
וועלכע עס זענען צעשלאגען געווארען איינציע אדורכגעהער און
אויסגעהאקט געווארען שויבען אין יודישע פריוואט וואוינונגען
און אין לאקאל פון יודישער גימנאזיום.אויך איז פערשוועכט געווארען
די סינאגאגע דורך אויסהאקען איינציע צענדלעגע שויבען.

2.דער ראס און פערוואלטונג דריקען אויס אן ענערגעשען און הייסען
פראטעסט געגען די פארפאלען,ווי אויך געגען די כוליגאנישע אנפאלען
אויף די רוהיגע יודישע בעפעלקערונג און א גאנצע רייהע שטעט אין
פוילען זענען געווארען א שוי-פלאסץ פון די דאזיגע געשעהענישען.
דער ראס און פערוואלטונג קאנסטאטירען,אז די שולד טראגט נישט
בלויז די צעווילדעווטע יוגענד פון גרויספוילישען לאגער,וועלכער
האס אנגעהויבען די שענדלעכע אקציע דורכן אנפאלען אויף דער יודישער
יוגענד אויף די הויף-שולען,נאר אין א נאך גרעסערע מאס די יעניגע
געזעלשאפטלעכע פאקטארען וועלכע שלאגען פאליטיש קאפיטאל דורך
אונטערהעצען און אויפרייצען.

3.דער ראס און פערוואלטונג וועגדען זיך צו דער מלוכה-מאכט מיטן
רוף,אז זי זאל א סוף מאכען צו דער העצערעשער אגיטאציע און אנטי-
יודישע עקסצעסען,וועלכע דויערען שוין צוויי וואכען און בעדראהען
דאס לעבען און פארמעגען פון די יודישע בירגער.

4.דער ראס און פערוואלטונג דריקען אויס מיסגעפיהל אלע גליטענע
און שטרייכט אונטער מיט אנערקענונג די רוהיגע און וויירדיגע
האלטונג פון דער יודישער בעפעלקערונג.

For English translation see text pages 62, 63

דעקלאראציע פון ציונים און "מזרחי" ביי א זיצונג
פון דער קהילה, דעם 30סן יוני, 1932.

די מזרחיסטיש-ציוניסטישע גרופע שטעהט אויפן שטאנדפונקט, אז דער איין און איינציגער ענשפרעכענדער קאנדידאט אויף א פרעזעס פון דער קהלה אין טשענסטאכאוו איז נור די פערזאן פון שמואל גאלדשטיין. ארויסשטעלענדיג די דאזיגע קאנדידאטור איז די מעהרהייט געגאנגען לויט דער שטימע פון גרעסטען טייל פון דער יודישער געזעלשאפט וועלכע זאגט זיך ארויס אהן שום בעוואהרענישען פאר דער דאזיגער קאנדידאטור. אבער צוליעב דעם נישט באשטעטיגען דעם הער גאלדשטיין דורך דער אויפזיכטס-מאכט און נישט זעהענדיג קיין אנדערען ענטשפרעכענדען קאנדידאט, וועלכען מ'קען פערסרויעהן דאס פארוואלטען מיטן גמינע פאר-מעגען, ווי אויך צו רעפרעזענטירען די יוד. בעפעלקערונג אין אונזער שטאט, נעהמען מיר קיין אנסהייל נישט אין די היינטיגע וואהלען.

For English translation see text page 74

בעקאנסטאכונג

די פערוואלטונג פון דער יודישער קהלה אין טשענסטאכאוו איז מודיע,אז אין הסכם מיטן ארט.13 פון די פארשריפטן וועגען דער ארגאניזאציע פון די יודישע קהלות(דז.אוסטאוו.נר.52 פון 5 מאי,1928,זענען די עטאס-ליסטע און בודזשעט אויפן יאר 1933 צוס אדורכזעהען אין דער קהלה-קאנצעלאריע בעת די ביורא שעה'ן פון 6 ביזן 13 ד.ח.

אין משך פון אויבען דערמאהנטען סערמין דיענט די צאהלער דאס רעכט אריינצוסטראגען אין דער קהלה פערוואלטונג שריפטלעכע רעקלאמאציעס.

רעקלאמאציעס אריינגעגעבענע נאכ'ן דערמאהנטען סערמין וועלען נישט בעטראכט ווערען.

פערוואלטונג

טשענסטאכאוו דעם 5 יאנואר,1933

פון דער יודישער קהלה

אין טשענסטאכאוו

For English translation see text page 100

פראטעסט-רעזאלוציע קעגן די פארפאלגונגען פון יידן אין דייטשלאנד

דער ראס און די פערוואלטונג פון דער יודישער קהלה אין סטעטטאכאוו ערשיטערט דורך די ידיעות,וועלכע קומען פון דייטשלאנד וועגן די בארבאריש רדיפות אויף אונזערע ברידער,פראטעסטירען ווי אמשארפסטען געגען די דאזיגע שענדליכע מעשים,וועלכע זענען א בעליידיגונג פארן מענשליכען געוויסטן.

דער ראס און פערוואלטונג אפעלירען צוזאמען מיט'ן גאנצען יודישען פאלק,צו דער גאנצער ציוויליזירטער וועלט וועלכע האט נאך נישט פערלוירען דאס געפיהל פאר גערעכטיגקייט און מענשליכקייט,אז די זאל זיך אקעגענשטעלען אזעלכע ווילדע בארבארישע,מיטלאלטערליכע מעשים אין צענטרום פון אייראפע.

אויף דער געמיינזאמער זיצונג פון ראס און פון דער פערוואלטונג,וואס איז פארגעקומען דעם 20סטן מערץ,1933,פראטעסטירען דער ראס און פארוואלטונג פון דער יודישער קהלה אין סטעטטאכאוו

געגען די אפעטיטען פון דער היטלער-רעגירונג אויף די מערב-גרענעצען פון דער מלוכה און ערקלערען פייערלין אז צוזאמען מיטן גאנצען פוילישען פאלק וועט די יודישע בעפעלקערונג סטעהען אויף די וואך פון דער גאנצקייט און אונבעריהרליכקייט פון דער פוילישער רעפובליק.

די אויביקע רעזאלוציעס זענען געשיקט געווארען צו דער פוילישער רעגירונג און צום פעלקער-בונד אין זשענעווע.

For English translation see text page 103

אויפרוף פון דער קהילה וועגן קמחא

ששענסטאכאוער יודען!

נור געצעהלסט סעג סייהלען אונז אב פון אונזער יום-טוב פונ'ם חג-חרות-און מיר האבען זיך נאך נישט אבגעגעבען קיין דין וחשבון פון דער ערצווייפעלסער לאגע פון אונזערע בריידער,וועלכע האבען נישט די מינדעסטע עגליכקייסען צו פערזארגען זייערער פאמיליעס מיט דעם נויסיקסטען אויף סח.

דיב פון שטענדיקע צייסען האס יעדער יוד געפיהלס דעם חוב בייהילפיג צו יין די אריסע און צו זארגען,אז דער דאזיגער יום-טוב וועלכער איז דער ימבאל פון אונזער האפנונג,זאל ביי זיי נישט פערוואנדעלס ווערען אין רויער,דארף מען דאך היינס,ווען די נויס האס אריינגעדרינגען אין הינ-ערסער יודישע הייזער און מענשען,וואס זענען נאך מיס א פאר יאהר צוריק עוען נוחנים,שטרעקען איצט אויס זייער האנד נאך הילף-אודאי און אודאי יהלען דעם חוב לגבי די דאזיגע אונגליקלעכע.

רידער יודען:

י אויגען פון הינדערסער יודישע משפחות,וועמענס לאגע איז א פערצווייי-פלסע זענען געוואנדען צו אייך און מיר סארען נישט דעריבער זעצען זיך וס-טוב צום סיש,בעח אונזערע בריידער ליידען נויס,מיר סארען נישט זאגען ל דיכפין ייחי וייכול ווען אונזערע נאענסע הינגערען.

מח,יעדער געפינס זיך היינס אין א שוערע לאגע,אבער דאס בעפריים אונז עדענפאלס נישט פון הייליגען חוב לגבי אנדערע.מיר מוזן דוקא אין אזעלכע אמענסען ווייזען,אז דאס רחמנות געפיהל-איינע פון די שענסטע מידות פון ודישען פאלק-אז סראץ אלעם אין אונז נישט אבגעסעמפט,אז מיר רופען זיך ן אויף די ליידען פון אונזערע בריידער.

עלפס-זשע אונז דעריבער צו צום ערפאלג פון דער זאמעלאקציע און נעמט ויף די זאמלער בסבר פנים יפות.

ששענסטאכאוו דעם 30 מערץ,1933 פערוואלסונג פון דער יודישער קהלה אין ששענסטאכאוו

For English translation see text pages 108, 109

אויפרוף פון דער קהלה צו שטיצן די מלוכה-הלוואה

יודען בירגער!

דער ראש און פערוואלטונג פון דער יודישער גמינע אין סשענסטאכאוו וועגד זיך צו איין מיס א הייסען אפעל צו שטיצן די אויסגעשריבענע נאציאנאלע הלוואה און אנסיייל צו נעמען אין איהר סופסקריפציע.

אין ענטשיידענעם מאמענט,אין הארסען קאמף מיס ווירטשאפטלעכען קריזיס כדי צו דערהאלטען דאס גלייכגעווויכט פון בודזשעט און אבצוהיסען די בירגער פון די קאסטראפאלע פאלגען פון א ווירטשאפטלעכע ירידה-וועגדעט זיך די רעגירונג צו איהרע בירגער וועגען מיסאריים און הילף כדי צו באהערשען דעם קריזיס.

אבשאצענדיג ווי געהעריג די באדייטונג פון דער נאציאנאלער הלוואה פאר דער מלוכה ווירטשאפט און וועלענדיג דיענען דער מלוכה אין אלע פראגען פון אלגעמיין מלוכה'שער בעדייטונג,פאדערען מיר איין אויף,יודען בירגער,צו ערפילען אונבעדינגט אייער חוב.

יודען בירגער! זאל יעדער פון איין האנדוערקער אדער סוחר,פאבריקאנט צי אנגעשטעלטער,אבגעבען דורך סובסקריפציע פון דער נאציאנאלער הלוואה א בעווייז,אז ער בעגרייפט זיינע בירגערליכע פליכטען אין איצטיגען פאר דעם מלוכה לעבען אזוי ווייכטיגען צושטאנד.

אלע אין די באנק-ביוראס צו צייכענען די הלוואה!יעדער לויס זיינע כחות און מעגליכקייטען ערפילען זיין פליכט און בעוואוסטזיין פון די בעדערפניש פון דער מלוכה,בפרט,אז די נאציאנאלע הלוואה בעדייט א גוטע און זעהר בעקוועמע לאקאטע פון די אבשפארונגען.

ראש און פערוואלטונג פון
דער יודישער קהלה
אין סשענסטאכאוו.

For English translation see text pages 109,, 110

בעקאנטמאכונג

דערמיט וועלט מיטגעטהיילט,אז דער פערקויף פון מצות געפינט
זיך היי יאר אין די הענד פון דער קהלה-פערוואלטונג.
דער פרייז פון איין קלג.מצות איז 1(איין) זל.(גילדען) גע-
פאקט אין פעקלעך צו 1,5 און כ קג.
אין אייגענעם אינטערעס וועלט די היגע יודישע בעפעלקערונג
אויפגעפאדערט אויסצוקויפען באנעס(קופאנען) אויף מצות פון דינסטאג,
דעם 20 ד.ח.אין דער גמינע-קאנצעלאריע פון 2-8 און 4-8 אדער אין
דעם סוחרים און פאבריקאנטען באנק אלעע 22.
אבנעמען די מצות קאן מען
1.אין די לאקאלען פון דער סוחרים און פאבריקאנטען באנק.
2.אין א געוועלב ב.יאסעלעוויטש גאס 6.

טשענסטאכאוו,דעם 19 מערץ,1934 פערוואלטונג פון דער יודישער קהלה אין טשענסטאכאוו

For English translation see text page 114

בעקאנטמאכונג

די פערוואלטונג פון דער יודישער קהלה מאכט בעקאנט אז שבת-צו-נאכמס,די ערשטע נאכט שבועות,וועט אין שחט-הייזעל ביי דעם שטאטישען בית-המדרש געשאכטען ווערען עופות,דערי בער ווערט אויפמערקזאם גמאכט די היגע יודישע בעפעלקערונג זיך צו פערזעהען מיט שחיטה קוישלעך.דען אהן אזעלכע וועט נישט געשחטן ווערען,ווי אויך וועלען קיין משכנות נישט גענומען ווערען.

בכדי צו פערמיידען אונאנגענעהמעליכקייסען אין פאל פון א שאלה,ליגט אין איגענעם אינטערעס פון דער יודישער בעפעלקערונג צו נעמען פון שוחט בשעת שחטען א קופאן שחיטה כשרה.

עופות אויף יום-טוב וועלען אויך געשחטען ווערען אויף אלעע וואלנאשטשי 15.

די פערוואלטונג פון דער
יודישער קהלה אין
טשענסטאכאוו.

For English translation see text page 115