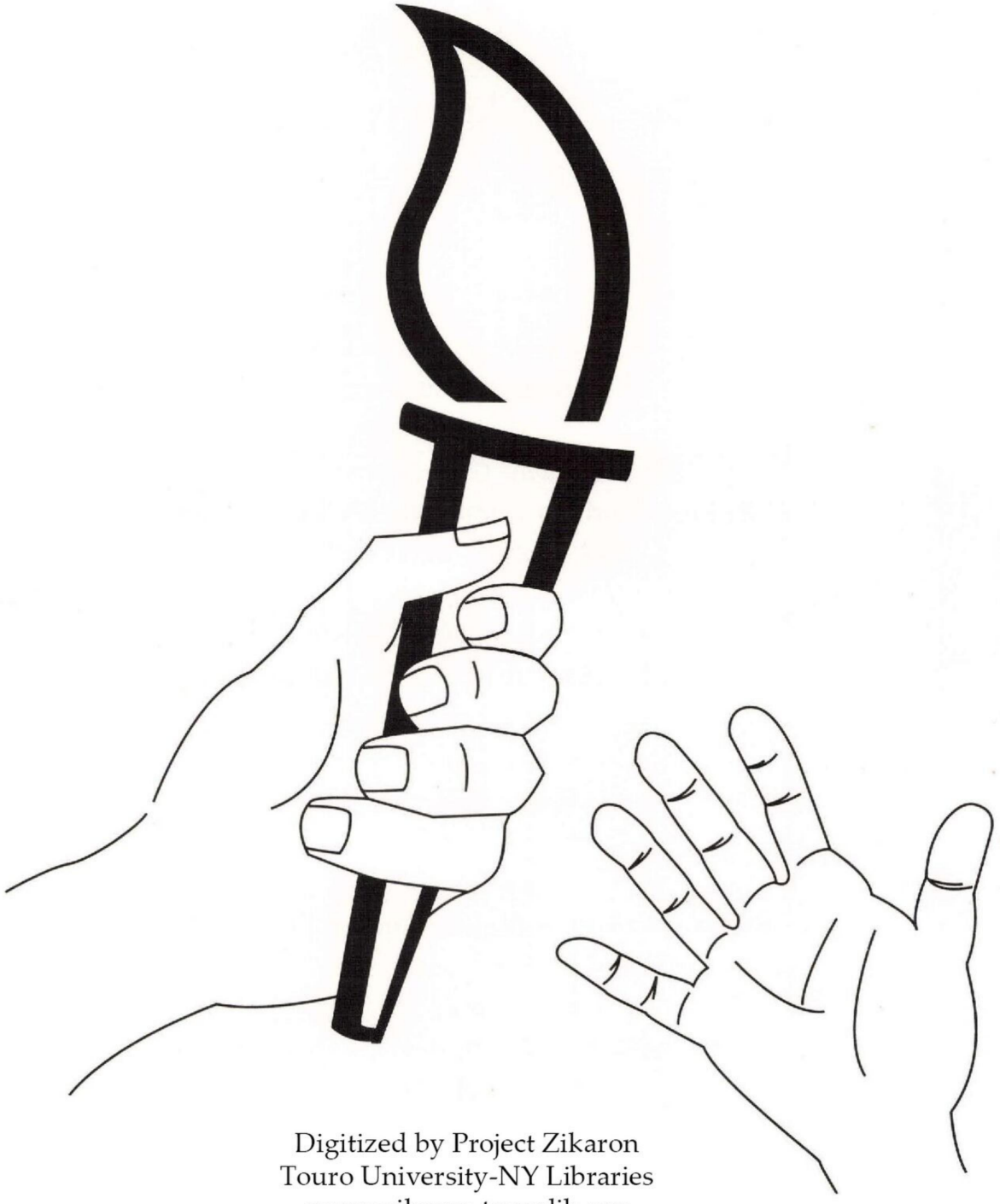
New Cracow Friendship Society

NEW CRACOW FRIENDSHIP SOCIETY
1965

Silver Anniversary 1965 - 1990

25



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The 25th Anniversary Celebration Committee

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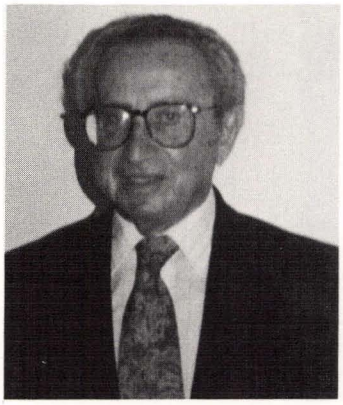
• PUBLISHED BY •
The New Cracow Friendship Society
New York 1990

כֹּה אָמַר אֲדֹנָי ה׳ לָעֲצָמוֹת הָאֵלֶּה
הִנֵּה אֲנִי מֵבִיא בָכֶם רוּחַ וְחְיִיתֶם: וְנָתַתִּי עֲלֵיכֶם גִּדִים
וְהַעֲלֵתִי עֲלֵיכֶם בָּשָׂר וְקָרַמְתִּי עֲלֵיכֶם עוֹר וְנָתַתִּי בָכֶם
רוּחַ וְחְיִיתֶם וִידַעְתֶּם כִּי־אֲנִי ה׳ :

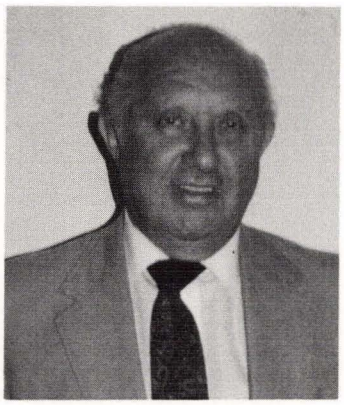
יחזקאל לז ה

"Thus said the Lord God to these bones:
I will cause breath to enter you and
you shall live again.
I will lay sinews upon you, and cover you
with flesh, and form skin over you.
And I will put breath into you, and you shall
live again.
And you shall know that I am the LORD"

EZEKIEL 37: 5,6



Roman Weingarten



Norbert Friedman

FROM ROMAN WEINGARTEN AND NORBERT FRIEDMAN
Journal Chairmen

We approached the serious task of assembling this journal with a great deal of soul searching and considerable hesitation. However, as we progressed with the processing of the excellent material received from many contributors, our anxieties gave way to feelings of gratitude and even jubilation.

It is therefore with great sincerity that we wish to express thanks to all literary contributors for their cooperation. It was through their efforts that we were able to put together the mosaic of reminiscences which grace the pages throughout the journal.

Just as a geographic map helps the traveler to find his way, we hope that the journal will help the reader who is familiar with the history related here with his recollections. For the others, it will be like a journey into the unknown. Whatever the case, we are grateful for having had the opportunity to make the attempt.

We also wish to acknowledge with gratitude the receipt of numerous congratulatory messages from luminaries of the government of Israel, the government of the United States and from many prestigious institutions and organizations. Their praise for the society and their good wishes are accepted with gratitude and humility.

As we celebrate the 25th Anniversary of the founding of the New Cracow Friendship Society, we are proud to present to you this anniversary journal, hoping that it will find its proper place in your homes as well as in your hearts.



Joseph J. Bukiet

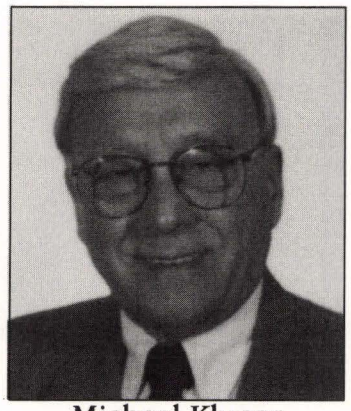
Dear Friends,

It is not a daily occurrence that one is chairman of a 25th anniversary of a society. This journal, which is being dedicated to the past as well as to the present and future, is, in my opinion, going to be an historical document. The writings of the survivors from Cracow and its vicinity are going to be like a *pincus* (a chronicle of a town) for our children. Like the pieces of a jigsaw puzzle, all of our private recollections add up to a picture of the life of community which is no more.

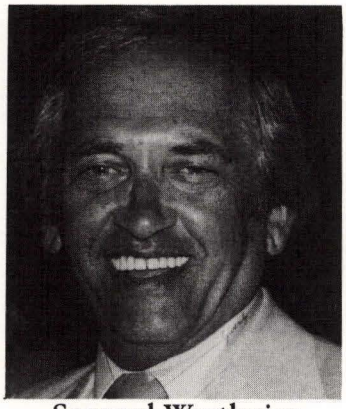
To my co-chairmen and all those on the committee, I extend my heart felt gratitude for their help and guidance.

Sincerely,

Joseph J. Bukiet



Michael Kluger



Samuel Wertheim

FROM MICHAEL KLUGER and SAMUEL WERTHEIM
Financial Chairmen

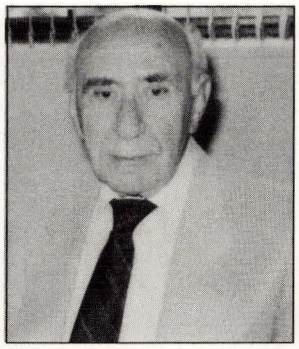
We are happy to report to you of the overwhelming success of the financial segment of the Journal.

We wish to extend our sincere thanks and gratitude to the great majority of our membership who responded to our appeal and generously placed ads in support of our efforts.

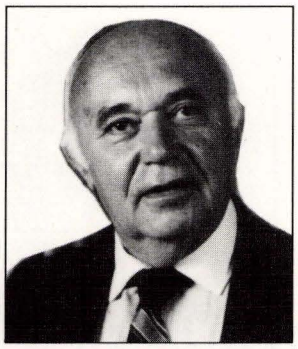
Special appreciation goes to a number of our members who went out of their way to solicit ads from their friends and business associates.



Al Bukiet



David Forster



Henry Tenenbaum

Message from Al Bukiet, David Forster and Henry Tenenbaum
Dinner and Coordinating Committee

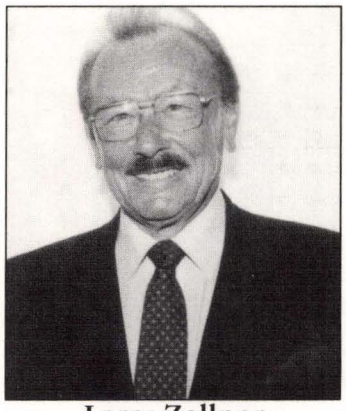
We speak with one voice when we express our gratitude for the opportunity to have served on this prominent Journal Committee.

The satisfaction which we derived from associating with this group of capable people inspired us to rise to the occasion.

They were fully dedicted and committed to excellence in every aspect of this endeavor.

We are also grateful for the splendid cooperation we encountered in dealing with our members.

Best wishes to our leadership and to our members and their families on this auspicious occasion.



Larry Zellner

A MESSAGE FROM THE PRESIDENT

I feel extremely fortunate and privileged to be serving as the President of our organization at this juncture in time, when we are celebrating the 25th Anniversary of our existence. This is especially so since, as one of its founders, I feel responsible for its well-being.

I am compelled to express my sincere gratitude to the committees and individuals involved in the efforts to make this observance of our Silver Anniversary meaningful and memorable.

Special praise must go to the Journal Chairman, Roman Weingarten, for his foresight and extraordinary efforts in bringing this affair to its fruition, and for editing, writing and assembling the journal, which, by the way, could bear the subtitle "*A Year in the Life of Roman Weingarten*" for that, and more, is what was necessary to accomplish this task.

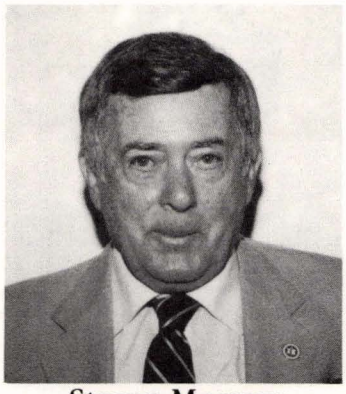
A hearty *yashir koach* and best wishes to the Dinner Chairman, Joe Bukiet, for his incommensurable efforts, his contagious enthusiasm and optimism and his inimitable style, which affected everyone involved.

To the Journal Committee: Al Bukiet, Norbert Friedman, Michael Kluger and Sam Wertheim, and to the Dinner Committee: David Forster and Henry Tenenbaum, my most heartfelt thanks for the many hours of planning and execution and for the total commitment and dedication that they exhibited in the discharge of their assignments.

They all exemplify the spirit and vigor of the leadership of the *New Cracow Friendship Society* which is responsible for the many achievements in the course of its existence and for the unselfish involvement in caring for the welfare of others, especially that of the State of Israel.

All this is a shining tribute to the glory of the heritage of the Jews of Cracow and its vicinity, and a beacon of hope for mankind to be followed by future generations.

May God grant us good health, so that we may celebrate together now, and in the future, many more anniversaries.



Steven Morrow

A DREAM THAT CAME TRUE

Many of our Cracow friends simply did not believe. Some were even laughing at the idea of a Cracow Society. But there were those who believed and were ready to establish a new organization. These thirteen people are known as the Founders of The Cracow Society in the United States. Because of them, all of us are winners.

The year 1965 was an historical year for Cracow Jews. It was the beginning of a new era. For it was on March 13, 1965 that the New Cracow Friendship Society was established. By sheer coincidence, on that very date 22 years earlier, in 1943, the Cracow Ghetto was liquidated.

It required many months of hard work and long meetings. Finally, the program for the initial meeting was set. Over one thousand friends attended that emotional meeting. The founders were given a mandate to run the society for one year.

It was my great privilege to become the society's first president. But all 13 founders, working together, conceived the grand plan and set the course that would guide the society's development. The founders established the ByLaws and created the committees.

The society made a significant contribution to our social and cultural lives. Because of the society, many families were reunited; many groups of friends were created, and all this made our society as strong and effective as it is today. Hopefully, it will stay this way for many years to come. For all this, we have to thank the 13 founders who are honored on this Silver Anniversary of our society.

I take the liberty of speaking for all founders when I declare that we are very proud of the society's great accomplishments. We are especially proud that we have memorialized our loved ones who perished in the Holocaust. The auditorium at Beit Halochem, Tel-Aviv, will be a permanent memorial for all the future generations to see.

With the coming of the 25th anniversary, I hope and pray that the New Cracow Friendship Society will continue its success for many years to come. May her members remain in good health, so we may look forward to celebrating our society's 50th Anniversary with another 25 years of great accomplishments.



Ben Geizhals

MESSAGE FROM BEN GEIZHALS

past President 1967 - 1970

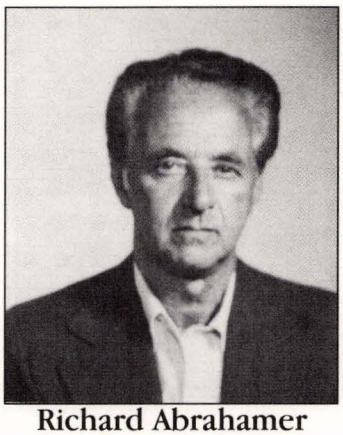
I had the privilege of serving as President of the society from 1967 to 1970. It was at that time that the society turned its efforts to Israel, especially after the Six Day War. Only we as survivors, can remember and remind the rest of the world how it was before the re-establishment of the Jewish State. The society began to devote itself to the destiny of our brethren in the State of Israel. With the understanding that the destiny of the Jewish people of Israel was interwoven with the Jews of the world, the maintenance of the unity of the Jewish People was very important to us as survivors.

As an organization, we were without ties to any political party or faction, either in Israel or in the United States. However we were especially committed to strengthening the unity of the Jewish People and we believed wholeheartedly in the centrality of Israel in our Jewish life and also in the spirit of a partnership between the Jews in the diaspora and Jewish Israel.

It was in the name of those of our brethren who did not survive and in the name of those generations to come that we were obligated to help build a strong Israel for Jews all over the world. No generation should go through what our generation did in the time of the Holocaust. We, as survivors, regardless of differences of opinion on certain issues, believed strongly that safeguarding the security of Israel is safeguarding our own, and future generations' security. We will, as such, continue to dedicate and rededicate ourselves to a greater effort on behalf of the State of Israel.

Serving as President was not a one man job. It never could be accomplished by one man. There were many, many participants at the time when I was President, but my reward was more than tripled by the accomplishments of our society, and especially by the closeness between our people and the people of Israel. I hope and pray that the generations to come will take our teaching, will take our experience, will take our suffering and suffering of the six million and continue to fight, to support, to be part of a proud and strong Jewish people, a proud and strong Israel for many, many years to come.

We remember those who can speak, remember those million children who lost their lives only because they were Jewish and probably only because there was no State of Israel to shelter them under her wings.



Richard Abrahamer

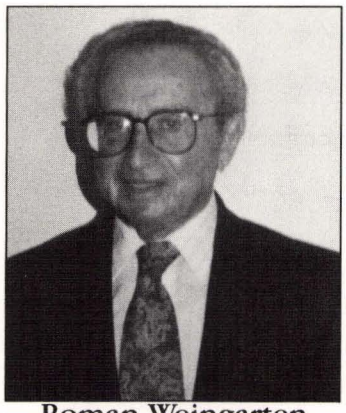
MESSAGE FROM RICHARD ABRAHAMER

past President 1970 - 1983

A quarter of a century ago we came together as a result of a common bond that our heritage of suffering created. The New Cracow Friendship Society emerged as a tiny symbol of Jewish survival. Our unwavering solidarity with the State of Israel, combined with our dedication to the cause of remembering our dearest who are buried in unknown places, victims of German hell and culture, has made the society an important factor in the life of its members.

Proud of our achievements, we consider ourselves first among equals. In that spirit we look forward to many more years of dedication to the same causes and ideals with the same vigor and increased resources.

We fervently hope that our efforts will not end with our generation and that our offspring and their children will find it important to preserve and cultivate our society's ideal, drawing their strength from the glory of our past and from today's status of friendship and remembrance.



Roman Weingarten

MESSAGE FROM ROMAN WEINGARTEN

past President 1983 - 1989

During the years 1983-1989 it was my distinct privilege to serve as the 4th President of our eminent organization. It was a time of feverish activities, when our society climbed to new heights in every aspect of its endeavors.

Indeed, it was a magnificent period filled with new ventures and bold undertaking. We let our imagination fly high, taking us to new peaks. We were able to transform new ideas into deeds and stretch them *ad infinitum*.

The most outstanding achievement of that period was the establishment of a living memorial to our martyrs to benefit Israel's disabled war veterans at Beit Halaochem in Tel-Aviv.

To mobilize our resources, an International Reunion of Holocaust Survivors from Cracow was convened in Miami Beach, Florida in 1987. An enthusiastic crowd of over 600 survivors from all over the world adopted a resolution to generate a grant of $400,000 for that purpose.

Two years later, the auditorium of the Beit Halochem rehabilitation center in Tel-Aviv was dedicated to the "Everlasting Memory of Jews from Cracow and Vicinity in Tribute to Their Legacy". A legacy that was left to us by the Jews from the city of Cracow with a 1,000 years of tradition.

All successes achieved by our society must be attributed to the unselfish dedication of a small group of men and women, the leaders of this organization, assisted by many loyal members of the rank and file, humble and unassuming. They are the unsung heroes of our successes.

To them I dedicate these lines with my best wishes for a happy 25th Anniversary.

THE WHITE HOUSE

WASHINGTON

July 13, 1990

I am pleased to send warm greetings and congratulations to the members of the New Krakow Friendship Society as you celebrate the Silver Anniversary of its founding.

The horrors of the Holocaust and the devastation caused by the Nazis during World War II have left an indelible mark on mankind. Those who endured the terror and violence that befell Poland -- in particular, those heroic Jewish men and women who resisted the German occupation of Krakow -- know very well why we must not let time erase the memory of the pain and suffering inflicted by the brutal nazi regime. We must always be mindful of the devastating power of bigotry and anti-Semitism, and we must strive to overcome them whenever and wherever they appear. We must also remember that respect for human life and the rights of individuals provides the only sure foundation for real peace and freedom in the world.

Poland lost everything in World War II -- everything except her honor and her dreams. Those of you who came to the United States after the War followed your own dreams of liberty and security. We have welcomed your contributions to this Nation, and we continue to applaud the accomplishments of all your fellow Polish Americans. While we mourn for the thousands of Jews who perished in the uprisings, we also take great inspiration and hope for the future from each of you. Your courage and determination are exemplary, and I salute you for working to ensure that the lessons of the Holocaust are never forgotten.

Barbara joins me in sending our best wishes for a memorable anniversary celebration. God bless you.

George Bush

ראש הממשלה
THE PRIME MINISTER

Jerusalem, August 10, 1990.
911-7

Dear Mr. Weingarten,

I was pleased to learn that your Organization is completing 25 years of activity and I congratulate you on your efforts and success.

Your name recalls a period in our history which was both rich culturally and tragic. Cracow was one of the centres of Jewish life and creativity, of culture and education before the Tragedy destroyed most of the great community and its institutions.

You are to be commended for your decision to direct many of your present activities towards the study of Israel - the new centre of Jewish life, the focal point of the Jewish people throughout the world, the symbol and hope for our future.

We are today occupied with the rescue of Jews from the Soviet Union. Their successful absorption in Israel is the top priority for our Government, and it needs and deserves the maximum involvement and support of the Jewish communities and organizations - such as yours - throughout the world.

I wish you satisfaction and success in all your future endeavours for Am Israel and Eretz Israel.

Sincerely,

Yitzhak Shamir

Mr. Roman Weingarten
Journal Chairman
New Cracow Friendship Society Inc.
647 Dogwood Avenue
West Hempstead, NY 11552

Boston University

University Professors
745 Commonwealth Avenue
Boston, Massachusetts 02215
617/353-4566

Elie Wiesel, *Andrew W. Mellon Professor in the Humanities*

September 24, 1990

Roman Weingarten
Journal Chairman
The Cracow Friendship Society Inc.
647 Dogwood Avenue
West Hempstead, NY 11552

Dear Mr. Weingarten:

Thank you for the letters and the materials you sent to me from your forthcoming Silver Anniversary Journal.

The world of Cracow Jewry was not my world, neither before the War nor after it, nor even during it. Yet, I too, am heir to its spirit. What you and your friends are doing is not only important, as an educational endeavor, but also as an act of generosity.

The culture, the learning, the prayers and fervor of Cracow Jewry are well-known. When the Germans invaded and occupied Poland, they destroyed not just villages and cities, but a way of life. Thousands of Jews from Cracow suffered, many died in the camps of Auschwitz, Birkenau, and Plaszow. There was so much fear and suffering. The Nazi crimes against humanity eclipsed the Divine Image, left a wound that will never heal, but did not destroy our people, for its memory was and is beyond the reach of the criminal.

Those who survived those most terrible of times, have chosen to remember with generosity, not anger, with compassion, not hate. After the war, they dedicated themselves to hope, not despair, to creation, not destruction. The Jews of Cracow are among the most generous supporters of Israel, the most dedicated to the regeneration of a vital Jewish life all over the world, and among the most fervent.

How can I not support your efforts? How can I not want to be in solidarity with you, so many of whom are my dear friends? Just as we cannot live without friendship, so we cannot live without memory. Without memory, which you are helping to preserve and transmit, our existence would be rootless. And without friendship, our lives would be barren.

Your work is more than an act of generosity. It is a sign of hope which inspires life. Is there any better heritage and legacy to pass on to our children and grandchildren? And so, I thank you and so many Jews from Cracow for generously transmitting your memoires, which are part of our collective Jewish memory.

Sincerely,

Elie Wiesel

הקונסוליה הכללית של
ישראל בניו־יורק

CONSULATE GENERAL
OF ISRAEL IN NEW YORK

800 SECOND AVENUE
NEW YORK, N.Y. 10017

(212) 351-5200

July, 1990

Mr. Larry Zellner
New Cracow Friendship Society
647 Dogwood Avenue
West Hempstead, N.Y. 11552

Dear Mr. Zellner,

It is an honor and a privelege to be able to congratulate you and the New Cracow Friendship Society on the occasion of your Silver Anniversary. This Society of survivors of the Holocaust from the city of Cracow plays a special role in the rebirth of Jewish freedom and the reconstruction of a thriving Jewish community, both in the United States and in Israel. Your support of and dedication to the many Israeli causes and institutions that you have made your uppermost priority has contributed so much to the quality of Israeli life and to the welfare of our citizens.

The special message that the members of the Society give to us all, in particular to the young generation, is that of the strength and determination of Jewish life to continue to exist, to rebuild, and to succeed. That you have perpetuated the Jewish community of Cracow and the memories of all victims of the Holocaust who once lived there is in keeping of the Jewish mandate to remember the past, but that you have also achieved success, positions of leadership in the Jewish community, and given rise to a new generation of committed young Jews is the most important gift of all to ensure future Jewish life.

May G-d grant you continuing success in all your endeavors and may you continue to go from strength to strength.

Yours truly,

Uriel Savir

Ambassador Uriel Savir
Consul General of Israel

PERMANENT
REPRESENTATIVE OF ISRAEL
TO THE UNITED NATIONS

800 SECOND AVENUE
NEW YORK, N.Y. 10017

(212)351-5200

29 June 1990

New Cracow Friendship Society, Inc.
647 Dogwood Avenue
West Hempstead, N.Y. 11552

Greetings to the silver anniversary of the New Cracow Friendship Society, Inc.

The State of Israel, the crystallization of our common destiny, was reborn on the ashes of the Nazi Holocaust. The diabolical darkness which burned the bodies of our dear ones, the children of Israel, and consumed the soul of our tormentors, was thus followed by the miracle of redemption.

Your suport of the cause of Israel and dedication to improve Jewish life are well-known and appreciated.

The legacy of our Kedoshim, as embodied in the State of Israel and the spirit of our people, is an assurance to us, that so long as we remain united, we shall be able to overcome the horrors of the past, and build a better future for the generations to come.

Shalom,

J. Bein

Johanan Bein
Ambassador
Acting Permanent Representative

THE REPRESENTATIVE
OF THE
UNITED STATES OF AMERICA
TO THE
UNITED NATIONS

June 7, 1990

Dear Mr. Weingarten:

I am deeply honored by your request to write a message in honor of the Silver Anniversary of the New Cracow Friendship Society.

While I was United States Ambassador to Israel, I saw the tremendous strength and courage of those who survived the devastation of World War II. I visited Yad Vashem to reflect on the horrors of the holocaust and not to forget those who bore witness to the greatest tragedy that mankind has ever perpetrated.

It is important that organizations such as your own exist. We need to educate and continue to teach the history of the holocaust for, as George Santayana once said, "Those who cannot remember the past are condemned to repeat it."

Sincerely,

Thomas R. Pickering

Mr. Roman Weingarten
Journal Chairman
New Cracow Friendship Society
647 Dogwood Avenue
West Hempstead, NY 11552

DANIEL P. MOYNIHAN
NEW YORK

United States Senate

WASHINGTON, DC 20510

July 26, 1990

Dear Friends:

I am pleased to learn that the New Cracow Friendship Society is celebrating its Silver Anniversary.

I have long admired the New Cracow Friendship Society's achievements. Your efforts on behalf of the Jewish survivors of the Holocaust should be apreciated by all who cherish our national heritage of respect for religious freedom and ethnic diversity.

Please accept my best wishes on this most significant milestone.

Sincerely,

Daniel Patrick Moynihan

Roman Weingarten
New Cracow Friendship Soceity inc.
647 Dogwood Avenue
West Hempstead, N.Y. 11552

ALFONSE M. D'AMATO
NEW YORK

MICHAEL T. KINSELLA
ADMINISTRATIVE ASSISTANT

United States Senate

WASHINGTON, D.C. 20510

May 29, 1990

New Cracow Friendship Society, Inc.
647 Dogwood Avenue
West Hempstead, NY 11552

Dear Friends:

It gives me great pleasure to send my greetings to you as you celebrate the Silver Anniversary of the founding of the New Cracow Friendship Society.

Your effort to leave a legacy for future generations through the publishing of this Journal is commendable, and certainly a necessary task. It is critical that we remember the atrocities committed in the past, and make every effort to prevent their reoccurrence. I commend your dedication and concern.

Please accept my sincere wishes for a successful evening, and also my thanks for the many accomplishments of the New Cracow Friendship Society.

With warm regards,

Sincerely,

Al D'Amato

Alfonse D'Amato
United States Senator

STEPHEN J. SOLARZ
13TH DISTRICT, NEW YORK

COMMITTEES:
FOREIGN AFFAIRS
CHAIRMAN, SUBCOMMITTEE ON ASIAN AND PACIFIC AFFAIRS
JOINT ECONOMIC COMMITTEE
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House of Representatives

Washington, DC

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619 LORIMER STREET
BROOKLYN, NY 11211
(718) 706-6603

356 COURT STREET
BROOKLYN, NY 11231
(718) 802-1400

June 6, 1990

Mr. Roman Weingarten
Journal Chairman
New Cracow Friendship Society, Inc.
647 Dogwood Avenue
West Hempstead, New York 11552

Dear Mr. Weingarten:

Thank you so much for your letter of May 4th, and for inviting me to send you this message on the celebration of the Silver Anniversary of the New Cracow Friendship Society.

As a member of the Foreign Affairs Committee of the House of Representatives, I have travelled to Poland on several occasions over the past decade. A vital part of these visits has been the opportunity to meet with members of the Jewish community in Poland, and to learn more of both the Jewish community's contributions to Polish life as well as the horrors that the community has suffered. I warmly endorse the efforts of your Society to, in your words, "leave a legacy for future generations, highlighting the past and the present."

I also welcome your effort to honor Holocaust survivors who have dedicated their post-war lives to the welfare of their brethren. It is a testament to the strength of the human spirit that so many Holocaust survivors have been possessed with a special understanding and sympathy for human suffering, and a commitment to the promotion of social welfare.

Congratulations again on the accomplishments of your organization.

Cordially,

STEPHEN J. SOLARZ
Member of Congress

THIS STATIONERY PRINTED ON PAPER MADE WITH RECYCLED FIBERS

RAYMOND J. McGRATH
5TH DISTRICT, NEW YORK

MEMBER
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OVERSIGHT

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Washington, DC 20515

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VALLEY STREAM, NY 1158
(516) 872-9550

June 8, 1990

Mr. Roman Weingarten
647 Dogwood Avenue
West Hempstead, New York 11552

Dear Mr. Weingarten:

Thank you for the opportunity to contribute to the Journal commemorating your organization's 25th anniversary.

The human devastation caused by the Nazi Holocaust during World War Two must not be forgotten. Holocaust survivor organizations such as yours are vital to educate current and future generations about this terrible historical event. Remembering these horrors will help prevent another madman from carrying out a similar genocidal plan.

Please accept my congratulations on your Silver Anniversary and may you continue your fine work in the years ahead.

Sincerely,

Raymond J. McGrath
Member of Congress

RJM/dz

CONGRESS OF THE UNITED STATES
HOUSE OF REPRESENTATIVES
WASHINGTON, D.C. 20515

IOBERT J. MRAZEK
3RD DISTRICT, NEW YORK

COMMITTEE ON
APPROPRIATIONS
WHIP AT LARGE

May 30, 1990

It is with great honor and the utmost respect that I contribute to the silver anniversary journal of the New Cracow Friendship Society.

The New Cracow Friendship Society pays richly deserved recognition to the Polish Jews of Cracow. The lives of the survivors of the horrors of Cracow have given hope and inspiration to freedom-loving people throughout the world.

As Eastern Europe undergoes profound changes, it remains important that we remember the horrors of the Holocaust. Our remembrance not only will allow us to appreciate the historical perspective of these transformations, but will keep present and future generations vigilant against the resurgence of the kind of hatred that deeply scarred the history of this century.

I want to wish the New Cracow Friendship Society continued success in its worthwhile pursuits. I thank you for having allowed me to participate in this tribute.

Robert J. Mrazek
Member of Congress

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Yeshiva University / *Office of the President*

May 9, 1990

Mr. Roman Weingarten
Journal Chairman
New Cracow Friendship Society Inc.
647 Dogwood Avenue
West Hempstead, NY 115523

Dear Mr. Weingarten:

It is a pleasure for me to join your many friends and admirers in saluting The New Cracow Friendship Society on this most auspicious milestone in your history.

Societies like yours bear witness not only to the inestimable tragedy that befell our people during the Holocaust but, equally important, evidence the indomitable spirit of the Jews in rising from the abyss to fashion new, productive lives both here and in Israel. Most importantly, as you and your dear friends have achieved success in America, you have forgotten neither your past nor the present trials and concerns of your people. You are models of concerned and committed Jews for all of us to emulate.

We at Yeshiva University are particularly aware of your good works, for we number among our close friends Mr. Al Bukiet, your esteemed Vice President who, along with his dear brother Joseph, has been an important supporter of our Holocaust Studies program dedicated to perpetuating the memory of the kedoshim and of the glorious civilization that was destroyed.

May God grant you, and all your members long life and continued health to accomplish even more on behalf of the Jewish people.

Cordially yours,

NORMAN LAMM
President

NL:is

United Jewish Appeal of the United States
המגבית היהודית המאוחדת של ארה"ב

Israel Operations
המשרד הישראלי

Dear Roman,

I am glad to hear of the decision of the New Cracow Friendship Society Inc. to mark the 25th anniversary of it's existence.

For those of us, born and raised in Cracow, who survived the tragic years of World War II, there is a mission to carry the banner of our heritage that this great city left us with. This great city, known throughout the world עיר ואם בישראל, which as a center of Jewish learning and teaching, enriched the history of our people.

We who witnessed the glory of Cracow as ירושלים של פולין in the days of our youth, should not restrict ourselves by telling our descendents only of the dark days and fearful nights during the time of the Holocaust. We have to share with them the experience we had as youngsters and instill in them the story of a glorious past, when a creative and vibrant Jewish community flourished in that ancient and beautiful city of Poland.

As we tour the streets of Cracow today, we can only point to the Synagogues, schools, homes, public buildings and cemeteries which still exist as milestones in the hundreds of years of Jewish history in this city. The people who gave life to these sites are no longer around and no younger generation emerged to follow them in filling the vacuum which was left behind them.

The only ray of light and hope is left for us here in Israel where we, the remnants of this great Jewish community, live and create in the spirit of our ancestors, as well as you in your community, among other communities in the Diaspora who carry the torch of our heritage מדור לדור, from generation to generation, so that the memory of our past should be well preserved for the future to come.

Ambassador Naphtali Lavie

רחי' אבן גבירול 1 | 1 Ibn Gvirol St.
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AMBASSADOR MEIR ROSENNE
President &
Chief Executive Officer

August 16, 1990

Mr.Larry Zellner
President
New Cracow Friendship Society, Inc.
271-08 Grand Central Parkway
Floral Park, N.Y. 11005

Dear Larry:

On behalf of the Israel Bond Organization and myself personally, I wish to express our warmest congratulations to all your members on the special occasion of the New Cracow Friendship Society Silver Anniversary.

All members of your organization are deserving of the greatest admiration for their courage in the face of the unspeakable horrors of the Holocaust, their triumph in rebuilding their lives, and their continuing dedication to making better lives possible for our people.

Your society is to be commended for its 25 years of devotion to the preservation of freedom. I know that your Journal of personal accounts of tragedy, survival, liberation and rebuilt lives will be a precious legacy handed down from generation to generation. This legacy is especially timely now in view of the current influx of Soviet Jews finding freedom in Israel and seeking new lives for themselves.

The strong and consistent support of the New Cracow Friendship Society is helping to realize the dream of freedom and the promise of better lives for Soviet Jewish immigrants arriving in Israel each day. All your efforts in support of Israel and the Bond program are greatly appreciated.

The entire Bond leadership joins me in sending best wishes to you and your members. May you go from strength to strength with your achievements in the years ahead.

Warmest regards.

Cordially,

Meir Rosenne

MR:tfh
cc: Roman Weingarten

Meir Rosenne

"During the coming year, the whole Israel Bond money will be devoted to the absorption of immigrants."

SHIMON PERES--March 2, 1990

TOGETHER-
FROM HOLOCAUST
...TO NEW LIFE!

American Gathering of Jewish Holocaust Survivors
אמעריקאנער צוזאמענקום פון דער שארית הפליטה

BENJAMIN MEED
President

June 6, 1990

Mr. Roman Weingarten
Journal Chairman
New Cracow Friendship Society, Inc.
647 Dogwood AVenue
West Hempstead, New York 11552

Dear Roman:

We congratulate the leadership and the members of the New Cracow Friendship Society on your Silver Anniversary.

Cracow was the cradle of Jewish culture in Eastern Europe. Jewish life in Cracow before the Holocuast was rich in culture, education and the tradition for so many centuries, which was cut down by the murderous Nazi machine, but it left a legacy to be cherished by future generations. We commend you for picking up the torch of Remembrance of Cracow.

In the course of these past 25 years, you supported many worthwhile projects, especially in the State of Israel. But above all, you became part of the Jewish community in the United States, and the community-at-large. You rebuilt your lives with dignity, and brought up new generations of which we are all very proud.

During all these years of our new life, we enjoyed working with you for our national cause of Remembrance. I hope you will continue your good work for many years to come. Congratulations, and best wishes.

Sincerely yours,

Benjamin Meed
President
American Gathering of
Jewish Holocaust Survivors

International Society for Yad Vashem

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May 16, 1990

NEW CRACOW FRIENDSHIP SOCIETY

Dear Friends:

When you founded the New Cracow Friendship Society 25 years ago to serve the survivors' community, you wrote a beautiful chapter in our post-war history.

The fact that those of us who had lost most of our families and who were suffering indescribable pain still had the energy and drive to care for others is by itself a historical and living monument to the strength of Jewish life. Your activities, your participation in joint projects in behalf of our Noble Cause of Remembrance, the support you extended to fellow survivors is a great inspiration to all.

Our heartiest congratulations to the New Cracow Friendship Society and its leadership -- to those who stayed at the helm from the beginning -- to those who labored hard throughout the years -- and to the leaders of today who stand guard and ready to help and assist with every activity in connection with the support of our holy work of Remembrance and the State of Israel.

On this meaningful occasion of your Silver Anniversary we extend to all members of the New Cracow Friendship Society, their families and friends, our deep respect and admiration for your glorious achievements and our best wishes for many, many, fruitful years and successful activities.

Eli Zborowski
Chairman

CENTER FOR HOLOCAUST STUDIES

Documentation and Research
1609 AVENUE J
BROOKLYN, N.Y. 11230
(718) 338-6494
FAX # (718) 692-2168

August 1, 1990

Dr. Yaffa Eliach
Director

Mr. Roman Weingarten
Journal Chairman
New Cracow Friendship Society, Inc.
647 Dogwood Avenue
West Hempstead, N.Y. 11552

Dear Mr. Weingarten:

Congratulations to you and the New Cracow Friendship Society on the occasion of the 25th Anniversary of the founding of your organization.

The vitality of the New Cracow Friendship Society is an expression of the determination and creativity of Jews from Cracow who overcame the handicaps of refugee life and personal tragedies to rebuild their lives in freedom and liberty. They have raised a generation of active, creative Jews of whom they can be proud.

We wish the leadership and the individual members of the New Cracow Friendship Society good health and happiness.

May you continue to grow from strength to strength.

Sincerely,

YE/maf

Professor Yaffa Eliach
Director

Tell your children of it, and let your children tell their children, and their children another generation

JOEL 1:3

YIVO
ייִדישער ווויסנשאַפטלעכער אינסטיטוט — ייִוואָ
YIVO INSTITUTE FOR JEWISH RESEARCH
1048 Fifth Avenue New York City 10028 212-535-6700 Cables: YIVO, NEW YORK

June 6, 1990

Roman Weingarten
Journal Chairman
New Cracow Friendship Society
647 Dogwood Ave.
West Hempstead, N.Y. 11552

Dear Mr. Weingarten:

The YIVO Institute for Jewish Research wishes to congratulate the New Cracow Friendship Society on the occasion of your 25th anniversary.

The YIVO Institute is dedicated to the study and preservation of the East European Jewish heritage, through the work of its library and archives, research associates, graduate study center, publications, and exhibitions program. YIVO welcomes and encourages the activities of the New Cracow Friendship Society, whose members also wish to connect their past with the present, and to transmit their heritage to future generations.

Sincerely,

Samuel Norich
Executive Director

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NEW YORK DIVISION OF ORGANIZATIONS

Director
Sally A. Delson

June 19, 1990

Mr. Roman Weingarten
Journal Chairman
Silver Anniversary
New Cracow Friendship Society, Inc.
647 Dogwood Avenue
West Hempstead, N.Y. 11552

Dear Roman:

Congratulations on your 25th Anniversary!

On behalf of Israel Bonds, we wish to thank The New Cracow Friendship Society for their consistent support of the State of Israel through the Israel Bond program

It is indeed gratifying that your society is concerned with the future generations. Your example of devotion to the State of Israel and your encouragement to the second generation to follow in your footsteps will be the legacy you leave to future generations.

To all your officers, members and friends, we extend our heartiest congratulations and best wishes for continued good health. May you continue your support of the great cause in which we all believe- the peaceful existence of the Jewish State.

Sincerely,

Sally A. Delson

Sally A. Delson, Director
Division of Organizations

SAD:rw

United Jewish Appeal-Federation of Jewish Philanthropies of New York, Inc.

130 East 59th Street, New York, N.Y. 10022 (212) 980-1000 TELECOPIER (212) 888-7538

May 24, 1990

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Mr. Roman Weingarten
Journal Chairman
New Cracow Friendship Society Inc.
647 Dogwood Avenue
West Hempstead, NY 11552

Dear Mr. Weingarten:

Mazal Tov!

The Silver Anniversary of The New Cracow Friendship Society, Inc. is a milestone for many -- the founding individuals, their families and all Jews who have prospered and flourished despite the tragedy of the Holocaust. It is truly an occasion to celebrate.

This is also an occasion to commemorate, and UJA-Federation is honored to help pay tribute to the Society's accomplishments. This Journal represents the efforts of a small remnant of Jews from Cracow, Poland who have made a significant contribution to Jewish people all over the world.

For those who have personally endured the horrors of the Holocaust, the Journal has special meaning. It symbolizes their dedication to strengthening the future while remembering the past. It will serve as a reminder and a vision of hope for generations to come.

Like The New Cracow Friendship Society, The UJA-Federation is committed to improving the future for the Jewish people. We hope to continue working closely with you in accomplishing our common goals.

Once again, congratulations.

Sincerely,

Adam B. Kahan

Adam B. Kahan

ABK/mt

We give all the help you can give.

UJA-Federation provides social, cultural, health related, educational and other services to some four million people each year—in Israel, New York and 33 countries—through its network of overseas and local agencies.

ארגון נכי צה"ל המרכז

zahal disabled veterans
organization

בית הלוחם, רחוב שרשרת 49, אפקה, תל־אביב, טלפון 411171 ת.ד. 39262 מיקוד 61392 פקס. 421316
BEIT HALOCHEM, 49, Sharsheret St., Afeka, Tel-Aviv, Tel. 411171 P.O.Box 39262 Code 61392 Fax. 421316

Tel Aviv, 10 July, 1990
Our reference: 1383.90.JL/tk

New Cracow Friendship Society, Inc.
647 Dogwood Avenue
West Hempstead, New York 11552
U. S. A.

Dear Friends,

I was happy to hear that you are celebrating the 25th anniversary of your Organization.

The close ties shared between your Organization comprising survivors of the terrible holocaust that plagued our nation in World War II, and our Organization comprising the 37,000 disabled veterans wounded in the wars and campaigns raged against Israel - is both unique and symbolic.

We, wounded veterans that fought for the establishment and existence of Israel, a homeland for the Jewish people, represent the basis of a strong foundation full of promise that the tragedy which befell our people will never again be repeated.

Your decision to take a part, by generously contributing to the building of Beit Halochem Jerusalem, the eternal capital of Israel, has filled our hearts with emotion and will help us make our dream come true. A dream of bringing a Beit Halochem facility to the the wounded veterans of Jerusalem, just as we have done for those brave men in Tel Aviv and Haifa.

On this important occasion we share in your celebration and send you best wishes, as devoted brothers, for many more years of health and continued success in all your endeavors.

Yours sincerely,

Joseph Luttenberg
National Chairman

ארגון יוצאי קרקוב בישראל

ASSOCIATION OF CRACOVIANS IN ISRAEL

ZWIAZEK KRAKOWIAN W ISRAELU

TEL–AVIV 61061 תל-אביב

P.O.Box 6126 ת.ד.

Tel - Aviv July 10,1990

Mr. Roman Weingarten
Journal Chairman
New Cracow Friendship Society
647 Dogwood Avenue
West Hempstead, N.Y. 11552

Dear Roman,

It is with great pleasure and profound affection that I am extending to the New Cracow Friendship Society my heartfelt congratulations and best wishes on the occasion of your silver anniversary.

The Executive Board of the Irgun Yotzey Krakow in Tel Aviv and indeed the entire membership joins me in saluting you on the grand accomplishments of the past 25 years...

In that period your organization has shown prominent leadership in many fields of endeavor. Your very first act of compassion almost 25 years ago was the establishment of the Scholarship Fund that has so far benefited hundreds of needy students at Tichon Hej.

Since then you have expanded your activities in Israel to support AKIM, the Association for the Rehabilitation of Handicapped Children in Israel. You are supporting Torah Centre Ono, a Yeshiva in memory of Cracow Jewry at Kiryat Ono. Recently you have undertaken a grand project on behalf of Israel's Disabled War Veterans at Beit Halochem where you have dedicated the Auditorium to the Memory of Jews from Cracow in Tribute to Their Legacy.

With you actions you have earned the respect and admirationof your peers.

I have always cherished my relationship with your leadership and am looking forward to many more years of cooperation and mutual ventures.

I bid you Mazal Tov and L'Hitraot b'Israel.

Affectionately yours,

Dr.Reuben Wolf
Chairman

Vol. 136 WASHINGTON, FRIDAY, SEPTEMBER 28, 1990 No. 123

Congressional Record



United States
of America

SILVER ANNIVERSARY OF THE NEW CRACOW JEWISH HOLOCAUST

HON. ROBERT J. MRAZEK

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Friday, September 28, 1990

Mr. MRAZEK. Mr. Speaker, I would like to take this opportunity to highlight the achievements of a group that for the past 25 years has promoted the principles of philanthropy and patriotism both here and abroad. The New Cracow Friendship Society was founded in 1965 for the purpose of gathering Jewish Holocaust survivors from Cracow, Poland, under a banner of friendship, and has for 25 years developed means of assisting the indigent here and abroad.

Remembering the martyrs of the Holocaust and the glorious past of Cracow Jewry has played a central role in the society's activities, benefiting Jews both in Cracow and Israel. In addition to providing scholarships to needy Israeli students, the society's fundraising efforts have benefited such Israeli institutions as the Beit Halochem Disabled War Veterans Society, the Akim Rehabilitation Center for Handicapped Children, and the Haifa Medical Center.

At a dinner dance in Great Neck, Long Island, on October 28, 1990, the society will honor its presidents and pay tribute to its founders. Through the publication of a silver anniversary journal, in conjunction with the October 28 event, the society will leave a legacy of Cracow Jewry's past for future generations, and give thanks for the new life and new opportunities that this country has been able to offer to these heroic survivors.

Faces of Krakow

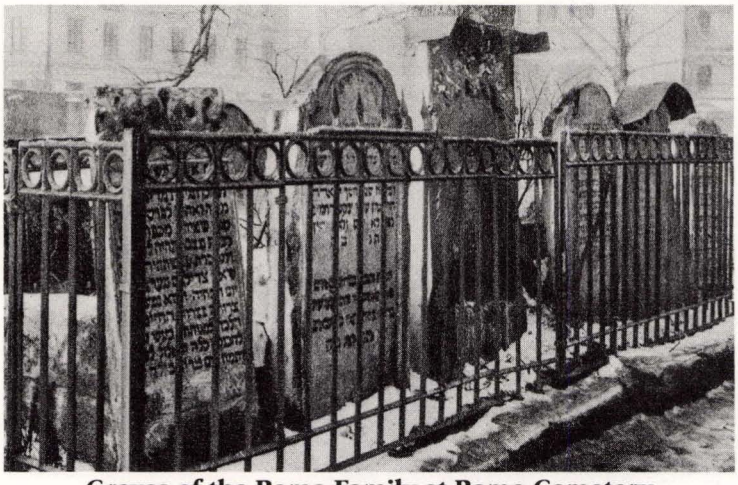


The Main Square (Rynek Glowny)



The corner house
Krakowska & Meiselsa streets

Corner of Krakowska & Meielsa Streets



Graves of the Remo Family at Remo Cemetery

PREFACE

by Norbert Friedman

With awe, humility and with tremulous anticipation we, the editors of this journal, have approached the solemn task of assembling this work. It is, perhaps, the most significant document of our organization to be left for posterity. We realize that we have undertaken a venture destined from its inception to fall short of its deserved fulfillment.

How could we dare? Limited in our skills of writing, lacking expertise in assembling historical evidence, driven only by our love and reverence of a vanished world, how could we hope to do justice to the memory of the *Holy Kehilat* of Cracow and its vicinity?

How could we assure that future generations, when walking the streets of Cracow, or viewing the pictures thereof, would be able, aided by our writings, to visualize the life that once throbbed between the walls of this beautiful, ancient city?

How can we avoid falling victim to romanticizing our past, to succumbing to the temptation of nostalgic distortion? Or should we? Do we not have the right, for the sake of preserving the beautiful, the pure, the virtuous, to single it out from among the mundane, the commonplace and the wrongful?

From the onset, we were aware of the evasive sylph-like qualities of historical accuracy. The main thrust of our endeavor was not the chronicling of recorded facts, but in trying to recreate the unique, beautiful, Jewish life of Cracow and its neighboring communities; not only from recorded available material, but mostly as we, the descendants and survivors of those communities, still remembered them.

We had to go beyond the shrouded veil of mourning that jealously and protectively sheltered our most cherished recollections,...our most treasured vestiges of the essence of our existence.

How many facets contribute to create the prism of life? Is it our childhood, our home, our schools, our friends and peers? Is it the ray of sunshine piercing through the snow covered chestnut trees, at the *planty*, the mud splashed cobble stones of the streets separating us from the desired destination of the opposing site? Is it the grandfather's loving grip when holding our hand on the way to the candy store? Is it the soothing tone of a lullaby sung in the darkened room before peaceful sleep would envelop us? Is it the vision of times spent on summer vacations with our loved ones, enjoying the pastoral beauty of the country-side; the dreamlike scenes of children dressed in their fineries, playing with wooden wheels on the streets of summer resorts, places like Rabka, Sucha, Krynica, etc.? Or is it the stern parental, sometimes pleading, sometimes authoritative, always loving tone, lecturing on the values of life, its ethical, moral and practical implications?

How do we recreate the traditions and customs of each individual home? Each and every one in its right a *Mishkan Kodesh*! How can we recreate the atmosphere of our institutions of learning? The houses of religious study and instruction, where Torah was studied for its own sake, *Al Shem Hashomaim*, the lively beat of the life of our Hebrew Gymnasium with its annex for grammar and vocational schools, of our trade school on Stradom and others, all full of youthful hustle and bustle, permeated with unquenchable thirst for knowledge.

How can we, in our declining years, properly do justice in describing the vitality of our youth, our dreams and striving for a new and better world? No power of imagination can reconceive the romantic love affair of our youth with the land of Israel, or give a new breath of life to our unfulfilled inspiration of life there.

Disillusioned, cynical, benumbed and hardened by the bewildering experiences of our lives, how can we relive, re-experience or even only touch upon the spiritual pulse of our religious existence? How do we reinstate the *Pachat*, the fear of judgement that could be sensed in the air commencing with *Rosh Chodesh Elul*? Who can accurately recapture the haunting melody chanted by the *Shamos* in the early hours of dawn, calling the faithful to *Selichot* services. "*Yidloch teire kooshere Yidloch*."

We lived in awe and respect of the pious and righteous, even those of us who were striving for a new, more modern life style. Practically every *rebbe* of stature had his followers in Cracow, and so did every Zionist, political, and trade organization.

True, we do remember the hardships that our families had to endure, the difficulties in maintaining a livelihood; the ever present need for *pernuse*, that many of us shared and witnessed, the struggles by our parents to put bread on the table and clothing on the backs of the family. We remember the discriminatory obstacles in gaining equal opportunities. But we have chosen not to dwell on them, but rather to emphasize the love and devotion among family members. Rather than speak of hardships, we chose to exalt the achievements accomplished despite the impediments.

We found enchantment and grace in the sad melancholy songs of our youth. Their tone and tenor reflecting the mood of many a young Jew whose options in life seemed to have been locked in, into a hopeless future.

We find it difficult to properly portray the academic milieu of exceptionally bright Jewish

intellectuals whose road to success and deserved recognition was blocked by quotas and prejudice, despite the fact that so many luminaries in the legal and medical professions excelled in their field.

Who can rightly appreciate the brilliance of the very limited number of Jews admitted to the faculties of institutions of higher learning or the sharp wit of the Jewish entertainers in the field of humor and satire, and the excellence and fame of the performers in the theater and cinema? The day was too short for one to consume all the Jewish newspapers in Yiddish and in Polish. *Heint, Moment, Forward, Tugblat, Nowy Dziennik,* etc., all contributed to by editors and writers of extraordinary intelligence and perception.

How full, alive and vibrant was the life of Jewish intellectual circles, fearful of their future, yet unwilling to yield an inch of its promises...engrossed in the present and yet reluctant to shed all its ties with the past. It inspired, edified and exited the life of our beautiful city.

It is impossible, given a limited amount of time, space and resources to even remotely come close to doing justice to the enormous task of completely bringing to you that wonderful world that once was Cracow. Therefore we can only apologize to each and every one who, after reading this journal, should find it unfulfilling, incomplete, or inaccurate, and we ask your understanding.



Entrance to Jewish quarter in Krakow 1938



Flee Market in front of Remo Shul

INTRODUCTION

by Roman Weingarten

This Journal, dedicated to the 25th Anniversary of the founding of the New Cracow Friendship Society, Inc. is an extension of the previously published *Memorial Journal* in memory of Jews from Cracow who perished in the Holocaust.

It depicts, in short, the life of Polish Jewry in general, and of the Jews from Cracow, in particular, with special emphasis on the period between the two world wars. This Journal was conceived as a testimonial to the culture of Polish Jewry, which was dealt a fatal blow by the Nazis. The purpose is to leave a legacy for future generations, highlighting the past and the present. It affords us the unique opportunity to recreate the Jewish world of that period in Cracow as seen through the eyes of those who lived through it.

Hitler not only destroyed many priceless objects of Jewish culture such as books, invaluable manuscripts, masterpieces of art, paintings and sculptures, but he eradicated the infrastructure of Jewish behavior and Jewish habits in everyday life. Still, he was not able to destroy the memory of the survivors. This opportunity may be our last chance to use our collective memory in recreating the glorious past of our youth.

Polish Jewry occupies a special place in world Jewish culture, exerting great influence on its development as well as on the Jewish mentality in general.

This was a beautiful and productive time in a world destroyed by the Holocaust. Life for Polish Jews was always difficult. Their different life-style, their garb, mannerisms and customs evoked adversity that very often led to anti-Jewish excesses and even pogroms. But regardless of the open anti-Semitism that prevailed, the Jews preserved their loyalty and patriotism to the country in which they lived for centuries, often giving their blood in wars for Polish independence.

Many Jews in Poland left the country of their birth in search for a better life. But, wherever they went they took along their customs and their specific culture, which they transmitted to their descendants.

The Jews of Poland left the richest legacy of Jewish culture. Writers such as Yitzhak Leibush Perez, Mendele Mocher Seforim, Sholom Aleichem, Sholom Ash and Isaac Bashevis Singer have immortalized and passed on to our generation the life and climate that existed in the Polish towns and villages where Jews lived. There is great danger that all this will be forgotten. We hope that this Journal will in some measure contribute to the preservation of the moods and conditions that prevailed in pre-war Jewish Cracow.

The Editors of this work have labored to the best of their ability to pay tribute to the survivors of the Holocaust, who, despite their personal tragedies, trauma, and horrors suffered during that dreadful period, have managed to rebuild their lives, establishing new roots, here and in Israel. Above all, they have found the courage to dedicate a large portion of their efforts to the welfare of their fellow men as witnessed by the founding of the New Cracow Friendship Society.

This was the beginning of a new glorious chapter in the lives of the survivors from Cracow residing in the New York area. It took 20 years for the survivors to consolidate their losses and accept reality. While recuperating from their tragedy a few individuals grasped the spirit of the changing times and decided that the time was ripe to bring the survivors of Cracow under the one roof of the New Cracow Friendship Society. To those individuals and to the outstanding accomplishments of the last 25 years, we dedicate a large portion of this Journal.

In order to give it a proper format, the editors have divided this book into three separate sections, each dealing with a different period of time in the life of Cracow Jewry.

The first is dedicated to the history of Jews from Cracow from the first historically recorded settlement of Jews in Poland until the immediate years before World War II. The second deals with the fate of the Jews of Cracow and its vicinity during the tragic years of the Nazi Occupation. The third and final section is dedicated to the liberation from the German yoke and the rebuilding of new lives in Israel and in the United States.

INTRODUCTION TO THE HISTORY OF POLISH JEWRY

IMMIGRATION FROM WESTERN EUROPE DURING THE PERIOD OF THE CRUSADERS

The Jewish settlements in Poland were founded by newcomers from Western Europe, mostly of German and Latin cultures.

The Slavic lands on the banks of the Warta and the Vistula, being nearest to Western Europe, were bound to attract Jews in their capacity as international traders. Information concerning the Jews of pre-Christian Poland has come down to us in the form of hazy legends. One of the legends has it that after the death of Prince Popiel, the Poles assembled in their ancient capital to choose a successor to the dead sovereign. After prolonged disputes, it was finally agreed that the first man found entering the town the following morning would be chosen as the ruler. It so happened that on the following morning the first to enter was a Jew. He was seized and proclaimed prince, but he declined the honor urging that it be accorded to a wise Pole by the name of Piast who thus became the progenitor of the Piast Dynasty. Of course there are other legends involving Prince Leshek, who gave the Jews permission to settle in Poland. These obscure tales, though lacking all foundation in fact and undoubtedly invented much later in time, contain some grains of historic truth in that they indicate the existence of Jewish settlements in pagan Poland.

Beginning with the period of the Crusaders in the 11th Century, more and more Jews fled the Rhine and Danube Provinces to reach Poland. Here the refugees sought shelter in the provinces nearest the Austrian-German border, Cracow and Posen.

The first signs of discord between Christians and Jews are to be noticed toward the end of the 12th Century. The Prince of Great Poland, Mieczyslaw III, in his decree to enforce law and order, found it necessary to issue strict injunctions forbidding all kinds of violence against the Jews. Those found guilty of such crimes were to be heavily fined. At this time the Jews enjoyed special privileges. Among other things, they administered the mint of Great and Little Poland. On the coins struck by these Jews, many of which still exist in museums, the names of the ruling princes were marked in Hebrew characters.

Such was the rise and growth of the Jewish colonies in Poland. As time went on, their commercial contacts led to spiritual relationships between them and the centers of Jewish culture in Europe.

INFLUX OF JEWS FROM GERMANY

For a while there was a time of tranquility for the Jews in Poland, until merchants from adjacent Christian Germany started coming in large numbers, and brought along from their native land, the spirit of economic strife and antagonism fed by the Church. Boleslaw Chrobry, the ruler of this period, saw himself forced to combat the effects of foreign importation and found it necessary to encourage the economic activities of the Jews for the benefit of the country. With the consent of the highest dignitaries of the state he promulgated a statute defining the rights of the Jews in his dominion. The first clause of the charter prescribed that when a civil or criminal case was tried in court, the testimony of a Christian against a Jew would not be acceptable unless confirmed by a Jewish witness. This type of legislation was created to protect the Jews in every respect. It contained 37 paragraphs of complicated natures, all to protect the Jews. While the Polish ruler, guided by the economic needs of the country endeavored to establish a good life for the Jews, the Church authorities did all in their power to detach the Jews from the general life of the country. They segregated them from the Christian population. One can say that this was the prototype of the ghetto. In this manner, the condition of the Jews in Poland was determined by two factors operating in different directions. As long as Catholicism in Poland had not yet assumed complete control over the country, the policy of the Church was powerless to inflict serious damage to the Jews. And so we are approaching a period of even greater prosperity and benevolence for the Jews in Poland under Casimir the Great. In his great accomplishments in promoting commerce and industry, he did not overlook the advantages his country could derive from the experience of Jewish capitalism. Such must have been his motives when he ratified in Cracow, the charter which Boleslaw Chrobry had granted to the Jews of Great Poland and which he now extended in this operation to all the provinces of the now united kingdom.

CHURCH INSTIGATED POGROM

The forces of the Church however, did not rest. Under the leadership of the Archbishop of Cracow, Cardinal Zbigniew Olesznicki, it stood in open opposition to the king. It gained great influence among the population. In several towns Jews were attacked; in Cracow their houses were looted and about thirty Jews were killed. This was the first known bloody pogrom in Poland. At the end of the 15th Century, after the passing of Casimir the Great, a large part of Cracow was destroyed by fire, and the mob, taking advantage of the prevailing panic, plundered the property of the Jews. As a result of the fire, the Jews, who at that time lived in various parts of the city, were ordered

to move to Kazimierz, the first ghetto. Despite the unfavorable conditions, the 16th and 17th Centuries witnessed large scale immigration of Jews to Poland. While the Sephardim from Spain and Portugal were directing their steps toward the Turkish East, bands of Jewish immigrants, the Ashkenazim, fleeing the ghettos of Germany and Austria, came to settle in Poland where, during the period of reformation, a large Diaspora sprang to life. Unlike in Germany, the Jews in Poland at this time grew to be a center of Judaism. They settled in towns and villages and participated in all branches of industrial endeavor, not excluding rural vocations such as farming. As they acquired wealth, their capital found outlets in the lease of Szlachta estates with the right to sell liquor.

JEWISH BENEVOLENCE UNDER THE RULE OF THE YAGIELO DYNASTY

With the changing of kings and with the Church gaining more influence and power, the fortunes of the Jews changed too. However, under the rule of Sigismund Augustus, the last of the Yagielo Dynasty, the Jews enjoyed their greatest prosperity. It should be mentioned here that Stefan Batory was a great protector of the Jews. One of his most important deeds was to strictly forbid the impeachment of Jews on the charge of ritual murder or sacrifice.

All through the 16th and 17th Centuries, the Jews went through periods of benevolence and prosperity depending on whose influence prevailed. Many of the kings favored a policy of protecting the Jews and using their skills to enrich their own treasuries. The Church, however, when gaining the upper hand, abolished all practices in favor of the Jews, substituting them with encouragement of violence against Jews. The period between the second half of the 16th and the first half of the 17th Centuries is known as the zenith of the inner life of Polish Jewry. This was the period of the two greats produced by Polish Jewry: Moses Isserles (Remo) and Solomon Luria. They were looked upon as the pillars of Polish rabbinism. They became famous throughout the entire Jewish world.

The high intellectual level of the Polish Jews was the result of their relative economic prosperity. As for the character of their mental productivity, it was the direct outcome of their social autonomy. The vast system of *kahal*, self-government, enhanced not only the authority of the rabbi, but also that of the learned Talmudist and of every layman familiar with Jewish law.

After a short time of relative tranquility during which Jewish life as well as Jewish learning flourished, there came a period of disaster. During the reign of King Wladyslav IV, a popular Cossack leader, by the name of Bogdan Chmielnicki, rose to power and rebelled against the Polish authorities. The flame of rebellion was carried as far west as the gates of Warsaw, sweeping death and destruction to Jews in their path. Also under King Jan Sobieski, the situation of the Jews on local levels was changing drastically. The local government representatives, the *voyevodas* and *starostas*, whose function it was under the law to defend the Jews, frequently became the most relentless oppressors of the people under their charge. This was the time when the large landowners, the so-called Szlachta, protected their own Jews when in need of their services as business managers.

The end of the 17th Century is marked by the frequency of religious trials. The charges were the product of the superstition and ignorance of the Catholic masses; but not without the conniving of the clergy. They would throw a dead body into the yard of a Jew and accuse him of ritual murder.

SHABBETAI ZVI, THE FALSE MESSIAH

Throughout the world of Judaism there was shock. The turmoil and violence of the times seemed proof that the *End of Days* was near. Jewish tradition had promised redemption at the *End of Days*, but it also promised a time when the Messiah would come to restore the world to holiness and redeem the nation. So when in 1665, a Turkish Jew by the name of Shabbetai Zvi proclaimed that he was the Messiah, he was received with joy. Scholars differed in their assessment of Shabbetai Zvi and his movement. Some regarded him as merely a charlatan and a fraud. Others, in their desperate search for redemption, accepted his claim as the Messiah and joined in the movement that spread throughout the Diaspora.

There had been many messianic pretenders in the past, but never before had one man united the Jewish people of all lands in a movement so inspired with enthusiasm and hope. Returning to Smyrna (from Jerusalem) at the end of 1665, Shabbetai Zvi proclaimed the year 1666 as the year of redemption. He circulated a letter through the Diaspora promising, *"That in that year he will take the dominion from the Turkish king without war, for by the power of hymns and praises which he shall utter, all nations shall submit to his rule."* On the strength of those promises, Jews throughout the Diaspora, not only in Central and Eastern Europe, but also in London and Amsterdam, Italy and Macedonia, Morocco and Egypt, began to purify themselves for the day of redemption. Many sold their houses and land and all their possessions, for they hoped to be redeemed. Others chose to wait. But as Shabbetai Zvi readied himself for the journey from Smyrna to Constantinople, Jews began streaming towards Palestine for what they believed was the long promised *"Ingathering of the Exiles"*. But as the fateful year 1666 began, Shabbetai's plan fell apart

as he was apprehended in the Sea of Marmara, brought ashore in chains and taken to the capital as a Turkish prisoner. Soon after Shabbetai was brought before the Turkish court, he was given a choice: accept Islam or die. Without excessive soul searching, he chose Islam and took a Muslim name, Aziz Mehmed Effendi.

After the miracle of Shabbetai Zvi failed, there was nothing left but despair. Out of this bleak physical and spiritual landscape arose a Jewish religious revival that would change the face of Judaism as no sectarian movement had done before. That movement was Chasidism (pietism) and its father was Israel ben Eliezer, better known as the Baal Shem Tov. Chasidic tradition has it that the Baal Shem Tov did not reveal his true vocation until his 36th birthday. Unlike the rabbis of his day, he believed that even simple, unlearned men could approach God directly through prayer and worship. The secret of Baal Shem Tov's power lay in his ability to bridge the gap between the heights of religious ecstasy and the realities of village life. Chasidism has left us the heritage of a special, enchanting world, rich with stories, homilies and endless wonders about the rabbinical courts and dynasties that are the heart and center of Chasidic vision.

The Baal Shem Tov had many followers, but he also had many detractors. Today we call them *Mitnagdim*. This opposition movement was led by the Gaon of Wilna. This period brought some calm to Polish Jewry trying to recuperate from the terrible ravages of the previous epoch. They year 1793 saw the second partition of Poland. One year later, the Revolution of 1794 took its course. At the head of the uprising stood Tadeusz Kosciuszko. This was the time when Jews distinguished themselves by joining the revolution under Berek Yoselewicz. As it turned out, the revolution failed and with it the small Jewish regiment met its death, followed by the third partition of Poland, in which Cracow was annexed by Austria. Berek himself survived, and emerged later in Warsaw as commander of a detachment in the regular Polish army.

The period which followed during the next 120 years, was one of great hardship for the Polish Jews under the rule of three powers. It was especially so for those who lived under the rule of the Russians. The body of Polish Jewry was divided between Chasidism and Rabbinism. This period produced such greats as Reb Levi Yizhok of Bardychev and Reb Nachum of Chernybol, the pillars of Chasidism founded by the Baal Shem Tov and the Gaon of Wilna in the opposition. It would be wrong to dismiss this period of partition with just a few sentences. To show the real character and attitude of the Polish people toward the Jews, one must bring attention to the period shortly after the third partition of Poland when Napoleon I, in his successful war against Prussia and Austria, snatched some former Polish territories and turned them into a small Polish Commonwealth called the Duchy of Warsaw.

Warsaw became once more, the capital of a separate Polish state with a fairly liberal constitution received from her French master. The fundamental laws proclaimed the equality of all citizens. The Jews too, cherished hopes for a better future, but they were grievously disappointed. The first year of the Duchy of Warsaw coincided with a critical turn in Napoleon's policy toward Jews in France. This unfortunate turn gave impetus to sinister forces in Poland to go around the constitution proclaiming equal rights to all citizens by issuing a decree to the effect that *"A somber future would be in store for the Polish nation if the Israelitish nation which is to be found in vast numbers were suddenly allowed to enjoy civil rights."* The reason being that this people *"cherishes a national spirit alien to this country and engages in unproductive occupations"* to which of course they were pushed by created conditions and circumstances through the centuries. And so we can see that the Polish people learned nothing from the violent upheavals their country had undergone, and were not able to reconcile themselves to the idea of granting equality to an unloved tribe.

Throughout the partition, a period emerged for the Polish Jews inseparable from the Russian Jews. The attitude of the Russian government of this period reflects three successive tendencies: 1) severe restrictions; 2) a military tendency, that of correcting the Jews by subjecting their youth, from childhood, to the austere discipline of conscription, accompanied by compulsory religious assimilation; 3) a tendency of "improving" the Jews by establishing "Crown Schools" and demolishing the autonomous structure of Jewish life. This endless "correctional" and "educational" experimenting on a whole people makes the history of the Polish Jews under Russian occupation during that period an uninterrupted tragedy.

And so after a period of 125 years, by the end of World War I, an idea was born that an independent Polish state should be built to include the territories inhabited by the Polish population. As soon as a Polish government was created under Joseph Pilsudski, who returned to Warsaw after having been released from the fortress of Magdeburg on November 11, 1918, the Jewish question was pushed to the foreground. Instead of concentrating on how to unite the people and mobilize their resources, they found it necessary to engage in economic self-defense against the Jews. It is much easier to unite people <u>against</u> something or someone than <u>for</u> something. And so the Jews were pushed out of Poland's economic life. The

Jews never were a significant factor in mining and heavy industries. Those industries where Jews were fairly active such as timber and saw mills or the oil industry in the communities of Drochobycz and Boryslaw were soon made inaccessible for the Jews. There were very few industries left where the Jews could be active and sustain themselves. Among those were the textile and garment industries. In commerce, however, there was a much higher proportion of Jews which was the basis for the argument by so-called "economic anti-Semites" to boycott Jewish business establishments.

One of the proudest achievements of Polish Jewry in the period between the world wars was the establishment of a large culturally rich and diversified network of schools. Within this network were schools in which either Hebrew, Yiddish or Polish was the language of instruction, or two of those languages simultaneously. This modern school system was a relatively new creation and it actually originated during the First World War. Two main factors brought about its rise and development: a vigorous Jewish national movement, and the Jewish spiritual renaissance of cultural institutions. The new Jewish schools were not only of immense cultural importance, but they also became an important political issue. In their struggle for equality, guaranteed to them by the Polish Constitution, the Jews demanded the right to establish schools with Hebrew and Yiddish as languages of instruction. This struggle lasted throughout the period between the world wars, but it never reached its goal: the creation of governmental or government supported Hebrew or Yiddish schools. The Jews were the only minority in Poland who had to support all their schools through their own resources.

POLITICAL AND ZIONIST ORGANIZATIONS

The following is an appraisal of the structure of political Jewish life in Poland.

Agudas Israel. This was, at first, the most influential party of Orthodox Jewry in Poland. Its prime concern was religion and its political attitudes were governed by its clerical preoccupations. It was favored by the regime as it was seeking cooperation with the government. In Jewish matters, the Aguda was bitterly anti-Zionist.

Zionist parties. All Zionist groups adhered to the Basel Platform adopted by the first Zionist Congress which was to create a national home for the Jewish People in Palestine. It must be stated here that Polish Jewry was the numerical backbone of the World Zionist Movement, and provided most of the immigrants to Palestine.

The Polish Zionists were not limited to the idea of Zionism. They were also active in the politics of Polish Jewry, and did their part in protecting the Jews' rights within the boundaries of the Polish Republic. The Zionists in Poland were divided into the following groups:

Mizrachi. This group was Orthodox but unlike the Aguda, it distinguished itself by furthering a national and Palestinian Jewish policy.

General Zionists. As the name implies, their social and economic views placed them in the center.

Zionist Revisionist Union. This group had its influence mainly with the young people. It was anti-labor and was leaning toward totalitarian disciplines.

Other parties included:

Palestine Labor League. Numerically the most important Zionist group in Poland. Its prime concern was emigration to Palestine and the building of a national homeland on labor and cooperative principles.

The Bund (Judisher Arbeiter Verband). This was the largest and most powerful of the Jewish labor parties in Poland. It collaborated closely with the Polish Socialist Party. It was anti-communist but opposed Zionism as reactionary. It insisted upon the Yiddish language.

These were the mainstream of Jewish political groups, with many smaller splinter groups within the sphere of influence of those larger parties.

JEWISH CONTRIBUTIONS TO POLISH CULTURE

The contribution of the Jews of Poland to the sciences, art, and literature of Poland is not very well known. This is due mainly to the lack of interest on the part of the Polish press to show recognition to these contributions. Nevertheless, the fact is that there were names like Wilhelm Feldman, historian of literature; Ludwik Gumplowicz, sociologist; Julian Klaczu, historian; Ludwik Zamenhof, founder of Esperanto. Those names were renowned not only through Poland but through Europe as well. In politics were names like Szymon Askenazy, Poland's delegate to the League of Nations. In the field of medicine, Dr. Maksymilian Rose was an outstanding brain specialist. Among the foremost Polish academicians were Professor Allerhand of the University of Lvov and Professor Taubenshlag of the University of Cracow, both in the field of law. Of world renown were musicians Artur Rubinstein and Bronislaw Huberman. Among the painters were Gottlieb and Lilienthal. Perhaps the greatest contributions of Jews to Poland's culture were made in the field of literature. Soon after Poland regained independence, a number of young writers organized a group which was known as the *Skamander*. Afterwards they became the founders of the *Wiadomosci Literackie*, a weekly considered to be the best literary paper in Poland.

The leaders of this group were two men of Jewish extraction, Julian Tuwim and Antoni

Slonimski. Tuwim was recognized as the greatest Polish poet of his generation. Slonimski was a somewhat different personality, but he was as versatile as he was brilliant. Two other Jews also distinguished themselves as playwrights: Marian Hemar and Bruno Winawer.

THE CONTRIBUTIONS OF POLISH JEWRY TO HEBREW LITERATURE

The production of books and their distribution are the mark of the cultural level of a people or a group. Printing shops and publishing houses can originate only where there is a demand for books.

The first Hebrew printing press in Poland was set up in Cracow in the 16th Century. But the greatest contribution to Hebrew literature stems from the period between the world wars. A mere mention of some of the translations will give an idea of its achievements. From Greek and Latin were Homer, Plato, and Josephus Flavius. From English were Shakespeare, Byron, Charles Dickens, Oscar Wilde, Emerson and Longfellow. From French were Victor Hugo, Emile Zola, Anatole France, and Romain Rolland. From German were Goethe, Hegel, Heine, and Jacob Wasserman. From the Scandinavian languages were Ibsen, Jacobsen, and Knut Hamsen. From Russian were Pushkin, Tolstoy and Dostoyevski. From Polish were Adam Mickiewicz and Sienkiewicz, etc. These are but a fraction of the translations published during the period. Most of the translations into Hebrew were made by Polish Jews. Many Hebrew textbooks were also published on general subjects such as mathematics, physics, chemistry, natural history, geography, etc., which served the Hebrew schools not only in Poland, but in other countries as well.

Sokolow, Frishman and Bialik belong to the most prominent Hebrew writers of that era. Today only ashes remain where once stood the proud center of Hebrew culture in Poland.

YIDDISH FLOURISHED IN POLAND

Poland was also the home of Yiddish books. Between the two world wars, the Yiddish language flourished in Poland.

There was an abundance of writers as well as of readers. New editions of books by Mendele Mocher Seforim, Sholom Ash, Sholom Aleichem, *et al*, were gulped down by readers anxious for the Yiddish written word. Serving as a world center of Jewish book production, Poland was at the same time the world's center of Jewish literary figures. The Jewish Pen Club in Warsaw was the headquarters for all of Europe. Until the outbreak of World War II, the Hebrew and Yiddish writers in Poland continued the glorious tradition of Polish Jewry. Of their fate under the Nazi Occupation little is known. Those who are known to have perished at the hands of the Nazis include the poets Isaac Kacelnelson, Hershele Danilewicz, Israel Stern, and Leib Sokolow. Others who perished included Professor Meir Balaban, the Jewish historian and writer. The demand for the Yiddish word was not limited to books. There was a wide variety of Yiddish magazines and daily newspapers. The demand for a Jewish daily was so great that in order to reach the widest masses of Jews they established *Nasz Przeglad* in Warsaw, *Chwila* in Lvov, and *Nowy Dziennik* in Cracow, alongside *Der Weg, Heint,* and *Moment*, which were written in Yiddish. Of course there were hundreds of Jewish publications in Hebrew, Yiddish and Polish. It should be mentioned here that the *Heint* was the greatest Yiddish newspaper in Poland and it was the major spokesman of the Jewish people. It enlisted the finest Jewish talents and numbered among its contributors David Ben Gurion, Nachum Sokolow and Sholom Ash.

The Yiddish Theater. The Yiddish theater had long flourished in Poland. Star and architect of the Yiddish stage, Esther Rachel Kaminska, established the Kaminska Theater in Warsaw at the turn of the century and introduced into the Yiddish repertoire the works of European writers, both Jewish and non-Jewish. It was for Kaminska that the Yiddish playwright, Jacob Gordin, wrote such classics as *Der Yiddisher Kenig Lear, Mirele Efros, Gott Mensch and Taivel*. He translated some of the plays of Lessing, Victor Hugo, Tolstoy and Strindberg.

Among the actors of the Yiddish stage who distinguished themselves with their productivity as well as with their talent were: Zygmunt Turkow and his wife Ida Kaminska, Maurice Schwartz (who came from New York), Josef Kamen, Yitzhak Field, Ludwig Zack and Leo Fuchs.

Along with the permanently established Yiddish theaters in Poland, there were the Habima and the Ohel companies which used to come for short appearances from Palestine.

JEWISH PIONEERS

The Hechalutz Pioneer Organization, whose purpose was to prepare Jewish youth for immigration to Palestine, was very active in pre-war Poland. It turned the Jewish youth into productive, skilled workers, plus making a great contribution to the development of a Jewish National Home in Palestine.

In the years before the war, the Jews in Poland immigrated to Palestine in ever increasing numbers. The majority of them received their vocational training in the farms, shops, schools and other enterprises of the Hechalutz. In 1938, when, the Nazis began the expulsion of Polish Jews from Germany through Zbaszyn, a town on the German-Polish frontier, many were absorbed by the Hechalutz and eventually landed in Palestine.

PILLARS OF POLISH JEWRY

As in the Middle Ages, 20th Century Poland was the home of the Torah. Rabbi Israel Meir Kahan, known throughout the world as the Hofetz Chaim, was one of the spiritual leaders of that time. He was a man of great humility. His commentaries on religious laws were accepted as standard works of reference in areas of Halachic disputes. He was considered a worthy successor to the Remo. A contemporary and a close associate to the Chofetz Chaim was Chaim Ozer Grodzenski. His writings placed him in the foremost ranks of Torah authorities. Another personality, Menachem Ziemba, a member of the Warsaw Rabbinate, author of 20 Halachic works, was known to have inspired the fighters of the Warsaw Ghetto in their uprising against the Nazis.

Sara Schenierer was one of the few Jewish women greats of this period. Her father, a devoted chasid of Beltz, was a descendant of Rabbi Schabbetai ben Meir Ha-Cohen, known as the Shach. Since her youngest days, she devoted all of her free time to Jewish studies. Her ambition was to establish a school of religious education for girls. Her dream became a reality when she founded the Beth Yakov Movement, a school for girls in Cracow.

A legend in his lifetime, Dr. Henryk Goldsmith, popularly known by his literary pseudonym, Janusz Korczak, came from a thoroughly assimilated family. His interests were directed towards rehabilitating deprived or maladjusted children. He was the director of a Jewish orphanage. He wrote several books about and for children. He died together with his orphans of the Warsaw Ghetto.

Meir Balaban, the historian, was known for his objectivity, making extensive use of material from the Polish archives. Among his many works on the history of Jews in Poland, he wrote a two volume history of the Jews in Cracow, his *Bibliografia Historji Zydow w Polsce i w Krajach Osciennych za lata 1900-1939*, published in Warsaw in 1939, lists three thousand items.

Dr. Jehoshua Thon was a dominant figure in Polish Zionism. A deputy to the Sejm and for many years president of the Club of Jewish Deputies, Dr. Thon played a leading role in parliamentary activities. All his life he fought for Jewish equality. A life-long Zionist, member of the Council of the Jewish Agency, Dr. Thon was an active writer for 40 years. He wrote in four languages: Hebrew, Yiddish, Polish and German. He died in Cracow in 1936.

ZIONISM IN CRACOW THE INTERWAR PERIOD (1919-1939)

by Dr. Emanuel Melzer

DEDICATED TO THE MEMORY OF
DR. JEHOSHUA THON
ON THE 120th ANNIVERSARY
OF HIS BIRTH

This year of 1990, which is so special to the New Cracow Friendship Society, coincides with the 120th Anniversary of the birth of the late Dr. Jehoshua Thon, the man who symbolizes Cracow Zionism, especially in the interwar period. Therefore, it would be desirable on this occasion to first summarize the contribution of Dr. Thon's charismatic and dominant personality to Cracow's Jewry, to the Jews of Poland and the Zionist movement as a whole.

As a matter of fact, Dr. Thon was not a Cracovian from the start. Born in Lvov in 1870 into a chasidic family, he studied in a yeshiva and after that, left for Berlin where he studied philosophy and sociology at the university and also attended the Rabbinic Seminary. He exchanged letters with Dr. Herzl and participated in preparations for convening the first Zionist Congress. At the same time, in 1897, he was nominated as rabbi and preacher of the Temple in Cracow which had been the fortress of assimilationist Jews. He accepted the nomination and started propagating his Zionist ideology in sermons within the Temple and in public appearances outside it. His ideology, although very close to the spiritual Zionism of Achad Ha'am, did not base itself on it exclusively. Thon defined it as General Zionism which seemed to be, for him, the synthesis of political, practical and spiritual Zionism combined.

In one of his sermons he compared Zionism to Jacob's dream about the ladder that reached into the sky but also stood firmly on the ground. In other words, Thon believed that Zionism would realize its ideals and dreams in the long run, but in the meantime it would be necessary to take into account the practical circumstances of the present and sometimes follow a policy of "tactical compromise" in Zionist affairs as well as in Jewish policy in the Diaspora.

Thon's writings, speeches and sermons had an enormous influence on the Jewish public in Cracow and in its identification with the Zionist goal. It should be noted that the earliest organizational activity in Cracow on the basis of Zionist ideas had already started in the 1880s, a few years before Herzl's appearance. Some orthodox circles under the leadership of the well-known rabbi of Cracow, Shimon Sofer, who was assisted by Aharon Marcus, were influenced by the

Chibat Zion movement and formed the first Zionist organization in Cracow. It was named *Rosh Pina*.

Thon's arrival in Cracow served as a turning point in the growth and development of the local Zionist movement. Until the First World War, he devoted most of his time to writing on philosophical subjects, on Zionist ideology, and commenting on current Jewish affairs.

With the end of the war in 1918, a new reborn Polish state came to life in which one third of the population was made up of national minorities (Ukrainians, Jews, Byelorussians, Germans, etc.). Thon realized, as did the two other Zionist leaders on the national level, Yitzhak Gruenbaum in Warsaw and Dr. Leon Reich in Lvov, that their main duty and therefore most of their time and effort had to be dedicated from then on to the struggle for the existence of about three and one-half million Jews living in Poland.

In the first months of Polish independence very serious anti-Jewish attacks and disturbances occurred in Cracow in which groups of local inhabitants and units of General Haller's army took part. A local Jewish self-defense, including many Zionists, was organized to repel the attackers. Dr. Thon intervened with the civil and military authorities to prevent any further disturbances.

In 1919 Thon left for Paris as a representative of the Jewish National Councils which had been headquartered in Poland, to participate in the Committee of Jewish Delegations to the Versailles Peace Conference. The National Minorities' Treaty was forced upon Poland as an integral part of the peace treaty. It asserted among others, the equal civil rights of the Jewish minority in Poland and some forms of national, religious and cultural autonomy.

Also in that year, Thon was elected as the President of the Zionist Federation of West Galicia and Silesia and he served in that capacity until his death in 1936. It has to be noted that in interwar Poland there existed three independent Zionist Federations controlled directly by the World Zionist Organization. In addition to the West Galician, the two others were the former Congress Poland Federation in Warsaw and the East Galician Federation in Lvov. The fact that there was no one Central Zionist Organization in Poland was due to the various specific regional and traditional factors of the Polish territories during the period of partitions and foreign rule.

Thon did not involve himself in the everyday organizational Zionist work in Cracow but his main activity was to direct the Jewish policy in Poland. He served as a member of the *Sejm* during the years 1919-1935, and was elected in four consecutive elections by the overwhelming majority of the Cracovian Jews. Most of this time he also served as the chairman of the Jewish representation in the *Sejm* and *Kolo*, (Senate).

The division mentioned above did not confine itself only to the Zionist Organizational framework but also to the regional Zionist policy in the work for *Eretz Israel* and what was most important to Jewish politics in Poland. From the very beginning, there were two confronting models of Jewish policy within the *Kolo*. One was led by Warsaw under Gruenbaum which strived to cooperate with other national minorities in Poland in a common anti-governmental policy. The second was led by Cracow and Lvov under Thon and Reich which stressed the difference of interests between the Jewish minority in Poland and the territorial minorities like the Ukrainians and Byelorussians. Therefore these men preferred what they called a "pragmatic policy", namely, to reach some agreement with the governmental circles in order to moderate their attitude toward the Jews and achieve a peaceful coexistence. In fact, the majority of the *Kolo* under the Leadership of Thon and Reich reached such an agreement in 1925 called *Ugoda* with the government of Wladyslaw Grabski. In exchange for the support of the Jewish parliamentarians the government was to grant some important concessions to the Jews. But this agreement was not realized because of the Coup of May 1926 in which Pilsudski and his "colonels" came to power in Poland.

Besides his parliamentary duties, Thon was constantly requested to intercede with the central and various local authorities in aid of communities victimized by anti-Semitic outbreaks of violence or by hostile acts of the local administration. It is difficult to grasp how this man, whose health was very bad even in his younger years, had been able, in addition to his parliamentary, public and rabbinic duties, to write articles on current Zionist or Polish-Jewish affairs a few times a week in *Nowy Dziennik*, the Zionist Cracow daily newspaper, and each Friday, a weekly article in the Yiddish daily, *Heint*, of Warsaw. These articles strengthened the morale of Polish Jews in facing all forms of economic hardships and policies of discrimination. They were also followed by Polish political leaders and commented upon in the Polish press.

Thon devoted some of his time in promoting Hebrew education which was very close to his heart. He served as the first president of *Tarbut*, the all Hebrew school network in Poland (1922-1926). He personally participated in the annual matriculation examinations in Hebrew subjects at the Hebrew Gymnasium in Cracow.

In 1930 Zionist Cracow celebrated his 60th birthday. Fortunately a thick volume containing the original letters and cables sent to him on this occasion from all over the world has been preserved at the archives of the *Irgun Yotzey Cracow* in Tel-Aviv. Among them were letters written by Weizmann, Ben-Gurion, Sokolow and many other outstanding Jewish personalities. Six

years later, in November 1936, Dr. Thon passed away. Tens of thousands of Cracovian Jews mourned his death and participated in his funeral. This was the time when he was most needed, one year after the death of Marshal Pilsudski. Polish Jewry was engaged in a daily struggle against powerful anti-Semitic opponents in a climate of incitement, violence and economic boycott. Thon was the last Zionist leader of the first line who disappeared from the Polish arena before World War II. Dr. Leon Reich of Lvov died in 1929 and Yitzhak Gruenbaum left for Israel in 1933. These facts created a leadership crisis among Polish Jewry which was very gravely felt not only then but especially in the terrible years to come.

Referring back to the development of the Zionist movement in Cracow during the interwar period, we have to recognize its main political Jewish antagonists. One of them was *Agudas Israel* which had the support of the majority of the orthodox Jews in Cracow and had undergone a process from being a very anti-Zionist party in its beginning, to what might be called a non-Zionist party. This was reflected also on the local level in Cracow. In the late thirties, due to the growth of official governmental anti-Semitism, there was some willingness on the part of the *Aguda* to cooperate with the Zionists even in some areas of the work for *Eretz Israel*.

Although the Zionists were the leading and dominant factor in Jewish Cracow, the office of the president of the Jewish Community, *Kehila*, was in the hands of the assimilationist, Dr. Raphael Landau through a coalition with the *Aguda*. It is significant that quite a number of Cracovian assimilationist Jewish personalities were actively involved in Cracow Jewish public life.

Another antagonistic party to Zionism was the Jewish radical socialist *Bund*. In comparison to other parts of Poland like Warsaw and Lodz, where it had gained remarkable victories in the elections to the Jewish Communities and Municipal Councils, in Cracow this organization was not as strong. The relative weakness of the *Bund* and other Jewish radical organizations in Cracow may be attributed to historical and regional causes. Cracow, in general, and Jewish Cracow, in particular, like the rest of Galicia, were governed in the past by the rather liberal Austrian rule. It was much more moderate than in Poland's former Russian territories where their political inheritance and tradition were completely different. This may serve as a further explanation to the fact that within the Zionist movement in Cracow the dominant position was in the hands of the moderate part of General Zionists. (Being an active Zionist in Cracow required one to be constantly involved in Jewish and Zionist politics in frequent and various electoral campaigns to the *Sejm* and Senate, Municipal Councils, Jewish Communities, Zionist congresses, local Zionist committees and many affiliated organizations.)

As a matter of fact, the Zionist Federation of West Galicia and Silesia was very influential not only in Jewish politics in Poland, but also in world Zionist politics and the work for Israel. Due to the authority of its president, Dr. Jehoshua Thon and the leadership of Dr. Yitzhak (Ignacy) Schwarzbart, Dr. Samuel Wahrhaftig, Dr. Szymon Feldblum, Dr. Chaim Hilfstein, Dr. Jehuda Zimmerman and others, it broadened its activity into the various fields of Jewish life. Almost all of these personalities were members of *Hashachar-Przedswit* organization during their academic studies at the Yagiellonian University in Cracow. This student organization was founded in Cracow in 1897, the same year as the First Zionist Congress was convened in Basel, Switzerland. *Hashachar* defended the rights of the Jewish students at the university and resisted in later years all forms of discrimination such as the decree of obligatory separate seats, named "Ghetto Benches", for Jewish students in academic institutions.

In the *Sejm* elections of 1935, the first one in the post-Pilsudski period, the Central Committee of the Zionist Organization in Cracow, as in some other parts of Poland, decided not to participate because of the new undemocratic electoral law. In the last *Sejm* elections before the war in 1938, the Zionist leader Dr. Schwarzbart was elected in Cracow as one of the five Jewish deputies to this *Sejm*. (During the war he served as one of the two Jewish members of the National Council (Parliament) attached to the Polish Government in Exile in London.) As a *Sejm* deputy he had to defend the Jewish interests in the country on the eve of the war in the face of the growing wave of extreme anti-Semitism manifested by violent anti-Jewish outbreaks and the systematic official policy of discrimination in all its forms: economic boycott, the Ritual Slaughter Decree, introduction of "Ghetto Benches" into academic institutions, etc.

The Cracow Zionist Organization was very active in sponsoring the World Union of General Zionists in 1931. However, at the World Conference of this organization in Cracow in 1935, there was a split within the Union and as a result two World Union Organizations were formed. One, a left inclined party, "General Zionists A" and the second, a right inclined party, led by Schwarzbart himself, "General Zionists B". This was a serious deviation from the General Zionism as defined by Thon as a non-party or above-party organization. At any rate, we see the important role of Cracow in Zionist politics in the thirties.

In the interwar period the Zionists of Cracow were hosts to prominent guests who visited that city. They were leading figures in the World Zionist movement such as, Nachum

Sokolow, Menachem Usyszkin, Leib Jaffe and many others. Among them, the most impressive one was the visit in 1931 of Chaim Nachman Bialik, the most prominent Hebrew poet of our time. He was received enthusiastically by the Jewish community. His visit helped to promote the role of the Hebrew language and literature in Jewish education in Cracow.

It was the Cracow Zionist Organization which, in 1918, initiated the founding of the first Zionist daily in Polish, *Nowy Dziennik*. It appeared before the dailies, *Chwila* in Lvov and *Nasz Przeglad* in Warsaw. *Nowy Dziennik* was very popular not only as a source of information on the Jewish and Zionist front but also in defending vital Jewish interests in Poland. Its circulation was very impressive and the paper was printed and edited in its own three-story building located on Orzeszkowa Street. Dr. Wilhelm Berkelhammer served as its chief editor until his death in 1934 and after that, Dr. David Lazar was acting chief editor. As mentioned above, the most important contributor to that paper was Dr. Thon, whose articles were read eagerly and commented upon by his supporters as well as by his opponents.

AKIVA Akiva was the strongest Zionist youth movement in Cracow. It was affiliated with the General Zionist Organization although not incorporated into it. As a matter of fact, it was born in Cracow in 1902 as a youth organization of secondary school students. Its aim was to deepen the Jewish national awareness of its members and to cultivate among them an attachment to Jewish culture and tradition. In those years, Akiva was very limited in its membership because most of the Jewish students in the secondary schools in Cracow were inclined to assimilate. Akiva's task was to make these young students feel as Jews while involving them in everyday Zionist work,such as collecting money for *Keren Kayemet* (The Jewish National Fund), distributing *shekels* to the Zionist Congress' elections, etc. Akiva worked in close cooperation with its sister organization, Hashachar. Akiva's position was weakened after the First World War with the appearance of the new Zionist youth scout organization, Hashomer Hatzair, which had a special appeal to the Jewish youth in Cracow.

A group from Akiva joined Hashomer Hatzair. But soon this dissident group became disappointed when Hashomer Hatzair turned politically to the radical left and in December 1924 the members of this group decided to contribute to the rebirth of Akiva by initiating the formation of Agudas Hanoar Haivri (The Hebrew Youth Association) in Cracow, which was headed by Yehuda Ornsztein. This organization defined itself as a General Zionist Youth Organization which strived for the self-fulfillment of its members as *Halutzim* in Israel.

From 1929 until 1931 there was a short period of unification of the General Zionist Youth in Cracow and Lvov in one organization called Hanoar Haivri. But in December 1931, the Cracow group separated as a new independent group called Agudas Hanoar Haivri - Akiva. It was Joel Dreiblat who tried to clarify the distinctive ideological features of this organization at that time, in relating it to its traditional and national past.

There was a steady growth in the Akiva membership in Cracow. In the year 1937-1938 it numbered about 1,000 members. In August 1938 a group of Cracow Akiva members made *aliya* and founded the kibbutz of Beit Jehoshua named to honor the memory of Dr. Thon. Akiva published in Cracow, in Polish, the weekly *Divrei Akiva* in which all ideological problems were analyzed.

The first opposing views within the Cracovian Akiva were voiced in 1936. They demanded more ideological awareness to social problems and a more liberal approach to religion. Finally there was a split in 1937 and the dissidents formed Akiva B. Some of its members made *aliya* and settled in the new kibbutz Nevei Eitan in 1938. During the Second World War all those ideological differences vanished and all Akiva members in Cracow jointly faced the grave challenges to come.

MIZRACHI Before the First World War there was a branch of Mizrachi, the religious Zionist movement in Cracow. In the First Mizrachi Conference in Presburg in 1904, two representatives from Cracow participated. During the interwar period there existed a rivalry between Mizrachi and Agudas Israel in Cracow, which strongly opposed all Palestinian work. Rabbi Meshulem Klieger was the spiritual leader of Mizrachi in Cracow. This organization was very active in local Zionist work and in the Jewish Community's institutions. Mizrachi's synagogue on Kupa Street in Cracow served also as the social meeting place of its members. Distinguished rabbis, members of the World Mizrachi visited Cracow frequently. Mizrachi in Cracow was also the host of two World Conferences of this organization in 1933 and 1935.

Mizrachi's youth organization Hashomer Hadati in Galicia was founded at its First Convention in Cracow in 1928. Shalom Karniel Treller, one of its leaders, would later be killed in Kfar Etzion during Israel's Liberation War. Two affiliated organizations had been founded in 1925, Hehalutz Hamizrachi and Bruria, the organization of Mizrachi Women.

THE REVISIONIST PARTY In 1927, following a visit of Zeev Jabotinsky to Cracow, a Center of the Revisionist Party of West Galicia and Silesia was founded there. In the early thirties there was a significant growth in the local party's membership. In 1933, the party's weekly publication in Polish, *Trybuna Narodowa*, began

go appear in Cracow.

The Youth Revisionist Organization, Betar, like its sister organizations, Brit Hachayal and Masada, were very active in Cracow. The party's leader, Jabotinsky, was a very frequent visitor to Cracow in the thirties. He was famous as an orator and drew large crowds who were eager to listen to his magnetic speeches. A few months before the party's split from the World Zionist Organization a World Conference of the Revisionist Party and Betar took place in Cracow in January 1935. This conference was attended by delegates and guests from all over the world.

One of the prominent members in the World Revisionist Party was Dr. Yochanan (Jan) Bader from Cracow, later a distinguished Knesset member in Israel. Another member of Cracow's party, the late Chaim Landau, served as a Chief of Staff of the *Irgun Zwai Leumi* and after that as a minister in the Israeli Government.

As we may see, Cracow contributed very much to the growth of the World Revisionist Movement.

ZIONIST - SOCIALIST PARTIES

HITACHDUT This was the most moderate of the Zionist-Socialist parties which was formed officially at the Prague Conference in 1920 and its aim was to promote the development of the Chalutz Movement in the Diaspora and to organize *aliya* of workers to Israel. Hitachdut in Cracow was very active in local Zionist work and in the field of productivity by organizing Jewish cooperatives in West Galicia and Silesia. Among its prominent members were: Dr. Naphtali (Otto) Menashe, Dr. Wilhelm Berkelhammer, (editor of *Nowy Dziennik*), Dr. Benzion Katz and Dr. Yeshayahu Spira.

The youth movement, Gordonia, which was affiliated with Hitachdut, had a branch in Cracow beginning in 1925. Gordonia maintained some Hachshara camps in West Galicia and Silesia for the preparation of its members to make *aliya* to one of its kibbutz settlements in Israel.

POALEI-ZION During the Austrian rule, Cracow was the birthplace of the Poalei-Zion Galician Movement. The first conference of the Poalei-Zion Galician Movement took place in Cracow in 1904. The ideology of this organization combined Zionism with Socialism. During the First World War, the activities of the party were interrupted, but it renewed them in 1918.

In 1920 there was a split in the party ranks of Poalei-Zion: Right and Left. The leftists were against any official links with the World Zionist Organization. The influence of Poalei-Zion Left in Cracow was rather negligible. But the Cracovian branch of Poalei-Zion Right played an important role in the local Zionist work. It had to compete with the Bund in Cracow for influence in the Jewish street. It had a strong contact with the Dror Halutz Movement which maintained, in Cracow, a communal *Hachshara* in preparation for the kibbutz life.

HASHOMER HATZAIR The beginning of this Zionist youth organization was in Galicia. Its branch in Cracow was founded in 1918. Hashomer Hatzair had a special appeal to students of the secondary schools. We mentioned earlier the special relationship of Hashomer Hatzair in Cracow with Akiva during its formative years in the twenties.

Hashomer Hatzair was the only youth organization which had not been affiliated with any party and it strictly demanded from its members *aliya* to one of its kibbutz settlements.

HEBREW SCHOOLS In the interwar period a complete network of modern Hebrew educational institutions initiated by various organizations existed in Cracow. The Jews of this city, with its rich Jewish history, were very keen on educating the young generation in their own schools and in the national spirit.

The Hebrew school named after Dr. Chaim Hilfstein, the most important of the Hebrew schools in Cracow, was founded in 1908. In 1913, Salomon Leser, the first president of that school, purchased a building plot on the corner of Brzozowa and Podbrzezie streets and the first school building was completed in 1918. With the expansion of the school, additional buildings had been erected by the school's Public Committee. From 1926 until 1939, Dr. Chaim Hilfstein served as President of the school and in 1936, the school was named after him.

The school was bilingual, Polish and Hebrew in Judaic subjects. The school consisted of elementary and secondary classes. The first graduate class left the school in 1926. In 1937 the school obtained full rights of governmental secondary schools and it numbered at that time about 800 students. In 1930 a separate unit, a mechanic secondary school for boys, in the frame of the Hebrew school was founded.

The Hebrew school's educational level was very high due to the excellent teaching staff, and the motivation and intellectual level of its students. Hirsch Sherer was appointed in 1923 as the school's principal and served in that capacity until 1939. Among its teaching staff were prominent personalities like Benzion Rappaport, Dr. Juliusz Feldhorn and Dr. Benzion Katz who, at the same time, was a reader of Hebrew at the Yagiellonian University. In Israel, Katz served as the first Rector of the Tel-Aviv University.

The school had a very rich program of extracurricular activities and participated in the general Jewish life in Cracow and in its public festivities like Purim and Lag B'Omer.

The Cracow Mizrachi organization had been interested in keeping its own schools in the

spirit of religious Zionism. In 1921 it opened its elementary school, *Cheder Ivri*, and in 1927, a secondary school, *Tachkemoni*. Most of the teaching hours were devoted to Judaic subjects such as Bible, Talmud, Jewish History, Hebrew language and were conducted in Hebrew. The principals of the Hebrew Department of both schools were Rabbi M. Klieger and A. Kiwetz. However, the secular subjects were not neglected and the principals of that department were Dr. Ohringer and Dr. Sonnenschein. In 1931 the schools' Public Committee succeeded in erecting a modern building of its own on Miodowa Street.

The Hebrew Secondary Commerce School was opened in 1933. It filled a gap in the Hebrew national educational network in Cracow. There was a need for a special commerce school which would, in addition to a general secondary education, provide a practical vocational curriculum for Jewish boys and girls. The school was located on Stradom Street and in 1936 it numbered about 400 students. Its principals were Dr. Samuel Stendig and Dr. Zecharia Silberpfennig (Kassif).

ZIONISM

an essay by Roman Weingarten

Unlike all words ending with *ism* (as in social*ism*, commun*ism*, fasc*ism*), Zionism is not an idea, rather it is a heritage, a right to claim our inheritance, a right to regain a lost identity and the right to be a nation. And yet Zionism can not be identified just as nationalism, because while nationalism can be described as the will of a people to become a nation, Zionism is a commandment with its roots in the Torah. It was our duty to establish a homeland as a nation.

Political Zionism was first established at the Zionist Congress in Basel, Switzerland in 1897, but the word is derived from Zion which in Biblical times was synonymous with the Temple, *Beit Hamikdosh*, the city of Jerusalem, and the entire Jewish Kingdom. That is why Zionism will outlive all the other *isms* that exist.

The facts about Zionism were recognized by great men in recent history. The great Russian writer, Maxim Gorky, a non-Jew, wrote in 1902: "I am told Zionism is a Utopia. I do not know; perhaps. But inasmuch as I see in this Utopia an unconquerable thirst for freedom, one for which the people will suffer, it is for me a reality. With all my heart I pray that the Jewish people may be given spiritual strength to labor for their dream and to establish it in flesh and blood."

Albert Einstein wrote: "Zionism is deeper than the motif of Jewish suffering and is deeply rooted in the Jewish spiritual heritage, the existence and development of which are, for Jews, a source and essence of their continued survival as a community."

Louis Brandeis, Supreme Court Justice, wrote in 1917: "Zionists believe that only in Palestine can Jewish life be fully protected from the forces of disintegration; that there alone can the Jewish spirit reach its full and natural development; and that by securing it for those Jews who wish to settle there all other Jews will benefit, and the long perplexing Jewish problem will, at last, find solution."

These statements read today sound as prophecies of yesteryear because these great men had the capacity to understand the Jewish problem and what Zionism could contribute to solving that problem.

LIFE IN CRACOW FOR THE VERY YOUNG

by Jechiel Weingarten

In most Jewish circles of Cracow-Podgorze, the boys of the age of three were sent to cheder to begin their indoctrination in the Hebrew alphabet. In Podgorze, the cheder was part of the all encompassing Talmud Torah, but was not located in the main building. The three year old boys were brought to the cheder on the Brovarick where the teacher (the Rebbe) was the fearsome Reb Hersch Leib. In his class the children began the aleph-bet and when they graduated at the approximate age of five, were then transferred to the Talmud Torah. They had achieved the knowledge of *Chumash w'Rashi*.

Reb Hersch Leib had a helper, called the Belfer. His job was to take care of the younger boys, helping them with the undressing and dressing of their outer garments and most of the time his job was also to bring the children to school and take them back home after classes.

The conditions in the school were very primitive. In the winter, the classroom was heated by a wood-burning stove and it took a miracle to go through a winter without casualties, (children being burned). Such were the conditions year in and year out with no prospect for improvement. There was another cheder in Podgorze with a rebbe by the name of Celnik, but Reb Hersch Leib was the more popular of the two.

The cheder children came from all walks of life, from the very orthodox, and chasidic, to the secular and even non-observant Jewish homes. The next grade was the Talmud Torah where the children were exposed to the teaching of *Gemara*, the Talmud. At the age of six to seven, the children of secular homes began public school as it was required by the authorities and they would, for the most part, attend Talmud Torah in the afternoon. There they were put in a separate section of the classroom as they were confined to just the teachings of *Chumash* and *Rashi*. Most of the children from chasidic homes did not attend public school even though it sometimes meant paying fines for disobeying the law of the land. The more affluent families engaged private tutors to prepare their children in secular education and those children had to pass year-end exams at public schools where they were awarded proper certificates. That system was acceptable to the Polish authorities.

The Talmud Torah served as the school for Jewish education for children until the age of thirteen to fourteen, after which there was a visible split. Children of more secular homes either continued their education at high schools to advance to schools of higher learning (if they were lucky enough to be accepted), or enrolled in trade schools and then tried to find jobs to supplement their families' meager incomes. The children from chasidic homes, for the most part, were spread out among the many *shtieblech* where they were able to continue their talmudic education, either at yeshivot, as was the practice of the chasidic sects of Bobov, Belz and Radomsk or, if a yeshiva was not available, they would continue their talmudic education under the supervision of the older boys, *bachurim*, who were versed in the teachings of *Gemara, Tosefot, Shulchan Aruch,* etc.

Despite the fact that this class of Jews was a minority in Cracow, all *shtieblech*, and there were many, were filled to the brim with young boys, many of them great scholars. The average *bachur* had a knowledge of Talmud comparable to any rabbi in the United States. But unlike in the United States, this lifestyle required great sacrifice. Making a living and supporting a family was extremely difficult in general, but even more so for people with a chasidic background. Young chasidic men of the age of twenty-one, while thinking of marriage, had first to overcome the question of military service, which was compulsory for all men of that age. Military service for an observant Jew was a problem because of the dietary laws of the Jewish religion. Marriage in itself was a problem, since the young girls, even from chasidic homes, were reluctant to marry a chasid. It was a peculiarity of Cracow that different standards towards daughters were maintained. While parents were strict with their sons, raising them in the spirit of Chasidism, they were much more lenient towards their daughters. The girls, for the most part, attended public school and their every day language was Polish, while the boys spoke Yiddish.



Scene on the Shabbat in front of Alte Shul

To find brides for their sons, the chasidic parents turned to the small towns and villages, where the girls were less sophisticated. But in the final analysis, the entire problem boiled down to economics, *parnuse*. Because of wide spread poverty, some of the young rebelled against the rigors imposed on them by their parents and

looked for greener pastures in different circles. They joined Zionist organizations of all kinds and became quite secular in their ways. But this was a two-way street. There was activity in the chasidic camp as well. Some chasidic sects managed to draw in young men from non-chasidic homes and more often than not, these young men became great scholars and dedicated themselves to Torah for the sake of Torah, oblivious to their economic situation. But in spite of the overall difficult economic situation of the Jews in Cracow, there were exceptions. Some chasidic people were engaged in commerce and industry and many of them became quite wealthy according to the prevailing standards.



One of the more colorful old houses on Kazimierz

Returning to the very young years, we neglected to mention the type of recreation available to these cheder children. Wegierska Street, which housed several houses of worship like Zucker's Beit Hamidrash, Stahl's Minyan, B'nei Amunah and a Bobover *shtiebl*, was a heaven for the young. They used to gather there after cheder, playing games and plain running around. In the winter, the street was used for skating without skates and for sleighing on improvised sleds. There was a park in Podgorze where the children could play after school. But this created a problem for children with *payit*, side-locks. There was another favored place for the youth to get together: the Krzemionki (a hilly part of the park), but small groups did not dare show up there. There were frequent encounters with Polish youth that led to bloody noses. This was a way of life, determined by overall anti-Semitism. These conditions had a large influence on some youngsters who, striving to blend into the environment, shaved off their *payit* and shed their chasidic garb. This might have helped momentarily, but in the end, as we learned from the Holocaust, a Jew cannot hide from himself.

We now turn again to the years of the *shtiebl*. Since Cracow-Podgorze had a large chasidic community, it was only natural that they represented diversified chasidic sects. There were Bobover, Belzer, Gerer and Radomsker *shtieblech*, each of them followers of their respective spiritual leaders. The *shtieblech* were overflowing with young men of the ages between fifteen and the high twenties. The majority of them devoted full time of up to twelve hours daily to learning Torah and Mitzvot. Some however, had to help out their parents during the day in earning a living, but joined the others in the evenings studying Torah until late at night. There was a remarkable phenomenon associated with the life of the *shtieblech* in as much as there were many young men from the small towns and villages around Cracow from very poor families who came to the big city to soak up Torah. These people had to be cared for with housing, food and clothing. A *chevra*, (committee), was formed to be in charge of the poor students, providing them first, with a place to sleep and then, to find families who would accept them at their dinner tables at least one day a week. (Hence the saying that they were eating DAYS.) Lastly, they had to provide them with some decent clothing. These committees were also involved with collecting money for that purpose. A large source of income, besides contributions from the local citizenry, was Lag B'Omer, (the 33rd day of the counting of the Omer, about four weeks after Passover), when Jews from all over the world would come to Cracow to visit the grave of the Remo (Reb Moshe Isserles) on the day of his yahrzeit. This day provided a large portion of all charitable needs in Cracow. It would take a special chapter to describe the events of that day at the Remo Cemetery.

Chasidism was a way of life for one third of the Jewish population of Cracow and had it not been for World War II and the Holocaust, it would have continued to grow and flourish up to this day, but instead, Cracow is a city without chasidim and almost without Jews altogether. However, when we remember Chasidic Cracow, we cannot help but be overwhelmed with great pride for the accomplishments of this segment of Cracow Jewry which, from their graves and the ashes of the crematoria, is still exerting great influence on the development of Chasidism in the United States and particularly in New York City.

To complement this chapter dealing with Chasidism in Cracow, there is a need to shed some light on the origin of Chasidism and its teachings; Chasidism means devout piety, service to God and one's fellow human beings, beyond the required norm.

The origins of Chasidism go back to the beginning of the 18th Century that followed a period of great political and spiritual turmoil for Eastern European Jews. Events such as the massacre of Jews in the Ukraine in 1648, when hundreds of Jewish communities were destroyed by Chmielnicki and his hordes and later in 1666, the abortive messianic movement of the deranged Jewish mystic Shabbetai Zvi caused confusion, despair and political and economic dislocation. As rabbinic authority began to crumble and the

spiritual crisis among the people deepened, these Jews found themselves badly in need of leadership. In that critical period a charismatic preacher by the name of Israel ben Eliezer (the Baal Shem Tov) came along. He stressed to his followers the importance of serving God in joy. He taught that holiness can be found everywhere in one's daily life. This style represented a welcome alternative to the more somber, ascetic piety of the mystics of the time. His disciples and followers were: Jacob Joseph of Polnoye, Dov Baer, of Mezritch, (The Maggid, Preacher), Elimelech of Lezansk, Levi Yitzhak of Berdirchev, Schneur Zalman of Liadi, Yakov Yitzhak of Lublin, Yakov Yitzhak of Przysucha (The Holy Jew), Nachman of Bratslav and Menachem Mendel of Kotzk, all the way down the line to the more contemporary chasidic rebbes.

Today as then, there is a close affinity between the direct, simple approach of Chasidism and the ideals of modern Judaism in the United States. Today as then, Chasidism brings new hope and new happiness to hundreds of thousands and it exerts a discernable influence on many writers in Israel and in The United States. Its inspiration can be detected in the writings of Nobel Prize winners such as Nelly Sachs, Samuel Joseph Agnon, Isaac Bashevis Singer and Elie Wiesel, as well as in the writing of the late philosopher Abraham Joshua Heschel, even as it can be seen in the works of their predecessors, Yitzhak Leibush Perez, Sholom Ash and Franz Kafka. Our super sophisticated society may well recall with nostalgia the soaring ecstasy of Chasidism and the radiance that illuminated the Jewish world for 200 years.

THE ACADEMIC ASPECT OF LIFE IN CRACOW FROM A JEWISH PERSPECTIVE

by Dr. Albert Tilles

The most important academic institution in Cracow was the Yagiellonian University, the oldest and most prestigious university in Poland. There was also the Academia Gornicza, training engineers in mining, however, that institution was closed to Jews for years and therefore had no significance in the academic Jewish life of Cracow.

Figures about the Jewish students attending the Yagiellonian University in the years before the war are not available at this time. The majority was concentrated in the faculties of jurisprudence and philosophy. Jewish attendance at the faculties of pharmacy and medicine was negligible.

As far as can be ascertained there were no limitations or quotas for admission of Jewish students to the faculties of jurisprudence and philosophy. Jewish academic life centered around the Jewish Students Organization, Ognisko, and the Jewish students dormitory, Dom Academicki, on Przemyska 3. Most of the Jewish students at the university were not Cracovians and the need for inexpensive housing was acute. The dormitory-filled part of this need. This Dom Academicki was also the headquarters of Jewish student organizations such as Ognisko and the Organization of Jewish Medical Students. It contained a large meeting hall which served as the meeting place for the above mentioned organizations. It also contained a cafeteria where inexpensive meals were served. During the German occupation, this dormitory was used as a bordello for German soldiers

The general perception about anti-Semitism in Poland is that it was a phenomenon of the lower and middle classes. The reason for that is that most of the people were not exposed to the violent anti-Semitism of the so-called Polish intelligentsia in professional and academic life. As far as the academic Polish establishment was concerned it was obvious to the Jews, if not stated clearly, that it was trying to limit, as much as possible, their access to professional occupations. On the cutting edge of this effort were the medical faculty of the Yagiellonian University and the student body of the medical school.

It was the Polish students of the medical school who were the first to manifest their anti-Semitism by forcibly closing down the entire university by demonstrations, physical attacks on Jewish students, and by forcing the not unwilling university administration to progressively limit

access of Jewish students to the university. Being astudent of the medical faculty of the university, one witnessed the steps taken by the administration toward Jewish students. In the 1930s it was the policy of the university, although never publicly stated, to limit the number of Jewish students accepted to the first year to 5% (*numerus clausus*). It meant that out of a total body of 120 to 130 students of the first year, only 5-6 Jewish students were admitted. The next step in the anti-Jewish policy was denial of membership to Jewish students in the general organization of medical students (Bratnia Pomoc Medykow). This was a very wealthy and well endowed organization with excellent facilities such as a library, large dormitory, financial resources providing loans for needy students, etc. By simply changing the by-laws, they forced each student to apply every year, individually for membership. By a simple majority vote of members of the executive board, they would deny membership to every Jewish student. The Jewish medical students requested permission to form their own organization. After many months of negotiations involving the Polish Minister of Education, they were finally given permission to form their own self-help medical students' organization.

In view of the fact that for many years Jewish medical students contributed to the general organization of medical students, the new Jewish Medical Organization requested its share of the assets of the general organization. After many months they received 25,000 *zlotys*. This sum enabled them to offer financial support to needy Jewish medical students.

One of the required subjects in the second year of medical school was descriptive anatomy. In order to be permitted to take this exam, crucial to further continuation of medical studies, each student had to perform a required number of anatomical dissections on the corpses in the prosectorium such as dissection of the brain, heart, abdominal cavity, chest cavity, etc. In 1937 new regulations were introduced requesting that Polish students only were to perform anatomical work on Polish corpses. The practical effect of this regulation was that Jewish students would be allowed to perform anatomical dissections on Jewish corpses only. Any student who, for any reason, was unable to perform the prescribed number of anatomical dissections was prevented from taking the examination in descriptive anatomy and thus unable to continue his medical studies.

Until this new regulation came into being there was practically no distinction as to what corpses were used for anatomical dissections in the prosectorium. Routinely, bodies of persons not claimed by their families within a certain period of time were sent for dissections to the prosectorium. Probably very few, if any, were remains of Jewish deceased.

In Cracow, as in many other Jewish communities, there existed an organization, *Chevra Kedishah*, dedicated to the prevention of desecration of Jewish bodies by using them for autopsies or dissections during which they were practically cut apart. As a result of the new regulation, the Jewish students were forced to somehow obtain, (procure), Jewish bodies for the prosectorium. For this they had to use sometimes underhanded means such as bribing personnel in public hospitals so that they would notify them of any Jew dying without family. There were incidents of younger students driving to the mental hospital in Kobierzyn near Cracow in order to bring an unclaimed Jewish body to the prosectorium.

This put the Organization of Jewish Medical Students in direct confrontation with the *Chevra Kedishah* which, on religious grounds, tried to prevent any Jewish bodies from being taken to the prosectorium. In order to achieve truce in the "warfare", a meeting was arranged in the *Kahal*, under the chairmanship of the head of the Jewish community, between representatives of the Organization of Jewish Medical Students and representatives of *Chevra Kedishah*. A truce was arranged, which was broken a few weeks later and "warfare" started again. From then on the leadership of the organization became, to put it mildly, a persona non grata in certain circles of the Jewish community of Cracow.

The following incident will illustrate the dilemma faced by the leadership of the Organization of Jewish Medical Students. A few days before the Jewish High Holidays the body of a Jewish woman from a very religious family was taken to the prosectorium. The *Chevra Kedishah* got wind of it and delegated a representative to the prosectorium to obtain the release of the body. The authorities of the prosectorium were sympathetic, but stated that unless they received permission from the leadership of the student organization they had no authority to release the body. The pressure that the administration was trying to put on the leadership of the Jewish student organization was obvious. Release the body and the Jewish medical students in their first and second year of medicine would not be able to perform the required anatomical work and consequently would not be eligible to take the examination in descriptive anatomy. This would lead to their expulsion from medical school. The blame for that would not fall on the university, but on the student organization. These conflicts put the leadership of the Jewish Medical Student Organization in an awkward position. On the one hand, there was this attachment to Jewish tradition and respect for Jewish institutions and on the other their responsibility towards Jewish students,

who without the opportunity to perform the required number of anatomical dissections, would not be able to continue with their medical studies. Under the circumstances the leadership of the Jewish Medical Students Organization, having the best interests of the students at heart, had no alternative but to refuse the release of the body.

The next chapter of continuing discrimination against Jewish students in medical school was initiated by Polish students who demanded that Jewish students be separated from them by being seated on separate benches. This attempt started with forcibly removing Jewish students from benches occupied by Polish students and by preventing arriving Jewish students from sitting next to Polish students. This activity was frequently accompanied by violence, beatings and forcible removal of Jewish students from the auditoriums.

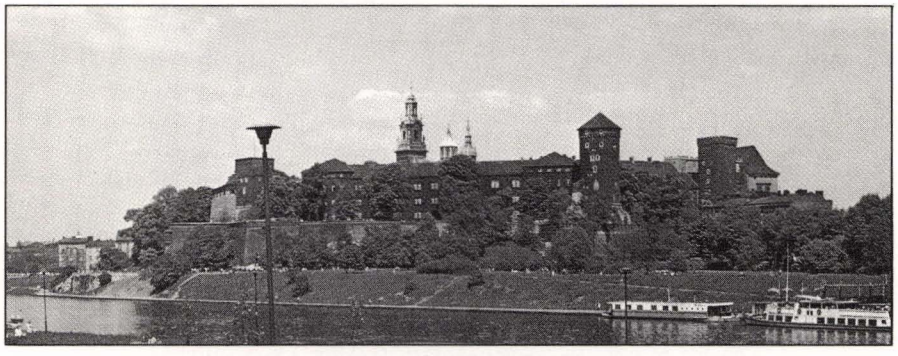
This method was not very successful due to the resistance put up by the Jewish students. As the next step, the Polish students of the medical school, supported by Polish students of other faculties, organized demonstrations in front of the university, thus effectively closing down not only the main building, but also all other branches of the university. These demonstrations involved violent attacks on Jews in general, not only on students who found themselves in the vicinity of the university. In their speeches they demanded expulsion of all Jewish students and further restrictions in admissions. As a minimal demand they asked for separation of Jewish students on a ghetto bench.

The university was closed for several days. The Rector of the university (corresponding to the position of president of a university in the United States) summoned the two leaders of the Jewish Student Organization, Dr. Albert Tilles and the late Otek Lauterbach, (president and vice-president, respectively) to his office. He put to them the minimal demands of the Polish student body, which required separate seating arrangements for the Jewish students and that they would sit in the rear of the auditorium. The Jewish leadership countered these demands with their own proposals: 1) assignment of permanent seats in alphabetical order, or 2) seating based on first come first seated. The rector responded with what he thought was a compromise solution, to reserve two benches for the Jewish students; one in the front and another in the rear of the auditorium.

The Jewish leaders of the student body courageously rejected the rector's "compromise" on the grounds that this would constitute a divided ghetto, but a ghetto nevertheless. The arguments went back and forth. The President of the University said "But they do not want to sit with you." It was obvious that a conclusion would not be reached at that point, so in view of the importance of the matter under discussion the two representatives of the student organization requested permission to call a general membership meeting of the Organization of the Jewish Medical Students to vote on the matter. A request was also submitted to the rector to send a delegate to defend his proposal. The rector was obviously angry and left the meeting without a word. His assistant came back to inform the student organization that they would hear about the rector's decision shortly. Two days later the university was reopened. At the entrance of each auditorium there was a seating plan clearly marked with one bench in the front and one in the rear reserved for Jewish students only. In protest of that arrangement the Jewish students did not use their assigned seats and instead they stood in the back of the auditorium during lectures.

The final step in the elimination of Jewish students from the medical school came with the decision that beginning with the academic year 1938-1939, no Jewish students would be admitted to the medical school (numerus nullus). An organized protest meeting of the general membership of the student organization sent a delegation to the dean of the medical school to protest the decision but to no avail. A strong letter of protest was sent to the Minister of Education. No answer was ever received.

Thus ended the chapter of the Jewish presence at the medical school of the Yagiellonian University of Cracow.



Casel (Wawel)

MACCABI CRACOW
THE PRIDE OF THE WORLD OF SPORTS

by Zigmund Morrow and Gustav Perry

Among the many Jewish sports clubs in Cracow, such as Hagibor, Hakoah, Hakadur, Sila, Jutrzenka and Z.K.S., Maccabi was in a class by itself. Acknowledged nationally, Maccabi attracted the golden Jewish youth of Cracow of both sexes.

The creation of the Maccabi Cracow came about on the evening of July 21, 1909, when a group of Jewish youth gathered on the banks of the Vistula to contemplate the creation of a Jewish sports club. They unanimously named the club *Maccabi* after Judah Maccabeus, a Hebrew religious zealot who fought against the encroaching Hellenization of Jewish life, symbolized by the Greek Olympic games and the cult of the physical. They also chose the colors, blue and white for its flag. The Maccabi motto was "Sport activities for the broadest Jewish masses", leading to the physical regeneration of the Jewish nation. Its main aim was to reach the Jewish youth: the children in the cheder, in the yeshivot and the shtiebl, to get them to practice physical fitness. At first Maccabi was not taken seriously by either the Polish or the Jewish population. They did not realize that developing the body was for the Jews, of greater importance than for others. Unlike the nations of the world which were engaged in agriculture and industry, the Jews, who had to live in crammed city walls, forced to occupy themselves with commerce and confined to the shtiebelech, were of much weaker physical constitution.

The Maccabi played a major role in the development of physical fitness of members of such organizations as Agudas Hanoar, Bursy, Hebrew Gymnasium, orphanages and other organizations, conditioning Jewish youth to compete successfully in major sports events. Names like Frajdenwald, the Polish champion in light athletics and particularly in running; Osiek and Spiegel, the champions of Cracow in short distance sprinting; Goldfinger, Langer and Kornfeld, as long distance runners; Heim, Zeberko, Wachstaetter and Backer, in other competitions. There was the younger generation of soccer players: Reder, the Hauptman Brothers, Pemper; the goalies, Lieberman and Mandelbaum. There was Zigmund Morowitz (Morrow) whose precise shots were feared by the goalies. Then there were the roadmasters like Joe Sterngast, Rafael Abrahamer, Dolek Poland and many other great athletes who were the pride of Maccabi. Maccabi was also the team champion in waterpolo for many years.

We looked with pride at our female contestants who were forced to compete against each other for lack of outside competition. Just to mention a few names: Wanda Goldman, Zunka Goldstein, The Kempler Sisters, Mila Rosner, Hela Mateles, The Metzendorf Sisters, Zuckerman, Feingold, Deutscher, Tola Tilles (Dizenhaus), Infeld, Tyras, Schoenfeld, Glasner, Kirschner, Freiwald, Gottlieb, Gross and many others.

A story circulated that once during an audience with the then President of Cracow, Julius Leow, in 1909, the President asked, not without some irony, one of the Maccabi founders, Dr. Henry Leser, "What does the word Maccabi really stand for?" Dr. Leser answered, "What Kosciuszko was for the Poles and Bonaparte for the French, that is what Maccabi is for the Jews." Among the Maccabi founders and activists, the best known names were : Dr. Henry Leser, Dr. Fryderick Freund, Dr. Margulies, Dr. Kleinhandler, Dr. Billig, Mr. Schoenberg, Bernard Halpern, Dr. Korngold, Dr. Immergluck, Dr. Osiek, Dr. Schenker, Tyslowitz, Dr. Hollander, Gehorsam, Zeberko, Molkner, Kornfeld, Absel and a score of others.

It should be mentioned here that for the Jewish players the games were not just sporting events but often also a show of pride and strength against anti-Semitic elements. It happened more than once that the Jewish team was threatened with physical abuse if they would win a match. Threats however did not deter the Jewish youth from giving their all for the sake of fair play.



Maccabi Boxing Team

CRACOW AS A CENTER OF CHASIDISM AND RELIGIOUS LIFE

by Michael Kluger

During the years immediately prior to the war there were numerous chasidic rabbis residing in Cracow, each of whom had his own followers. To name a few, we mention: the Czchojver Rebbe with his residence at Dietla 36, the Zalschitzer at Dietla 17, the Keltzer at Wolnica 9, Reb Ajzik Levertov at Dietla 48, the Bianer Rebbe at Krakowska 9 and the Meltzer Rebbe at Josefa 13. Of all the above mentioned, the Zalschitzer Rebbe, Rav Sheim Klingberg, died a martyr's death at K.Z. Plaszow when one night in 1943, soon after the liquidation of the ghetto in Cracow, he was brought to the camp and with a group of approximately 100 people was led to be executed. On the way from the barracks he recited the *Viddui* (prayer before death) aloud, the others repeated after him word by word. *Zichronom livracha.*

Beside the groups of chasidim that were lucky enough to have their leaders in the city of Cracow, there were many sects that followed rebbes who lived outside Cracow. They were the Belzer, the Bobover, the Gerer, the Radomsker, and Alexander chasidim.

When it came to elections to the Kehila, most of the larger groups ran their own tickets and this was the same at national elections to the *Sejm* (House of Representatives). This changed during the national elections in 1936 when all Jewish groups, chasidim and secular alike, except the Bund, (a socialist group), and the very small communist party which was illegal, but hid behind the legal Bund, joined to form one voting block. The system was such that despite a united Jewish front, the Jews of Cracow managed to elect only one deputy to the *Sejm*. It was Dr. Yitzhak Schwartzbart who became the Jewish deputy in the *Sejm* from the city of Cracow. All together there were four Jewish deputies in the *Sejm* of Poland. They were Dr. Schwartzbart, Munzberg, Rubinstein and Sonenstein. The proportion was indeed lopsided as out of 211 deputies to the *Sejm*, there were only four Jewish deputies. This was in spite of the fact that there were three and a half million Jews in Poland out of a total population of 32 million, constituting about 12%.

Religious life in Cracow, like religious life in general, started with education. In that connection the following schools should be mentioned. The Talmud Torah in Cracow and in Podgorze was one of the basic religious schools serving the youth. This was followed by *Yesoydey Torah*, ran by the Agudas Israel, and the *Tachkemoni*, established by Mizrachi that was headed by Rav Meshulam Klieger. Then there were a variety of yeshivot established by chasidic sects such as the *Keter Torah* of Bobov, *Yeshiva Beir Meir* and the *Belzer Yeshiva*. There was also the religious school for girls, *Beit Yakov*, founded by Sara Schenierer. In the late twenties or early thirties, a modern six-story building was erected to serve as a teachers' seminary and dormitory for future *Beit Yakov* teachers. It was the first of its kind in Poland.

These were some of the schools from which the flower of Cracow Jewry graduated. They were to become the future members of government, rabbis, politicians, doctors, lawyers, world famous scientists, judges, teachers, bankers, businessmen, artisans, and officers serving in the armies of many countries and particularly the Israeli Army.

The Kehila in Cracow (Jewish Self-Rule) The Jews stood outside the framework of feudal society everywhere. The law of the land did not apply to them because they were merely "the king's chattel" (movable possessions of the king) and were therefore treated as a separate social group. Moreover their devotion to their religion, their use of a separate language (Yiddish) tended to isolate them further from their Christian countrymen. The kings and princes of Poland, with the sanctions of the Church, considered it both necessary and convenient to encourage this group isolation to a large degree in order not to "contaminate" Christians with Jewish beliefs and practices. Consequently the Polish rulers viewed with favor the establishment of the Kahal, or Jewish Community to serve as the administrative organ of Jewish self-government.

The Kahal, to an extraordinary degree, was autonomous. It provided for its own religious and communal institutions. It took care of its poor and sick, of dowerless girls and orphan children. It dispensed justice through the *Bet Din*, the traditional religio-civil court. It looked out for the proper burial of the dead and carried out the orders of the Christian authorities. One can say that the Kahal governed Jewish life from birth to the grave.

In Cracow, elections to the Kehila were held every four years and the campaigns were fierce and at times bitter between the numerous parties. For the most part the Kehila was divided between orthodox (Chasidim and Aguda) and secular (Zionist, Bund) parties. The balance of power was in the hands of the assimilationists, with President Dr. Rafal Landau presiding over the Kehila for many years until the war. The spot of vice-president was held by the President of the Agudas Israel, Reb Yitzhak Bauminger. Control over the Kehila was something worth fighting for, because it was a political entity as well. It had the authority to impose a tax (*Kultus Steier*) on the Jewish population, which could be legally enforced.

The Kehila was a main employer and as

such it exerted great influence on the population. Among others there was the Chief Rabbi assisted by nine *Dyanim* (Council of Rabbis). Then there was a number of *Poskim* who did not sit on the Rabbinical Council but were authorized to decide matters of *kashrut* (dietary laws) on the local level. The next large group of civil servants were the *Schochtim* (ritual slaughterers) assisted by attendants in the slaughter houses such as ticket sellers and *Mashgichim* (ritual overseers) or *Neemanim*. The bureaucracy was rather extensive and the stakes for control were high.

As in most larger cities of Poland the seat of Chief Rabbi in Cracow was difficult to fill, due to the fact that that position demanded a person with extraordinary qualities which were not easy to find. As a result, there was no Chief Rabbi in Cracow from 1883, when Rabbi Shimon Sofer was the last Chief Rabbi, until 1925, when Rav Yosef Nechemia Kornitzer came on the scene. In the intervening years the Rabbinate was governed by the *Rosh Bet Din* assisted by the Rabbinical Council.

It is understandable that there was great jubilation when Rabbi Yosef Nehemia Kornitzer, the grandson of Shimon Sofer, who lived and acted as rabbi in Szoelloes, Hungary, accepted the invitation from the community of Cracow, signed by members of more than forty of the city's *Batei Midrashim* (synagogues) to fill the position that was held by his grandfather.

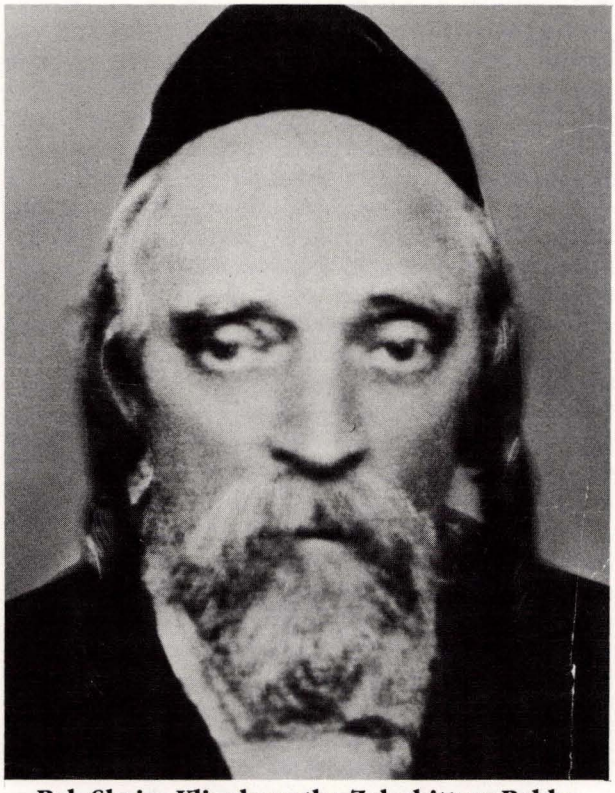
His installation as Chief Rabbi of Cracow in 1925 was held in the Alte Shul and it was a moving event. When he died in 1933, the entire city's Jews and non-Jews alike came to pay their last respects to a great man, and a great scholar. He left behind many writings in the form of *Hiddushim, Drushim* and *responsa*. They all remained in manuscript form until several years ago when some of his writings were published in the United States.

During his eight years as Chief Rabbi of Cracow, Yosef Nehemia Kornitzer left his imprint on the community. It was his ambition to restore to this old city its past glory. He was well liked by all segments of the Jewish population and commanded the respect of all citizens. After his untimely death (He was only 52 years old.) there was no successor to the Rabbinate in Cracow. His son Shmuel Shmelke was appointed *Av Bet Din* (Head of the Rabbinical Council).

In 1941 when the Germans ordered the expulsion of most of the Jews from Cracow, Meier Friedrich led a delegation consisting of Rav Schmelke Kornitzer and Schabsa Rapaport, the two Chief Rabbis of Cracow at that time to Cardinal Sapieha asking for his intervention with the Germans. Instead of sympathy they received abuse and in the end they were turned over to the Gestapo.



Krakow 1925—Trading on Szeroka Street



Reb Shaim Klingberg the Zalschittzer Rebbe

SARA SCHENIERER THE SEAMSTRESS WHO FOUNDED JEWISH RELIGIOUS SCHOOLS FOR GIRLS

It has become commonplace in Jewish life in the United States that a girl attend the same Hebrew school or yeshiva as her brother, learning *Chumash*, the Prophets and even *Gemara*. Great strides in giving girls a Jewish education were made in establishing institutions of higher learning such as Stern College of Yeshiva University in New York. There girls can learn the intricate teachings of *Halacha* that once was the privilege of the boys.

Of course it was not always so. In Jewish history one can find only single cases of women learned in Torah. A legend has it that the daughter of Rashi (the famous commentator on the Bible and Talmud) was so learned in Torah and Talmud that she taught a class of boys from behind a curtain to separate her from the pupils. It is also told that Miriam, the wife of Rebbenu Tam, (he was the grandson of Rashi and chief exponent of the *tosaphist* method of Talmud exposition), possessed great *Halachic* knowledge and taught it to the women of her town.

But these were, of course, exceptional instances of women learned in Jewish law. The accepted Jewish tradition was that the boys went to cheder and the girls stayed home with their mothers taking in the *naches* that their brothers and sons would become great Jewish scholars and perhaps even rabbis. This went on for centuries until one day in the year 1915 when a spiritual Torah revolution occurred in the life of the Jewish woman. It was a revolution that heralded equality for Jewish women regarding Jewish education. The heroine of that revolution was a 23 year old seamstress in Cracow by the name of Sara Schenierer. She established the first Jewish school for girls, calling it *Beit Yakov*.

In a small room in the attic 25 girls, daughters of families for whom young Sara used to sew dresses, assembled to become the first Torah students in a world strongly opposed to Jewish education for women.

Despite great early difficulties, she overcame many obstacles and soon the idea of a girls' Torah school began mushrooming and *Beit Yakov* became a world movement, with a net of *Beit Yakov* schools with tens of thousands of pupils in many cities in Poland and in other countries of Europe and in the United States.

Who was Sara Schenierer? She was born in Cracow in 1883. Her father, Bezallel Hacohen, was a follower of the Belzer Rebbe. Her mother, Sheine-Feige, was a typical pious Jewish housewife. Sara attended public school and in her spare time she used to read any Yiddish book she could put her hands on. Being able to read German, she read the works of Samson Rafael Hirsch of Frankfurt, the author of the *Nineteen Letters of Ben Uzziel and Horeb*. (He is regarded as the founder of Neo-Orthodoxy in Germany.) She confided to a friend that the *Letters* had great influence in her decision to form the *Beit Yakov School*.

After finishing public school, Sara went to a vocational school where she learned to become a seamstress. Working by day, she studied at night. Sara Schenierer was deeply disturbed by the trends taking place in the orthodox circles of Jewish life. The young girls were attending public schools. They spoke only the Polish language to the point that they were forgetting how to speak Yiddish. This was a time when the enlightenment caught up with chasidic Jews in Poland. Secular studies and modern literature became very popular. Sara's dream was to bring the Jewish daughters back to the Yiddish fold by fighting assimilation in all its forms.

She came to the conclusion that the only way to do this successfully was to establish Jewish orthodox schools for girls. The first such school was the one mentioned before, in the very room where she used to sew dresses for the affluent Jews.

Even though Sara Schenierer spoke Polish and German well, she introduced Yiddish as the official language of her class. Yiddish was then spoken in all *Beit Yakov* schools established in other Jewish community centers all over the world.

Cracow remained the central headquarters of the *Beit Yakov* movement where the *Beit Yakov Teachers' Seminar* was established supplying teachers to all of Poland.



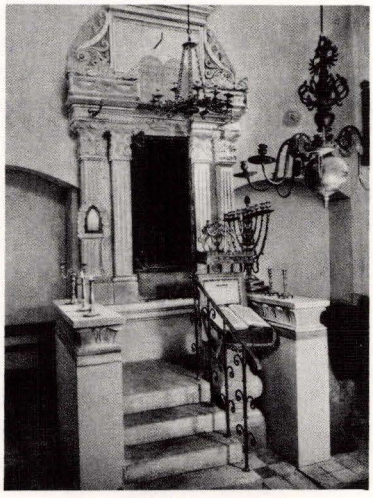
Girls "Beith Yakov" school for girls

A TYPICAL PICTURE OF EVERYDAY LIFE IN CRACOW

by Gustav Perry and Ignac Palterer (of Israel)

The scene is in the heart of Jewish Cracow; Plac Zydowski, (The Jewish Square) which was connected to the familiar streets of Estery and Isaka. In the center of the square there was a rotunda where kosher meats and poultry were sold. Around it were vegetable and fruit stands. The merchants, as well as the customers, were predominantly Jewish.

Then there was the fish market where, on the afternoon of every Thursday, the women merchants used to roll out large washtubs (*balie*) and fill them with water from the nearby well in preparation for the next day. In the early morning of Friday, the fish merchants would fill the tubs with live carp, pike and a variety of other fish. Almost every Jewish housewife would come to the market to buy fish for the Sabbath. It was a sacred tradition in every Jewish home in Cracow. In the early afternoon of that day the tubs were removed, the pavement was washed down and the street turned into a playground for the neighborhood children.



The sanctuary at the Remo Shul, Altar

This whole area was sprinkled with shtieblech and small synagogues where the more observant Jews used to flock in the early evening of the weekdays for *Mincha-Maariv* services. After the services they immersed themselves in the study of the Talmud, which offered them an escape from their daily problems which were plentiful. This area was also the home of Cracow's great synagogues: the Reb Ajzik Shul, the Kupa Shul, the Hojche Shul, the Temple, and the pride of Cracow, the Alte Shul. On the adjoining Szeroke Street there were the Popper SHul and the famous Remo Shul.

Szeroka Street was also used as the location for a fair (flea market - *Tandeta*) where twice a week merchants from the neighboring towns and villages used to come to sell their wares. There one could buy almost everything: from a kerosene lamp to shovels, from yarn to wearing apparel, and from a stove to furniture. Here the customers were predominantly the peasants from the neighboring villages.

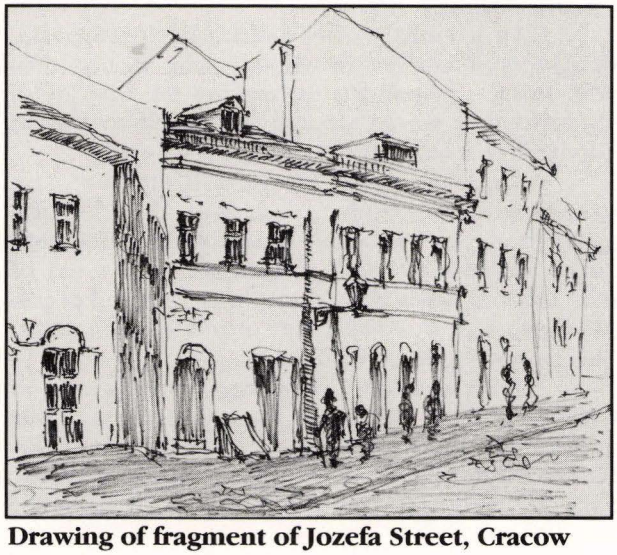
This neighborhood, like the rest of Kazimierz, was populated exclusively by Jews except for the superintendents. The population of this area consisted of small businessmen and plain working people occupying one or two room apartments. There was a constant influx of poor Jews from small towns and villages in search of a modest living. The streets were full of people in drab clothing reflecting the poverty of the population.

The scene was all different when Friday evening came. All stores were closed. The people were rushing to the synagogues dressed in their best holiday garb. The streets took on a festive look. A passerby could take a glimpse of the Shabbat candles flickering through the windows and cracks in the doors. The Shabbat Queen reigned over Kazimierz.

The streets of Cracow were also the scene of some characters and misfits which were common in all larger Polish cities. The economic swamp into which the Jews of Poland were forced spawned many misfits. Lack of productive employment and involuntary idleness turned many into unstable pipe dreamers and feverish improvisors. Cracow had its full quota of odd characters such as: Meshigene Kopf, Sruhl Betler, Pinie Kozy, the Glasman Brothers, Berishl Baal Tshuva and others.

To round out a typical picture of everyday life in Cracow some landmarks have to be mentioned. The Thorn Restaurant known for its culinary delicacies as *Flaczki* was frequented by Jews and Gentiles alike. The best danishes and *Kremowki* were to be found at Rubinfeld's Bakery and the best ice cream at Hojda's. No one could compete with Kleinzeller's at Jozefa when it came to pickles and sauerkraut.

A Cracovian's recollections are forever tied to Planty Krakowskie and Dietlowskie. Florjanska Brama was so narrow that the trolley cars could hardly pass. The Barbakan, Sukiennice and Wawel, Smocza jama, Podgorze and Krzemionki were the



Drawing of fragment of Jozefa Street, Cracow

ideal places to study in the early morning hours. The bridges were Pilsudskiego, Dembniki and Trzeci Most. The parks were Blonia and Cichy kacik, Lasek Wolski, Park Jordana and Park Krakowski with its enormous swimming pool.

The streets of Cracow were witness to an annual event, the Purim Adloyada on Krakowska Street organized by Akiba, which attracted Jews and non-Jews alike.

The movie houses in Cracow such as Kino Atlantic on Stradom, Uciecha and Nowosci on Starowislna, Wandy on Gertrudy were but a few places that were frequented by the secular Jewish youth of Cracow. The Yiddish Theater on Bochenska and the summer theater on Stradom were frequent hosts to the Wilner Troup and to artists of the calibre of Yosef Kamin and our own Leon Liebgold, re-creating the classics of Sholom Aleichem. They played to full audiences eager to gobble up the Yiddish word.

These are memories of a vanished world that lives on in the heart of anyone who was old enough to experience them.

TRADITION

by Sara Rosen

It was a world of women. Mothers, aunts, maids, and teachers, always close by. Houses full of familiar aromas of cooking and baking, an atmosphere of warmth and security. A world of love, gossip, story telling, hugs and kisses. Overheard conversations on a variety of topics: health, fashions, movies, theater, and books. Women of all ages were avid movie goers and enthusiastic admirers of movie stars. In general there were two camps of fans: those who considered the "heavenly Marlene" the greatest star, and those who favored the enigmatic Swede, Greta Garbo. Children delighted in the antics of a pair of comedians, Pat and Patachon, and the arrival of Shirley Temple upon the silver screen marked the beginning of a new era in girls' dreams. Everybody wanted to be and look like Shirley.

Parallel to this was the world of men. Fathers, uncles, brothers, cousins, and husbands, whose mode of life was so different that they seemed like inhabitants of another planet. Theirs was a somber, serious, seemingly colorless world.

These were the *chasidim*. They were uniformly dressed in black and charcoal gray. Their hair was invariably cropped short, like an exaggerated crewcut. Only a few strands of hair in front of the ears were permitted to grow long, in order to become earlocks. Their beards, untouched by the razor since the sprouting of the first down on adolescent faces, made them all appear much older than they were. Beards, hair, and clothing were all worn according to a rigid code that left no allowance for the expression of individual taste. No exciting new combinations of colors, patterns, or fabrics. Styles and fashions did not exist for chasidim. The strict discipline governing their lives was total. Its goal was the intellectual growth of every individual.

Reading for pleasure was considered a waste of time. The only secular literature openly approved were newspapers and technical writings dealing with one's particular profession or trade. Unless they had sisters or cousins attending secular schools, they had no access to forbidden books. In those cases, those dark-clad, benevolent youngsters were bent over volumes of Talmud, Bible, or the Commentaries. Despite their proficiency in Polish, they spoke mostly Yiddish, while the women preferred to use the Polish language.

Thus, immersed in the teachings of Judaism, separated from the culture of the gentile world of which their women were a part, the menfolk lived in a world of work, business, study, and prayer. Theirs was a serious world. Entertainment and sports were considered trivial, not befitting serious Talmudic scholars.

To outsiders, it may appear strange that a society that attached major importance to religious education of its sons was so lenient with its womenfolk. The answer is to be found in the division of functions and responsibilities. Women were entrusted with traditional preparations for the holidays and the maintenance of high standards of *kashrut* (the state of being kosher), and this was so overwhelmingly time and attention consuming that there was little energy left for Torah study. The importance of carrying out the Jewish traditions acquired a significance similar in importance to the Ten Commandments. Every detail of Jewish observance had to receive strict attention. This never changing continuity became a source of strength and hope which gave our people the courage to go on in a hostile world. The vital role women played in the chasidic community made this possible.

And then there was the belief in the coming of the Messiah. When he arrived all knowledge and bookish wisdom would become unnecessary. The predominant belief was that faithful adherence to God's commandments would hasten the Redemption.

Thus the women eagerly fulfilled every obligation religious laws imposed upon them. Just as their mothers had done and their mothers' mothers before them, from the beginning of time - until the coming of the Messiah.

REFLECTIONS

by Malvina Graf

It was the best of times, it was the worst of times. So begins Charles Dickens' *A Tale of Two Cities*. But Dickens could just as easily have been writing about the experiences of the Jewish community in Cracow between the wars.

There is nostalgia one feels for the physical plant—the cobblestone roads, the twisting, winding streets, the gracious sweep of the stately old buildings reaching majestically toward the sky. There is the sense of irretrievable loss as one mourns a way of life virtually unchanged for a thousand years, which the present generation is the last to have experienced. But there are the painful memories as well. These are much clearer and sharper in the memories of survivors for they carry with them pain, shock, hurt and tears for the ones they lost. And many were lost, so many. There is the sense of betrayal. Weren't they, too, Polish? Didn't they have equal patriotic fervor in their hearts when the anthem was played? And the polonaises and mazurkas of Chopin; the novels of Sienkewicz, the speeches of Paderewski, weren't they equally stirred? And then the slow discovery that though they thought of themselves as Polish, the Poles thought of them as Jewish, and as strangers in their land. That, perhaps, was the hardest lesson of all. How can one ever forget the shouts and jeers of one's fellow students at the University of Cracow; the same students who only the day before were one's friends?

Yet, we all feel some nostalgia about Poland. Why? Is it because that is the only way we can deal with our past, with the terrible things that were done to us? Or is it because, like aging people of all cultures, we think back to our youth? Or possibly because, without telephones, televisions, facsimile machines, video cameras and VCRs, we had a better way of life?

Elie Wiesel points out that the community of Jewish Holocaust survivors is a unique sociological group. He adds that Jewish Holocaust survivors tend to socialize only with other survivors of the Holocaust, and even then, invariably with those from their own country or region. What Wiesel fails to explain is why this is so. Do we feel safer? Are we trying to recreate our youth, a youth out of which many of us were cheated? Perhaps!

The second generation does not understand our nostalgia. They visualize Poland as one mass of barbed wire and smokestacks. Maybe this is how we should see Poland. T.S. Eliot wrote that old men seek out the places of their youth, the houses in which they were born, the schools they attended and the places in which they were married as a prelude to dying. Perhaps that is what we are doing.

MORDECHAI GEBIRTIG

Mordechai Gebirtig, one of the greatest Yiddish poets and writer of songs in Yiddish folklore, is remembered by Jews from Cracow with great reverence, as he was one of their own. A poor man, struggling to make a living from carpentry, Mordechai Gebirtig's songs were about poverty and hopes taken from the streets of Jewish life. He wrote lullabies and songs for the young and the old.

Songs about the dreams and aspirations of the young maidens were pearls of the purest Jewish folklore, not always given for translation into other languages.

Most of the time he wrote the music to his lyrics, melodies happy and sad, that became a permanent fixture of Jewish life. He started his writing career with two songs: *Kinderyorn* and *Hulet, Hulet Kinderlech*. The songs were written as a part of a Yiddish operetta, *Die Romanishe Chasiny*. Regardless of the poor success of the operetta, the two songs immediately became hits.

After the notorious pogrom in Pyzytyk in 1938 Gebirtig wrote the now famous song *Es Brent*, the melody of which is based on a tune used by the fire department of Cracow played on the bugle when driving through the streets of Cracow. This song became, during the Nazi Occupation, the hymn of the Cracow Jewish Underground Organization of that period.

In the Cracow Ghetto, Gebirtig wrote sad songs, among others: *Farewell to Cracow* when he was "resettled" to Lagiewnik and then he wrote a song with a bit of optimism, *The Day of Vengeance*. But Gebirtig did not live to see that day. He was shot in June 1942 by one of the German henchmen.

His songs and poems will go on living forever, as they became integrated into an eternal repertoire of Jewish songs. They are not a fad that is subject to change. They are deeply rooted in the psyche of the Jewish people. And even though the times have changed and the background is different, Gebirtig's songs go on living wherever Jews live. In the land of Israel they are translated into Hebrew and often produced in plays and sung on the radio.

CRACOW AND HER JEWISH ARTISTS

by Natan Gross

Cracow, an ancient and beautiful city, whose cultural tradition goes back a thousand years, was the capital of Polish kings until the 18th Century. Cracow was also one of the capitals of the Jewish spirit, the *Jerusalem of Galicia*, a center of Jewish culture, renowned for great scholars and outstanding leaders.

Cracow's beauty attracted painters and the city was known for her artists. Within her walls grew great Polish painters and great Jewish painters. This was due to the famous Academy of Arts headed by, among others, one of the greatest Polish painters, Jan Matejko. Among the teachers were: Wyspianski, Malczewski, Stanilawski, Axentowicz, and Wyczolkowski. Juliusz Kossak and his heirs developed there as well as many, many others no less famous.

From the Cracow Academy also came famous Jewish artists such as Maurycy Gottlieb, a pupil of Jan Matejko; Morris Kissling, the world-famous painter who settled in Paris; Maurycy's brothers, Leopold and Henryk Gottlieb (both prominent in the history of Polish art). Efraim Lilien whom Metejko wanted to include in the Academy's faculty, but who preferred to teach in Bezalel; Abraham Neuman, a student of Stanislawski, a gifted urbanist who perished in the Cracow Ghetto; Artur Markowicz (also a student of Matejko), known for his paintings of topics connected with synagogues as well as with Jews studying the Bible; David Messer, who also captured traditional Jewish figures; Leon Lewkowicz, who painted Jewish children and also gypsies; Jozef Czaj (Goldhuber), excellent portraitist who also painted the landscape of the Kazimierz of Cracow; Norbert Strassberg; Szymon Miller; Emil Schinagel; J. Immergluck; Frieda Sternberg; M. Weintraub; Norbert Nadel and many others who perished in the Holocaust and who knows what happened to their works.

Finally we would mention two Jewish professors of the Academy after the war: the late Artur Nacht-Samborski, one of the founders of the well known *Kapist* group and Jonas Stern, one of Poland's leading painters, whose subjects were Jewish topics and scenes from the Holocaust.

Israel absorbed many artists from Cracow or graduates of the Cracow Academy, both old and those who finished their studies after the war. They became authentic Israeli artists and hold an important place in Israeli art life. The number of these painters and sculptors reaches almost forty, some of them professionals, some amateurs who practice their art in addition to their other work (several are architects) and have reached a high artistic level. In addition to painting landscapes of Safed, Acre, the Galilee and the Negev, they also paint Cracow, the city of kings and the Jewish city with its streets and synagogues, as well as their memories of the Holocaust and from their childhood.



"Temple" on Miodowa Street

THE COMMUTERS FROM PROSZOWICE TO CRACOW

by Joseph Bukiet

For some of its citizens, Proszowice was just a bedroom community; they slept there but they spent their days in Cracow. It was really a suburb, though we did not know that term at the time. Many people commuted to Cracow to sell their products or to buy supplies. Others came to learn, to study or to meet with family and friends.

Legend has it that the Polish nobleman who built Proszowice declared *Prosze widziec* which means "come and see it" and thus originated the town's name. It is located on the banks of the river Szreniawa which flows into the Vistula. The surrounding farms are very rich, the fields are well tended, and the scenery is truly beautiful.

The majority of Jews living in Proszowice belonged to a few large families. The largest was the Kleiner-Guttenberg-Bukiet family. Other families were the Rosenberg-Rosenthal-Rosenblum family, the Szydlowski family, the Pinczewski family, the Szlesinger-Hammer family, the Dziewiencki-Lis clan and the Spokoine-Feldman group.

A large portion of the town was Jewish. There were a few artisans, but most of the families earned a living by buying grain and producing flour or by buying fruits, vegetables, poultry, eggs and other daily products from the farms and selling them in the neighboring city. There were also local merchants who sold farm tools, equipment, seeds, food, soap, clothing, etc., to the peasants. To replenish their stock they had to commute to Cracow.

Young people who wanted to advance in their studies, either Jewish or secular, had to go to Cracow and very often remained there. Others would return to be with their own kind of people even after staying in Cracow for many years. Or course many studied right in Proszowice. There were, for example, outposts of every major Zionist organization and they maintained libraries. Once the rumor spread that somebody lit a candle in one of the libraries on a Friday night, so angry parents marched and broke down the door.

Proszowice had Jewish scholars like Aaron Josef who was a leader of the early Zionist movement and Hebrew teachers like Zalman Lerer whose son is Joseph Mlotek, a leader of Jewish culture in America, and whose grandson is musical director of *The Golden Land*. Our Jews were not only knowledgeable in Torah. They studied sources of learning that ranged from Aristotle to Maimonides to Spinoza.

A number of centuries earlier, Cracow was the seat of Polish kings and was Poland's capital. The powers that dismembered Poland at the end of the 18th Century all coveted Cracow and compromised by declaring it a Free City. The new borders established by the Congress of Vienna had Proszowice in Congress Poland occupied by Russia, while Cracow was in Galicia, occupied by the Austro-Hungarian Empire. For that reason those from Proszowice were known as *Kopeniokies*, from the word, *kopek*, the Russian penny.

The border was in Kocmyrzow, sixteen kilometers from Cracow while Proszowice was another sixteen kilometers away. Even in independent Poland of the 20's and 30's, one had to change trains in Kocmyrzow on the way from Proszowice to Cracow. This was because the gauge changed at this point, a deliberate defensive technique to keep arms and soldiers from travelling easily across the land.

Most people commuted by bus, car, or horse and buggy. No one in Proszowice owned a car, but in serious emergencies people were known to have traveled by taxi to Cracow. Those suddenly ill, when time still permitted, were rushed to Cracow hospitals. It often resulted in another plot being used in the overcrowded Miodowa Street Cemetery. While the *suburbanites* bewailed the loss of their dear ones, the natives complained that the cemetery was being occupied by *foreigners*.

Though relatively expensive, many traveled by bus. The bus, an old Chevrolet, left Proszowice from the marketplace. The ride took about forty-five minutes. The bus was of an old vintage and would break down very often. The country roads were not paved, so flat tires were a common occurrence. The driver was Szewczyk, an alcoholic who miraculously kept his liquor well. The bus owner kept him happy in his often frustrating job by giving him liquor in any event. When the ride was smooth, vodka was a sign of appreciation, but when the ride was erratic and Szewczyk complained *Posypali piasku trza popic*, "The hell with it - I need a drink", he would give it to him for consolation.

The ride by horse and buggy was used mostly by those carrying merchandise. The trip was much longer, about four hours or more, when the wagon broke down. In addition to the merchandise, people of both sexes, single and married, were loaded into the small wagon. Some had to leave early or return late and those rides in the dark of the night were often very romantic. Even habitual gossipers were careful not to touch on that delicate subject.

Quite often the town buzzed with Jewish royalty. The Kielce Rebbe, the Pinczower, the Dzialeszycer, the Nashtuter, and many more grand rebbes came to visit our town. Those were days of great joy in Proszowice. Once, Isaac The Millionaire dedicated a Sefer Torah in honor of the occasion. Who can forget the riders on the horses, the clowns in the street, the *klezmer* orchestra, the

men and women dressed in their finest with candles in their hands, marching and dancing around the Torah.

When our own poor, but native, Rabbi Simcha died at a young age, two rabbis from Cracow descended on Proszowice, both fighting to be recognized as the official Rabbi of Proszowice. The fight was very fierce and everyone participated in it, Rabbi Wachs and Rabbi Horowitz, each having his own promoters and supporters.

Rabbi Abba Wachs was learned, an author of a number of books, an authority on Jewish law, *halacha*. He wrote the Szreniawa name in Hebrew and decreed that Proszowice was a town on the banks of a river known by its Hebrew name. One could receive a divorce there according to *halacha*. He also vouched for the *kashrut* of the Proszowice matzos and since his piety was well known in Cracow, the matzos sold very well and a new industry was started in Proszowice. Each Passover thousands upon thousands of pounds of matzos were baked there for distribution across the entire country.

While Wachs was a self-made scholar, Horowitz was a descendant of a famous rabbinical family and was known as a *scheine yid*. He even served *chulent* to all comers every Saturday, not to mention that he had good-looking daughters which helped to endear him to the young men of the town.

While the supporters of the two rabbis were arguing, the Polish authorities approved Rabbi Frankel from Skavine, whose family was well connected in government, as the official rabbi of Proszowice.

The feud of the rabbis and many other little feuds did not suffice to keep the people of Proszowice entertained. They would often go to Cracow to see a movie, the theater and especially the Yiddish Theater on Bochenska Street where they were often the majority of the audience. The Galician character of Cracow was changing from the constant influence of people from our area. Yiddish was heard more and more often, while the natives preferred to speak Polish exclusively to the point that some of them did not understand Yiddish at all.

Ironically, after the war began, many of our city cousins were compelled to leave Cracow to live in Proszowice. We took in relatives and strangers for as long as we could. During those years the Jews who came to Proszowice had it relatively easy since the Germans remained in Cracow, which was the capital of Poland during the occupation. Ultimately, all of the Jewish people shared a common fate. Today the survivors of those two great neighboring communities are joined both in memory and current activities.

This concludes the first chapter of our journal designed to illustrate Jewish life in Cracow and its vicinity in the prewar years.

With a few brief dashes of the pen, some timidly stroked keys of the typewriter, enhanced and refined by the magic of modern computer editing, we attempted to portray a world that vanished into the frail, loving twilight images of our memories.

The glittering fragments of life that once throbbed and pulsated, illuminated and inspired, affected the thought and culture of Jews, not only in Cracow and its vicinity, but radiated its vitality into the Jewish *yishuv* everywhere.

This chapter is the product of the direct and indirect contributions from the following persons, listed in alphabetical order.

Joseph Bukiet
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Michael Kluger
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Destruction of the Jewish Community in Cracow

by Roman Pytel B.A., Cracow

To write an essay today of Hitler's inhumanity to man and of his crimes against the Jews in particular, is to repeat again and again "J'accuse". We accuse you of brutality, violence, cruelty and inhuman persecution. We accuse you of genocide of an entire people—six million Jews annihilated without a trace, their ashes scattered over the earth. However, we cannot let this crime be forgotten. We have to keep remembering it in each generation so that we may guard the world against another Hitler, so that the tenets of freedom, equality and democracy can be upheld in the free world.

It is quite clear, if one studies the German documents which are available to us now, that Hitler's plans for the Final Solution of the Jewish problem were prepared side by side with the plans of aggression against other nations. The execution of these plans was entrusted to Heydrich, upon Goering's recommendation. The framework for "final solution" was already set before the outbreak of the Second World War, but the details were filled in during the course of the war, depending on the progress that the German conquerors were making in various parts of the world.

The fate of the Polish Jews was determined on September 21st, 1939 in the course of a Berlin conference during which Heydrich issued directives to the S.S. for dealing with the Jewish population.

In order to reach the final solution, namely the total annihilation of the Jews, many intermittent steps were devised, like concentration of the Jewish population in large urban centers, expelling them from some territories and resettling them in others, establishing local Jewish Community Councils as an intermediary between them and the German authorities and collecting data of Jewish participation in trade, industry, professions, etc.

Heydrich's directives were very specific, and yet left enough freedom for the S.S. to perpetrate acts of hooliganism, violence, harrassment and arrests. Danger stalked the streets during the years of the occupation.

The first stage of the Nazi occupation, namely from September 6, 1939 to the establishment of the ghettos in March, 1941, is characterized by denying the Jewish population the benefits of Polish economy, isolating the Jewish community from the general population, and diminishing all the sources of income to a bare minimum. The S.S. lawlessly engages in killing the Jews, plundering their property, desecrating their synagogues, forbidding religious practices. Films are made of the suffering and humiliation of the victims for the amusement of the conqueror and for the glory of the future generations. Some of the laws and regulations are covered with a thin veneer of justice and legality in order to lull the vigilance of the victims and to present a facade of justice to the world. The orders were supposed to be "hard but just."

One of the most powerful weapons of destruction is the constant wave of deportations. Those deportations undermine the morale of the population, drain the physical strength of the victims, take away the last remnants of material security, and rob the Jews of their dignity and last vestige of hope. Side by side with the resettlement of the population, their property is being confiscated, looted and their businesses liquidated. The deportee becomes a homeless creature, uprooted, dispossessed and desperate. The Jewish community becomes gradually impoverished, pushed out of industry, commerce, trades and professions. Jewish property belongs to the State. According to Himler's decree of November 1st, 1939, Trust Councils are formed in order to take over Jewish houses and establishments, in some cases employing the owners at a minimal wage.

From the very start of the occupation, the German authorities introduce forced labor. Civil and military authorities hunt for Jews in the streets (easily recognizable, since they are marked with the Star of David on their arm), forcing them to clean the streets, shovel snow, wash German vehicles, clean their homes, barracks and hospitals. They derive particular enjoyment from forcing well dressed women to perform menial tasks and humiliating orthodox Jews forcing them to sing and pray and dance in the streets, shaving their beards and earlocks.

The second stage of the German occupation was the establishment of ghettos in order to "protect" the Jewish population from the hostile local aryan population, and in order to protect the aryan populations from diseases and epidemics, of which the Jews were allegedly the carriers. In this way, the Germans had isolated the Jews, shut them off from the outside world and placed them as an easy prey to persecution, deportation and brutal murder.

The third and last stage of the occupation were the Camps. Camps of every possible description and name. Concentration Camps (Konzentrationslager), Forced Labor Camps (Zwangsarbeitslager), Educational Work Camps (Arbeitserziehungslager), Jewish Camps (Judenlager), Jewish Workcamps (Judenarbeitslager), Community Camps (Gemeinschaftslager), Prisoner Camps (Polizeigefangenenlager), Civilian Camps (Zivillager), Temporary Camps (Durchganslager), Special Camps (Sonderlager), Jewish Transfer Camps (Judenumsiedlungslager), Jewish Labor Camps (Judenzwangsarebiteslager), Exportation Camps (Ausssiedlungslager), etc.

All those names of course signified one and the same thing, murder by every possible means. Shooting, hanging, drowning, strangling, killing by fire,

by water, by cold, by hunger, by disease. There is one word missing in the German files; the name "Annihilation Camp" does not appear anywhere. The Nazis created a new vocabulary with different meanings for ordinary words. The gas chamber of Auschwitz had a sign over its entrance entitled "Bath for the special treated" (Bad fur Sonderbehandelte), and in the camp in Belzec "Bath and Inhalation Room" (Bad und Inhalationsraume). The Nazis did not forget the proverbial German cleanliness, so in the deathcamps there were many signs "Do not forget your soap and towel". The Concentration camp for the inhabitants of Cracow was established in Plaszow, and this is the third and final stage of the destruction of the Jewish community of Cracow during the Nazi occupation.

THE JEWISH POPULATION OF KRAKOW UNTIL THE ESTABLISHMENT OF THE GHETTO, September 6, 1939—March 21, 1941

The German occupation of Krakow began in the early hours of September 6, 1939. As a result of a general evacuation of the occupied territories, none of the governmental or communal bodies were left in Krakow to represent the Jewish population. Upon the recommendation of Dr. Klimecki, the then acting Mayor of the City, a Jewish Community Council had been established, in order to represent the Jewish community in all matters pertaining to Jewish affairs in its dealings with the German authorities. The Chairman of the Council was Dr. Marek Bieberstein, who officiated in the building of the Council at Krakowska Street. In the middle of September the Council had been officially acknowledged by the German Security Police (Sicherheitspolizei) and by the German civilian authorities. From then on the Council had been officially named: The Judenrat. A special section of the Gestapo was dealing with Jewish Affairs. This department contributed a lion's share to the history of Jewish martyrdom.

The fate of the Jewish community of Krakow, similar to the overall fate of the Jews in the rest of Poland, had been predetermined already in the early days of the occupation.

Before the first step toward total annihilation of the Polish Jewry was taken by the Germans, namely the establishment of the ghetto, the Jewish population of Krakow had to suffer the entire gamut of humiliation, persecution, acts of hooliganism and violence, perpetrated daily by the German oppressors. Even before the first transports had left for the extermination camps of Auschwitz, Belzec, Treblinka, the German authorities had followed their instructions from Berlin to the letter, and isolated the Jewish community from the aryan residents of the city. This policy had been consistently followed by the Germans and demonstrated in almost daily orders which started to appear as early as on the third day of the occupation.

On September 8, 1939, two days after the Germans had entered the city, Klimecki published an order demanding all the owners of Jewish stores, restaurants, coffee shops, etc., to indicate within 24 hours that this was a Jewish property, by displaying the "Star of David" in a prominent place. This identification made it easier for German officials to pin-point and "inspect" Jewish businesses and it also facilitated looting and other abuses by German soldiers.

On Sept. 22nd, Jews—and Jews only, but not the Poles,—had been ordered to refill the anti-aircraft trenches dug in parks (Planty) all over the city. This work had to be done within 24 hours, meaning on Yom-Kippur which in 1939 fell on Saturday, Sept. 23. This way a double blow was dealt to the Jewish morale: Jews were forced to work on Sabbath-Yom Kippur and their degradation below the level of the Polish population was officially declared.

On September 26th, an order prohibiting ritual slaughter and another instituting forced labor for the Jewish population were issued. Further restrictions were published limiting the freedom of movement of the Jewish community as well as imposing limitations on its free choice of residence.

An order of December 11, 1939, prohibited the Jews from changing their place of domicile or leaving their former place of residence without a written permission of the Jewish Council.

The Jewish Community Council was required to provide the German authorities with a daily consignment of labor force. If, however, the council failed to supply the required force, the German oppressors would take the matters in their own hands. Jews were being hunted, captured in the streets, dragged out of their homes and kidnapped for hard labor.

During the cold winter months, German soldiers on foot or in motor vehicles would patrol the streets of the Jewish sections of the city in search of victims. During these "hunting expeditions" other "attractions" accompanied the capture of Jews. The Germans would shave off their beards, force them to pray out loud, and compell them to do various humiliating exercises for their amusement.

The Jewish Community Council attempted to establish adequate labor brigades and created a special fund in order to pay the workers, replacing those who could not themselves appear for work on certain days. As a further step to satisfy the demands of the Germans, the Council had conducted in November 1939, an overall census of the population on a racial basis. A whole series of decrees whose main objective was to undermine the foundation of the Jewish economy had been issued.

On November 30, 1939, several directives were published in the Daily Bulletin, published by the German Civilian authorities, announcing the abolishing of measures, in effect until then, which allowed the Jewish community council, certain foundations and organizational bodies to be exempt from taxes. Among other measures taken by the Germans, whose sole aim was the destruction of the economic stability of the Jewish community, were constant house searches, inspections of documents, arrests, etc.

The ancient Jewish quarter of Kazimierz, where a large segment of the Jewish population was concentrated around relics of old synagogues was submitted to an infamous search. This inspection took place on December 5, 1939. That day and the next, the entire quarter was surrounded by the Gestapo. All apartment houses were searched, and its residents thoroughly looted. Jewelry, art masterpieces, clothing, and other valuable items were taken. People were being captured in the streets, forcibly dragged into their homes, searched, humiliated, beaten, shot at. Women had to submit to "gynecological" examinations. Many Jews were rounded up in synagogues and beaten and tortured until nightfall. The Jewish hospital treated that day hundreds of wounded, mutilated people. The activities of the Jewish hospital had been greatly curtailed and consequently the level of medical aid deteriorated from day to day.

In the first months of German occupation the Jewish population of Krakow had been greatly increased by a feverish exodus from the neighboring communities deported by the Germans or seeking voluntary refuge in the big city. As a result of this wave of refugees, the population of Krakow had increased from 60,000 to 80,000. These refugees found shelter in apartments assigned to them by the Community Council, and in many cases, the family living quarters had been reduced to one room for lack of space. Poverty was on the increase, the income from commercial enterprises was practically non-existent since the Germans were taking everything away, and the Jewish residents were forced to make a living from selling their personal belongings. The stealing from Jews and robbing of Jewish property did not cease. The Jewish Community Council was being inundated daily by demands for money, jewelry, furniture and various other items of value. An order issued on November 20, 1939, which had for its aim to secure "Jewish property", required that all accounts, deposits and safe deposit boxes in Jewish names be frozen. Jews were ordered to deposit all their assets in one bank. They were not allowed to withdraw more than 250 zloty a month, and were forbidden to carry more than 2000 zloty in cash. The Germans were extremely consistent in their policy of imposing restrictions on Jewish property, and in this way firstly undermining its stability and finally destroying it entirely. German ingenuity in stealing from the Jews had no limits. An order issued on July 15, 1942 declared that exemption from restrictions on foreign currency or foreign mail was never intended to apply to Jews. This was just another cunning ruse to steal from the Jewish population. The Germans sapped the vitality of the Jews to its last drop.

The Judenrat used to receive exhorbitant bills from the German authorities for treating Jewish patients in city hospitals. Based on this policy, the hospital at Kobierzyn demanded the fantastic sum of 200,000 zloty from the Judenrat, and even resorted to suing the Council for that sum.

In order to facilitate the supervision of Jewish property in greater detail, the German authorities ordered on January 24, 1940 the overall registration of Jewish property in the entire city. The deadline for registration was March 1, 1940. Long lines of residents formed outside the offices of the German civilian administration awaiting their turn to register, since they feared that if they would miss the deadline, they would be severely punished. Indeed the Germans had announced that all property which remained unregistered by the deadline, would be immediately confiscated by the authorities as belonging to public domain.

As far as food rationing was concerned, the Jewish population was greatly discriminated against. Jewish residents received a small bread ration; other items like sugar, fat, meat, etc., which were distributed to the aryan residents, were never allotted to the Jewish population.

In the domain of labor laws, the regulations governing employment of Jews were extremely strict by comparison with those of the workers of other faiths. Jews did not receive work cards, they had no rights to any benefits or any financial aid in case of illness; neither were they entitled to any of the compensation received by war veterans.

Following an order issued on September 14, 1940, all legal practice by Jewish lawyers was prohibited, and employment of Jewish lawyers by non-Jewish firms was forbidden and punishable by immediate revocation of their legal license.

Further restrictions limiting personal freedom of Jewish residents were issued at the beginning of 1940. Jews were forbidden to use the railway, and in February, 1940 this order had been expanded to include all means of public transportation. In order to use the railway, Jews were compelled to apply for special permission. To remove the yellow star which they wore on their arm as a sign of recognition was an offense punishable by death. Jews were allowed to use the tramways only in special cars reserved for them. Jews were prohibited from walking in certain districts of the city.

As far as the educational system was concerned, Jews were permitted to attend schools conducted and supervised by the Jewish Community Council.

the Judenrat in Krakow, however, failed to open any of the schools, so the Jewish community was deprived of any educational facilities during the occupation. Employment of non-Jewish help by Jewish households had been forbidden on September 19, 1940.

The first mass deportation from Krakow began in the middle of 1940. There was no official directive ordering the deportation, the Jewish Council was notified directly, however, that no more than 15,000 Jews would be allowed to remain within the confines of the city. At that time the population numbered more than 70,000.

On September 15, 1940, Governor Frank made one of his blunt speeches in which he made reference to the "German City of Krakow," which must be rid of its Jewish character. Jews who wished to remain in the city had to apply for a special permission to do so. About 30,000 "Ausweise" had been issued by the authorities. Jews were constantly required to produce their documents for inspection, and were immediately deported for failing to present them.

Many people left Krakow voluntarily in order to avoid forced deportations and had settled in the neighboring communities, others were forcibly deported to the vicinity of Lublin. Hardly had the Jewish residents, who had applied for permits to remain in the city, obtained their documents, when a new blow struck the Jewish community. The Germans had reconsidered, and decided to inspect again the documents which had just been issued. Long lines of Jewish residents formed again around the building where the German commission was making its selection. Those who were allowed to remain in the city were given new identity cards (Kennkarte). Those yellow identity cards, which were distributed by the Germans in January 1941, were the dream of every Jewish resident, who assumed that once permission was granted, the road to salvation would be wide open.

At that time, the Jewish residents were being forced to clear the city streets from the accumulated snow. At the end of every day the German authorities would inspect the cards and stamp them with a special seal indicating that the bearer had fulfilled the requirements of forced labor. At the end of January 1941, whoever failed to show 12 such seals was in danger of being denied an identity card.

The yellow identity card issued to the Jewish residents who were allowed to remain within the confines of the city, constituted the first step leading to the establishment of the ghetto.

In December, 1940 all the Jewish synagogues had been plundered by the Germans. Beautiful and priceless seven-armed menorahs, chalices, and other liturgical items of rare value disappeared for ever. In March 1941 an order was issued to submit the keys to the synagogues to the Germans within 24 hours. This order sealed the fate of the religious property which had been held sacred by the Jewish community for the past 500 years.

The Synagogues changed their designation. Some were turned into military barracks, others served as warehouses, etc. The old Jewish cemetery near the Synagogue of Remu, which had been in existence since 1552 and which had served as a place of rest to the greatest Jewish minds, talmudic scholars, rectors of yeshivot, rabbis, gaons, founders of synagogues, where the remains of such illustrious families like Isserles, Jakubowicz, Bach, Spiro and others were laid to rest, was abandoned and then completely demolished by the Germans. The last remnants of renaissance tombstones, graves of Jewish luminaries had been desecrated. The synagogue "oifn Bergel" where the great Jewish thinker and profound Kabbala scholar Natan Spiro used to meditate, had been also totally destroyed.

IN THE GHETTO
March 21, 1941—March 13, 1943

On March 6, 1941, the worst expectations of the Jewish population materialized. On that day a decree announcing the establishment of the ghetto in the quarter of Podgorze had been published. The term "ghetto" had not been officially employed at the time, and usage of the term was prohibited. The German directive claimed that "For health and security reasons it is necessary to isolate the Jewish population of the city in a specially designated section where all Jewish residents will be concentrated." Jewish residents living within the limits of the city were compelled to move to their new quarters. Jews were not allowed to reside outside the boundaries of that section designated as "Juedischer Wohnbezirk". The boundaries of the Jewish sector were clearly defined and the deadline for the move was set for March 20, 1941.

A housing committee set up by the Jewish community council was in charge of allocating living quarters to the Jewish population which had been displaced from its former residence. In principle, Jews moving to the new district were permitted to bring with them to their new domicile all their belongings, except the furniture which had been requisitioned by German tenants. They were also compelled to leave the furnishings which could not be transported to the ghetto because of crowded living conditions. These were left to the "Trustees' office" for safe keeping. This office was supposed to issue special permits to sell the furniture, if so desired. Needless to say that in practice it never materialized.

Jews who failed to move by March 20th to their new district were threatened with deportation. Thus began the feverish exodus. From dawn to late evening hours the Jewish population of Kazimierz, having lived there for centuries, was on the move,

transporting their few possessions to their new homes by cars, trucks, handcarts, etc. Others were leaving the city for the neighboring communities. On the day designated as deadline the move had been accomplished.

The ghetto contained about 320 apartment houses, where 16,000 people resided in congested conditions. German soldiers stood guard at the gates leading to the ghetto, so that no one could leave its confines.

Certain factories, stores, as well as the Jewish hospital and the Jewish Council were for a while outside the ghetto limits. The hospital was later established in the ghetto at Jozefinska Street which greatly encumbered the budget of the Council. The financial expenditure for the hospital was quite unwarranted, since the hospital survived only as long as the ghetto, less than two years.

While the ghetto was being established, many people moved out to the surrounding communities, hoping to have a better chance of survival. However, the German authorities had decided to increase the territorial boundaries of the city by including the surrounding communities. All Jews residing in these communities were required to move into the ghetto. This caused a great influx of population into the ghetto. The housing conditions, which were already overcrowded, had become fatally congested.

The ghetto was swarming with thousands of the poor. They lived in shelters provided by the Judenrat, and were being fed by the Jewish Council. The crowded quarters and lack of proper nutrition contributed greatly to the decline of health conditions and created a danger of epidemics. The population of the ghetto increased to 19,000 people. The walls of the ghetto, shaped like tombstones separated it from the outside world. Four gates led to the ghetto. They were at Limanowska, Lwowska, Plac Zgody and on the other side of Limanowska. The gates were guarded by the German police and at various points also by the Polish Police. Within the ghetto the Jewish police had the distinction of guarding the walls. The houses bordering on the ghetto walls and facing the aryan sector of the city had their doors closed and windows brick walled. A trolley car that passed through Limanowska and Lwowska streets did not stop in the ghetto, but the passengers could look out of the windows and observe the life in the ghetto. The German guards stationed at the gates searched all persons entering or leaving the ghetto. No Jew was allowed to leave the ghetto without a special permission, neither was a Gentile allowed into the ghetto.

The Jewish Police which had been established in the ghetto (Ordnungsdient) had distinguished itself by its inhumanity towards their coreligionists, and left grim memories of its brutal activities. In the beginning, the Polish force was under the supervision of the Jewish Council but in no time they rid themselves of the authority of the Judenrat and became an independent authority directly responsible to the Gestapo.

In spite of forced labor, often accompanied by acts of hooliganism, physical cruelty, constant searches, inspections of documents, arrests, plundering of Jewish stores; in spite of the unhealthy housing conditions, poor nutrition, which deteriorated daily; in spite of all these hardships, during the first months of the ghetto, the Jewish residents felt a certain amount of relaxation. It seemed to them that the immediate danger to which they were previously exposed had passed, and the threat of deportation had been averted.

People went daily to their places of employment. Hospitals, old peoples homes and a special Jewish post office had been established in the ghetto. Secret education system flourished. Three synagogues were still in existence. However this self delusion did not last very long, and the reign of terror began anew. Kidnapping in the streets, constant inspections, willful robberies went on incessantly. In many cases during these searches, men and women were required to undress and were brutally searched by German soldiers. These inspections were accompanied by violence and terrorism. Those who resisted were shot on the spot. Not a single day passed without new restrictions, brutality and violence. The S.S. lurked in the shadows of the night and attacked people returning from work.

At this stage of the occupation, the Germans were spending their first winter on the Russian front and were in dire need of winter clothing. Close to the Christmas holidays the Germans proclaimed in the streets of the ghetto that all furs in Jewish possession must be turned in. Anyone refusing to comply with this order would be executed. The same day close to 8,000 furs were collected in the offices of the Jewish Community Council.

Rumors started to circulate again that the German authorities were planning to diminish the size of the ghetto, and consequently deportations would begin. The rumors proved to be true. One night the ghetto was surrounded. Representatives of the special section of the Gestapo and of the German civilian administration were about to determine who would be allowed to remain in the ghetto and who would be deported. Residents bearing identity cards with the seal of the S.S. Polizeifuhrer were the lucky ones who were permitted to remain in the city.

On June 1, 1942, all those residents who did not possess the cards with the proper seals were led by the Jewish police to Plac Zgody. The square filled up with women, children, young and old. All were being loaded on trucks. Within few hours the ghetto emptied out. However the streets were still patroled by the German police cars, an indication that the action had not yet been completed. Ger-

man authorities had been dissatisfied with the number of deportees. On June 3rd, the search began anew, identity cards were being checked again, and a new selection began. The following night the deportation began. People were being kicked, beaten, pushed, shot at, mutilated. The road was covered with corpses. Among the deportees was Dr. Arthur Rozenzweig and his family, Chairman of the Community Council, who bore the responsibility for not fulfilling the deportation quota.

Several women were asked to sit down in carriages which were brought for this purpose and the Germans were taking pictures to publicize the humane way of treating the Jews. In reality everyone was rushed at a running pace to Prokocim, where they were all loaded into sealed baggage cars—destination East. Those who remained behind, in the ghetto never believed that their loved ones were being sent to the annihilation camp in Belzec. When they received news from them from Prokocim, they continued deluding themselves that they were being deported to other cities.

The Germans were well aware of the fact that there were still several thousand people in the ghetto without identity cards. The Jewish police continued to patrol the streets. Within a short period of time a new decree had been issued. A new inspection of identity cards was being held by the German authorities. All the residents of the ghetto, including those bearing identity cards stamped with the seals of the S.S., were required to present themselves before the authorities. A thorough inspection of labor cards and identity cards was held. New blue slips, called *Blauschein,* were attached to the identity cards. From then on only these cards entitled the Jewish residents to remain in Krakow. This way many people were again deprived of the permission to remain in the ghetto and were ordered to assemble in the courtyard of the Optima factory at Wegierska Street. They were not permitted to take any of their possessions with them. The courtyard had filled up with people. Hungry, thirsty, hot and exhausted, the residents of the ghetto were awaiting their fate. More and more people who were denied permission to remain in the ghetto joined their ranks! Old people, hardly capable of walking, patients who had been dragged out of their hospital beds, crippled men and women on crutches, who were being led by others. For two solid days they remained in the courtyard of the factory, without food or drink, many of them collapsing from exhaustion in the debilitating heat.

On Monday, June 8th, the action began. People were driven through Limanowska, Wielicka to the railway station at Prokocim. There they were loaded onto sealed baggage cars going East. As a result of this deportation, the population of the ghetto was decreased by 6,000 people.

It never occurred to the residents of the ghetto that deportation meant death, since they were completely ignorant of the extermination actions held in other Jewish communities. They did not believe that their relatives and friends were being sent to Belzec to perish, and they still clung to the straw of hope that they were being resettled in the East.

Following the deportation a wave of suicides occurred in the ghetto, and some also tried to escape. The territory of the ghetto had been cut again in accordance with a decree issued on June 20th, 1942. The south side of Limanowski Street had been severed from the body of the ghetto, whereas the north remained within the ghetto.

All residents of the Limanowski, Czarnecki, Benedikt, Kragus and Wegierska streets had been given until June 25th to find new living quarters within the curtailed area of the ghetto. Due to lack of space, residents of these streets were compelled to leave behind them most of their belongings. The area of the ghetto was greatly diminished, living quarters became much more congested. The atmosphere of despair prevailed among the dwellers of the ghetto. Life became even harder, the freedom of movement more confined, permits to leave the ghetto were hardly ever issued, it became more and more difficult to make a living.

The Jewish population, exhausted from malnutrition, forced labor, constant persecutions, economic impoverishment, was awaiting in quiet desperation its final fate.

Rumors again began to circulate in the ghetto about further deportations. On October 27, 1942, the entire population of the ghetto was tense with fear, dreading a new action which was about to begin within 24 hours according to rumors reaching them from the aryan side. A feverish search for hiding places began. People were trying to hide in cellars, attics, or escape temporarily to friends on the aryan side of the city until the completion of the action. The same day a patrol of German Security Police approached the wall of the ghetto and completely surrounded it. A new decree was issued ordering all the bearers of labor cards to appear next morning in the building of the Jewish Community Council.

Since the early hours of the morning, dignitaries of the S.S. and the Gestapo continued to arrive in the area of the ghetto to take charge of the action. At 10 o'clock in the morning the inspection of documents began at Jozefinska street. The selection began. Blood curdling scenes took place. The German police started to shoot; the streets were covered with corpses. The S.S. were inspecting documents, conducting house to house searches, beating their victims unconscious, shooting people. In the hospital, the medical personnel was dragged out into the streets, and those doctors and nurses who refused to leave their patients were shot on the spot.

In order to increase the number of deportees and to draw out those who have succeeded in hiding throughout the action, the Germans had declared the ghetto "Judenrein". The ruse was successful, and 2,000 people emerged from their various hiding places.

In the course of the October action, the people residing in the Old Peoples Home were all brutally murdered. Another victim of German atrocities was the children's orphanage, various shelters for the poor. Children were dragged out of the hospital for contagious diseases and loaded on crowded trucks. The October "selection" was one of the most tragic and bloody actions which took place in the ghetto. Six thousand persons were deported; hundreds killed in the ghetto proper. Blood spattered streets, ransacked apartments, streets strewn with corpses, their close relatives and friends no longer there, this was what the residents of the ghetto who returned from work found that evening.

Following the bloody deportation of October, rumors began to circulate that the Camp in Plaszow, which was in the process of being built, was in reality destined for the remnants of the ghetto population. The days of the ghetto were numbered. In November another decree had been published diminishing further the already decreased territory of the ghetto. The east side of Lwowska street, Dabrowski, Janowa Wola were severed from the ghetto.

At the beginning of December 1942 a team of engineers appeared in the ghetto with new plans and diagrams. It appeared that the ghetto was about to be divided into two sections: A, and B. As a result of this division, a new decree was issued ordering all residents with labor cards who resided in ghetto B to move to section A, whereas those unemployed who lived in sector A, to move to ghetto B. Within a few days, section B emptied out. The congestion in section A became unbearable The gate dividing the two sections of the ghetto was guarded day and night and no one was permitted to leave or enter without a special permit.

Life in the ghetto went on restlessly and fearfully. Dread and fear of the uncertain future permeated all walks of life. Constant searches were being held by the S.S. often accompanied by violence and brutality. Houses were being raided, people caught in the streets, dragged from homes regardless of age and sex, never to be seen again.

The year 1943 started on an ominous note. In accordance with instructions from Berlin, to further isolate the Jews from the general population, the freedom of movement of the Jewish residents was further restricted. The Jews were prohibited from moving in the streets which were parallel to the ones in the aryan sector of the city. All stores located in the streets bordering on the wall were closed down. The liquidation of the ghetto was turning into reality. It was only a question of time when the final chapter of this tragedy would be written.

The population of the ghetto was diminishing daily. Transports were being sent to the camp in Plaszow almost daily.

At the beginning of March, Commandant Goeth advised the Community Council that the Jews would be transferred from the Ghetto to Plaszow. On March 13, the residents of section A were ordered to proceed immediately to the camp. The order created a panic. The ghetto had been immediately surrounded by the S.S. and the Jewish Police. Within 3 hours 8,000 persons, all employed, able bodied men and women from ghetto "A," were on their way to the concentration camps in Plaszow at Jerozolimska Street. Thousands of others were shot to death. Once more Jewish corpses were piled up in streets and Jewish blood stained the pavements. No children or minors below 14 years of age were permitted to be taken to Plaszow.

Goeth himself conducted a minute search among those who left for Jerozolimska in order to determine whether anyone had smuggled out their children. All children were sent to the Kinderheim and Goeth had promised the parents that the children were to follow the next day. However, his promises proved false. The Germans immediately proceeded to the liquidation of the Kinderheim at Jozefinska Street. The children were brought from the home, babies were brought in baskets and carriages and they were all brutally murdered. All the childern who were assembled in the square were also mercilessly killed.

The very next day, on March 14, 1943, ghetto "B" was annihilated, its inhabitants killed without pity. In these 2 days 2,000 (two thousand) Jews had been murdered in the ghetto and in addition 1,000 had been sent to Auschwitz and exterminated. The Ghetto as such ceased to exist. Only members of the Jewish Police, the infamous "Ordnungsdienst" and their families were left in the ghetto to supervise and help with cleaning-up operations. Their reprieve did not last long.

During the night of December fourteenth, 1943, an armored patrol of the S.S. under the leadership of Goeth surrounded the building of the Jewish Police. All the members of the Ordnung Dienst together with their families were loaded into trucks and taken to Camp in Plaszow where they were all killed. The last victims of the ghetto were the Commander of Jewish Police Simhe Spira and his family, as well as other members of the "Ordnungs-Dienst", traitors to the Jewish community who had so "loyally" served the Germans.

A few weeks later teams of workers commenced the final destruction of the ghetto wall. The ghetto was wiped out from the face of the earth.

A new chapter of the extermination of the Jewish community was about to begin: The camp in Plaszow.

THE CAMP IN PLASZOW

The camp was situated on the grounds of two Jewish cemeteries. With time, however, as the number of the prisoners increased, the camp expanded, reaching Swoszowicka street in the west, Panska in the south and Wielicka street on its eastern side. The main gate was facing Jerozolimska Street. The camp was surrounded by a double strand of barbed wire, divided by a ditch filled with water. The ground was rocky, in parts even swampy. Since January 1944 the camp was called "Concentration Camp", until then however it was considered as a camp for forced labor: "Zwangsarbeitslager".

The inhabitants of the ghetto were being gradually transported into the camp. At the beginning only about a hundred people daily were brought into the camp. Up to November of 1942 only 2,000 prisoners were living in the camp. Only with the new methods, introduced by the new commandment of the camp, Amon Goeth, who had taken over the management of the camp in February 1943, the expansion of the camp was facilitated, and at the same time the liquidation of the ghetto itself had been speeded up. The camp has been prepared to absorb not only the 8,000 Jews brought in from the ghetto on March 13, 1943 but to absorb also Jews from outside the city as well.

Due to the cruel methods introduced by Goeth, the camp had speedily increased its size; new grounds had been added, in order to house the soldiers, who guarded the camp, the administration of the camp, which had its own buildings, the estate of the commandant, and the residential quarters of the officers.

The main gate was closely guarded. Across the street from the gate was the telephone exchange, broadcasting from the office of the commandant all announcements and camp regulations.

In order to delude the Jewish population into believing that this camp was destined for work only, it was called at its inception a labor camp. Notwithstanding the various names given to these camps, they were all in reality execution camps.

Before Goeth appeared in the camp, there were no instructions or regulations given to the prisoners. There were no local authorities which the prisoners could approach with concrete problems. All this had changed with the arrival of Goeth. He was the one and only authority in the camp. He made all the decisions, and had the first and last word in the selection of prisoners either for life or for death.

LABOR, PENALTIES, TORTURING OF PRISONERS

One of the most cruel penalties meted out to the prisoners was flogging, after which the prisoner was placed in a cell where he could not sit or move—he could only stand, and stand he did for 12 to 24 hours. After this punishment the prisoner suffered for weeks from swellings and various aches and pains.

Most of the prisoners were employed in the quarry, where the German S.S. in charge, Kehmer, was well known for his brutality toward the prisoners. Goeth's main amusement was to watch the prisoners while they were being attacked by his vicious dogs. Under the slightest provocation, the most inhuman and brutal punishments were meted out to the prisoners.

When Goeth's house had not been completed within the time prescribed, he called in the engineer in charge and the worker who was supposed to execute the order, and commanded them to fight each other. When they did not slap and hit each other hard enough, Goeth himself stepped in to demonstrate how this should be done, and he was not satisfied until he saw the blood flowing from the faces of the prisoners.

In the quarry the prisoners were being forced to carry extremely heavy rocks. After two or three hours of such back breaking labor, they would often collapse from sheer exhaustion. The S.S. would then beat them, kick them and often kill them outright. Another punishment was flogging. The day after the punishment had been administered, the prisoner had to present himself before the commandant and thank him for meting out the penalty to him. After a day of hard labor, prisoners returning to the camp were required to execute various useless tasks—moving wood, bricks, stones, rocks from one part of the camp to another.

The list of persecutions and brutality is endless.

Women and men were forced into the laboratories where their blood was drawn in large quantities, weakening the already exhausted prisoners even more. These operations were performed by "sanitary" personnel who were also in charge of the selection of prisoners in ill-health, unable to work, and who reported their names to camp authorities.

DEATH PENALTY, EXECUTIONS

The constant threat of death and execution did not hang over the prisoners until the arrival of Goeth in the camp. Life was full of hardships even then, but the fear and dread of being shot at, brutally tortured at the S.S. slightest whim did not endanger them then.

As soon as Goeth took over the management of the camp, the conditions in the camp had undergone a radical change. The methods employed by Goeth

were characterized by completely willful administering of brutal punishment and death. Executions became part of the daily routine of the camp. People were shot for the slightest deviation from camp regulations or even without any reason. There were some attempts of escape from the camp. However, during Goeth's administration, anyone who was caught was immediately executed.

It often occurred that after a sleepless night spent drinking Goeth would appear at 6 o'clock in the morning when the prisoners were about to leave for work, and would summarily shoot at them, killing people at random.

People were being shot at, hanged and mutilated for smuggling bread and other food items into the camp. Flogging of prisoners, selections of women and children and killing them on the spot by the Ukrainian guards or brutal beatings by the S.S. were normal daily occurrences. The whole camp was required to watch the executions of their fellow prisoners. People were being hanged, and after having been already pronounced dead, would be shot in the back of their heads by Goeth. Undesirable witnesses to his violent excesses were killed immediately under the pretext that they were preparing an uprising against the administration of the camp. After one inspection, which was aimed at the confiscation of Jewish property, some silver coins were found in one of the barracks. The prisoner in charge of that block of barracks was immediately shot.

Often mass executions took place of prisoners who were being brought into camp from the prison at Montelupich. These prisoners did not even have a chance to be registered in the camp file. They were ordered right away to jump into previously prepared ditches and were shot one by one by the S.S. Later the guards would burn the corpses. For witnessing, assisting or participating at the execution the S.S.-men would receive special bonuses and whisky. One prisoner was discovered to possess Peruvian documents. He was ordered to run. As soon as he started running, Goeth had his dogs chase him. They caught him and started tearing him to pieces. In agony the prisoner fell to the ground. Goeth approached him and shot him.

Another day 16 prisoners who were employed in the cable factory were accused of performing acts of sabotage. They were forced to undress and were all executed. The naked corpses were brought to the bath-house and buried there.

In November 1943, during resettlement of Jewish residents to Skarzysko, Goeth was on a tour of inspection in workshops for locksmiths and machinists. During his inspection in one of the locksmith workshops he shot one prisoner. A moment later he went to the mechanics workshop and there he selected a prisoner to be sent to Skarzysko. When the prisoner begged him to leave him in camp since his family was there, he did not answer but took out his revolver and shot him on the spot. Another incident occurred among the employees of the steam baths. Two of the prisoners escaped, and Goeth ordered the whole group of 24 men and women to be shot.

In the first months of the existence of the camp, inmates were often witnesses to the killings of prisoners who had been brought to the camps from various prisons. One day a group of twelve prisoners was shot by Goeth for alleged underground activities in the ghetto. Among them perished two members of the OD (Jewish Police) Leon Kunz and Josef Goldwachs. Another time Goeth drove into the camp, and noticing a woman washing a car, stopped his car and shot her.

Executions by hanging were also perpetrated on children. One day all the prisoners were ordered to line up in front of barrack number 20 where a gallow was built. Two children were hanged, fourteen and fifteen years old. When the rope tore under one of them, Goeth himself made sure that the child should die and killed him with his revolver.

Religious practices were strictly forbidden. Two prisoners were standing one morning with their phylacteries, holding a prayer book, and as soon as they were noticed by the S.S., they were shot. All the inhabitants of the ghetto who were found in the area of the ghetto after its liquidation on March 13, 1943, were executed on the grounds of the cemetery in Plaszow.

One day six prisoners were accused of preparing an escape. They were employed at the time in the cable factory. The prisoners had been locked up in a cellar by one of the guards, and the next morning brought into camp where they were immediately shot. All the prisoners who contracted contagious diseases were immediately executed. Constant selections of people who were in ill-health or old were being held in camp. After the selection, these prisoners were usually led out and shot.

SELECTION FOR HEALTH PURPOSES

At the end of April 1944, Goeth received an order from Berlin to receive several hundreds prisoners from a Hungarian transport. He agreed to accept some of them if he would be allowed to clean up the camp from the unproductive elements, namely the old, the sick, the children, and those prisoners who were in such a state of exhaustion that they were incapable of performing any hard labor. Goeth was given the power to make the selection. At the same time he was notified that a transport of prisoners from Plaszow should be sent to Auschwitz for extermination.

On May 7th, 1944 a selection was held in the camp for so called health purposes. The camp physi-

cian, Dr. Blanke, divided all prisoners into two groups, men and women separately. He then marked their registration card with a coded sign, which of course none of the prisoners understood at the time. A week later, on May 14th, all those indicated by the camp-doctor were called during camp inspection. A selection was also made in the camp hospital. This transport had 1400 people including 286 children. They were all sent to Aüschwitz.

Children were loaded on trucks. Families were split. Some children were in the transport, while their mothers remained in Plaszow. The inhaibtants of the camp were panic stricken. Prisoners were crying, weeping and mourning for their relatives and friends. Goeth, who dreaded an uprising, threatened the prisoners that whoever would dare leave camp, would be immediately executed.

LOOTING OF VALUABLES

Jewelry and other valuables were confiscated on the prisoners' arrival in camp. All the property taken from prisoners who had been executed was deposited in what was called "Effektenkammer." Some of the valuables which were found on the bodies of the prisoners who were shot or hanged were sometimes deposited while still covered with blood. The camp dentist used to pull out gold teeth from the executed prisoners after they had been killed, and deposit them in the Effektenkammer.

LIQUIDATION OF THE CAMP IN PLASZOW, RESETTLEMENT OF THE PRISONERS IN OTHER CAMPS

Transports of prisoners were being gradually se: from Plaszow, to other concentration camps in view of the approaching front lines. Two thousand prisoners were sent to Flossburg, others to Auschwitz, Stutthoff and Gross Rosen. In July 1944 a large group was sent to Mauthausen. Some prisoners went to camp in Szebnie, where they lost their lives.

In September 1944 there were only a few hundred inmates left in camp. They were ordered to knock down the barracks, burn corpses, bury the ashes and do everything possible to erase all traces of crimes committed in the camp.

By the end of 1944 the concentration camp Plaszow-Jerozolimska ceased to exist. Amon Goeth was condemned to death and executed by Polish authorities on Sept. 13, 1946. As one of the crimes committed by him was listed: his direct and/or indirect responsibility for the murder of eight thousand persons, almost all of them Jews, in concentration camp Plaszow from February 1, 1943 till Sept. 13, 1944; as another of his crimes was listed his responsibility for the murder of 2,000 Jews during the liquidation of the ghetto on March 13th and 14th, 1943.



Monument errected at the site of concentr.camp Cracow-Jerozolimska.

The Jewish Community in Cracow consisted, before the war, of 65,000 Jews. A registration conducted on Nov. 8, 1939 showed an increase to 68,500 persons, since Jews from small cities and hamlets situated around Cracow started to move into the city. Out of this number, less than 1,000 returned to their home-city after the war. A very small number of survivors live, dispersed all over the world, but mostly in Israel and the U.S.A. More than 65,000 or over 95% perished in the holocaust.

Concentration Camps

Julag I-II-III

(Juden Lagern I-II-III)

The main Concentration Camp, where the remainder of Jews from Cracow had been transferred after the bloody and merciless total liquidation of the ghetto in Cracow on March 13, 1943, was located on the territory of the New Jewish Cemetery in the "up-hill" part of Plashow-district of Cracow.

There existed, however, in the same district another concentration camp called "JULAG I", located near the railroad track in the "down-hill" section of Plashow.

JULAG I had been created much earlier than the lager (concentration camp) on the hill. The first barracks had been built as early as in the middle of 1941, and the Jewish men caught in the suburbs of Cracow and forced to hard labor were under the Command of NSDAP (German National Socialist Worker's Party). The men in charge: PELZ, NEUMAN and ZILL were members of this party.

The reason for establishing JULAG I was simple. The old railway between Cracow and Lwow, built long before World War I by the then Austrian authorities, had only two tracks which were sufficient for transportation of goods and people in industrially undeveloped Poland. But Hitler needed enormous quantities of food, timber, coal and oil, which Stalin, his friendly partner in dividing and swallowing up of Poland's territory, was willing to deliver. However, the small and outdated freight terminal in Cracow turned out to be inadequate. Not only new unloading ramps had to be built, but the number of tracks leading to the terminal, including those on the railroad bridge over the river Vistula, had to be increased rapidly.

And so a Camp of Jewish labor force had been established, right near the railroad tracks in the "down-hill" part of Plashow.

In the beginning the labor force consisted of Jews from suburbs and not from the city proper. However, this situation changed soon since the rapidly progressing liquidation and extermination of small Jewish communities, villages, hamlets and settlements around Cracow brought waves of new labor force. Among them were many young and strong Jews, originally from Cracow, who were denied the permission ("Kennkarte") to remain in the city at the time of the establishing of the ghetto and were forced to emigrate. They found a short reprieve from their cruel fate in villages and hamlets located near Cracow. Now, they had been brought back to Cracow, but as slave laborers.

In addition to the main camp, Julag I, two smaller branches had been set up near and along the railroad tracks which led Eastwards from Cracow: Julag II in Prokocim and Julag III in Bierzanow. Both of them were for Jews working at the expansion of railroad facilities.

On April 15, 1942, several smaller cities where Jews had found their temporary asylum: Slomniki, Skala, Ojcow, Lishki, etc. had been made "Judenrein". All the Jews from those villages had been either killed on the spot or deported in sealed cattle wagons to gas chambers. Only 750 young men were selected and brought to Julag I. Also for the first time some Jewish women had been brought to the camp and assigned to kitchen duties or as cleaning women to the SS quarters.

The number of captive Jews increased eventually to about 1800 men and this number had been replenished as soon as the original laborers died out or got killed. However, the increase in the labor force and the replacements consisted now of young men from the ghetto of Cracow itself since the whole vicinity had been made "Judenrein" already.

In one way or other all laborers in Julag I, II and III performed some kind of work connected with expansion of the railway tracks and the freight terminal capacity. For this purpose, the workers were divided into groups and assigned to do the work for different German contractors: Ambi-Schroeder, Klug, Siemens-Bau-Union, Stuag, Mayer-Roeder-Kraus.

The whole work was under supervision of German foremen and masters, most of them merciless sadists and beasts who drove the Jews without any pity to perform their tough jobs. Beating, kicking and slugging were part of the daily routine. Bleeding victims who could not make it back to the camps after 12 or 14 hours of hard work had to be dragged or carried back by their comrades.

The work at the tracks had to be performed 6 days a week, rain or shine, heat or snow. In the cruel winter of Poland, without proper clothing, since most of them had been caught to work unprepared, just the way they were walking in the street, —scores of workers collapsed and died daily.

In different stages of its existence Julag I had between 1300-1800 Jewish workers, Julag II had from 400-600 and Julag III about 600.

Sunday was supposed to be a day of rest after a whole week of backbreaking work at "Baustellen" —construction sites. But the Lager Commandant and the Jewish camp police, "Ordnungs Dienst" had always enough work waiting for the prisoners. All dirty work around the camp itself: cleaning, washing, moving and rebuilding was, as a rule, done on Sundays, and so the prisoners were robbed of their rest.

The food was very poor and not sufficient for the hard physical labor performed by the prisoners. Half a pound of bread and a plate of watery turnip-soup was the daily ration for a prisoner. Sometimes they also received a little jam. No sugar, no fat, no meat —ever. When any of these items were supposed to be distributed, they never reached the prisoners but "dried out" in the distributions, stopped effectively by the "Ordnungs Dienst". Death from hunger and exhaustion were regular occurrences.

In the beginning, all 3 camps were under the supervision of NSDAP. But in a very short time they came under the direct supervision of SS and the new commandant was an SS man, Oberschaarfeuhrer Sepp Mueller from Mossbach, Baden. This new master of life and death of the prisoners in all three Julags was 30 years old, married and father of 2 children.

His main territory was Julag I where he had his quarters and where he brought his family. Depending on his mood whether he was drunk or sober he would shoot to death Jewish prisoners without reason, to enjoy his unlimited power. A Jew whose reddish hair was not to his liking was shot to death. A worker who came back from a day's work not cleaned up "sufficiently" was shot to death. The penalty for escape or even suspicion of intended escape was a shot in the head.

Two young Jewish women who could not stand any longer the tension of living among the Poles on false aryan documents and who broke down under constant blackmailing and threats of betrayal by the Poles, come voluntarily to Julag I begging Mueller to take them into the camp. Mueller killed both of them on the spot.

A young Jewish electrician, Mueller's favorite, who took care of electric installation in Julag I had the misfortune of causing a fire in his workshop. He was immediately shot to death by Mueller.

To force the Jewish worker to greater efficiency a devil's plan was conceived. Foremen at construction were asked to point out the "least efficient" or the "most lazy" Jewish workers. Twenty two victims were pointed out to Mueller who brought them to the camp and had them executed, participating personally in the execution.

All Jews were supposed to wear armbands with the "Star of David" as identification. Taking off the armband was punishable by death. But at the construction site the armbands hampered the movements of the workers, so the order for wearing them was not enforced too strictly. Somehow Mueller decided that the Jews deserved a lesson, came to the "Ostbahn"—place and ordered a line up.

One of the Jews in the first row did not wear the prescribed armband. Mueller shot him right through his heart. The range was so close that the same bullet went not only right through the first victim, but succeeded also in killing another one, who was standing in the second row.

To Mueller his dog was more important than the life of a Jew. Once, Mueller entered the room of the camp Pharmacist—Otto Hofstetter. His dog at-Mrs. Hofstetter (Pola) who in self-defense kicked the animal. Mueller ordered the immediate killing of both Pola and Otto, although Otto was his favorite man, who attended to many of Mueller's affairs, and saw to it that Mueller always had plenty of money in his pockets.

Not far from Julag I were located the barracks of German construction company "KLUG." Jews who worked for this company did not go back to the camp every night, but slept in their quarters in the barracks,—also preparing their meals there. However, when a fire broke out, Mueller ordered all Jewish workers at "Klug" killed, including eleven Jewish women belonging to the group.

The camp was surrounded by a double fence of barbed wire and guarded from the outside by Ukrainians, Latvians and Tartars. All of them were brutal, sadistic and specialyl trained to treat the Jews with greatest cruelty possible. They used to enter the barracks at night, rob whatever possible and pull Jewish women outside of the camp, where they first raped and then killed them.

JEWISH POLICE ("Ordnungs Dienst"—"O.D.")

As compared to other camps and considering the inhuman working and living conditions, the relationship between the Jewish prisoners themselves was decent. There had been no informers; no Jewish worker denounced another one before the German masters. There was, however, one whole group of Jews, who constituted an infamous exception. It was the Jewish Police,—"Ordnungs-Dienst" (O.D.), who were the rulers over the Jewish workers inside of the Camps.

The German masters created this institution, allegedly, to keep order in the Jewish community. But no decent or educated Jew wanted to serve the Germans as an instrument of oppression against his own people. With very few exceptions the Jews who applied for this kind of job were of the lowest quality, uneducated and poor. The sudden surge of power, the money they could rob or extort from other Jews, the complete immunity against any complaint placed against them with the German authorities and the impossibility of even placing such a complaint went to their heads and they abused their position to the utmost. Their sadism, beating and mistreating of their fellow-Jews was on the level with their German masters. "Do-or-Die" was their rule of handling other Jews. Whatever human feelings they ever had, disappeared rapidly with the increase of their power. With very few exceptions the O.D.-men were the darkest page in the history of all Jewish concentration camps. A prisoner who could not pay off an O.D.-man could expect no pity.

The most valuable possession a prisoner had—and only few had it still—was his jacket and his coat to protect himself from the bitter cold of winters in Poland. But in the sumer, while going to work they had to leave this life-saver in the camp. In summer 1943, right after the typhoid epidemic, the members of O.D.-men decided to take away all the jackets and coats and put them allegedly "into storage". They did so while all the prisoners were at work. All the garments were immediately

ripped at shoulder-seams in search for money, possibly hidden there by their owners. When in October 1943 Julag I and II were liquidated completely and the Jews transferred to an ammunition factory in Skarzysko-Kamienna, they faced the cruel winter without coats or jackets. Over one thousand died in four months.

JULAG II—in PROKOCIM

Julag II was the first one to be liquidated. Mueller designated his subordinate Kuenlein as the commander of this camp. Following his chief's example he killed and tortured many Jews.

In the summer of 1943 the epidemic of typhoid erupted also in this camp. Afraid that Mueller would annihilate all the inmates to avoid spreading of the epidemic, the Jewish physicians: Dr. Edmund Goldstein, Nuessenfeld, Gumplewicz, etc. did not report the truth to Mueller.

At the same time a letter, written by this whole group of physicians, addressed to the Jewish Organization in Switzerland, asking for help in emigrating from Poland, was caught by the Gestapo and given to Mueller. Mueller acted fast. He killed all the Jewish physicians and many of the sick. Julag II was liquidated and the survivors brought to Julag I to replace the men who died there during the typhoid epidemic.

JULAG III—in BIERZANOW

The man placed by Mueller in charge of the Camp was SS-man Ritchek, a 22 year old degenerate. The unlimited authority given to him went to his head. To flog, mutilate or to kill a Jew was to him an act of glory for the Vaterland. Under the pretext of preventing a prisoner from escaping he divided all the prisoners in groups of five. If one escaped, the others were shot to death. Since nobody knew to which "five" he belonged, everybody watched everybody else to prevent his escape. Every few days Ritchek transferred all inmates of a barrack to another one, not letting them take their belongings with them. They reached the bottom of pauperisation almost immediately. Ritchek's greatest pleasure was flogging the victims in public and hanging them in public. To this "feast" he used to invite his friends and their wives from the City.

The Jewish representative in this Camp was Dr. Leopold Lipschitz, a highly educated jurist, a man of great character and wonderful personality, a former member of the Jewish Zionist Organization "Akiba". Under his leadership the conditions in Julag III had been much better than in other Camps. Somehow he became a favorite of Mueller and had used his influence and position to facilitate the survival of Jewish compatriots. He was later killed by Ritchek.

Julag III was liquiated November 15, 1943, at the same time as Julag I. The survivors were sent to concentration camp in Skarzysko-Kamienna.

TYPHOID EPIDEMIC

In summer 1943 an epidemic of typhoid fever erupted in the Julags. In the beginning Mueller used to shoot to death all sick Jews to prevent spreading of the sickness. But the plague of lice could not be stopped so the epidemic continued. Finally Mueller realized, that he would have to kill all the inmates and by liquidating the camps lose his own job and the almighty position. He would probably be sent to the front lines in Russia. So he left the care of the sick to Jewish physicians: Dr. Mietek (Marvin) Margulies and Dr. Leo Kurtz. These two men saved as many prisoners as possible. But Dr. Kurtz succumbed to the epidemic himself and died in the camp.

WOMEN AND CHILDREN

First women were taken into the camp in June 1942, when small Jewish communities near Cracow had been wiped out. They did their hard work in the kitchen, cooking for the prisoners. They had also to serve as cleaning women in the SS and Camp-guard barracks. They were very decent and tried to help the starving prisoners, whenever possible. Officially no children were permitted in the Julags. Somehow, however, their mothers succeeded in hiding them. There were about 25 children, who had to be kept out of Mueller's way.

On Nov. 15, 1943, during the liquidation of Julag I and III, all the children were brought uphill, to the main lager at Jerozolimska, and killed.

EPILOGUE

Mueller escaped the Polish Authorities, but he has been tried and sentenced by a German court in Mossbach, Baden, on April 21, 1961, to life in prison. He has been found guilty of: 22 cases of proven direct murder, 58 cases of orders to murder, 5 cases as a murder accomplice and 4 cases of striking to death (Totschlag).

All traces of the 3 camps have been wiped out. There are no visible signs where they were located. There was no specific place to bury the dead and the killed. They were buried all over the camp and in most cases just dumped into the swamps near the camp.

At the site of Julag I there are now some industrial buildings. Some bones and skeletons discovered during construction have been buried in one common grave.

There are no historical documents related to the Julags outside of the hardly accessible protocols of the trial in Mossbach. This article is probably the only "YISKOR" for the Julags and is based on personal experience, some testimonies recorded in Yad W'Shem, Tel-Aviv branch, and memories of a handful of other survivors now living in New York City.

Jewish Resistance Movement In Cracow

by Moshe Singer, Israel

During the first two years of the Nazi occupation the Germans had indeed succeeded, by means of their propaganda tactics directed at confusing the Jewish community, to force it into a complete lethargic stupor and inactivity.

The Germans had first entrapped the Jews within the confines of ghettos; had gradually persecuted and terrorized them into total inaction and then deported them to labor camps and gas chambers.

Only in 1941, when the Jewish population became finally aware of the evil plans for its extermination, the organized resistance movement was intensified. Thanks to this movement, which had been responsible for uprisings in the ghettoes of Warsaw, Krakow, Bendzin etc., the honor of the Jewish people has been saved and the heroism of its fighters constitutes a glorious chapter of human resistance against oppression.

1. SPIRITUAL SOURCES OF THE RESISTANCE.

From the perspective of twenty-five years, a searing question probes our minds: from what unknown, hidden sources did the handful of Jewish youths delve into their spiritual strength to resist, with practically bare hands, the nazi oppressor at the height of his military might?

In the issue of Hechalutz Halochem of August 13, 1943, which was the official paper of the Jewish Fighters Organization in Krakow, edited in Polish by Szymek Dranger, member of the Executive Board of Akiba, the names of all the members of the Fighters Organization who had fallen in their struggle against the Germans, were published. Close to seventy names including two "families" appear in this memorial issue. The lion's share of them belonged to the Youth Movement Akiba which, under the leadership of Aharon Liebeskind and Shimon Dranger, was the leading spirit among the Jewish youth movements of Krakow before the outbreak of the war as well as during the years of the occupation. However, among the names appear members of other fighting organizations as well; Dror, under the leadership of Abraham Leibowicz, Hashomer Hatzair, Hashomer Hadati, Hatzofe and Histradruth Hanoar Hechalutzi under leadership of Maniek Eisenstein. There was also another splinter movement, smaller in number, which was sponsored by the Polish Labor Party (PPR-communist) whose leading spirit was Heshek Bauminger and Gola Mire. From the data indicated in the letter addressed to Dr. Bauminger (brother of Heshek B) by one of the surviving members of that group, Shlomo Shine, this organization was comprised of about twenty members. If we take into account that in August 1943 there were still some survivors among the fighters who have not been mentioned in this memorial issue of Hechalutz Halochem as having fallen in battle, then the Jewish Fighters Organization in Krakow numbered about 150-160 members.

This was a handful of isolated, almost homeless people, deprived of all human and civil rights, surrounded by an unfriendly population, without any outside help, cut off from the rest of the world, unarmed, without any strategic base, and without any experience whether in the field of conspiracy or in the military.

This feeling of isolation and loneliness was expressed by Szymek Dranger in the organ of the organization Hechalutz Halochem: "No one had extended a helping hand to the doomed Jews, or had attempted to aid them in order to facilitate their escape from certain extermination. Even the hatred of the Germans on the part of the Polish population disappeared when it concerned giving aid to Jews. Only very few retained the spark of humanity and even those were afraid to demonstrate it publicly. The truth of our isolation has been demonstrated again and again, and we will carry its tragic consequences to the last day of our lives." The heroic wife of Szymek Dranger, Gusta, expressed this feeling in very strong terms in her "Diaries" written in prison at the beginning of 1943. "The Jewish fighters had to operate outside the ghetto walls, in spite of the fact that if caught outside, the offense was punishable by death. It was often easy to evade the German pursuers, but it was unavoidable to overhear unpleasant conversations about Jews. One heard scraps of conversation of the kind that 'it was a good thing that Jews were being persecuted; that it was high time to do something about them; that they rightly deserved the punishment meted out to them; that they often escaped—but luckily most of the time were being caught'. Vile slander, base lies, and the expression of animal pleasure on the faces of the slanderers at the fact that thousands of women, children and old people were being slaughtered daily. Like vultures hovering over corpses, they were lying in wait, anticipating the plunder of Jewish property.

While these whispers were going on, a man was sitting in the corner of the railroad car, someone who had just been orphaned, or had just lost his wife and children, and he dared not move a muscle in his face for fear of being discovered. Inside his blood was boiling, but outwardly his face was a mask of stone, and woe unto him who let any emotion register in his face or eyes."

It was no accident that next to the names of the fighters who had fallen in battle, Szymek indicated their organizational affiliation. The fact is that among the fighting organizations both in Krakow and Warsaw most of the participants were members of youth movements. Until the beginning of mass deportations, most of the fighters were still living with their families. On Saturdays they would assemble with the members of their respective movements in meetings where they would find intellectual solace and spiritual sustenance. In some cases they lived on a collective farm established by the various youth organizations.

In the middle of 1942 mass deportations had liquidated most of the Jews and the fighters could no longer stay with their families, but had to find living quarters throughout the city. There was no party competition among the various fighting organizations. On the contrary, a spirit of cooperation carved by common fate and brotherhood prevailed among the fighters of different affiliations. The leading role in the overall resistance movement was held by Akiba, which was the oldest youth movement in Krakow. The organization had been founded in the 1920's by students of Jewish high schools. They called themselves AKIBA after Rabbi Akiba, the great scholar of the Mishna, who in his own personality symbolized the supreme sacrifice for the sake of Judaism, and the spirit of the Jewish rebellion during the Bar Kochba uprising against the Roman Emperor Hadrian. His immortal words "Love thy neighbor as thyself" were also the motto of the movement, and his ideas of armed resistance against oppression had been adopted as their guidelines.

Long before the uprising took place in the Warsaw ghetto, the Jewish Fighters Organization in Krakow had organized acts of sabotage, attacks and armed resistance against the Germans on a large scale. Hela Shipper-Rufeisen, a member of Akiba, writes in her memoirs: "We accepted without a murmur and without any feeling of humiliation the German decree that every Jew was forced to wear a white band with a blue Magen David on his arm. We bore proudly the symbol of our Jewish identity, and were not ashamed of our heritage. Unfortunately, very often we had to remove the band in order to survive."

2. SPECIFIC DIFFICULTIES ENCOUNTERED BY THE JEWISH RESISTANCE

The conspiratorial activity required free mobility on the part of the members of the Resistance in the ghetto as well as on the outside. The Gentiles who were engaged in this kind of work had only to hide their activities, but the Jews were compelled to change their appearance, their customs, their speech, their mentality and their place of employment. This created technical as well as psychological difficulties. Gusta Dranger Davidson writes in her "Diaries": "How can they, who for years have been proud of their heritage; who have proudly resisted any attempt of slander against the cherished traditions of Judaism; they who have given their youth to their people and who saw in the rebirth of the Jewish people their whole raison d'etre, how can they, if even for a fleeting moment, deny their identity and cowardly hide their origins? But this was a necessity without which no one could survive." The Jewish resistance fighters, who changed their appearance in order to be considered as Poles, carried with them aryan documents issued on false names. Since they were afraid that on the basis of these documents, if found dead, they would be buried as aryans—they had sewn into their clothing small notes with their real names. Such was the case with Abraham Leibowicz (Laban-Romek), the representative of "Dror," one of the leaders of the Command of the Resistance. He had sewn into his vest his real name and his date of birth and indicated on it "I am a Jew." Gusta Dranger's brother, David, who had been employed at the time in the steam bath of the camp in Plaszow, had found that piece of paper in Laban's vest, all covered with blood, after Laban had been shot by the Germans.

The Polish Press was far from being sympathetic to the Jews. As a matter of fact it went to great lengths in order to hide from the Polish population the truth about Jewish heroism. On April 29, 1943, women who had been held until then in prison at Heclow 30 Street were being led to the camp in Plaszow for execution. Among the prisoners were Gusta Dranger and Gola Mire. They decided to escape. Gusta succeeded in eluding her German pursuers. Most of the women, however, were shot and killed while fleeing. The Polish press failed to report that the women were Jewish.

TECHNICAL LABORATORY

Presence of mind and arrogance were not enough to hide one's true identity. That was an era of documents, official seals, permits, etc. One was unable to leave one's home without carrying all the necessary papers. "And if one happened to be Jewish," writes Gusta, "one had to carry with him a batch of documents proving that one was not Jewish." From day to day the regulations changed. New documents were required, new seals had to be obtained from the German authorities in order to validate the documents required for identification.

Shimshon Dranger was responsible for the supply of necessary papers to the members of the Fighters Organization, without which one could not function with any measure of freedom. Szymon Dranger (Marek) had organized and administered the technical office for forged documents in order to facilitate free mobility for the members of the organization. His chief assistant was Idek Tenenbaum, who was known under the pseudonym of Czesiek. Idek Tennenbaum, according to Gusta's reminiscences, was liked by all, was well known for his wit, and had contacts in various official circles. He had enjoyed the confidence of people employed by the various departments of the government. He had acquaintances in the labor offices, police precincts, and everywhere was considered as an intimate. He was great friends with the policemen, and everyone was grateful to him for something he had done for them. Idek exploited his popularity in the official circles for the benefit of the cause. He never hesitated to act. He would enter one of the government offices, would nonchalantly greet one of his acquaintances, and with his other hand would appropriate documents, forms, questionnaires—even official stamps. Exploiting his acquaintance among the em-

ployees of the civil service, he was able to purchase certain articles and chemicals which were inaccessible to the civilian population.

Szymek Dranger, an amateur typesetter and draftsman, knew how to exploit every little bit of Idek's booty and put it to practical use. In a very short time the technical office was operating at full speed. The documents were so expertly forged that even the Germans themselves could not detect any irregularities. The technical laboratory partly financed the budget of the Jewish Fighters Organization by supplying forged documents outside the ghetto walls.

All this work was being executed in quite incredible conditions. They had no office, no place to work. It was a wandering operation. "At the start," writes Gusta, "he carried his entire operation in his pockets. When something had to be done, one had to look for an empty room. Once a room was found, Szymek would spread out his entire office on a table and would function until such time when steps would be heard on the staircase. Then he would hide his entire activity in his pockets again. As soon as this operation had expanded, and his pockets could no longer contain it, he had to resort to the use of a briefcase. He would officiate in various places depending on the availability of empty quarters. This wandering office symbolized the activities of the Jewish Fighters Organization, which had been created from a vacuum and had accomplished a great deal through its strong will and perseverance. In time the briefcase could not contain all the documents, and one had to follow Szymek with briefcases, boxes, typewriter. Every morning this entire caravan had to start wandering again in order to find a place of work." The danger of working under these circumstances was great both to Szymek as well as to the people for whom the documents were being prepared. They had to find a niche for this office, a good hiding place, and live on its premises. This assignment was entrusted to Gusta Dranger who in the early Fall of 1942 found an apartment in Makow, where they resided under aryan names. None of the neighbors ever suspected that in the intimately furnished apartment the entire apparatus of the technical office had been located.

Within twenty minutes walk from them an apartment was found for Hanusa Blass (who was shot in April 1943), who served as liaison between the technical office and the city. She would pick up the material from Szymek and travel to Krakow by bus disguised as a peasant going to the market with baskets of eggs, apples and mushrooms.

CONSPIRACY

The Jewish Fighters Organization was made up entirely of members of youth movements. They all knew each other, had complete confidence in each other, and knew that each one of them would rather perish than inform on his comrades. That was the reason why the necessity for conspiracy was so difficult for them to accept. All plans for future activities were being determined collectively, and every one of the members of the organization was well aware of what was being planned ahead. Despite these feelings they had slowly come to realize that conspiracy was a necessity.

The names of all the fighters were well known to the general population of the ghetto. "In whispers," writes Gusta, "the rumors of the activities of the resistance would circulate from one home to the next. The population of the ghetto felt nothing but awe and respect for what the fighters were trying to accomplish, but there was also the danger that the names of the fighters might reach the ears of the Jewish police and other undesirable elements. The necessity to move the operations of the resistance away from the ghetto to the aryan sector of the city had been recognized. It was high time to do it." Apartments were found in the aryan part of the city. Idek Tenenbaum found living quarters in the German section of Krakow which he shared with Laban (here is where Idek and Dolek Liebeskind were killed in battle with the Germans following the action which took place during Christmas of 1942).

PREPARATIONS FOR ARMED RESISTANCE

In August 1942, the command of the resistance became aware of the necessity for armed struggle against the German oppressors. However, the resistance fighters were not yet ready. "All the fighters were educators, they were teachers and leaders of youth movements, but their leadership had a spiritual character. They could instill in the Jewish youth their own ideals and serve as an example of readiness, perseverance and willingness for a supreme sacrifice for the sake of the Jewish people, but they were not military men. Nothing in their past had prepared them for this function, and they were in no way ready to lead others in this armed struggle. They were willing to serve in the ranks themselves, but they needed a leader to command them—someone with great military experience who would know what to do and how to act in time of emergency. They hoped to find this military experience, as well as the weapons necessary for armed resistance, in the ranks of the Polish underground. However, the Polish underground was not ready for armed resistance as yet. It was their opinion that nothing could be accomplished by responding to terror with acts of violence. They wanted to gather strength and await the results of the war being waged on various fronts. They wanted to wait for a propitious moment created by favorable international development. They were not threatened by extermination and had time to wait. Certain circles in the Polish underground, probably those who were linked to the Polish Government in Exile in London, offered to hide the Jewish fighters until such moment when they would be able to strike but they failed to offer arms and military aid.

The next step attempted by the Jewish Resistance was to approach the PPR (Polish Communist Party), in whose ranks many Jews were loyally working before the outbreak of the war. They were convinced that the PPR would offer its underground experience as well as arms to the Jewish Fighters Organization. A contact had been established with the PPR through Gola Mire and Heshek Bauminger. Gola was very active in the Party before the War. She was a member of the Party Council of Lwow, was convicted by Polish courts for underground communist activity and sentenced to 15 years. She had the soul of a poet, indeed wrote poetry, and had a magnetic personality. She had very good relations with the leadership of AKIBA and was trying to incorporate the Jewish Fighters Organization into the framework of the PPR. However, no agreement was reached since the PPR demanded individual affiliation and not collective collaboration of independent Zionist groups of the Jewish Resistance. The real reason, however, was that the PPR, like the other Polish underground organizations, was also biding its time for a suitable moment to strike, and only the Jewish element within the party was forced to, and expressed its willingness, to act immediately. Gola was still hoping that at least the PPR would help the Jewish Fighters with provision of arms. Indeed the first five revolvers had been acquired with the help of the Party; the rest of the arms were acquired by attacking and killing German soldiers and confiscating their weapons.

EXIT TO THE FORESTS

The Jewish Resistance Movement approached the PPR, asking them for aid in establishing contacts with the Polish Partisans in the forests. They themselves would provide the fighters and the equipment. In September 1942, the first group of five fighters; Zyga Mahler, Edwin Weiss, Benek Wechsner, Salo Kanal and Milek Gottlieb left for the forests of Niepolomice.

The boys who were trained by the PPR were left to their own devices by the Polish guide of the PPR as soon as they reached the forest. The anticipated contact with the partisan group failed to materialize. They were wandering around the forest unable to perceive the truth that they had indeed been deceived. Their supplies dwindled, and they did not know whether to return to the city or remain in the forest. In the meantime they had been noticed by the neighboring peasants who immediately notified the German authorities that 300 fighters were hiding in the forest planning an armed attack. The German forces surrounded the forest shooting in all directions. The boys decided to send one of them, Edwin Weiss, to report on the situation to the command of the Resistance in Krakow and await instructions. Edwin delivered his report to the utter dismay and shock of the command, who had realized the terrible disloyalty of the PPR. They instructed the boys to abandon the forest and go to the nearest village and await instructions.

Completely disillusioned, they reached the sad conclusion that they could not count on anyone for support, and that they were standing completely alone. They had not abandoned their hopes for armed resistance in the forests. A group of four fighters, (Benek Weksner, Jehuda Schmerlowitz, Zyga Mahler and Salo Kanal-Adas) were dispatched to the forest in the vicinity of Debica to prepare the terrain for future operations of the Resistance. After every armed action the fighters had to leave the forest and remain a couple of weeks in the city. Who can evaluate the tremendous effort, danger, courage and presence of mind in executing this plan? They were four men, and had two revolvers between them. That was their armed equipment. When their food supplies began to dwindle, two of them would go into the village. One of these expeditions ended in a tragedy. Benek Weksner and Idek Szmerlowich were surprised by two policemen accompanied by a forestier. Benek, who succeeded in pulling his revolver out of his boots, shot the two policemen; if Idek had another revolver he could have killed the armed forestier. But the other revolver was left with their comrades in the forest. Both young fighters were killed. Their comrades in the forest waited for them all night long. Finally, they found out what had happened. They had to notify the command. They returned to Krakow. They paid dearly with the lives of their friends for their inexperience. From then on they knew that whoever goes into battle must have his own arms.

ACTIVITIES OF THE RESISTANCE

Among the members of the Fighting Organization who had fallen in battle listed in the memorial issue of Hechalutz Halochem of August 1943, three more victims of the groups fighting in the forest are mentioned. They are: Milek Gottlieb, Edwin Weiss, both from Akibà, and Chaim Sternlicht from Histadruth Hechalutzi. The fiasco of the partisan activities convinced the Jewish Resistance Movement to change its tactics and to move the center of armed resistance to Krakow itself, which served as official seat of the German authorities. In Krakow they could operate simultaneously in several places and operate with small groups of fighters. The awakening of unrest in the capital would have a strong echo among the population outside the confines of the city.

The leadership had decided on an immediate start of armed activities, rather than wait until Spring, at which time the partisan activities in the forest could perhaps be renewed according to the opinion held by some members of the Resistance. But they were facing death daily. No one knew whether they would succeed in escaping. Where was the certainty that they would indeed survive until Spring? They had to act now.

Every fighter had a clearly defined area of ac-

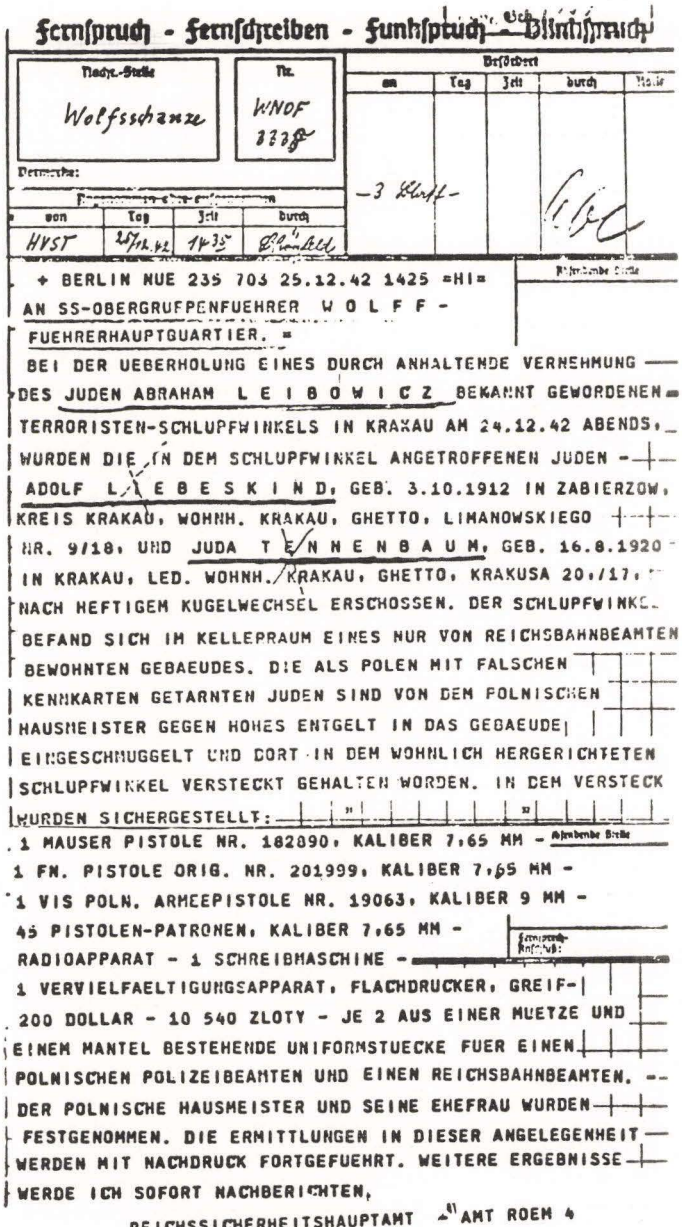
tivity assigned to him, be it liaison work, technical work, or attacks on German soldiers or destruction of German installations. Some of the fighters had to deal with informers within the confines of the ghetto. But the main objective of the resistance was individual terror against German soldiers, and confiscation of their weapons. The fighters were active in many sections of the city, lying in ambush, lurking in dark corners, behind house gates and, whenever possible they would suddenly emerge from the dark, attack, attain their objective, and disappear again in the hustle and bustle of the teeming city. The excitement of battle seared their souls. After a successful attack they would stay up all night reliving the excitement of the action.

After each operation the city was combed by the Germans in house to house searches and inspections looking for the perpetrators of the action. The German authorities would not admit that these actions were committed by Jews. After each incident they circulated rumors that the respective soldier or officer was killed by unknown attackers, or else that he took his own life.

On the other hand the Germans had taken steps to increase security measures. Curfew hour was moved up, the city was being patroled more frequently and inspections and searches of people and apartments were daily occurrences. Hostages were constantly caught and arrested in order to tie the hands of the fighters.

The apartment at Jozefinska Street served as the main base of operations. The apartment belonged to Szymek Lustgarten, one of the youngest members of AKIBA. After the deportation action of October 1942, some of the fighters lived there and many of the leaders also used to frequent it. The intensity of armed resistance and the frequent searches on the part of the authorities forced the organization to liquidate this base of operations whose residents were well known to the population of the ghetto. On the eve of closing down the apartment, the fighters spent the night in various sections of the ghetto, Wuska, Dolek's wife, in one place, and Dolek and Laban together. They paid dearly for this carelessness.

On the night of November 25, 1942 the apartment of Dolek's parents, where both Dolek and Laban were staying, was surrounded by the militia led by Arthur Loeffler, who had been suspected of informing on the fighters of the resistance. He told Dolek, that his wife had been taken as a hostage by the police. Dolek expressed his willingness to follow them on the condition that his wife would be released. Loeffler promised to release her. While dressing Dolek succeeded in taking a revolver with him. On the way to the police station, disbelieving Loeffler's promise to release Wuska, he decided to escape. His attempt was successful and he escaped from the ghetto.



Fernspruch - Fernschreiben - Funkspruch - Blindspruch

Nacht-Stelle: Wolfsschanze
Nr.: WNOF 3328
Dringend
Von: HVST
Tag: 25/12.42
Zeit: 1435
Durch:
Beförderung: am / Tag / Zeit / durch

-3 Durchschl-

+ BERLIN NUE 235 703 25.12.42 1425 =HI=
AN SS-OBERGRUPPENFUEHRER W O L F F -
FUEHRERHAUPTQUARTIER. =

BEI DER UEBERHOLUNG EINES DURCH ANHALTENDE VERNEHMUNG DES JUDEN ABRAHAM L E I B O W I C Z BEKANNT GEWORDENEN TERRORISTEN-SCHLUPFWINKELS IN KRAKAU AM 24.12.42 ABENDS, WURDEN DIE IN DEM SCHLUPFWINKEL ANGETROFFENEN JUDEN - ADOLF L I E B E S K I N D, GEB. 3.10.1912 IN ZABIERZOW, KREIS KRAKAU, WOHNH. KRAKAU, GHETTO, LIMANOWSKIEGO NR. 9/18, UND JUDA T E N N E N B A U M, GEB. 16.8.1920 IN KRAKAU, LED. WOHNH. KRAKAU, GHETTO, KRAKUSA 20./17, NACH HEFTIGEM KUGELWECHSEL ERSCHOSSEN. DER SCHLUPFWINKEL BEFAND SICH IM KELLERRAUM EINES NUR VON REICHSBAHNBEAMTEN BEWOHNTEN GEBAEUDES. DIE ALS POLEN MIT FALSCHEN KENNKARTEN GETARNTEN JUDEN SIND VON DEM POLNISCHEN HAUSMEISTER GEGEN HOHES ENTGELT IN DAS GEBAEUDE EINGESCHMUGGELT UND DORT IN DEM WOHNLICH HERGERICHTETEN SCHLUPFWINKEL VERSTECKT GEHALTEN WORDEN. IN DEM VERSTECK WURDEN SICHERGESTELLT:

1 MAUSER PISTOLE NR. 182090, KALIBER 7,65 MM -
1 FN. PISTOLE ORIG. NR. 201999, KALIBER 7,65 MM -
1 VIS POLN. ARMEEPISTOLE NR. 19063, KALIBER 9 MM -
45 PISTOLEN-PATRONEN, KALIBER 7,65 MM -
RADIOAPPARAT - 1 SCHREIBMASCHINE -
1 VERVIELFAELTIGUNGSAPPARAT, FLACHDRUCKER, GREIF-
200 DOLLAR - 10 540 ZLOTY - JE 2 AUS EINER MUETZE UND EINEM MANTEL BESTEHENDE UNIFORMSTUECKE FUER EINEN POLNISCHEN POLIZEIBEAMTEN UND EINEN REICHSBAHNBEAMTEN. -
DER POLNISCHE HAUSMEISTER UND SEINE EHEFRAU WURDEN FESTGENOMMEN. DIE ERMITTLUNGEN IN DIESER ANGELEGENHEIT WERDEN MIT NACHDRUCK FORTGEFUEHRT. WEITERE ERGEBNISSE WERDE ICH SOFORT NACHBERICHTEN.

REICHSSICHERHEITSHAUPTAMT AMT ROEM 4
GEZ. MUELLER, SS-GRUPPENFUEHRER

Telegram, send by chief of security police in Cracow to Hitler's headquarters, notyfying that the leaders of Jewish underground forces have been killed.

THE ATTACK ON CAFE CYGANERJA, DECEMBER 22, 1942

Most of the operations of the Resistance were crowned with success and they gave an added impetus to the Movement and stimulated it to further activity. They had decided at this point to stage a big operation which would strike at the heart of the Nazi authorities, stir up the Jewish residents who had been living in a state of lethargy and constant fear, and at the same time would throw confusion into the German camp and would throw it into a panic of fear and instability.

This action took place in cooperation with the PPR. The aims of the operation were:

(1) To throw hand grenades into three coffee houses in the center of the city which were well known as meeting places for German officers; (2) To set fire to the military garages of the German army, as well as to execute various acts of sabotage against the coast guard boats on the Vistula; (3) To raise the national flag on the river and to distribute anti-Nazi leaflets; (4) To shoot at German soldiers and officers encountered in the city. At the same time they were planning to call false fire alarms in various parts of the city and in this way to confuse the Germans and throw panic into their midst.

The date set for these operations was December 22, 1942, on the eve of the Christmas holiday. The city was teeming with Germans who had been making purchases before leaving for home in order to celebrate the holiday.

The coffee houses which were selected for the site of the attack were Cyganeria, Esplanada, and Zakopianka, an Officers Club. The same day, two members of the resistance movement in Warsaw had arrived in Krakow, Lola Follman and Yitzhak Zukerman, to persuade the members of the resistance to open up resistance operations within the ghetto.

The bunker which had been prepared as a hiding place for the fighters after the operation was a house at Skawinska 2. The attack on Cyganeria had been crowned with great success. Seven Germans were killed and many were wounded. All the operations were carried out as planned and the Germans were struck by panic. The population of both the Jewish and Polish sections witnessed many German corpses being transported by the German military cars.

THE BUNKER AT SKAWINSKA STREET

It was definitely a mistake to prepare one shelter for a larger group of fighters. Before they had even a chance to come back to the shelter it was surrounded by the Gestapo taking the fighters by surprise. Apparently the fighters were denounced. The informers were Julek Appel and Nathan Weissman.

On December 24th, the apartment of Dolek Liebenskind was surrounded. At that time Idek Tenenbaum was also there. They defended themselves and Dolek succeeded in killing two Germans and wounding a few others. Idek also killed one. But their situation was hopeless. Following previous decisions, Dolek shot first Idek to death and then committed suicide. They were not taken alive by the enemy.

The arrest of Laban and the killing of Dolek Liebenskind was considered a feather in the cap of the Germans and consequently a secret comunique was transmitted by the Commander of the S.S. in Krakow to its headquarters in Berlin relating the "incident". The original of that cable was submitted during the Eichmann trial in Jerusalem by Gideon Hausner, the Chief Prosecutor in the case. In January 1943 Szymek and Gusta Dranger were also arrested. They were imprisoned until April '43 when they succeeded in escaping while being led for execution.

The acts of sabotage performed on December 22, 1942 were the culminating point of the Resistance but also its swan song. The greater part of the resistance fighters were arrested and killed, and the movement was paralyzed after its leadership had been liquidated. However, it had not been completely silenced. Those who survived were reorganized by Hilek Wodzislawski, and the terrain of the activity had been moved to Wisnicz in the vicinity of Bochnia. Alas, their activities did not last long.

All the girls, members of the movement who were performing liaison duties for the underground, were imprisoned together at Helclow. Gusta Dranger and Gola Mire were detained there too. They were all aware of what their ultimate fate would be. Details of their life in prison are portrayed by Gusta in her "Diary of Yustine". The two survivors—Pesia Warszawska and Elsa Lapa-Lustgarten depict their experiences of prison life in their respective memoirs.

Elsa Lapa writes that her stay in prison with Gusta was her most profound experience during the German occupation. Pesia, a member of the group of Heshek Bauminger, portrays her impressions in these words: "We did not feel that we were indeed in prison. We shared the fate of great personalities (referring to Gusta and Gola). We were facing death, but we lived in complete harmony. Each one of us behaved like a heroine, but Gusta and Gola served as shining examples of glorious courage. During the entire war I have not felt such tingling excitement and such spiritual uplift as I experienced in prison." prison."

In this atmosphere Gusta wrote her Diary on a roll of toilet paper which was being distributed among the prisoners. The Diary was found after the Liberation and published in 1946. In 1953 it was issued in Hebrew in Israel with an extensive introduction. The Diary is not only a lofty document of humanity and heroism filled with love of Judaism and its

heritage, but it also has a high literary value, since Gusta was not only a teacher, a heroic conspirator and a fighter, but had also a sensitive and lyrical soul.

After her escape from prison she plunged fervently together with Szymek into the whirlpool of underground activities. On November 9, 1943 Szymek was again arrested in Wieliczka. An attempt to escape had failed. He had been recognized at the Police station. Kerner, Chief of the Special Section of the Gestapo dealing with Jewish Affairs, went personally to Wieliczka to identify him, since he had known Szymek from previous arrests. After having identified him, Kerner turned to the other Jewish prisoners, who were inmates in the cell to which Szymek was brought, with these words: "Get up, this is your leader," then said to Szymek: "This is the last time I am arresting you. I will not play games with you."

Gusta and Szymek had an agreement that they would die together if there were no other way out. When the news of Szymek's arrest reached Gusta, she cried that she wished voluntarily to give herself up. On November 11, 1943 agents of the Gestapo brought her a letter written by Szymek. She got up and went willingly with them.

Till the last moment before his last arrest Szymek went on with his underground activities. After his escape from prison in April 1943, he renewed the publication of Hechalutz Halochem which was the only organ of the Jewish Resistance, and which appeared every Friday in about 250 copies. Only five issues of that paper have been recovered. They are now in the museum named in honor of Izchak Katzenelson in Kibbutz Lochamej Haghettaoth, in Israel. The last issue, No. 35, bears the date of Rosh Hashana, 5704, October 1943, and was permeated with the spirit of resistance, certainty of final victory over the oppressor, and the rebirth of the Jewish people in Palestine.

The last leader of the Jewish Resistance, Hilek Wodzislawski, a member of the executive of AKIBA, functioned until Yom Kippur 1943. He organized a series of well hidden bunkers in the forests, in the vicinity of Wisnicz, which served as shelters for the survivors of the movement as well as for the remnants of the general Jewish population. He took care of Gusta who had been wounded while escaping from prison. He provided the survivors in the bunkers with food and other provisions. He had organized attacks on German patrols and actions in retaliation against the peasants who informed the authorizities of the whereabouts of the Jews. He wore the uniform of a Polish policeman. He met death under the following circumstances: In the village, a Jewish child was murdered. (There exists a version that it was Hilek's brother). Hilek, with two other fighters, went into the village at night on a retaliatory raid. During the action, Hilek's revolver jammed, and one of the peasants wounded him brutally by striking him on the head with an ax. In the bloody struggle which ensued, two peasants were killed, and the fighters succeeded in moving Hilek to the bunker, where he lived a few days more. Gusta nursed him until he died. He was buried in the forest.

FIGHTING GROUPS OUTSIDE THE JEWISH FIGHTERS ORGANIZATION

Members of the "Hashomer Hadati" collaborated with the Jewish Resistance Movement. According to various documents which have been preserved, several members of that organization took part in the operations of armed resistance. Among them were Naftali Rab, Szalom Meir Grinwald, Salom and Gusta Hirschberg, Rachel Spitzer and Wolf Krabler. In March 1943 their bunker was uncovered by the Gestapo and completely liquidated.

Another group which actively participated in the Resistance Movement, and whose soul and heart were Hesiek Bauminger, Gola Mire and Beniek Halbreich, was the splinter group of the PPR. The active fighters of this group were the Jewish members who performed acts of resistance similar in character to those of the Jewish fighters organization under the leadership of Dolek Liebenskind, Szymek Dranger, Maniek Eisenstein and Abraham Laban. Derailment of trains, attacks on the Optima factory, setting fire to a German garage and acts of individual terror, were all carried out by this group. They also participated in the action, on a vast scale, which took place on December 22, 1942.

During the months of February and March 1943, this fighting group had also been liquidated. At that time Hesiek Bauminger and Beniek Halbreich were killed. Gola Mire was arrested and subsequently shot to death during an attempt to escape from prison of Montelupich on April 19, 1943.

The leaders of the Jewish Resistance Movement were well aware that the road which they had chosen would not lead to individual salvation. There were other ways to assure self-preservation. One could hide in the villages, change one's identity, and await the final outcome of the war in inactivity and fear. They did not choose to walk that path. In their last meeting at Jozefinska Street, Dolek defined the aims of the resistance in these words: "Once we choose this road there is no return. We are crossing the path of death, daily remember this. Whoever desires to live should not look for fulfillment amongst us. We are approaching the end of the day, but it is not twilight that we are facing, but death."

They never expected to be victorious. They wanted only to revenge in slight measure the shedding of innocent Jewish blood—not to be led like sheep to the slaughter. To die with dignity, proudly, without fear—defending their life with weapons in their hands. Their only fear was that they might perish

before they would have a chance of accomplishing something worthwhile.

Their courage had no limit. They were not afraid to fight the armed enemy even with their bare hands.

When on April 29th, 1943 Laban was led out of prison on the way to execution, he tried twice to escape. He jumped on one of the soldiers trying to tear him to pieces with bare hands. He fought until the bitter end, but finally fell, ridden with bullets.

This is the kind of men they were. They all died like heroes.

EPILOGUE:

Out of 150-160 underground fighters in Cracow only about 20 survived. Most of the survivors live now in Israel, and among them, luckily are also a few erroneously listed by Shimon Draenger in his famous "Yiskor" as dead: Leopold Wasserman, Shimon Lustgarten and Elsa Lapa-Lustgarten. Draenger's mistake is easy to understand in view of the situation at that time; the collapse of the whole resistance movement; broken contacts and dispersal of the survivors.

The remainder of the group perished. Some of them are not even remembered by their names; some are presently known by their first or their last names only, sometimes with an indication what city they came from. Thanks only to the tireless efforts of Shimon and Elsa Lustgarten and the courtesy of Zwi Szner, director of Izaak Katzenelson's Museum of the Ghetto Fighters, Kibbutz Lochamej Haghettaoth, have we been able to obtain the few existing photos of the fighters, and photostats of "Hechalutz Halochejm" published in this book.

Those who survived insist on not having their own photos put in this book, so that nothing should diminish the homage paid to the ones who gave their lives for freedom and dignity of the Jewish People.

None of the seven Resistance-leaders has survived. Out of the two leaders who adhered to the communist ideology—Gola Mire was shot to death while trying to escape from Montelupich on April 19, 1943, and Heshek Bauminger was killed sometime in March 1943. Posthumously, in 1948, the two were awarded by the Polish Government the highest distinction: "The Grunwald Cross."

Out of the five leaders who were Zionists: Aharon Liebeskind, Commander in Chief, a man born with qualities of a great leader, intelligent, suave, convincing and able to make people follow him with devotion,—shot himself to death on Dec. 24, 1942, to avoid being taken alive by the Germans. He also was awarded posthumously in 1945 a "Medal of Merit" by the then Chief of Staff of the Polish Army.

Shimon Draenger, the activist and genial forger of badly needed documents, was killed in prison together with his wife, Gusta Davidson-Draenger (Justyna), after having been arrested by the Germans on November 9, 1943. Abraham Leibowitz-Laban fell to his death on April 29, 1943 hit by 9 bullets while attacking with his bare hands one of the SS-men leading him to his execution. Maniek Eisenstein was killed in the Ghetto. Hillel Wodzislawski, the last leader of the Resistance, died mortally wounded in a retaliatory expedition.

Their ideology did not call for any fighting or killing. They were zionists, and their aim was to emigrate to Erez Israel, to start a new life as free men, working toward the establishing of a free Jewish Homeland. They were forced by the Nazi aggressors to fight and to kill in self defense—driven by their enemies into a trap without escape.

But the reality itself surpassed their wildest dreams and the wildest dreams of other zionist members of the Jewish Underground Organization.

The State of Itrael had been created. And to crown the most vivid phantasy they could ever have, the Government of Israel, the free Government of THEIR country created and accorded to each one of these fighters a special distinction:

"THE MEDAL OF THE GHETTO FIGHTERS."

ODE TO BELZEC

by Norbert Friedman

Auschwitz...**Buchenwald**...**Dachau**.....Names so familiar.....
Now names of interest, where the curious.....each for his or her reasons.....go to view.....to ponder and reflect.....
And the few that are left.....
Go to mourn....
They tour edifices of men's twisted cruelty.....
And they pay homage before the erected obelisks.....

Mauthausen...**Majdanek**...**Treblinka**.....
Somehow in the still of the night, when the tormented souls of your inhabitants offer solace to each other, in their nocturnal visitations.....
They have the comfort of the past day's calls of consolation.....

But not so you.....**Belzec**.....you lie forlorn in the remoteness of a hostile soil of Eastern Poland....unwanted and forgotten by the world.....
Somewhere...where the long lonely railroad tracks, marks the path, leading to your endless solitude.....tracks of no return.....

Fields of wildflowers, of unusual beauty cover the hallowed ground.....
Trembling birches and slender weeping willows, sway in the eternal wind, the solitary visitor to this *makom*, this sacrosanct place.....

Like a possessed dervish does the wind perform spiraled convolutions.....
Coiling itself around the singular.....deserted monument...the lonely *metzeiva* marking the tortured demise of six hundred thousand of our beloved kin.....

Occasionally this invisible...but oh! so ever present *ruach*.....
The same one that was present when the Almighty created heaven and earth, and declared it to be good.....
That same *ruach*, that same wind turns its anger into a storm,
And in accord with the earth.....upheaves the bleached bones of the victims crying for a proper burial.....

And daily the same gale.....that parted the waters.....
When the six hundred thousand crossed the Red Sea.....
Reigns over the bones and ashes of the six hundred thousand martyrs that perished here...*Al Kiddush Hashem*.....

There are no songs of victory and thanksgiving by Miriam and Moses....
Only the earth's piercing wail of the innocent souls of little Jewish children.....

Oh merciful and merciless *ruach*.....were you there?
When they were driven to their martyrdom in the crowded cattle cars.....in the sweltering heat of the Polish summer.....?
Did you force yourself through the cracks of their living coffins....?
Did you give comfort to their trembling, emaciated bodies.....?
Did you offer hope for their paralyzing fears.....?
Did you touch the lovely face of my mother.....?
Did she hold my little brother close to her.....?
Do you remember the distinct features of the best that the Polish Jewry had to offer, the scions of my home town Cracow.....?
Did you turn your howling force into a gentle zephyr.....
At the sight of the saintly faces of the wise and pious.....?
Where did you carry their last cry of their indestructible faith.....?
Shema Yisrael.....!!!!

Oh ever present *ruach*, they say...that you carried the flames from above the Temple Mount, when it was destroyed.....
That "you lifted them on the wings of the mournful and the weeping of the faithful".....
Yet you have left a spark of evil...that fanned by ages of ignorance and hatred, burst into an all consuming "Shoah"

Oh wind, do you weep.....?
Do you whine in sorrow, when you visit the places of destruction.....?
Is there a special note in the tone of your lamentation.....
When you visit Belzec...?
That melancholy, deserted shrine of suffering and torture.....?
Do you bemoan the abandonment of those souls.....?
By remembering their anguish.....?

At the seasons of mourning, when you encircle them with your shroud of tender pity, comfort them, console them.....
And the "fortunate", for the sake of their souls and the souls of all who perished, shall glorify and sanctify "His" holy name.....
They shall have the children of the future, remember the children whose future was denied them and was terminated in the most cruel way.....They shall bow their heads and resolve that **Belzec**...Though you might have been abandoned and neglected.....You shall never be forgotten.....!

THE UNITED STATES ARMY AS A LIBERATOR

by Chaplain Herman Dicker

One frequently thinks of an army as an instrument of war, involving death and destruction. Today - and for the purpose of this important publication - one has to shift one's focus and view the army as an instrument of life and healing. As a front line Chaplain with General Patton's Fifth Infantry Division, it became my privilege to become a liberator, entering concentration camps and helping the few survivors, about 50,000 out of six million Jewish men, women, and children. Although this publication concentrates on the history of Polish Jews, one has to remember that, at the time of the liberation, nobody asked about origin or place of birth. What we did was to help wherever help was needed. Only later did I learn that some of the survivors had come from Cracow and its vicinity. I purposely have selected my individual experiences because they are authentic and cannot be denied by anyone. I have also tried to focus on members of the New Cracow Friendship Society with whom I am still in touch and who have supplied me with some of the details of these events.

The first story involves over 1,200 young girls, including Mrs. Fanny Adler, who unbeknown to me at the time, had been forced by the SS on a 1,000 mile march in the winter of January 1945 from Silesia to Bavaria. There, the Nazis believed they could make a stand against the Allied Armies. In May 1945, our division found only about 150 girls still alive. The rest had died from hunger and disease on the march. Those who could not walk had been shot by the SS. The survivors looked more like corpses than like females. Their cheeks were hollow and their bodies were nothing more than a bundle of bones. We found them at Volary, near the Czech border in a filthy, vermin ridden barn, from where we brought them to a quickly improvised Army Hospital, often four on one stretcher.

We then turned to the task of exhuming some 50 bodies of girls who had perished the week prior to our arrival. Some had been thrown into shallow pits, and were barely covered with earth; limbs could even be seen sticking out of the ground. We made sure that the Germans exhumed the bodies so that we could place them in a mass grave with a proper ceremony. We also insisted that the Germans pass by the grave to see the bodies because it had been our experience upon entering Germany that "nobody" had heard of Nazi atrocities and concentration camps.

Rushing back to the hospital, we witnessed how the Army doctors tried their utmost to restore the few surviving girls to life, in some cases with good success. I will never forget the Friday night when we *benscht licht* together and we all cried. Where were their families and who was left? As the girls improved and I began distributing some extra supplies, some, a humorous note in a tragic situation, asked for combs!

The assistance extended the survivors was freely given where the Army became aware of the needs. However, physical liberation and medical help alone were not enough to restore the survivors to a psychological state of health. The Army had initially operated under the nationality principle of classifying Displaced Persons according to their countries of birth. Thus, Polish Jews were placed into the same camps as Poles who often had been their worst enemies during the war. As the Senior Jewish Chaplain, I had to visit many camps including Mauthausen, Ebensee, Dachau, and others. Seeing the problems of mixed camps, one of my major recommendations was that special Jewish camps be established where the physical and spiritual needs of the Jewish DPs could be more adequately met.

Criticism of this situation had also met President Truman through other sources. At his intervention, separate Jewish camps were established on August 22, 1945 which enabled the process of rehabilitation to proceed with greater speed.

Infiltration from Poland

There were approximately 150,000 Jews from Poland who had survived the war years in the interior of Russia. After the war they were given the option to return to their land of birth. They had accepted this opportunity in the hope of renewing their lives, and finding some of their loved ones in more familiar surroundings. However, they were quickly and bitterly disappointed. Their families had been deported, their former homes had been destroyed or taken over by Poles who displayed a very hostile attitude towards their former neighbors. Thus, in the fall of 1945, a small, but steady flow of Polish Jews were leaving for the US zones of Germany and Austria. The slow trickle rapidly increased to a tremendous stream after the Kielce pogrom of July 4, 1946, when 42 Jews were murdered by Poles without any apparent interference from the authorities. It was a critical situation. The Displaced Persons' camps were filled to overflowing and military orders had been issued to stop the influx of further refugees. It will be to the everlasting credit of all the US military authorities that they extended America's tradition of hospitality and allowed the survivors from Poland to enter.

It is impossible to adequately describe the difficulties in their adjustment to living conditions in the US zone in Germany. Everyone has his or her own story to tell. Some refused to go into camps although it would have been easier materially.

Camps reminded them too much of concentration camps. Others managed to find places of work with the Army while some succeeded in obtaining housing for their families. All of them resented the fact that the Germans lived in their homes whereas the Jews had to scrounge for places to live. Still, they managed. They found work, created a Jewish life with synagogues and centers and obtained supplies through UNRRA and the American Joint Distribution Committee. The names of Benek Geizhals, David Twersky, and Henry Tenenbaum, together with their families come to mind although there were many more who gathered in Heidelberg where my wife and I were stationed with Army Headquarters.

We tried to help wherever we could and the Displaced Persons organization helped us in trying to maintain some form of organized Jewish life. We assisted them with the military authorities until they were able to leave for Israel, the United States and other countries of refuge. We are forever gratified by whatever we were able to do, and we formed friendships that have lasted to this very day, almost 45 years later. In sum, we have become a part of the Cracower Society.

In closing we want to express our deep appreciation and admiration for all the noble work that you and your children are doing on behalf of Israel and other places where help is needed. You are worthy heirs of the great legacy and tradition symbolized by the word *Cracow* and will thus never be forgotten. A hearty Mazal Tov to your 25th Anniversary and may the Almighty bless you for all your noble work.



Liberation by Nathan Rapoport

AND WE SAID "YES" TO LIFE

by Dr. Gertrude Schneider

Wir wollen trotzden ja zum leben sagen
denn elnmal kommt der Tag da sind wir *frei!*

(from the Buchenwald Song)

Liberation in the spring of 1945 did not end the great dying. Unable to overcome the physical and mental trauma of the past few years, many of our people succumbed and joined those who had been so cruelly murdered.

The survivors, however, had to go on living, had to overcome the persistent memories, and had to start new lives.

Amazingly, even miraculously, they began to make plans, something they had almost forgotten how to do in those bitter years of taking orders.

As soon as they were halfway back on their feet, many went back to Cracow or other towns in the hope of finding a loved one still alive. While it was a futile endeavor in most cases, there were some reunions and thus the effort was rewarded in a most wonderful way.

Others, who knew that there was no hope, did not return to their ravaged homes, but stayed in Austria or Germany or wherever liberation had caught up with them. During the summer and fall of 1945 they started to form liaisons. Was it love? Was it merely convenience? Was it unbearable loneliness? No matter what the answer, it was surely an affirmation of life.

There were marriages, both new and existing ones, and then, most importantly there were children!

Despite the grim realities of their losses, the women, their battered bodies not yet fully recovered, gave birth and thus started a healing process.

How weak and yet, how strong they were! With no mothers or other relatives to guide them, they followed their instincts. It seems incredible, when looking back from a vantage point of more than four decades, that they did not fail.

Standing on their own feet, the young families again had to make plans. Very important plans, for now they had to think of a future for their children, born or yet unborn. Most of the survivors opted for leaving the sites of their tragic experiences and came either to what was then Palestine or to the United States.

Those who came to the latter, had to cope not only with a new language, but also with an absence of marketable skills. They had few resources, but they had a willingness to work hard, very hard. Some, but not too many, had a trade - often learned during those bleak years of incarceration. Here too, the efforts to advance in this new world and account for something, were often superhuman.

However, they had aspirations and memories of better times and so, for the most part, the men went into business, be it shopkeeping, manufacturing, service industries, or others. They believed in their strength and their duty and they did not fail. At first, their women stayed home with the children; as the boys and girls grew older, it became possible for their mothers to become helpmates to their spouses. They, too, were used to hard work and in this way, contributed to their families' prosperity.

Having lost parents, siblings, and other relatives, their friends became their families, forged by bonds, perhaps stronger than blood alone. Their common heritage and their suffering united them in ways totally incomprehensible to outsiders. They rejoiced in each other's successes and they suffered in unison when there were occasional setbacks. But most important, and almost to the exclusion of everything else, was the vicarious pleasure they experienced in the accomplishments of their children.

Realizing their duty as survivors, several of the men decided to form an association of Jews from Cracow and its environs. Perhaps not fully understood at the time, a quarter of a century ago, it proved to be a most important step; in fact, it was the only way in which to carry on the culture and traditions of their former life. It thus became a focal point for the survivors of that Polish region, a society dedicated to the past of Cracow and to the future of the State of Israel. In addition, the society acted as a catalyst to the psychological adjustment of its members.

For the survivors of Cracow who decided to make their way to Palestine, life turned out to be quite different. The problems of post-war Israel were many, but there was also a sense of homecoming. Since eary childhood, they had been accustomed to the words "Next Year in Jerusalem" and therefore, to many of them, Hebrew was not a new language at all. The men, after having been degraded in the camps for so many years, regained their self respect by serving in the Israeli Army and their women were an important part of the country's struggle as well.

As far as family structure was concerned, here, too, friends substituted where there were no fathers, mothers, uncles, and aunts. In contrast to the loosely knit families of present day America and modern Israel, survivors tended to be far more cohesive. They were more aware of how precious and irreplaceable family life really was. Their frame of reference, after all, was one where the destruction of such a life had been the norm; the memories of those desperate years could not be erased, despite an overall commendable adjustment.

In Israel, the little remnant of the Cracow

region, together with all other citizens, suffered through four wars, surrounded at all times by fierce enemies intent on their destruction. In effect, it was a *deja vu* and they could cope with it, perhaps better than people who had not suffered from the Nazi terror. Yet, most of them, although cognizant of the danger, made the State of Israel their permanent home. They remember their youth in Cracow somewhat like a dream. They remember the tragic years of their life with far more clarity, but they do carry on, affirming life at every step.

Now, at a time when survivors stand at the threshold of old age, they mourn those who never had a chance to see those golden years. At the same time, they rejoice in their children, in their grandchildren, and in their own, considerable achievements. They know they have made their mark, they know that they have tried their best to continue in the tradition of their ancestors, and they hope that history will judge them kindly....for they said "yes" to life!

THE AFTERMATH

by Dr. Erna Hilfstein

On April 15, 1945 the British troops entered the concentration camp Bergen-Belsen and liberated thousands of inmates, most of whom were so emaciated and sick that they died within a few days of their liberation. Thousands, however, died from diarrhea, because they began to consume food their bodies could not yet tolerate, and which was given to them by the unknowing liberators. Thus, for a while yet, the camp reeked of death, and the future of the victims of the Nazi atrocities looked bleak as their lives were still in danger of being put out.

But then, the stronger and luckier ones began to recover, and were able to be transported to another camp situated not far away to a camp which was previously used by the German *Wehrmacht*, for relaxing and recovering from their grueling experiences on the Eastern Front. This Bergen-Belsen *Erholung* camp, although quite primitive, seemed like a paradise in comparison to the original concentration camp, with its overcrowded, filthy barracks and latrines that defied description. However, the food situation was still unsettled, and although no one was actually starving, the quality and amount of nourishment distributed by the Allied Forces to the former inmates (now called "displaced persons") was highly unsatisfactory. Some healthier and more enterprising individuals remedied the situation somewhat by exchanging their cigarette rations — cigarettes being the most desirable bartering objects — for food (mostly bread, farmer cheese, eggs, and home-made salami) in the villages in the vicinity of the camp. But there was yet another way to obtain food, food whose taste was nearly forgotten by the survivors: delicious cold cuts, chocolate, soft drinks, ice cream, and a variety of cakes and cookies. Needless to say, there was a price to be paid for all these goodies. But let us begin at the beginning.

General Montgomery did not want his soldiers to mingle with the Germans. Specifically, he did not want his soldiers to date the pretty *Frauleins*, and his command to that effect was very clear. And so, to remedy that dreadful situation, almost every afternoon some military trucks were parked on the main street of the camp, and the British soldiers urged the girls that passed by to climb on the vehicles and go to a "party" with them. At the same time they assured the girls that there would be delicious free food and drink aplenty, as well as cigarettes, and nice music to dance by. But upon arrival at the destination, the girls realized that there was, after all, a price to be paid for all those goodies, a price which ultimately received the name "promenade-chocolate". There were, of course, some girls who, disgusted, returned from the "party" with empty hands, and only partook of the food displayed on the tables. But, unfortunately, there were many who returned to the camp with their pockets full of cigarettes and chocolates. To the best of my knowledge, this dark chapter in the history of the liberation of Bergen-Belsen by the British army did not receive much publicity from either the English or the Jewish side. Yet, upon close scrutiny, it does not badly stain the reputation of the former female inmates, for the perception of right and wrong was still dimmed because of the years of brutal and inhumane treatment. On the other hand, however, it clearly showed the immorality of the British conquerors who very soon were perpetrating other acts showing their indifference to the tragedy that had befallen European Jewry by interning on the island of Cyprus, all the "displaced persons" seeking a new beginning and a safe haven in the Holy Land (at that time still known as Palestine). Thus, it is high time that someone points a finger at the British "liberators", and in Zola manner states: "J'accuse!"

As soon as the Bergen-Belsen survivors gained some strength, they began to search for the remnants, if any, of their families liberated in other concentration camps. Despite nearly insurmountable difficulties in traveling, because

Germany, except for the immediate vicinity of the Swiss border, was a veritable wasteland, the survivors began to travel, using any means available at the time: hitchhiking, railroad, if possible, but very frequently covering large distances by foot. Similarly, survivors from other camps began to arrive in Bergen-Belsen, and each day on some blocks there were shouts of joy for finding someone dear, or cries of despair when receiving the news that the dear ones did not survive.

After a while, the survivors began to make plans for the future. Virtually none of them wanted to remain in Germany, and only a handful opted to return to their former homelands where, in many instances, they were not welcome. Thus, many turned their eyes toward the Western Hemisphere, and tried to obtain the necessary papers to be able to leave the country stained by the blood of millions of the victims of the Nazi regime. But emigration was a slow process, especially from the French zone of occupation, from where the first group of survivors left for the United States in the latter part of 1949. It was not well known at the time, but the slow emigratory process applied only to the survivors; the former Nazi criminals were admitted very quickly, especially to South American countries, although a sizeable group found safety from prosecution in the United States and Canada.

However, there was a large number of survivors who decided that the time was ripe to end the Diaspora, and immigrate to Palestine in order to establish a Jewish nation. And again, as it was mentioned above, the role played by the British was a shabby one. But the survivors were a hardy lot, and were able once and for all to eradicate the stereotype presenting the Jew as a meek, cowardly person, and supplant it with one of a valiant warrior.

No matter where fate had tossed the survivors, they had proven themselves to be an asset to their new countries. But no matter where they settled, they became loyal supporters of the tiny piece of land they now could call their own: Israel.

JEWS FROM CRACOW AS BUILDERS OF THE JEWISH STATE AND ITS DEMOCRACY

by Natan Gross

It seems that Cracow, which is no longer a viable Jewish community, sent her best sons and daughters to Palestine to develop the land, build the settlements, erect dwellings and houses of worship, and to prepare for a new generation after having suffered almost total annihilation at the hands of the Nazi barbarians.

It would be unfair to pretend that Jews from Cracow deserve disproportionate credit for building Palestine and later the State of Israel. There were *olim* from all over Europe and the United States whose contribution to the development of Israel were immeasurable. But for the sake of historical accuracy, it must be said that the Jews from Cracow played a larger than average role in governing the state than any other single group of the Diaspora.

The city of Cracow was a large cultural center and was the home of many artists of all kinds. The Jews occupied a prominent spot in the world of culture. There were writers, journalists, painters, musicians, actors, etc. A substantial number of them found their place in Israel.

A recent exhibition, *Cracow in Painting*, arranged by the Irgun Yotzey Krakow brought together 30 painters and sculptors who were either born in Cracow or were educated in Cracow at the University of Art. In our register there are numerous names of journalists of great stature. Some are founders of the most popular newspapers in Israel. There are poets, authors, critics, pioneers of Israeli film, composers and musicians, all of whom feel a kinship to the Jewish Cracow.

Cracow Jewry has given this land men of the pen and men of the sword. Many of our people served, and are still serving, in the IDF (Israeli Defense Force) with the ranks of Lt. Colonels and Colonels. They serve in all branches of the military: the infantry, the air force and the navy. Some took part in the War of Independence, serving in the Haganah, Etzel and in the Palmach.

Cracovian Jewry occupies leading positions in all branches of government such as the Ministry of Religion, the Foreign Office, the Home Office and in the Ministry of Commerce and Industry.

They are active in national institutions such as the Histadrut, Keren Kayemet Le Yisrael, Keren Hayesod, the Jewish Agency, U.J.A., WIZO, Kol Israel and Yad Vashem. Cracovians are prominently represented in all phases of public life. They serve as judges, arbitrators, lawyers, physicians, engineers, architects, teachers and professors, many of them internationally famous. They serve as leaders of professional and philanthropic organizations. One will find Cracovians as highly successful industrialists, businessmen and above all in politics.

CRACOVIANS AS MEMBERS OF THE KNESSET AND OTHER POLITICAL POSITIONS

Among the six Cracovian members of the Knesset, two were also ministers. Both were graduates of the Hebrew High School at Brzozowa Street.

Elimelech Rimalt, a graduate of the Hebrew High School earned his Doctor Rabiner Degree at the Rabbinical Seminary in Vienna. He headed the Liberal Party in Israel and was also chairman of a liberal workers group in the Histadrut. As Postal Minister, he introduced a series of stamps showing famous synagogues. One of the stamps depicted the Alte Shul of Cracow.

Chaim Landau, the other minister with Cracovian roots, was also a graduate of the Hebrew High School. In 1942 he graduated from the Technion in Haifa and in the underground he served as Chief of Staff of the IZL. After the establishment of the State of Israel, he became a member of the Executive Committee of Begin's Cherut Party. Later, he served as Minister of Development in Begin's Cabinet.

Pinchas Scheiman, a Member of the Knesset from the National Religious Party, was also chairman of the Religious Council of Tel-Aviv and one of the leaders of Hapoel-Hamizrachi and the National Religious Party.

Hillel Seidel, a Member of the Knesset from the Independent Liberal Party, was chairman of the Central Committee of the Liberal Labor Movement and member of the World Council for Yad Vashem. Committee member of Hanoar Hazioni, Akiba and was active in Aliya Beth in 1947.

Zvi (Henryk) **Zimmerman**, a Member of the Knesset, is by profession a lawyer. In Cracow he was chairman of Kadima. He was active in underground operations against the Nazis in Poland, Slovakia, Hungary, and Romania. He entered Israel illegally in 1944.

Yochanan (Jan) **Bader**, a Member of the Knesset, is by profession a jurist, economist, and journalist. He proved to be a very popular member of the Knesset.

All those mentioned above have served many terms in the Knesset with great distinction.

Chaim Levanon,z.l., was the Mayor of Tel-Aviv. He graduated from the Yagiellonian University of Cracow, with a degree in agriculture. As Mayor of Tel-Aviv, he distinguished himself as being one of the greatest builders of that city. During his tenure the city grew immensely. He was the founder of Tel-Aviv University and for many years, until his death, was honorary Chairman of the Irgun Yotzey Krakow.

SCIENTISTS, PROFESSORS AND TEACHERS

PROFESSOR BENZION BENSHALOM KATZ is one of the most prominent educators in Israel. In Cracow he lectured at the Yagiellonian University and taught the Latin language as well as Judaic disciplines at the Hebrew High School. He became the first Dean of Tel-Aviv University.

Dr. Meir Medan, z.l., and **Dr. Efraim Konis**, z.l., both graduates of the Hebrew High School, were the secretaries of the Israeli Academy of the Hebrew Language and taught botany at the Hebrew University of Jerusalem, respectively. **Professor Moshe Dotan**, archaeologist at Haifa University and **Professor Zvi Goetzler** of Haifa's Technion, are both proud of their association with the Hebrew High School of Cracow and so is **Dr. Adam Ben Tuvia**, the ichthyologist and director of the Museum of Zoology at the Hebrew University of Jerusalem. He is one of the internationally recognized scientists in that field. To that impressive list we wish to add **Professor Joseph Golech** of the faculty of civil engineering, Department of Mechanics at the Haifa Technion.

Drs. Moshe Landau and **Emanuel Melzer**, both graduates of the Hebrew High School and members of Akiba in Cracow, have dedicated their lives to education. For many years, until their recent retirement, they served as principals of Municipal School #5 in Tel-Aviv with great distinction. With their cooperation, the New Cracow Friendship Society established a Scholarship Fund to benefit students of that school. Under their supervision and with the cooperation of the Irgun Yotzey Krakow in Tel-Aviv, a Museum of Cracow Jewry was established at the school.

There are many other Cracovians partly involved in education, but because they practice other professions, their names will be mentioned in another context.

AUTHORS AND PUBLISHERS

Many Cracovians are engaged in the writing professions as journalists, novelists, critics, translators, etc. Some of them write in foreign as well as in the Hebrew language. Here we list the late **Arie Lipschitz**, a writer and critic, upon whom was bestowed honorary citizenship of Jerusalem.

Meir Bosak, publisher of more than fifteen books, started his writing career in Plaszow KZ, and his preserved notes were published in the Hebrew Language *Davar*, after the war. He is also a prominent historian and teacher. He is a member of the Executive Body of the Irgun Yotzey Krakow.

Joseph Bau writes mostly about the Holocaust. His poems are accompanied by his drawings.

Miriam Akavia, a young, talented writer, writes in Hebrew and German. She has been the recipient of several prizes for her works in Germany and Israel. Her subjects are Cracow and The Shoa.

Dr. Henryk Ritterman, published a book on Cracow in the Polish language and was a frequent contributor to the weekly *Przeglad*.

Mgr. Edward Rostal, together with **Dr. Ritterman**, were the founders of the Polish language *Nowiny Kurier* published in Tel-Aviv. Among the frequent contributors to *Nowiny* one can find the names of **Natan Gross**, **Miriam Akavia**, and **Dr. Ruben Wolf**, who writes a political survey every Friday. Dr. Wolf, a district officer of the Ministry of Interior, has been serving as Chairman of the Irgun Yotzey Krakow for many years.

Other contributors to the Polish press are **Jerry Herman** and **Ryszard Loew**.

The contribution of Cracovians in Israel to the press are not limited to the Polish language. The late **David Lazer** was one of the founders of the most popular Hebrew daily, *Maariv*. For many years he was editor-in-chief of that daily's literary section. Before the war, he was an editor of the *Nowy Dziennik* in Cracow.

Mark Gefen,who edited the newspaper *Mosty* in Poland after the war, is now editor of the Hebrew language *Al Hamishmar*.

Zvi Raphaeli is a critic and vice-principal of a school in Haifa.

Gila Uriel (Olga Stam) is a translator and secretary to Mayor Rokach of Tel-Aviv. **Arie Brauner** is also a translator and director of the Department of Slavic Languages in Tel-Aviv.

Many Cracovians have distinguished themselves in the teaching professions: **Felicia Karai** (Silberstein), **Shlomo Leser**, **Moshe Gutfreund**, **Maryla Gubernik** (Frankel), **Mala Mandelbaum**, **Mgr. Frieda Sternberg**, **Mgr. Sara Wolf**, **Marcel Guenzig** and the late **Dr. Fabian Schlang**.

There are a number of Cracovians, who as historians, were connected with Yad Vashem. **Dr. Arie Bauminger**, who published several books, was one of the first directors of Yad Vashem. **Miriam Peleg-Marianska** (Hochberg), served as director of the Tel-Aviv branch of Yad Vashem for many years. She started to do some work in Cracow with the Jewish Historical Commission. In that context the late **Dora Agatstein** and the late **Arthur Fisher** should also be mentioned.

PAINTERS, SCULPTORS AND OTHER ARTISTS

An impressive number of more than thirty painters participated in the exhibition, *Cracow on Canvas* in 1948 in Tel-Aviv. Not all of them were Cracovians, but they had studied painting in the Academy of Art in Cracow and are now members of the Israeli Association for Painters, where only professionals are accepted.

Osias Hofstaetter is an internationally acclaimed

painter. The late **Abba Fenichel**, **Sofia Kissrelov** (Zuckier), **Irena Gaber**, **Fela Lenska** (Zuckerman), **Herman Zvi Ehrman**, **Miriam Nick** (Sperling), **Gena Manor** (Wohlfeiler), **Symcha Nornberg**, **Giora Shama** (Leszek Szamus), the late **Azriel Regenbogen**, **Anna Lieblich**, and **Anda Weingarten** also belong to that category.

In the field of music there are **Eddy Halpern**, Director of the Department of Light Music at Kol Israel, the pianist **Karol Klein**.

In film and cinematography, **Natan Gross** stands out as one of the developers of the film industry in Israel and as a film director and critic. **Yoram Gross** is associated with pioneering in puppet film production. **Adam Grinberg** is one of the best known cameramen in Israel.

FIGHTERS OF THE UNDERGROUND, Z.A.H.A.L. BRIGADE

Because Israel has to depend on its military power in order to survive, we mention with special affection those who have served their country with such bravery. We note with great pride the long list of Jews from Cracow who have served and are still serving in high positions in the IDF (Israeli Defense Forces).

Colonel Michael Michael (Feldblum) also has to his credit a diplomatic career, having served as Ambassador from the State of Israel in several countries in Europe, Africa and Asia.

Lieutenant Colonel Moshe Maimon (Wasserman), secretary to Chief of Staff and Assistant Director of the Ministry of Defense.

Lieutenant Commander Yehuda Maimon (Wasserman), first secretary at the Israeli Embassy in Warsaw and representative of the Israel Government Agency in Vienna.

Colonel Zev Shalit (Shulkind), Air Force; **Major Dan Arad** (David) and **Israel Zohar** (Sonnenstrahl), both naval officers; **Colonel Shmuel Yoger** (Jungerwirth), served as an officer in the police force. **Major Salo Sperling** fought in the Jewish Brigade during World War II and led an artillery regiment in the War of Independence.

Lieutenant Colonel Wilhelm Apte, Engineering Corps; **Lieutenant Colonel Shalom Shefi** (Schiff), Intelligence and Manpower; **Lieutenant Colonel Yehuda Frihar** (Friedberg), attached to the Headquarters of the High Command; **Lieutenant Colonel Bucheister** and **Lieutenant Colonel Kalman Elkad** (Weiss) Headquarters Computers and Ordinance.

Joel Alzahar and **Baruch Bandet** served as army spokesmen.

Sholom Trelle and **Israel-Moshe Horn**, who fell in the War of Independence must also be mentioned here.

PERSONALITIES SERVING IN NATIONAL INSTITUTIONS

Bernard Johannes active in the Histadrut; **Regina Zimmerman** of WIZO, **Lola Schenirer**, chairperson of the Israeli Department of Absorption; **Lina Dawidowicz** and **Lola Erlich** of WIZO, Haifa; **Zofia Leinkram**,z.l., was the first organizer of WIZO Kindergarten; **Nachum Schamir** active in the Sochnut (Jewish Agency); **Baruch Rubinstein**, director of Hanoar we'he'chalutz of the Jewish Agency; **Dr. Leib Wolf**,z.l., former director of OZE-Health Service; **Eng. Zvi Nathan**, director of Keren Hayesod/Jewish National Fund, district north; **Naftali** (Tulek) **Landau** also of Keren Hayesod; **Ram Nirgad** (Romek Anisfeld), Foreign Office; **Yehoshua Spiro**, the Ministry of Finance; **Dr. Moshe Kurtz**, Director General of the Ministry of Welfare.

JUDGES AND PROSECUTORS

Supreme Court Judge Moshe Bejski was one of the leaders of Hanoar Hatzioni in Cracow. He is currently serving as chairman of Yad Vashem's department, "The Righteous Among the Nations".

Menachem Dunkelblum was one of the first Supreme Court Judges.

Judge Menachem Buchweitz, former Director General, Ministry of Religious Affairs; **Judge Jehuda Huppert**, military judge and judge of the District Court in Haifa; **Judge Zvi Jasmini** (Jasem) Haifa; **Yakov Bar Zeev**,z.l., judge of the northern region; **Ignacy Rozansky** (Rosenbluth),z.l., **Dr. Yeshajahu Spiro**,z.l., **Dr. L. Sternberg**,z.l., and **Dr. L. Elzohar**,z.l., were all attorneys at law.

ENGINEERS AND ARCHITECTS

Among the best known architects in Israel are: **Zvi Hecher**, designer of many outstanding structures in Tel-Aviv and other places; **Eng. Yaakov**(Jurek) **Natel** is the architect of Kfar Yeladim in Arad; **Eng. Yosef Kwasniewski**, secretary of the Union of Engineers in Tel-Aviv. Both Natel and Kawsniewski are members of the Executive Committee of the Irgun Yotzey Krakow.

The late **Arie Stern** made significant contributions to country building; **Eng. Leon Weksner** is chief engineer with Soleh Boneh- foreign department; **Eng. Ignac Palterer** of Soleh Boneh designed palaces for the King of Nepal. Palterer is also a prolific painter with many exhibitions to his credit.

The late **Roman Spitzglass** was the chief architect of the building department of the Haifa region.

Alfred Bross, engineer of Mispanot Israel (Haifa docks); **Julius Liebeskind**, one of the chief engineers of Mekoroth; **Eng. Joseph Fuchsbrauner**,z.l.; **Fred Haubenstock**, chief engineer of the Haifa municipality; **Icchak**

Rebhun of the Electric Company (Hevrat Hashmal) in Haifa; **Yaakov Tsamir** (Zimmerman),z.l., pioneered his way from the cartography department of the IDF to the building of the highway to Ashdod.

PRACTITIONERS OF MEDICINE

As in all other categories, the list of medical doctors and professors will not be complete. We will however attempt to mention as many as possible.

Prof. Bernard Bornstein, founder of the neurological department of Beilinson Hospital.

Prof. Zvi Joachims, director of laryngology at Rambam Hospital, Haifa.

Prof. A. Goldschmidt, director of gerontology at Hadassah Hospital.

Dr. Moshe Seelenfreund, director of the Orthopedic Department at Beilinson Hospital.

Dr. Hanka Karter (Wolf), director of hematology at Rambam Hospital

Dr. Shaul Dagoni, director of hospitalization.

Dr. Alexander Allerhand, President of the Orthodontial Association.

Dr. Joseph Schenker, director of gynecology and obstetrics at Hadassah Hospital.

Prof. Yaakov Dresner, head of the Orthodontial Department at Kupat Holim.

Dr. Shemariahu Galili (Goldberg), one of the first pediatricians in Tel-Aviv.

Dr. Alexander Biberstein,z.l., author of the book *Zaglada Zydow w Krakowie* (The Extinction of Cracow Jewry).

Dr. Abraham Mirowski,z.l., eye diseases, was Chairman of Irgun Yotzey Krakow, Haifa Branch.

And last but not least, **Dr. Marcel Hecht**, Akiba leader, major in the Polish army in Russia, decorated with the Cross *Virtutti Military*, practices medicine in the Kupat Holim.

THE HISTORY OF THE FOUNDING OF THE NEW CRACOW FRIENDSHIP SOCIETY

as related in interviews with the following founders:
Richard Abrahamer, Ben Geizhals, Zygmunt Morrow
Manek Werdiger and Larry Zellner with written statements
from Victor Lewis and Sam Wertheim

The creation of the society was an idea whose time had come, and manifested by the fact that the need for it occurred to more than one person at approximately the same time.

At a social gathering at Manek Werdiger's home with the participation of Steve Morrow, the conversation, as usual, turned to nostalgic reminiscences about life in prewar Cracow. An individual present, mentioned that he was a member of a recently defunct *Krakow Society of New York* which triggered the thought of contacting other people with the purpose of exploring the possibility of forming a similar entity.

Eventually others were contacted, who by virtue of their involvement became the **founders**. That particular group continued to meet in each other's homes discussing and crystallizing the plans of forming an organization of survivors from Cracow and its vicinity.

Ben Geizhals steered the group to legal experts for the purpose of drafting a charter. Meetings were alternately held at the homes of David Twersky, Roman Gunz, Victor Lewis, Steve Morrow and Manek Werdiger. Necessary expenses were collected from the founders. Zygmunt Morrow was charged with creating a set of by-laws for the organization from material provided by Ben Geizhals.

With the help of Victor Lewis, a list of Cracovians living in the New York Metropolitan Area was compiled from a pool of information from all the founders. After the organizational charter was formed and consequently revised, a tax exemption was obtained.

Through word of mouth, the news spread that an organization of survivors from Cracow and its vicinity was being formed. A general meeting was scheduled at the Kew Garden Hills Jewish Center. The founders exerted great effort to reach as many survivors from Cracow and the surrounding area, as was possible, via telephone and personal contact. The meeting took place on March 14, 1965 and the participation of over 700 people was a total surprise to the founders whose most optimistic expectations were surpassed ten fold. It became obvious that the forming of an organization such as ours was long overdue.

The need for it germinated without being consciously expressed among large numbers of people with a common background and finally triggered by the action of the founders, the idea exploded like a revelation. It became a vehicle for the dormant need to create social contacts on a wider scale than before. To seek out people of common experiences with whom they were out of touch until then. The limited world of the lonely survivor suddenly found a new arena of social functioning with new opportunities for expanding one's horizons. Opportunities for social gatherings, exchanging experiences of the common past, engaging in ideological discussions about our newly founded homeland, Israel, and building of new friendships that would serve as substitutes for lost families, were now possible.

It created an outlet for the need to follow in the footsteps of our ancestors. To engage in charitable endeavors, to create an entity that would identify with the proud heritage of Jews of Cracow and its vicinity. Above all to fulfill the most powerful need for collective remembrance of our martyrs.

In retrospect, from a vantage point of 25 years, it can honestly be stated that the goals of the founders were fulfilled and the expectation of the members satisfied. A vision motivated by a genuine desire to bring Cracow survivors together again in a meaningful continuation of a great tradition, became a reality.

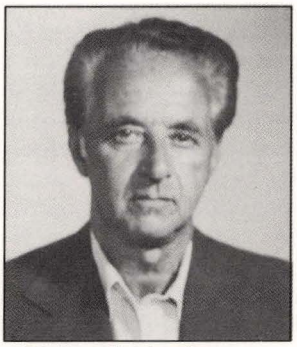
Recognition is hereby given to the vision and foresight of a small group of proud Cracovians who will always be known as the Founders of the New Cracow Friendship Society.

The Founders

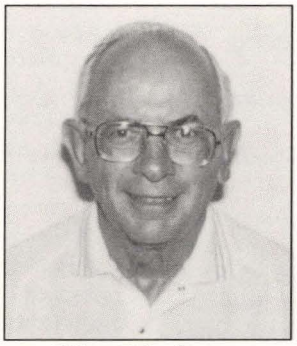
Richard Abrahamer
Elias Friedman
Ben Geizhals
Roman Gunz, z.l.
Max Hilfstein
Victor Lewis
Steve Morrow
Sigmund Morrow
Emil Siegman
David Twersky
Manek Werdiger
Sam Wertheim

NEW CRACOW FREINDSHIP SOCIETY

FOUNDERS
1965



Richard Abrahamer



Elias Friedman



Ben Geizhals



Roman Gunz z.l.



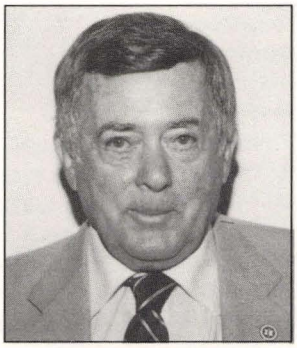
Max Hilfstein



Victor Lewis



Sigmund Morrow



Steven Morrow



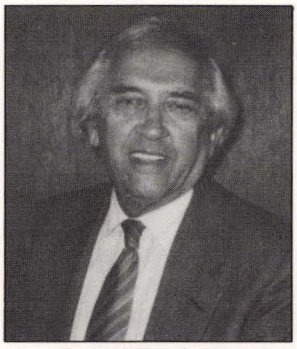
Emil Siegman



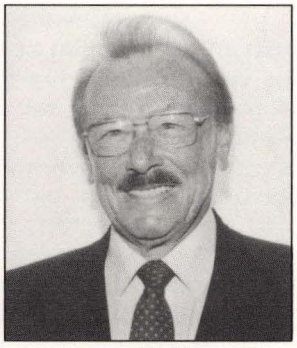
David Twersky



Manek Werdiger



Sam Wertheim



Larry Zellner

THE HISTORY OF THE NEW CRACOW FRIENDSHIP SOCIETY AND ITS ACCOMPLISHMENTS

Soon after the groundwork for the founding of The New Cracow Friendship Society was laid at the March 14, 1965 meeting, a second general meeting was called for May 2, 1965 at the Fraternity Club in New York City. The first item on the agenda was to hold elections. The assembled gave the founders a mandate for one year. This is the first board that emerged from that meeting:

Executive Board

President	Steven Morrow
VicePresidents	Richard Abrahamer
	Roman Gunz,z.l.
	David Twersky
Treasurer	Larry Zellner
Secretary	Sigmund Morrow
Comptroller	Henry Schreiber

Board of Directors

Sol Dreier	Leo Liebgold
Louis Fagen	Simon Mandelbaum, z.l.
David Fischman	Dr. Richard Ores
Elias Friedman	Julius Ross
Ben Geizhals	Edward Steiner
Max Hilfstein	Emil Siegman
Victor Lewis	Manek Werdiger
Sam Wertheim	

The above mentioned people dedicated themselves to the proposition of building a society based upon friendship and understanding as defined in the Preamble of the By Laws. . . uniting Jewish survivors from Cracow and its vicinity. . . developing and elevating the mental and moral character of the people of our faith. . . promoting the principles of philanthropy, honor and patriotism. . . to strengthen our ties with our brethren throughout the world and particularly in Israel. . . to help the poor and needy. . . to bring cultural and social events to the members.

Contingency plans were implemented to facilitate the growth and development of the organization by the creation of appropriate committees. Through the years, the number of committees has expanded and at present the following committees are in operation:

Blood Bank and Insurance

The aim of this committee is to provide low cost health and life insurance to the members.

Cemetery Committee

To make acquisitions and keep records of cemetery plots, this committee's duty is also to erect and maintain the monuments at the gate of each of the society's cemetery lots.

Clubhouse Committee

To take charge and organize social gatherings at the clubhouse is the duty of this committee.

Commemoration Committee

The committee is in charge of preparing the program and platform for the annual commemoration observance of the liquidation of the ghetto in Cracow.

Israeli Committee

The committee maintains programs in support of the State of Israel and Israeli institutions.

Israel Bonds Committee

The function is to run our annual Israel Bonds campaign.

Ladies Auxiliary

The committee is in charge of organizing fund raising events to supplement the society's revenues.

Membership Committee

The job is to solicit members, collect membership dues, maintain records containing members' information and to organize membership meetings.

The Newsletter

The editor's responsibility is to publish a bi-monthly newsletter and collect and edit news items suitable for the consumption of the members and to write editorials on Jewish subjects and topics concerning activities of the society.

Public Relations

This committee exists to mitigate grievances and complaints and to promote good will.

Social Committee

The committee plans, organizes, and executes social events serving the best interests of the members.

Sunshine Committee

To bring "sunshine" into the hearts of the members and to record events and "happenings" within our member-family is its job.

UJA Liaison

The committee is in charge of our annual UJA fund raising campaign.

Vaad LeMaan Hechayal (Friends of IDF)

Its task is to gather financial support for an institution that provides recreation facilities for members of the Israeli Defense Forces on furlough.

Welfare Committee

Welfare is in charge of our annual Yizkor at the cemetery, in connection with a fund raising campaign for the Welfare Fund and for keeping records of all our welfare recipients.

Young Adults

It is in charge of soliciting second generation membership and in creating programs suitable for their needs.

According to our constitution the society is governed by twenty-two elected representatives divided into two bodies: The Executive Board, consisting of the president, three vice-presidents, one treasurer, one secretary, and one comptroller; and a fifteen member Board of Directors. Elections are held once every two years.

From the beginning it was clear to the founders that although numerically we were bound to remain small, our goal was to develop and preserve an intensive vitality in spirit and deed.

While the outlines were clear and a comprehensive vision of the shape of things to come was beginning to emerge, the technical questions were momentarily unresolved. The founders, on whose shoulders the managerial responsibilities rested, were, for the most part, inexperienced in matters of organization. Gradually, they were joined by others who contributed their skills, knowledge, and imagination to make the society what it is today. On the other hand, the society developed the constructive and creative potential of its members.

In an attempt to appraise the significance of the existence of this organization we must reflect on its bearing on the lives of its members. Typical of an organization of this nature, the membership of this society is comprised of people with the same background. Though we could hardly hope to attract all Jews from Cracow living in the New York area, it is safe to say that we have a fair representation of all segments of Cracow Jewry.

Most significantly the existence of the society has added a new dimension to the private lives of its members. It has broadened their horizons; through its welfare activities it has instilled in them a deeper sense of responsibility towards each other, and compassion toward the less fortunate among us; through its involvement in Israeli affairs it has awakened a heretofore dormant love and affection for Israel; through its social programs it has brought the people closer together.

The first ten years can be divided into three major periods symbolized by three major events. The first was the time of the Memorial Journal. For more than two years most of the Board of Directors' meetings were dominated by this paramount undertaking. The Journal Committee produced a monumental epic to the memory of Cracow Jewry.

This period coincided with the creation of the Welfare Fund in conformity with the Preamble of the By Laws that says:

"The Society has taken on itself the mission of promoting the principles of philanthropy"

The basic meaning of philanthropy is "loving kindness" which connotes the concrete expression of love in the form of contributions to support practical works of mercy and compassion to help ease the burden of those in need.

The Welfare Fund, governed and managed by the Welfare Committee, is an integral part of the society. However, because of the confidential character of that committee, it developed a semi-autonomous status. It took a great deal of effort to set up an investigative system of periodical reporting by all welfare recipients. This system is by no means a source of humiliation to them. On the contrary, it serves a bridge for better understanding between the committee and the recipients. In addition, it contributes to the efficiency and expediency of the committee's task.

A welfare roster that started with nine names of people residing in Cracow has expanded to seventy-two over the years, and includes people living in Israel.

Who are our welfare recipients?

They are the elderly, the sick, and indigent whose unfortunate fate was to be caught up in the shuffle and got stuck in Cracow. There they lead a life of drab hopelessness and despair; a life undeserved by any of the remnants of our people. They live on government pensions and have become totally dependent on our support.

The deteriorating economic conditions in Poland prompted the Board of Directors to double our appropriated assistance to our brethren in Cracow. A welfare budget which started with $500 the first year, increased annually reaching the amount of $20,000 today. The aggregate amount of our welfare expenditures to date has reached the staggering sum of $300,000.

The second period was dominated by the acquisition of cemetery plots and the subsequent erection of an impressive monument in everlasting memory of our beloved departed. The monument fulfilled our desire to simulate conditions of *Kaiver Avoth*, where we gather once a year to say *Kaddish* for our departed.

The main objective of the Cemetery Committee is to alleviate the burden of the grief-stricken family. In time of need and crisis, the family of the deceased need make only one telephone call to the chairman of the Cemetery Committee and the arrangements will be made. We consider this the most valuable service that we can provide to our members in time of bereavement. Since the inception of the organization, the society acquired three separate lots at Beth Moses Cemetery where we have erected three magnificent monuments in memory of our beloved families, the victims of infamy. They serve as eternal reminders and testimony to the atrocities our people suffered during the Holocaust.

The third period, and time-wise overlapping the second, can be assigned to the outbreak of the Six Day War in 1967 when the society's priorities shifted in favor of Israel. We reassessed our values and while not neglecting any of our responsibilities towards the membership, concentrated our efforts on behalf of Israel.

At this point it would be appropriate to describe the initiatives and the activities of the Israeli Committee and its two other branches: The Israel Bond Committee and the Vaad LeMaan Hechayal, (Friends of IDF).

First the Israeli Committee: The original duties assigned to this committee were to establish contact with our brethren in Israel and to bring Israeli culture to our members. The first major achievement of that committee came during the anxious days of May 1967 when the society purchased Israel Bonds in the amount of $10,000 and contributed a substantial amount of money outright to the Department of Defense of the State of Israel. By coincidence, this was the very year when our first considerable Israeli project was conceived, the establishment of a Scholarship Fund to support needy high school students in Tel-Aviv. The Scholarship Fund, started with an annual amount of $2,000, has grown to $6,500. Approximately 450 students, mostly of Cracovian origin, have so far benefitted from that scholarship. The distribution of the scholarships in Municipal School #5 in Tel-Aviv is the responsibility of our friends of the Irgun Yotzey Krakow in Tel-Aviv and takes place with great fanfare during their Commemoration Services for the Liquidation of the Cracow Ghetto. The event is vigorously publicized in Israel and takes place in the presence of large crowds. To pay for the scholarships, an annual raffle campaign was set up by the Israeli Committee to benefit the Scholarship Fund.

During a New Year's Eve Party ushering in the year 1969 an inspiration caught fire resulting in the first of five ambulances to Israel's Magen David Adom. Prior to that, three air conditioners and two water coolers were sent to the Tel Hashomer Hospital in Tel-Aviv to alleviate the suffering of Israeli soldiers wounded in the struggle of life and death against the enemies of Israel.



The prevailing conditions of that period prompted us to establish a committee for the Vaad LeMaan Hechayal. The Association for the Welfare of Soldiers in Israel was the recipient of our first $2,500 to support the creation of a rehabilitation and recreation facility in the Negev to accommodate Israeli soldiers wounded in battle. This committee also undertook the task of soliciting permanent members of the Vaad.

Another branch of the Israeli Committee, The Israel Bond Committee, is in charge of the sale of Israel Bonds and to date has sold over 6 million dollars in Israel Bonds. While the main function of the Israel Bond Committee is the sale of Israel Bonds, it also affords the society the opportunity to pay tribute to those members who have given their time and effort on behalf of the society.

AKIM, The Association for the Rehabilitation of Mentally Handicapped Children in Israel, is another area of our concern. In 1973 the Ladies Auxiliary joined with the Israeli Committee in embracing the very ambitious project of building a rehabilitation center for AKIM in Hedera, Israel. Our initial contribution to that project was the amount of $75,000. Annual contributions in the amount of $6,000 to AKIM have been maintained since that time. The Ladies Auxiliary has since assumed the sole responsibility for the fund raising for AKIM.

It is only natural that social events play a large part in our organizational activities. If one were to list committees in order of their importance, the Social Committee would take a prominent spot on that list. The function of the Social Committee is obviously to bring social events to our members. A by-product of the social activities is, at times, the opportunity to raise funds for the organization. During the past twenty-five years, the Social Committee has arranged more than sixty social functions celebrating New Year's, Chanukah, Yom Haatzmaut, and sometimes Purim, giving the members an opportunity to celebrate those holidays in an atmosphere of brotherhood

and friendship. During those years, the Social Committee initiated cultural gatherings ranging from film sessions to "An Afternoon of Music". Add to this the many week-ends in the country and you will get the whole spectrum of social events.

Remembering our martyrs has always been and will continue to be foremost in our program. Twice a year, every year, we gather to commemorate our families and friends who perished during the Holocaust. In response to an overwhelming for collective memorial observance, the society initiated commemoration services to be held on or about March 13th marking the liquidation of the Cracow Ghetto.

The first commemoration service took place in 1966 at the Jamaica Jewish Center under the auspices of the Membership Committee. By the reaction of our people, it became obvious that the observance filled an emotional void and an urge to express sadness and sorrow jointly with other survivors.

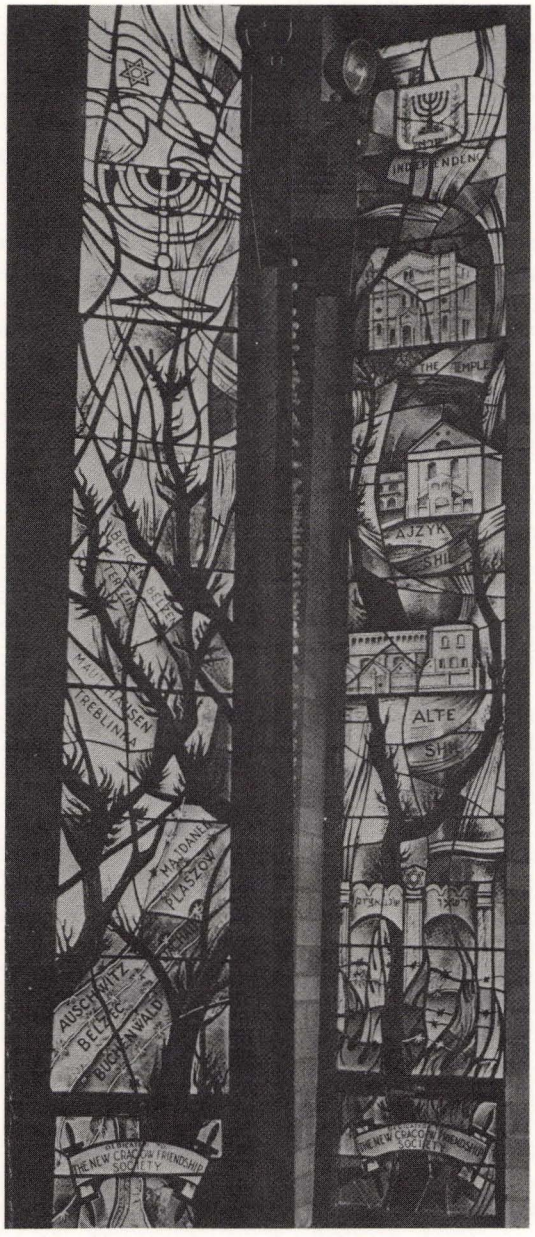
In the beginning, the program depended heavily on speakers from outside the society. Gradually, however, as our members found courage to relate their experiences and vent their emotions, the committee began to draw on the talent from within.

The services evolved into a solemn, meaningful and dignified format, which helped to release hitherto suppressed emotions. In the absence of a permanent home for the commemorations, those services were held at different locations.

In the year 1977, we were granted a permanent site to hold the observances at the Jewish Center at Lake Success, which is located directly across from the former site of the United Nations Headquarters. It was there, on November 29, 1947, that the organization approved the Palestine Partition Plan which led to the birth of the State of Israel on May 14, 1948.

It was at that first commemoration at Lake Success, remembering the liquidation of the Cracow Ghetto, that two stained-glass windows were dedicated; one depicting the glory that was Cracow, the other, in red, shows the destruction of that community with flames leaping up through barbed-wire fences with the names of Auschwitz, Buchenwald, Treblinka, Majdanek, Belzec and Plaszow. At the very top of that window one can see Israel's flag and the Star of David, symbolizing the birth of Israel out of ashes.

The windows were donated by Herbert Seaman, a member of the congregation who was an American soldier on hand for the liberation of the concentration camps at the end of World War II. Herbert Seaman is not a survivor in the sense that we know it but has joined our organization as the only non-survivor member

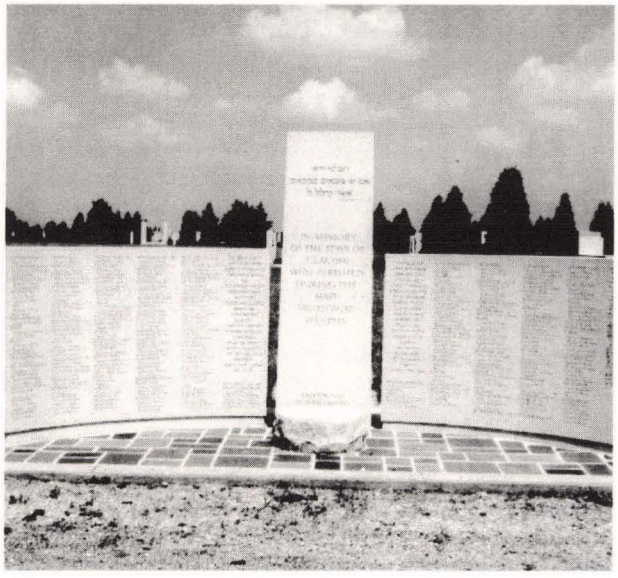


In recent years the commemoration services have been enhanced by the participation of our second generation. It provided a forum for the children of survivors to reflect and express their thoughts on how their lives were affected by being born and raised by survivors of the Holocaust. (Some remarks, reflections and memories of the second generation can be found at the end of this section of the Journal.)

The commemoration services are now the responsibility of a special Commemoration Committee and are attended by large numbers of three generations of survivors.

Our other annual Yizkor service takes place on the first day of *Slichot* in front of one of our three monuments (alternating each year) at the

Beth Moses Cemetery, under the auspices of the Welfare Committee.



For the purpose of creating a medium of communication for our members the Newsletter was created. At first, the Newsletter was envisioned as a means of information regarding the society's activities. Had it stayed that way it would have served its purpose. However, during the years of publication it took on the character of a small magazine inasmuch as the contents were not confined to just society information. During the years, the Newsletter has printed numerous articles by talented members on the subject of the Holocaust, as well as Israel. The Editorial part has taken on the responsibility of reporting and interpreting current events as well as the interpretation and meaning of the holidays as seen from a contemporary point of view. The Newsletter became a most important instrument of communication, not only between our members, but also between our organization and the rest of the world. Our Newsletter reaches, besides our members and other individuals, many institutions and organizations such as: The Center for Holocaust Studies in New York, YIVO Research Center, The Federation of Holocaust Survivors, The Organization of Polish Jews in California, and the Department of Research of the Hebrew University in Jerusalem.

The greatest accomplishment of the Newsletter, in recent years, has been the publishing of a series of articles about the "Life and Thought of Our Great Jewish Personalities". Those articles covered a long stretch of Jewish history from Ezra The Scribe, one of the builders of the Second Jewish Commonwealth, to Chaim Weizmann, one of the architects of the Third Jewish Commonwealth, and from Hillel, one of the first Pharisees, to the contemporary exponents and interpreters of the Jewish tradition.

In particular, that series of articles provided our readers with an inside look into the complex of Jewish literature and helped them to become more acquainted with our great philosophers and thinkers of ancient and medieval times as well as with the Jewish personalities of modern times.

The series covered Jeremiah the Prophet; Philo, the philosopher of ancient Alexandria who tried to reconcile Judaism with Hellenism; Rabbi Akiba, the most revered of the rabbinic sages; Saadia Gaon of Babylonia, Judah Halevi, and Moses Maimonides, the three great medieval philosophers of Judaism in the Judeo Islamic culture; Rashi, the famed biblical and Talmudic commentator in 11th Century France and Abravanel of the last tragic generation of Spanish Jewry, who served as financial advisor to kings and sovereigns in four different countries. The articles then wove through the period of the Baal Shem Tov, the founder of Chasidism and the Gaon of Vilna, who epitomized the tradition of scholarship and the role of intellect in Judaism.

The great thinkers of the 20th Century were represented by: Ahad Haam, theorist of spiritual zionism; Aaron David Gordon, philosopher of the modern labor movement in Palestine, and Abraham Isaac Kuk, Chief Rabbi of Palestine and leader of Orthodox Judaism. Then there were the German theologians and scholars: Herman Cohen, Leo Baeck, Franz Rosenzweig, and Martin Buber, who revitalized chasidic thought.

American philosophers were represented by Kaufman Kohler, theoretician of Reform Judaism; Mordechai Kaplan, founder of the Reconstructionist Movement, and Yoseph Soloveitchik, rabbinic authority and interpreter of *halacha* as a way of life.

Polish and east European writers were represented by Sholom Aleichem, Yitzhak Leibush Perez, Mendele Mocher Seforim, and Simon Dubnov. There was a multitude of great names such as Louis Brandeis, Baruch Spinoza, Chaim Nachman Bialik, Henrietta Szold, Theodor Herzl, and many, many others.

The articles, written in a popular style, served the purpose of enriching the knowledge of our members in the wisdom and teachings of our great Jewish heritage.

Inasmuch as all the committees listed above are active, each in its own field, the Sunshine Committee deserves special recognition for the service it renders to our members. Reporting about personal family happenings within our membership, this committee acts as a link between our members, keeping them informed of everything that is worth knowing about each other.

The Blood Bank & Insurance Committee renders an invaluable service to our members providing additional low cost health insurance.

The Clubhouse Committee provides a means recreation and relaxation for members who wish to avail themselves of that service.

The backbone of the organization is the Membership Committee. Its responsibilities are many. Besides keeping the records of our members current, the Membership Committee is charged with the responsibility of collecting dues. The Membership Committee is also always in search of new members and because of its status, is involved in most society activities.

In addition to the society's major commitments to charity and philanthropy through permanently adopted projects, the organization has undertaken fundraising functions for the United Jewish Appeal on a yearly basis, with great success. There are also lesser commitments that amount to thousands of dollars annually.

These diversified financial commitments do not leave much room for the publication of books on the Holocaust, which are of no small importance. Nevertheless, an effort was begun to publish a documentary about the Cracow Ghetto and its liquidation. The book was written by Tadeusz Pankiewicz, a Gentile pharmacist in the ghetto, and translated into English by Mr. Henry Tilles (the brother of Dr. Albert Tilles). The book, *The Pharmacy of the Ghetto in Cracow*, was published by Holocaust Publications in New York.

Cooperation with the sister organization in Tel-Aviv. In the early years of the organization, close contacts were established with the sister organization in Israel, The Irgun Yotzey Krakow in Tel-Aviv. They have been cultivated ever since through personal contact with Dr. Ruben Wolf, the Chairman of that organization. The close cooperation between the two groups has resulted in many mutual undertakings.

The first major achievement in that area was the establishment of a Scholarship Fund for the benefit of Tichon Hej, Municipal School #5 in Tel-Aviv. The distribution of the scholarships rests with the committee made up from the ranks of the Irgun.

In 1975, on the occasion of the society's 10th Anniversary, a large delegation from New York went to Israel to lay the cornerstone for project AKIM. In Israel, the delegation, consisting of more than 120 people, was warmly received with the administration of the Irgun arranging a general meeting of Cracovian Jews which was attended by more than 600 people. The American delegation was received with great enthusiasm and with deep emotion.

Since then, large numbers of the society's members have traveled to Israel in organized groups on two separate occasions. Once, in 1981 to participate in the World Gathering of Jewish Holocaust Survivors, and in 1985 to celebrate the 40th anniversary of the defeat of Nazi Germany and the 20th Anniversary of the founding of the society. Each time the groups were eagerly received by large throngs of Israelis of Cracovian descent.

The exchange of information and the cooperation of the two organizations is facilitated by the Newsletter and is enhanced by articles under the title *Letter From Israel* written by the permanent correspondent in Israel, Natan Gross, who is an executive member of the Irgun.

Perpetuating the memory of Cracow Jewry and preserving our heritage. In our relentless striving for new projects commemorating Cracow's past, the society, in May 1987, undertook a project that was by far the largest in its history.

A decision was made by the Board of Directors to build a Living Memorial in Israel to perpetuate the memory of Cracow Jewry. To mobilize all resources for the project, an International Reunion of Holocaust Survivors from Cracow was organized in Miami Beach, Florida.

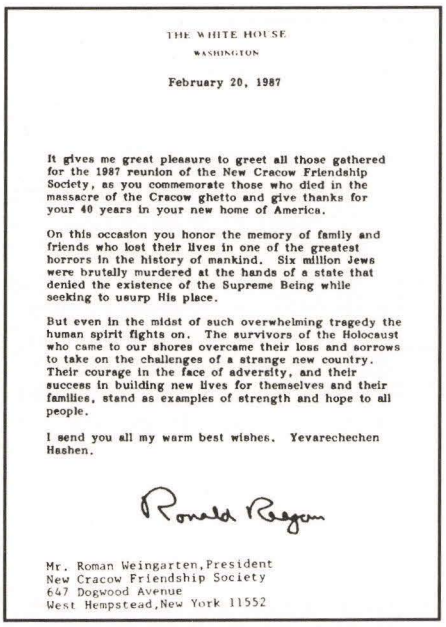
The theme of the reunion was:
To Remember the Past, To Mourn the Victims of the Holocaust,
To Pay Tribute to the Heroes of the Cracow Ghetto,
To Celebrate 40 Years of New Life and To Salute our Leaders, Old and New.

More than 600 people, survivors from Cracow, from all over the world, gathered at the Kanover Hotel in Miami Beach for a seven day convention.

An elaborate program and the appointment of an international committee, consisting of delegates from six countries (The United States, Israel, Australia, Canada, Costa Rica, and Great Britain), was made to deal with the details of the projected memorial. It contributed to the overwhelming success of the undertaking.

At the end of the convention period which concluded with a festive banquet, the society was able to announce that a Living Memorial in memory of Jews from Cracow and its vicinity, in tribute to their legacy, was established with a grant of $400,000 to Beit Halochem, a center for the rehabilitation of Israel's Disabled War Veterans in Tel-Aviv. The project had the approval of a truly international body. An impressive sum of $285,000, which included $75,000 from the society, was pledged by an enthusiastic crowd.

The Government of Israel, through its embassy in Washington, D.C.,the White House, and the City of Miami Beach sent their envoys to represent them at the festivities. A personal message from President Ronald Reagan was delivered by his representative.



THE WHITE HOUSE
WASHINGTON

February 20, 1987

It gives me great pleasure to greet all those gathered for the 1987 reunion of the New Cracow Friendship Society, as you commemorate those who died in the massacre of the Cracow ghetto and give thanks for your 40 years in your new home of America.

On this occasion you honor the memory of family and friends who lost their lives in one of the greatest horrors in the history of mankind. Six million Jews were brutally murdered at the hands of a state that denied the existence of the Supreme Being while seeking to usurp His place.

But even in the midst of such overwhelming tragedy the human spirit fights on. The survivors of the Holocaust who came to our shores overcame their loss and sorrows to take on the challenges of a strange new country. Their courage in the face of adversity, and their success in building new lives for themselves and their families, stand as examples of strength and hope to all people.

I send you all my warm best wishes. Yevarechechen Hashen.

Ronald Reagan

Mr. Roman Weingarten, President
New Cracow Friendship Society
647 Dogwood Avenue
West Hempstead, New York 11552

One of the features of the reunion was a ceremony during which tribute was paid to some for their leadership and courage shown by their contribution toward the development and maintenance of Zionist youth organizations in Cracow. Others were recognized for their bravery and heroism during the ghetto years.

At the conclusion of the convention a resolution was adopted to meet again in Israel for the dedication of the Auditorium at Beit Halochem to the memory of Jews from Cracow, to be held two years later.

....And it came to pass that in May 1989, a large group of members of the New Cracow Friendship Society embarked on a historic journey to Israel, the main purpose of which was to dedicate a Living Memorial to the Everlasting Memory of the Jews from Cracow and Vicinity in Tribute to Their Legacy. It should be mentioned here that each time we traveled to Israel as a group, the Scholarship Committee of the Irgun Yotzey Krakow in Tel-Aviv arranged the distribution of the scholarships to coincide with our presence there. The group was included in the ceremonies involving the distribution of the scholarships. And so the first encounter with the large masses on that occasion came on Yom Hashoa when all were assembled in the auditorium of Municipal School #5 to attend the observances and to participate in the distribution of the scholarships.

As on previous occasions when groups of members visited Israel under the banner of the society, this time too, the itinerary led us to Yad Vashem where we were granted the privilege of conducting our own memorial service and to lay a wreath at the foot of *Belzec* in the Hall of Remembrance in memory of the Jews from Cracow. Most of whom found their martyr's death in that notorious death camp.

The climax of that Israeli Convention came when the entire group arrived at the rehabilitation complex for Israel's Disabled War Veterans at Beit Halochem in a suburb of Tel-Aviv for the dedication ceremony. There they were joined by about 150 Israeli Cracovians who were invited to witness that monumental event.

The advent of establishing a Living Memorial in memory of the Jews from Cracow and its vicinity, is a tribute to the New Cracow Friendship Society for taking the initiative to memorialize that now almost extinct Jewish community; a community that left us a legacy of a one thousand year tradition. That Living Memorial will be a reminder of the splendor and greatness of a Jewish community that had an impact on Jewish literature, education, Talmudic learning and Jewish folklore for Jews the world over.

The immediate benefits of the partnership that the New Cracow Friendship Society forged with Beit Halochem will go to the gallant war veterans of Israel who were disabled in Israel's wars of survival, fighting for the freedom and security of our homeland, *Eretz Yisrael*. It is a rare partnership that will leave its mark for future generations.

At the conclusion it should be mentioned, that on the return trip from Israel, a number of members stopped in Poland to visit the sites where our martyrs met their untimely and cruel deaths at the hands of the Nazis.

We realize that all our endeavors will soon be forgotten and will pass into oblivion after our generation is gone, unless we leave a second generation ready and able to continue in our path. For that reason the organization is vigorously pursuing great efforts in that direction.

The success or failure of those efforts will depend, in considerable measure, on our ability to communicate with our sons and daughters and on our powers of persuasion. We do believe however, that the love for our heritage in general, and our attachment to the traditions of our forebears in the city of Cracow in particular, will find reflection in our children's attitudes towards their roots.

Epilogue As we celebrate the 25th Anniversary of the founding of the New Cracow Friendship Society, grateful for the good fortune that *Hashem* has bestowed upon us and proud of our successes, we resolve to continue with our efforts on behalf of the State of Israel; on behalf of the cause of remembrance and on behalf of our fellow Jews and we pledge to pursue excellence in all of our endeavors.

This resolve will serve as an inspiration to our children, so that they may look to the future with confidence as we look to the past with pride.

THIS PAGE IS DEDICATED TO GIVE RECOGNITION TO THE PAST AND PRESENT COMMITTEE CHAIRPERSONS

THEIR DEDICATION AND COMMITMENT CONTRIBUTED TO THE GROWTH AND SUCCESS OF OUR EMINENT SOCIETY

Chairpersons of Permanent Committees

Blood Bank & Insurance	Max Hilfstein
Cemetery	Julius Ross, Michael Kluger
Clubhouse	William Rosner, Emil Mandelberger, Morris Myers, Philip Buksbaum
Commemoration	Victor Lewis, Ben Geizhals
Israeli	Henry Tenenbaum
Israel Bonds	David Forster, Sam Mindel
Ladies Auxiliary	Regina Peterseil, Saba Erlich,z.l., Blanche Fischer, Helen Finder
Membership	Victor Lewis
Newsletter	Jacob Halpern, Larry Zellner, Roman Weingarten
Public Relations	Max Hilfstein
Social	Manek Werdiger, Sam Wertheim, Sigmund Morrow, Saba Erlich,z.l., Mark Reiman,z.l., David Forster
Sunshine	Manek Werdiger, Tola Dizenhaus
Soldiers (Vaad LeMaan Hachayal)	Al Bukiet
Young Adults	Steve Radwan, Simone Hilfstein- Scheumann
UJA	Pincus Peterseil
Welfare	Elias Friedman, Roman Weingarten, Alex Insdorf, Norbert Friedman

Chairpersons of Seasonal Committees

Budget	Roman Weingarten
ByLaws	Richard Abrahamer, Roman Weingarten, Larry Zellner
Employment	Genia Hauptman
Gemilat Chesed	Elias Friedman
Journal (First Memorial Journal)	Max Steig,z.l.
Monument	Victor Lewis, Michael Kluger
Nominating	Dr. Naum Wortman,z.l., Dr. Albert Tilles, Roman Weingarten, Manek Werdiger, Max Hilfstein, Victor Lewis, Larry Zellner

A TRIBUTE TO ALL MEN AND WOMEN, MEMBERS OF THE SOCIETY, WHO HAVE SERVED IN THE PAST OR ARE CURRENTLY SERVING AS OFFICERS OR ON THE BOARD OF DIRECTORS

Ernest Abraham
Richard Abrahamer
Igor Badner
Al Bukiet
Philip Buksbaum
Sol Dreier
Tola Dizenhaus
Henry Dortheimer
Henry Erlich
Saba Erlich,z.l.
Lewis Fagen
Helen Finder
David Fishman
David Forster
Arie Friedman
Elias Friedman
Norbert Friedman
David Frotiner,z.l.
Ben Geizhals
Alex Gruenberg
Roman Gunz,z.l.
Jacob Halpern
Gena Hauptman
Max Hilfstein
Milton Hirschfeld
Frieda Immergluck
Alex Insdorf
Rena Jacobson
Ann Kandel,z.l.
Robert Klinger
Michael Kluger
Paul Korwin
Victor Lewis
Leo Liebgold
Theodor Lieblich
Emil Mandelberger
Irving Mandelbaum
Linda Mandelbaum
Simon Mandelbaum,z.l.
Samuel Mindel
Roman Morrow
Sigmund Morrow
Steven Morrow
Edward Mosberg
Morris Myers
Nathan Offen
Dr. Richard Ores
Pincus Peterseil
Regina Peterseil
Adolf Polland
Genia Radwan,z.l.
Melvin Reich
Mark Reiman,z.l.
Wanda Reiman
Idek Rosenblum
Erna Rosner
William Rosner
Julius Ross
Simone Scheumann
Eric Schneider
Henry Schreiber
Emil Siegman
Dr. Fryderick Silberstein
Max Steig,z.l.
Beno Sonenschein
Edward Steiner
Henry Tenenbaum
Dr. Albert Tilles
David Twersky
Roman Weingarten
Manek Werdiger
Samuel Wertheim
Lydia Wolf
Dr. Naum Wortman,z.l.
Larry Zellner
Rachelle Zuckerman



1967-68



1974



1977

A TRIBUTE TO RABBI MOSHE STEINBERG,z.l.

THE LAST KNOWN RABBI OF THE CITY OF CRACOW 1945-1946

Rabbi Moshe Steinberg contributed to the spiritual well being of the members of the New Cracow Friendship Society with his frequent appearances at our annual Yizkor services at the Beth Moses Cemetery. With his profound knowledge of the history of Jewish Cracow, he managed to awaken fond memories about Jewish life in Cracow as we listened with admiration to this learned man speak.

To know a little about his background is to understand more about the man. Rabbi Steinberg came from a dynasty of famous rabbis in Poland. His grandfather was the Rabbi of Brody and his father was the Rabbi in Przemyslany. They were both his teachers. After the death of his grandfather, Rabbi Steinberg received a call from the Jewish community of Brody to succeed his grandfather as rabbi of the city. Rabbi Moshe Steinberg was then in his early thirties. Like many rabbis in Poland, Rabbi Steinberg, in addition to his official duties as rabbi and head of the rabbinical court, taught a select group of Torah students in his house.

After the invasion of Poland by the Germans, Brody was occupied by the Soviet army. The Communist authorities harassed the spiritual leader of the Jewish community. When the Germans entered the city, following their attack against Russia, the first thing the Gestapo did was to look for the rabbi. Rabbi Steinberg went into hiding with a Gentile family in a village near Brody. For seventeen months in a pit where potatoes were stored, he and his wife lived in constant fear of being discovered. During that time Rabbi Steinberg had constructed a hand-written Hebrew calendar which he proudly displayed in his home.

They emerged from the hide-out after the arrival of the Red Army. The rabbi and his wife traveled through the liberated area to establish contact with the survivors. he helped in fencing in and erecting tombstones over the mass graves. They also organized clandestine crossings into Romania from where some could sail for Palestine.

When the Russians took Lvov, Rabbi Steinberg was made leader of the re-established local community. He remained there until the liberation of Cracow. In Cracow too, he was in charge of communal services for the survivors. He then became the head of the newly organized Federation of Jewish Communities of Poland and in that capacity he was instrumental in opening Jewish religious, educational, and social institutions. He was also active in ransoming and freeing Jewish children who, during the war, had found shelter in Christian institutions and homes.

The liberation of Poland did not mean complete liberation for the Jewish survivors. Some Polish elements were intent on finishing Hitler's job of exterminating the Jews. In the immediate post war period, pogroms took place in various localities. When Rabbi Steinberg learned that a pogrom was being planned in Cracow he alerted the Russian authorities and asked for protection.

The rabbi and his wife left Cracow for Prague in the autumn of 1946. They remained there for about one year before coming to New York. In New York he became the spiritual leader of Congregation Machzeh Avraham. At the same time Rabbi Steinberg served as the Head of Bet Din of the Rabbinical Council of America where his advice in matters of Halacha was widely desired. He died in 1986.

REFLECTIONS AND MEMORIES FROM THE SECOND GENERATION

The purpose of this journal as envisioned by the editors was to leave a legacy to posterity, dealing not only with the tragic odyssey of the generation of the survivors but also to emphasize the source of our heritage (the fountain from which our values sprang) and the accomplishments of the survivors in their attempts to reconstruct their lives.

Of all the successes and achievements, of all the fortuitous fulfillments, one stands out above all; one that is nearest and dearest to our hearts; one which gave the *raison d'etre* to our postwar existence, which motivated all our efforts and made all our sacrifices worthwhile. It was the task of raising families. With overwhelming pride and gratitude we point to the second generation as the sum total of our efforts.

Individually and collectively we grow in stature when we bask in the glory of the fine, humane conduct of the guarantors of the continuity of our lineage, our children. That is why the story of our generation would not be complete and the portrait of our generation fully comprehended without it being reflected through their eyes and their expressions. For how we will be perceived after the passage of time will depend on how our children remembered us, and what they thought of us. Therefore we are grateful to be able to offer the following contributions, expressed on different occasions by the second generation. Some of their thoughts were expressed under emotional circumstances during the annual observances of the Commemoration of the Liquidation of the Cracow Ghetto. We hope you will be as touched by them now, as you were when you heard them during the Commemoration services.

REFLECTIONS AND MEMORIES

by Bernice Slutzman

1976

It is Kol Nidre night and my mother's house is in darkness. From the kitchen comes the glow of warm candlelight. There is enough light there by which one can see quite clearly to read but I am told that I must not do so. These candles are not for illumination, they are for remembering. Nine glasses glow brightly and the child cannot understand why these Yahrzeits are there.

It is many years later and I still cannot comprehend why the light of those people was forcibly put out so many years before, only to flicker as a flame in a memorial candle. Great statesmen and scholars alike have asked that same question and still no answer has been found. They died because they were Jews. That's all. Throughout the centuries Jews have lived through movements of emancipation and counter-emancipation. The greatest counter-emancipation action (and most successful) to date was that of Adolf Hitler and his Nazi war machine. I shall not attempt to describe all that was done by his madness throughout Europe but will try to show its effects on the Jewish population of one city in Poland. That city is Cracow.

Poland had never been known for her kind feelings towards Jews. Throughout the centuries anti-Semitism characterized the government's policies concerning Jews in commerce, education and real estate. There were of course definite restrictions as to where Jews could and could not reside. Cracow was no exception. Emancipation came to the Jews of Cracow with a grant issued in 1867-68. The effects of the grant were short lived as national rivalries grew between the German and Polish elements in the city at the end of the 19th Century. The rise in Polish nationalism after the First World War also served to intensify feelings of anti-Semitism. However, the rioting and troubles at that time were pale in comparison to the destruction of the Jewish community of Cracow during the Second World War.

It is quite clear that Hitler's plans for the Final Solution of the Jewish Problem were prepared side by side with the plans of aggression against other nations. The execution of those plans was entrusted to Reinhard Heydrich, upon Hermann Goering's recommendation. The framework of the Final Solution was set but details were filled in during the course of the war, depending on the progress that the German conquerors were making in various parts of the world.

In order to reach the Final Solution, namely the total annihilation of the Jews, many intermediate steps were devised, such as concentration of the Jewish population in large urban centers, expelling them from some territories and resettling them in others, and establishing local Jewish Community Councils as intermediaries between them and the German authorities. The ghetto served as the area of concentration.

The ghetto was established in order to protect the Jewish population from the hostile local aryan population, and in order to protect the aryan populations from diseases and epidemics, of which the Jews were allegedly the carriers. In this way the Germans isolated the Jews, shutting them off from the outside world and placing them as easy prey to persecution, deportation and brutal murder.

Each action decreed by the German authorities was designed to further enslave the Jewish population. The Germans were quite thorough, they destroyed the spirit slowly before destroying the body. During the first two years of the Nazi occupation, the Germans had succeeded in forcing the Jewish community into a lethargic stupor and inactivity by means of their propaganda tactics aimed at confusing the community. Even with the establishment of the ghetto in March 1941, the Jews of Cracow did not realize or admit to themselves what was being done to them or to what end they were destined. The counter-emancipation moves of the Nazis were accepted, after all, what more could they do to the Jews? No one believed that any beings could or would go so far as the Nazis did. The question *Why?*, still remains unanswered and even comprehending *How?* is very difficult.

1986

It has been many years since I've addressed this gathering. In that time much has happened in our lives. Occasions of great sorrow and also of joy have come and gone, but one indelible mark has remained constant, the memory of a way of life shattered by the actions of a mad people.

You may ask yourselves, and rightly so, what does this "child" know of what we went through? The school books of my generation made no mention of the Holocaust. Books published within the last ten years make an all too brief mention of Hitler's killing of innocent people during the war. (5 lines in *The American Way*, c. 1979)

So again you may ask, how does she know anything of our pain and suffering? The answer is really simple, your children and I have had the best teachers possible, **YOU**.

As a child of survivors, I was reminded almost daily that my parents were not like those of my friends.

If Mother fell asleep I knew I couldn't suddenly awaken her. The look of fear in her eyes

when that happened has stayed with me. You see, for that moment she was back in wartime Poland.

My parents did not hide what had happened to them from me. When I asked about grandparents and aunts or uncles, I was told what had happened to them. I knew of my father's jumping from a transport bound for extermination. I knew of my mother's "passing" for a while and working as a governess. I also knew of my mother's last days with her father, the grandfather I would never know nor even see a picture of. I know now how painful it must have been for them to relate their experiences to me, but even so, it was something that had to be done.

In Jerusalem, at the World Gathering, a symbolic torch was passed from the generation which had suffered at the hand of the Nazis to us, the second generation of survivors. They swore then to perpetuate the memory of what had happened and to insure that it would never happen again.

As one who was not at that gathering, I also make the same promise. My children will also be told of what happened. I have seen my students wipe away tears when I teach them of the Holocaust in the unit on World War II. It makes an impression on them. It is my hope that it will be a lasting one.

I did not come here today to make a long speech, made up of readings of someone else's experiences. You all have your own stories to remember. I came to tell you that your experiences will not pass with you. Your children will pass them down from generation to generation. The Holocaust has become as much a part of our heritage as the Exodus from Egypt. It has been incorporated in our prayer services, in our Seders and in our teachings to our children.

We will not forget.

1987

As a second generation member, I had been asked to relate an incident that took place during the war, or tell of the life enjoyed by my parents prior to the Holocaust. My father gave me some information in order to help me prepare for today, but I chose not to use it. My father is still here to relate his experiences to you himself, therefore, I would like to tell you about an experience of my mother.

My mother was the youngest of the four children of Alois and Bronislawa Warowicz. Being eight years younger than her sister, she was the spoiled toy or doll as it were. After marrying my father in 1940, she lived with the Weingartens where she found a new friend in her mother-in-law. The spectre of what was to come was all around them. No one felt secure. In confidence Mommy was told by Pesel Weingarten, a *chasidic* wife, to "be careful", this was <u>not</u> the time to have a child.

Unfortunately for some, this option did not exist. When my own daughter was a baby, my mother told me of an incident or rather a memory that had been triggered. The telling of it was done in a roundabout manner as she couldn't bring herself to tell me about it outright.

She was already in concentration camp. While walking from one barracks to another, she had heard a sound that one associates with a cat crying out in the night. At that point in her story she stopped and started talking about something else. I knew where the story was going but said nothing, as I also knew that Mommy was not ready at that time to go on speaking on the subject of her war experiences. Several weeks later, perhaps not remembering that she had already begun telling me of the incident, she began again but this time she concluded the story. As I had surmised, there was no cat. Mommy had passed an area where a pile of the dead was, and there was a newborn baby, its umbilical cord not tied off, ending a life that had hardly begun. That baby was a sure death sentence for the woman who had bore it. Fighting the natural instinct to save it, Mommy too, chose life and kept on walking. It was quite apparent to me that that particular incident, although ever so brief, had left an indelible mark on my mother. She had not been able to tell me about it all at once because of her fear of upsetting me as I was a new mother then myself. The point is however, that she <u>did</u> finish the telling of it as well as other of her wartime experiences because she knew the importance of transmitting that information to the next generation.

Many years ago, author Ray Bradbury wrote a novel called *Fahrenheit 451*. In the society depicted in that story, books were illegal. It was the job of the fireman, not to put out the fires but to create them in order to burn books, the burning point being 451 degrees F. At the end of the novel, the fireman whose story is followed, rebels against this. He leaves the city and escapes to the woods. There he comes across a group of people, a secret society as it were. Each person there had taken it upon himself the task of totally memorizing a classic book in order to keep the great work alive for future generations. We of the second generation are <u>your</u> books for the future. But we cannot perpetuate the memory of the Holocaust unless you tell us. Although it has already been said, I repeat, too many of you have been unable or unwilling to relate your experiences to your children for fear of upsetting them. Well, we are not children any more. Your stories must be told. Time is running out...

1989

The ones who survived the Holocaust have left a legacy behind for those who follow. The question to be answered is what is to be done with

this legacy. More and more survivors are now coming "out of the closet", as it were, and finally telling their children of their experiences. The days of shielding your children should be at an end!

We, of the second generation, are now moving forward to perpetuate this legacy by teaching the lessons of the Holocaust to others who still do not know. You are painfully aware that last November 9th was the 50th Anniversary of Kristallnacht. As many of you know, I am a teacher on the junior high school level. The school is located in the Bushwick section of Brooklyn. The student population is Hispanic and Afro-American, and believe me, that prior to last November, their knowledge of anything having to do with Jews was just about nil. At my instigation, a complete lesson on Kristallnacht was prepared for each social studies class. Yahrzeit candles were supplied and used by the teachers in the Social Studies Department. In that way 1300 children learned a little about the Holocaust. I grant you that this was not a complete history of what happened, but it was a beginning.

At the evening observance of Kristallnacht that took place in my shul, an adult asked what canbe done to avoid a re-occurrence. The answer wasreally quite simple. Even Hitler knew he had to "educate" the children in order to perpetuate what he was going to do. Today we must make sure that the children of today are taught about what happened. To those people who say it can't happen here, we must be quick to show that it is happening here. When a Grand Wizard of the Ku Klux Klan (State Senator Duke) can be elected to a state legislature by a large majority, albeit in the South, there is definitely something wrong. Right now, even as we convene here today, the Ku Klux Klan is seeking a site for a rally in New Jersey. Without our being on the alert and yes, again, teaching, educating the youth of today and not just our own children, but all children, we leave ourselves open to whatever hate or neo-Nazi group has to dish out.

The legacy of the Holocaust is being passed on to the second and yes, third generation of survivors. The younger people have taken a more active role in commemorations such as this one here today. Several second generation survivors have been in on the planning of the Collective Remembrance Day held at Madison Square Garden.

In closing I would like to say to those who have passed their story on to their children, you have done well, and to those who haven't, it's not too late.

PERCEPTIONS

by Melvin Bukiet

1978

I was asked to speak here today on behalf of the second generation. What I was expected to do was to reassure you that we would not forget your experiences and I intend to do that. But the first questions to ask is, *Why are we here? Why do we remember this?* Wouldn't we be better off if we didn't, if we were able to do to the experience of World War II what the Germans wanted to do to the Jews, eliminate it? Wouldn't life be easier, wouldn't we be happier if we could live without not only the personal experience of the war, but the knowledge that such things can happen in this world?

Such knowledge is painful partly because there's nothing that can explain it. In fact, the entire experience is like a black hole. A black hole is an astronomical phenomenon that was discovered by scientists when they were scanning the sky and came upon something that swallowed their beam, and they couldn't figure out what it was until they came up with the theory of the black hole. The black hole is the densest substance in the universe. It is what happens when a world compresses in upon itself as if this world were to shrink to the size of a basketball. It is so dense, its gravity so fantastic that even light cannot escape from it and any light which is shined upon it is instantly sucked in, sucked under, dispersed, destroyed. That is what World War II seems like to me. There is no way to think of it, to look at it, to conceive of such impossible evil existing on this planet. It is not like other massacres which, by their very fury and humanity are understandable whether they be of the emotional frenzy of Chmielnicki's cossacks or the religious fervor of the Spanish Inquisition. We can understand motives of hate, greed and primitive superstition. What we cannot understand without sacrificing our own humanity is the cleanliness, the clarity of the German war machine, death for death's sake.

So why, if we can never hope to understand it, to live with it, do we remember World War II? The answer is that though we will never have the "why" we still have the "what". We have six million of our kind to account for. We have these places with names like Auschwitz, Chelmno, Belzec, Majdanek, Mathausen, and more. We have this "what" with us continually. You have had this experience and we, the second generation have had it through you. You had parents; we had grandparents. You have had life and we have had life with you. We remember not because we want to. We remember because we cannot forget.

Now I would like to tell you what you want to hear about your children. We may not speak

Yiddish. We may not go to temple very often. That's because we are not the same Jews as you are; that does not mean that we ar not Jews. Through you and World War II there is no way that we could be anything else. Jews we are and will remain and, through us and the immense influence you have had on us, so will our children and their children too.

1988

There was no moment when I became aware of the Holocaust. It was as present in the house of my childhood as my parents. Instead, I was aware of the absolute bond my parents shared with their peers, some of whom are members of the New Cracow Friendship Society. Theirs was a kinship that was deeper than blood; I knew that my classmates' parents were not as close to their siblings as my parents were to people of no definable relationship, all of whom I thought of as aunts and uncles. I have heard stories of four unmarried "uncles" staying up all night to build me a life-sized fire engine for my third birthday.

Later, I understood that it was the tragedy of modern history that forged this bond between the men and women of my parents' generation. Their life before the war in the vanished communities of Eastern Europe and their life during the war in the hands of Nazi Germany overrode any original differences they might have had once they were all that was left of a people that had existed for thousands of years. They could no longer look to a community of Jews for their particular kind of Jew. The tie thus formed had to prove as sustaining and nourishing and complete as the unspoken assumptions most people have about an entire way of life. Still later, I realized that I was the recipient of this bond, whether I wanted it or not.

I do not think often in the terminology of the sacred, but I believe that if anything in this world is holy it is the memory of the evil times of the Holocaust, and the astonishing optimism that managed to survive it.

MEMORIES

by Steve Radwan

1982

Like you, I, too, am a survivor. It would be very easy to say that we of the second generation are just the children of those who survived the Holocaust. But it would be an understatement. For as we were growing up the Holocaust had such a deep effect on our upbringing that it became an integral part of our lives. Like royalty who inherit a title we are also inheritors, not of wealth or prestige, but the legacy of the camps. Through you, our parents, we too have survived the Holocaust.

For most of us in the second generation, especially those like myself who were among the first to be born after the war, the stories of deprivation, pain and the grief that was so much a part of our parents' struggle for survival was so real to us that it created an eerie feeling of *deja vu*: that we ourselves were in the camps. The fears of my parents were my fears, the suffering was my suffering, the nightmares, my nightmares, the pain, my pain, and the loss of loved ones was also my loss.

As we of the second generation were growing up we were acutely aware that we did not have grandparents, while our friends did. That uncles, aunts and in some cases sisters or brothers were people we look like or act like, but we have never seen. In many cases we are the children of second marriages and the start of new families. Through the years it was impossible for us not to share the Holocaust experience of our parents as it is impossible for us not to share the term survivor.

In retrospect some of you may question whether you might have made a mistake in sharing your experiences with your children. Maybe you should have protected us more by downplaying the enormity of the Holocaust and by trying very hard to hide the pain of memories you carry. There should be no doubts or feelings of remorse, no mistake was made in telling us, the mistake would have been in not telling us.

Recent studies have shown that we of the second generation are in many ways unique. Why are we unique? The answer is in the strength, love, understanding, and respect for what our parents went through during the Holocaust. In understanding our parents we gained understanding of ourselves. In telling your story to us you let us know you respected us as well. But most importantly through your experiences we have become witnesses to the Holocaust and as witnesses we will continue to tell the story not just to our children but to the rest of the world.

Because of our upbringing, we grew up differently from our peers, we are the only group of immigrants to go *en masse* to college. The word *utshe* was heard in every home. This accounts for the high percentage of professionals among us. We

have such a high regard for family that first, second, third and even fourth cousins are almost as close as brothers and sisters. We have become very much attuned to shifts in anti-Semitism and are strongly and emotionally supportive of Israel and also carry a very strong sense of Judaism in our *nushomas*.

Though we may not be very religious in ceremony we are very sensitive and aware of what it is to be Jewish. For our Judaism comes from the pain and suffering our parents and loved ones endured in the ghettos and camps, the pain and suffering our ancestors were subjected to during pogroms, inquisitions, crusades and throughout our history pre-dating even the pharaohs. And why? For what reason? None other than that they were Jews. But most importantly our Judaism comes from the fact that for most of the second generation we are not truly Americans, nor can we embrace the country of our birth. So we embrace Judaism not only as our religion but our nationality as well.

In the last two years a few books have been written about the second generation and the effect the Holocaust has had on us. While these books are important to read, I find two major faults with them. Firstly, they are written as psychological and sociological studies which have reduced the second generation to statistics and one dimensional characterizations. The shame is that they are written without the multitude of emotions that makes the second generation unique.

The second fault I found is an omission of the fact that the majority of the first born after the war should take their first breath and be given life in the country whose leaders and people almost succeeded in making sure that no Jew would ever breathe again. To me, this is one of the great ironies of history.

Every time I have to answer the questions, "place of birth", a chill goes up my spine and I cringe. All I can feel at that moment is hate and shame for the country of my birth. Personally, I think this is one of the main reasons we feel strongly about Israel. We feel a kinship with Israel not only because our birth and Israel's came about at approximately the same time. But also because, we, like Israel, struggled in our infancies so that we could grow to be successful and strong. The members of the second generation, as well as Israel, have had a part in raising the level of Jewish consciousness not only among ourselves but in Jews all over the world. In this accomplishment we can take pride.

We also take pride in what you, our parents, have achieved and the struggles and sacrifices you have endured so that we could achieve for you. For this, I can give thanks and promise you that we will continue to achieve and grow stronger for our children, the third generation.

Many of the second generation are now reaching the age when they are being asked to join the New Cracow Friendship Society and others like it in order to insure their survival. They are asking themselves whether they should join. The answer is a definitive yes. Not because as some members of the second generation mistakenly and unfortunately believe is to remember the city from which our parents came. For it was not the intention of the founders of our society to memorialize a city within a country that, while not inventing the pogroms and ghettos, did everything possible to make them infamous. No. The reason they must join is so that the society will survive and continue its charitable and social efforts as well as continue to be a strong voice against anti-Semitism through its sense of Judaism and strong support of Israel. But most importantly, our society must survive so that we, the inheritors of the legacy, will continue to have a platform from which we will never let the world forget the Holocaust. Not just our individual loved ones will be remembered, but all Six Million who perished. For in truth, as Jews, they who did not survive were all our brothers and sisters. We cannot afford to wait for the occasional book, movie or documentary on the Holocaust to bring a twinge of conscience to the world. We of the second generation must always be here to let the world know what the words Never Again, mean.

I know that by continuing to bear witness to your legacy we, your inheritors, and our children who will inherit that legacy from us, will always be here to bring a tear to those who remember and be a constant unforgiving reminder to those who try to forget.

SECOND GENERATION VIEWS

by Alexander Morrow

1981

When I was called upon to relate my memories to you, I puzzled over what to say. I decided to speak about what I know best, being a child of survivors of the Holocaust.

My homeland is America. I have been raised and educated here. Yet, being a child of survivors has made me different from my contemporaries. I have been filled with questions which my parents have been unable to answer due to their painful memories.

How many of us do not know the names of all four grandparents?

How many of us are unclear as to how many brothers or sisters our parents had?

Many of us are named after relatives who died during the war. We carry the burden of fulfilling a life lost.

Another way we are different are attitudes...Attitudes formed by our parents through a wordless osmosis. Things our parents said, or left unsaid have caused us to think differently than our peers.

How many of us always have our passports ready?

How many of us are anxious in crowds?

How many of us are uncomfortable in lines?

Among children of survivors there is often an endless search for information. Many of us tend to devour books, articles, and periodicals dealing with the Germans and World War II.

By the standards of today's society we tend to maintain close family ties. There is a constant effort to reassure parents that we will always be there when needed.

I am now married and have three children. Being a child of a survivor has made me especially aware that I must make my children aware of their Jewish heritage. They must also know what happened to their grandparents and why, so that they can prevent this from ever happening again. I must point the way.

I have been working with a group of survivors in Rockland County where I live. They address schools and various organizations to make people aware of their experiences. We are also trying to establish a Rockland Center for Holocaust Studies patterned after Yad Vashem to provide a first hand testimony for the future.

The recent rise of anti-Semitism so soon after the war bears ominous implications. Neo-Nazigroups have been forming. Professor Butz of Northwestern University denies the Holocaust occurred by calling it a hoax. Even the term holocaust as we know it, is lessened by its constant use in connection with other disasters.

The Jew today must maintain a strong image for our enemies. We now have Israel, a country with Jewish soldiers who have been perceived as strong and ruthless when necessary. We must not allow the image of the *shtetl Jew* to persist.

Although we have free speech in America, we must make the Nazi aware that there will be a price to be paid for spewing hatred for the Jew. And, the price must be high enough to deter him. Recently, Sam Covington, the Nazi from North Carolina, was beaten before he appeared on the Tom Snyder Show. It is obvious how dedicated he is by the fact that he chose to go on. I hope we are equally determined.

It is my pledge that I will teach my children not to forget, and to never let this happen again.

MEMORIES

by Simone Hilfstein Scheumann

1983

There is a great difference between those who survived the ghettos and concentrations camps, those that read about these events, and those who heard first-hand about what actually occurred.

I am labeled "second generation", and have been referred to as a survivor as well. We, the second generation, learned about these tragic times not from indirect sources, books, and films, but from those we love and care about. As we were growing up and looking for answers, many of our parents were able to convey to us their innermost fears and pains connected to their tragic past; but there were some parents who felt that their children would be spared the knowledge of what had happened during the Nazi era. My parents and grandmother did a fine job in relating to me their experiences. They imbedded in my mind very vivid pictures of the Holocaust, and instilled in me a drive to retell these events to others, to remind some of what they had forgotten, and to give others knowledge they had never acquired.

While anti-Semitism has existed throughout centuries, it is on an upswing at present. However, many of my second generation peers feel no need to align themselves and to work together in order to prevent a further upsurge of anti-Semitism. I find such an attitude incongruous with the fact that it was our parents who experienced the results of ignorance and hatred.

While travelling around the world, I have seen the swastikas and various language versions of "kill the Jews" smeared on walls. And here in the United States, as I looked out of my living room window about two months ago, I saw a large swastika painted on a wall. When we read or listen to the news dealing with world events, we perceive that Israel is always in the limelight. Why is it so? Why are our actions scrutinized and criticized more than others?

At this point we must ask ourselves: have we learned the lessons from history? If not, we must re-evaluate our thoughts.

When I approached the second generation from this organization and asked them to join and to continue the work our parents began seventeen years ago, I received two kinds of replies. The favorable ones were: "How can I help? What can I do?", and "When can we start?" But the unfavorable questioned: "Why should I join?, What will the group do for me?", and concluded, "I don't have the time."

The second kind of reply leaves me speechless. Must I explain to my peers why Jews all over the world, and we, the second generation especially, have to help each other and work together for a more harmonious coexistence? Must I cite examples of anti-Semitism and point out that Israel needs our help, and is not just a vacation spot? Must I remind the second generation that their parents are not immortal, and that unless we carry on their good works toward Israel and Jews elsewhere, all this will eventually stop?

When our parents came to this country, they started a new chapter of their lives: they tried to obtain security, raise families, make new friends, and partake in all the wonderful things that people hope to achieve. Getting an education for their children was always stressed. Nearly all the second generation children were encouraged to work hard, be at the top, and have families. And now, our parents' wishes have become reality. We are now beginning to raise our own families. Yes, we can now speak of the third generation. Isn't it wonderful? But, the third generation has grandparents, aunts, uncles, and cousins; it has relatives that the second generation did not have. Will our children know what happened in Cracow and elsewhere in Europe forty years ago? Will we be more or less successful in telling them what occurred and why? Have we forged a better world for them? My answer is that most of us grew strong and ready to stand up and fight if necessary.

And so we will come together, we will join the New Cracow Friendship Society and continue the charitable work that our parents began. We must carry on the legacy from one generation to the next. We will continue our proud heritage and pass it on to our children. This is a must!

And if we do this, then our loved ones and all the nameless martyrs will not have died in vain; the Holocaust will not turn into a short paragraph for our children to read in a history book, or watch on a television dramatization. The word "Holocaust" will not be applied to every act of violence that takes place in the world today, but will stand for the most tragic loss of human life in Jewish history.

1986

From time immemorial, it is known that there are seeds of good and evil in every human being. Yet it came as a surprise that a modern 20th Century state actually legalized a wholesale murder and brazenly, in a most brutal manner annihilated millions of men, women, and children whose only crime was that they were Jews. Where was the good?

In the history of what became known as the Holocaust, the past two decades may be labeled as the "Great Awakening"; for it was during these two decades that not only the general public but also the survivors themselves have awakened to the importance of remembering and guarding against the dangers of the inhumanity of man to man. Previous to this period, many survivors refused to talk even to their own children, about the atrocities perpetuated by the Nazi butchers during the years 1939-1945 so as not to, G-d forbid, upset the Jewish-American Princesses and Princes; likewise the Holocaust literature at that time was rather skimpy. It was only on account of the world-wide increase in anti-Semitism and the appearance of literature boldly denying that the genocide actually occurred that the survivors became more vocal, and that speaking, writing, and teaching about the Holocaust became fashionable. (So fashionable in fact, that one survivor who made good spent thousands of dollars to have a fictitious story of his war years published as a book, placed on stage and even the screen, falsifying history; luckily with a doubtful success.)

Hand in hand with the rising interest in the Holocaust came the increased effort to find the Nazi murderers who managed to escape from justice and who live comfortably and often luxuriously in various South American countries, in Australia and in the United States.

Speaking about the United States, it is very hard for me to come to terms with the fact that this country which prides itself in providing a safe haven for the oppressed masses hoping to breathe free, provided not only a safe haven for the Nazi butchers, but also provided them with government jobs frequently with great importance. It is hard for me to accept the fact that while thousands of survivors, among them my grandmother and parents, had to wait for years before they were allowed to enter the United States, subjects of a quota system. The Nazis were able to immigrate often under assumed names, with false passports, shortly after the end of World War II, that is, in 1945, 1946, and 1947.

But let us assume, for just a moment, *ad absurdum* of course, that for the most part the authorities responsible for admitting the Nazi criminals into this country were really ignorant of the fact that they were letting in murderers. I said

"for the most part" because some Nazis were admitted with the authorities' full knowledge of their hideous past under the pretext that they could be useful in combatting communism. Sheer Machiavellianism of course, the end proving justification for the means. But let us return to our assumption, namely that the authorities acted in good faith in admitting the Nazis. Why was there such a long, decades long, delay in their extradition once it was proven beyond any reasonable doubt that these men and women were guilty of crimes against humanity, crimes most foul, defying anyone's imagination? I cannot find any answer to this question, do you?

There is a number of other open questions. For example: Simon Wiesenthal, the known Nazi hunter, never said a word about Mr. Kurt Waldheim being a Nazi and even now tries to defend him. Why did he let Mengele escape, not following leads for many years? Why also is there so little effort, if any, to weed out from among ourselves those whose behavior during the war years justify in labeling them as Nazi collaborators, who are even more guilty of crimes, because they perpetrated them on their own people. Immediately after the war, or in some instances during the war itself, some of those collaborators were executed. But what about numerous others who survived, and like their Nazi counterparts are hiding under assumed names all over the globe? Let me repeat: why does silence surround these and numerous other murderers who are guilty as hell?

It is time for those upright among us to stand and be counted; to work to such an end that our loved ones can rest with more ease.

1989

I have always perceived myself to be different than my peers, peers who were not born to Holocaust survivors. First, my friends in our neighborhood had large families, while our family consisted only of my parents, my older brother, and my grandmother. At the time I did not realize that I was fortunate to have a grandmother. Secondly, we did not have any old family photographs, nor did we possess any family keepsakes or heirlooms. My grandmother had a number tattooed on her left forearm and yet, in other respects, we were just like everyone else. Together with my brother Leon, I went through the usual family events: birthdays, holidays, and illnesses. But then, there were the uncommon feelings caused by the stories I heard in my house, as told frequently by my father and grandmother, stories which filled me with sadness, loneliness, and even fear.

As a child I shared a bedroom with my grandmother who often woke up screaming during the night. After a while I, too, began to be plagued by nightmares filled with corpses and skeletons who chased me until I ended in a ditch. I never realized that my father likewise suffered from those horrible anxiety feelings, until they came to the surface during his serious illness, when after open heart surgery he hallucinated that he was back in a Nazi concentration camp, about to be cremated, and tried to escape by attempting to jump out of a sixteenth story hospital window. On the other hand, my mother spoke rarely to us about her past, and in all her activities she tried to pull away as far as possible from the war years, and spoke only about her happy childhood before the Holocaust.

Throughout my life I experienced prejudice directed at me, the Jew. It occurred in our neighborhood, in schools I attended, and in school where I work. It started with the fight I had at the age of four, when a small boy I played with called me a "dirty Jew". And more recently, it happened in my classroom, where one of the students painted swastikas on his clothes, knowing full well that this would upset me. Yes, this happened right here in the United States of America, not in Poland, not in Cracow. These and other similar events strengthened my conviction that anti-Semitism still thrives here, and must be dealt with now. I keep hearing the slogan "Never Again", but now the time is ripe for the children of survivors to put meaning into that, thus far, empty phrase.

Last month my father was invited to speak, as a Holocaust survivor, in a high school where I presently teach. He spoke of the camps he was in and of his experiences there. He held over 300 students spellbound for one and a half hours. This was not the first time my father, or other survivors, spoke to a young audience almost totally oblivious to the gruesome events that took place during the Second World War; I said "oblivious", for the social studies textbooks used in our high schools devote, at best, one page to the subject. I believe that the most important gift that the Holocaust survivors can bequeath to posterity is to tell about those times to whoever will listen.

Three months ago, my five year old daughter, Anna, came from her visit to Papa and Bubunia's house, and announced: "Mommy, I know what happened to my great-grandparents and other family members. They were killed during the war by the Nazis. The Nazis were very bad

people." After that statement I realized that a new cycle had begun.

The honor and respect I hold for my parents is not only due to the knowledge of what they went through, but also to the manner by means of which they tried to conduct themselves throughout their lives. My background has enriched my life, and made me too, a survivor. Moreover, it made possible for me to give to my children the special feeling of the importance of family, the sanctity of life, the strength to fight for what one believes in, the love of Israel, and the pride of being a Jew.

MEMORIES

by Alvin Lewis

1988

It's been eighteen years since I left home for college. But I can still remember how my childhood experiences differed from other kids in my Flushing, New York neighborhood.

It all began with being some kind of curiosity back in early elementary school. We moved from Union Square to Flushing, Queens, when I was five years old. I immediately realized that my family was different from our neighbors; my parents spoke to each other in Polish; they communicated with our American neighbors in broken English; it seemed that they raised my sister and me with much more concern than others, much more care. They were more tense. And they had these horrible stories about what had happened to them and to their families during the war. My friends' parents had wartime stories, too. But there was an important difference. My friends' parents were the victors. My parents were the victims. I remember how unusually humble my father was towards one neighbor in particular, General Brown. He told me that the General had saved him. He was thankful that the General represented his liberation; his chance at a new life.

At public school, my teachers were curious about my parents' background. I guess they figured out the situation, and wanted to know more. Sometimes, they asked me questions in private. On one occasion, I was asked to address the class about it. I rattled off a few stories, just the way my parents told them to me. My fellow fourth grade classmates were impressed by the excitement value of the war and escape. But my teacher was devastated, anxious, and kept repeating how my stories were so horrible. It seemed that she felt terribly sorry for me. I was too young to truly understand what I was saying, although I did understand it on some nine year old level. It was war, and war results in death and torture. As I got older, I began to better understand what those stories meant about Jewish struggle, and about humanity. And I began to understand why my elementary school teacher was so horrified.

My parents had an open attitude to us about their wartime experiences. We were told about the concentration camps, malnutrition, beatings, train escapes, the whole works. And how it was a miracle that they survived. We were told how grateful they were to the United States for accepting them, and what a great place this country is. But, I found out early that this country had its share of anti-Semitism. It was the late 1950s to early 1960s and gangs of white trash roamed around Queens. In my neighborhood, they attended the parochial school across the street, and they were anti-Semitic. They'd pick on the Jewish kids, occasionally forcing us off and stealing our bicycles. I'd hear ethnic slurs, and I felt like a target of unprovoked hostility. Anti-Semitism in America? Here we go again.

Back in 1965, when I used to kid my parents about the New Cracow Friendship Society, I had no understanding what it was all about. Why travel from all around the metropolitan New York area to gather at a clubhouse with other Polish Jews, when we're now living in America and there's plenty of nice people living all around us? What I did not realize twenty-three years ago, was that the society symbolized a family of friends. Friends that were looking for substitutes for their families lost during the war. Friends that made each family feel a little bit easier in America, the foreign land. By uniting in numbers and in values, the survivors searched for comfort through familiarity. To some extent, this helped to ease the isolation and bad memories of a tough time past.

There is something in this that relates to my feeling secure in my childhood, despite the fact that my parents were immigrants with a tragic history. Within a two block radius of my apartment in Queens lived the Adlers, Blumners, Mandelbaums, Morrows, Nadels, Pollands, Siegmans, Abrahamers, Thomas', Werdigers, and Holocaust survivor families from other towns and European countries. Within a few more miles there were other families. Nearly all had children, and all the children knew each other. Some became good friends. Because there were so many Holocaust survivor families in my neighborhood, I did not feel "isolated" in my parents' experiences. I knew many other families with similar experiences. But I did become sensitized to anti-Semitism, as well as to oppression in other parts of the world.

The Holocaust is one very tragic example of man's inhumanity to man. It wasn't the first attempt at mass extermination, and it wasn't the last. After the American pullout in Cambodia, I remember reading short articles about the *Killing Fields*. Nobody helped the victims, and nobody seemed to care. The sentiment in the United States was that we were through with Southeast Asia, and that the Southeast Asians had to try to manage their own affairs. Ten years later, after the movie was released, the world was shocked to learn that several million Cambodian civilians were mass murdered in rehabilitation camps. The whole affair was no surprise to me.

MEMORY

by Marsha Polland Edell

1988

When asked to write about my experiences growing up as a child of survivors, I found myself turning to my professional role as a family therapist. In supervisory sessions, I ask my students to consider the impact of the extended family and to carefully review how a family has adapted to the different life cycle stages which all families go through. In considering my own experience as a child of survivors I find these two concepts particularly relevant.

The role of the extended family, grandparents, uncles, aunts, and cousins, plays an important part in a person's development. I grew up without the presence of grandparents, who by the experience of my own children, can give unconditional love and patience to their grandchildren without the strings of good behavior or discipline. My uncle, aunts and cousins all lived in foreign countries, (Israel and France), and I didn't know the experience of "cousins clubs" or large family holiday get-togethers that my friends talked about.

However, I've come to recognize and value the existence of another form of extended family, the many, many friends and close "family type" relationships that my parents always maintained. I had "uncles and aunts", from Cracow, who were not blood relatives but who met those same needs as "family". Based upon a mutual need for unfortunately having to replace the many family members who died during the Holocaust, new relationships were formed by survivors. These family relationships have maintained constancy, trust and love which hopefully are the foundations of family life. Now those "uncles and aunts" have raised children of their own, and I find that the bonds which I felt for them, have transmitted themselves to the next generation, as I feel a type of kinship to their children. While the loss of so many family members of the "children of survivors" can never be replaced, I feel it has in some way been experienced by me as a larger, more inclusive extended family of close and intimate friends.

Much has been written about the psychological problems encountered by children of survivors. I would like to express my view that not all of us grew up plagued by guilt and depression. My own experience was one of having questions answered, and of hearing what life was like during the war. Families and individuals all go through certain stages as they develop. The childhood experience of my parents in pre-war Cracow, in the ghetto, and in the camps, were always described to me with the appropriate blend of humor and detail that they remembered. The horror of the war and the triumph of their survival, were aspects of their lives that I knew and had heard the stories of. They were told to me as family history and as a life stage that they unfortunately had to experience. I feel this allowed me to absorb their healthy and relatively untroubled view and to similarly view the experience as one aspect, albeit extremely difficult, of their lives.

Now a third generation asks questions. My six year old daughter asks her grandma what the numbers on her forearm are. Hopefully, my mother and grandmother together can answer the questions in a way that does not frighten or depress, yet preserves the memory and legacy of the six million, and of our family history for the next generation.

Rebecca has taken to asking a perennial question in a modern way - "Are families recycled, do they keep going?" We hope that her generation will learn to appreciate the way that ours has...

L'CHAIM, TO LIFE!!!

by Joe Schanzer

1988

Your joy is your sorrow unmasked. And the selfsame well from which your laughter rises was oftentimes filled with your tears. The deeper that sorrow carves into your being, the more joy you can contain.[The Prophet by Kahlil Gibran]

To this day, thirty years after my birth, I remain in awe of the indestructible spirit which lifted my parents from the ashes of World War II and continues to shine, today, through the darkest of clouds.

My parents tried to pass on to me, as was their duty, all that they had experienced. But how can one express, in words, something which was impossible to speak of, impossible even to imagine? They lived through an odyssey one could only know in one's bones, one's blood, one's soul. It was through these avenues of unspoken feeling that I came to know the Holocaust.

I remember, as a baby, hearing my parents' laughter, yet sensing, somewhere deep inside them, the profound sadness from which it sprang.

The laughter existed side by side with the sadness, each equally strong, inseparable, and to me, necessary if one fully experienced all that life brings to us, both good and bad. I was not afraid of this sadness I saw and instinctively understood that it is through our sorrow that we can see and appreciate our joy.

I remember a story my mother told of how, in Auschwitz, she and her friends gazed at the smoke constantly rising from the crematoriums and joked as to what color smoke they would be. Now, some would be disturbed at the blackness of this gallows humor, but I saw it in a far different light. I saw the desire for life asserting itself, in any way it could. For humor, no matter now black, to have existed in such horrible circumstances is a testimony to that undying spark of humanity deep within all of us, the miracle of life which should never be taken for granted.

The fire which was the Holocaust was not extinguished with liberation. It still burns in all those who survive, and those, who are because they struggled to survive. Let me assure you that we, the second generation, will keep the flame of memory alive and pass it on to our children so that it may continue to expose the dark underside of man's existence and shed light on what is the essence of humanity. This is a gift my parents have given me and for that I am forever grateful.

MEMORY

by Jack Jacobson

1988

How long have I known about my parents' experiences during the Holocaust? I don't know. I sometimes think I drank it with my mother's milk. Surely the experience is part of every cell and atom of her being.

Some people might feel sorry for me. I do not feel sorry for myself. It is a part of my reality to know what was done to the Jews. I can not imagine a life that has not been affected by the knowledge. It is the same as trying to imagine my life with different color hair, or different color eyes.

There have been many times that I wondered what it would have been like to have grandparents. I have also wondered what it would be like, if my father didn't have numbers tattooed on his arm. Numbers that everyone, including my friends could see. When I was twelve years old, my friends bought tattoos that you could stick on, and wash off with water. I wanted to try it also. But I realize today, twenty-five years later, that even then I had a different image of what a tatoo could signify. I am sure that even then I would have wished that as a twelve year old, I should not be affected by my parents' experience.

I am not ashamed to admit that there were times when I wished that I had different parents. When I could no longer bear the weight of their horror. I have spent my life trying to come to an understanding of their experiences, and those of others, who had shared them. I have read dozens of books, countless articles, in my attempt to understand. In one sense I have failed. I cannot use reason to explain their horror. I have no explanation for what the Nazis did. But in another sense I have come to understand more than I realized.

I have come to understand the effort my parents have expanded in providing a normal life for my sister and myself. That, in itself, is a great accomplishment. And if that is all I am able to understand of their lives, and their experience, than so be it. It is enough, and I am content.

MEMORIES

by Dr. Annette Insdorf

1988

One of my earliest memories of movie-going, an activity that would become increasingly important as I grew up to become a film professor and critic, was my mother covering my eyes when violent or depressing scenes took place. I did not understand why I could not see; she would respond firmly that I was too young, and there would be plenty of time for me to learn about how terrible life could be. In those days, I had some intimation that both my mother and father had experienced unspeakable loss and terror because they had been Jews in Poland during World War II. Only later would I realize that covering my eyes was a symbolic attempt to protect their only child from what they had encountered. And only a few years ago did I suspect that my choice of profession was linked to those childhood experiences: perhaps I sometimes use film to <u>confront</u> horror, to make everyone <u>see</u>.

As I look back upon my childhood, from Paris to the Bronx, to Forest Hills, I recall my parents' gradual revelation of their Holocaust experiences. Although my mother did not speak openly about having survived Auschwitz and Bergen-Belsen, nor my father about escaping from a forced labor camp and being hidden by Polish peasants, I knew they were not like other parents. Indeed, I did not understand why they were so protective of me, as if something terrible could happen at any moment. Given, that my friends' parents didn't seem particularly concerned about their children's every move, why did mine treat me as if I was the most precious thing life could offer?

The only clue was the word "camp". I didn't know what it meant, but I knew it was bad. So when my parents took me to a Catskills hotel, where all the children were placed in day camp, I refused. When I was finally persuaded to try it, all I knew was that I had been separated from my

parents, was not allowed to leave the children's area, and had to obey the person giving orders. Yes, this was "camp", I thought, and screamed until they took me back to my parents.

My mother and father were happy to keep me with them in the hotel. Indeed, this became a pattern that I later traced to their war experiences: because family was of such importance to them, having lost so many loved ones, their priority was my happiness. While other fathers played bridge, mine told me stories; while other mothers played mah jongg, mine took me to movies. Many parents sent their children to summer camp so they could have time for their own pleasure; mine took me to places where I could learn languages, see the world, develop my talents.

Yes, I was spoiled. But now I realize how much it meant to them to create life after years of total deprivation, and how lucky I was that the Nazis had not taken away their capacity for love. As I grew up, maybe I tried to "pay them back" for their sacrifices: each article I published made my father proud enough to perhaps forget how his sisters had been killed; each lecture I gave brought my mother a joy to erase her own mother's death eleven days before the liberation of Bergen-Belsen.

The Holocaust took much away from my parents, but ultimately left them with a new strength: my father, together with his brothers, remade his life from scratch, creating a jewelry business, first in Paris, then in New York; my mother overcame numerous obstacles to complete her education and become a college professor. With models like these, how could I not grow up believing in courage, stamina, and love? They raised me with such devotion that I no longer have to cover my eyes.

MEMORIES

by Jack Gingold

1989

The Nazis not only killed my grandparents but also destroyed a way of life that can not be recreated. After the war, only a small remnant of Cracow Jewry remained. My parents were part of that remnant. They went through hell in concentration camp, witnessed the most unspeakable crimes against humanity, yet were able to overcome their personal tragedies. Out of the ashes of the Holocaust, the spark of life was rekindled and our parents, the survivors, married and created their own families, thus reaffirming life. Now our parents who are blessed with grandchildren can see that through them, they will survive into the 21st century. I am sad that my father did not live to see his grandchildren. It is in remembrance and in honor of my father that my son, Julian, was named. It is my hope that I will be able to instill in my children the values and beliefs that have been instilled in me by my parents.

One of the most important values my parents emphasized was behaving decently towards others. Even under the most inhumane conditions, our parents behaved humanely towards one another. The cruelty of the war nurtured the kindness and compassion in the survivors which is evident in all their actions through this day. Survivors help one another and their brethren in Israel. I feel it is never too early to teach my children to be kind to people and to help their fellow Jews. Julian already loves to put money in the *tzedakah* box to help those less fortunate than himself.

The Babylonian Talmud states: "No one is poor except he who lacks knowledge...A person who has knowledge has everything." As we were told often by our parents, material possessions can easily be taken away from us, but what we have inside will always remain. Therefore, education and knowledge were always emphasized at home. I hope to pass on our history, love of learning and traditions to my children. No one will be able to erase their knowledge or beautiful memories of Sabbath candles being lit at home, their father reciting Kiddush and the family going to synagogue together.

As a child of survivors, I was always aware of how precious family was, as I had so few relatives compared with other children. I saw how my parents made sacrifices for me. I hope the close family ties we have will continue, and that their grandparents teach my children the lessons of the past so they will have a brighter future. Out of their experiences came an inner strength and healthy perspective on life which I would like my children to inherit.

MEMORIES

by Jacqueline Geizhals Merker

1988

I can't even remember how old I was when I learned about the war. There were no mysteries. My parents were honest and open about their experiences. They explained with patience of the details when I was ready to understand.

I was angry. I was steaming. It's not fair. No human being should have to live through that. Why them? The wrong place at the wrong time? Bad luck? There is no answer. They were Jews. Hitler decided to destroy their lives. To wipe a whole community off the face of the earth.

For some reason my parents were lucky - they endured, they survived. To this day my father needs to state that he's no hero. His story is one exception. He was spared.

Was my childhood normal? What is normal? All families have problems. Sometimes it's alcoholism, extra-marital affairs, "black sheep" in the family - we had the memories of the Holocaust.

I'm sure it has manifested itself in many ways in our interpersonal relationships within the family. My parents love me with their hearts and souls. They are there for me even more than the average parent. Sometimes too much - their needs are overwhelming. The need to be close. To be giving and understanding to know everything that touches me and hurts me - to feel my pain.

I don't blame them - when people that you love are taken away at one point in your lives, I suppose a common reaction would be to hang on tight to the remaining family, to the second generation. I am through analyzing. I am lucky. I would not trade them for anyone.

I need them and they need me. They are warm, giving, and filled with love and support. They could have closed their hearts but they opened them and they truly touch all they come in contact with.

As second generation I'm a bit harder. Maybe I feel guilty that I didn't live through the war, that I wasn't born forty years earlier. I only know the values I've learned, the compassion for other human beings and the patience and understanding for people who are needy.

These characteristics I cherish and always will.

I am very glad that my parents miraculously survived and feel truly honored that they taught me to continue surviving.

1990

It's not easy being my father's daughter. He is a survivor and is constantly speaking publicly on the subject. He is always promoting Israel. I call him "The Israeli Bond Drive Man". I have heard him speak so many times that sometimes I lose sight of his reasons. I just couldn't understand why he was going off to Washington to speak at a conference. He would always keep in touch with the people he shared these horrible experiences with. Recently when the whole world was elated with the reunification of Germany, he got on the news with his opposing views.

Then he asked me to speak; over and over and over again and he finally convinced me. My main problem was that I really did not think that I had anything to say. Night after night, I came up empty until suddenly I realized that there is one thing I would like to share.

When I was a child, most of my friends had two sets of grandparents. I remember stories of fun they would have together on weekends. Grandparents always came to birthday parties, school plays, and dance recitals. You can do anything you want when you are with your grandparents, they never use discipline, any thing you do and say is perfect.

Except for one grandfather, I didn't have grandparents. I had been told about them; how warm and wonderful they were. How they would have loved me. I knew their names, an entire generation was named for them.

Seven months ago I had a little girl. I see the love that my parents have for my daughter, Rebecca. How unconditional this love is — she can do no wrong!

Now through Rebecca, I see how important it is for grandparents to share in the life of a child and how essential it is for the child to receive that love. I have realized the necessity in perpetuating the understanding that the Holocaust must never happen again. We all deserve grandparents.

MEMORIES

by Gail Twersky Reimer

1990

When I was asked to speak at the commemoration, I felt that I wasn't just being asked to speak. Rather, this was a "call", a call to carry on the task of bearing witness that had so centrally defined my mother's life. In the early 1950s as many survivors were rebuilding their lives, and for a variety of reasons chose to be silent about the horrors of the past, my mother refused to be silent, and was frequently chastised for dwelling in the past; for needlessly reminding family and friends of times and events that they were striving hard to forget; for thoughtlessly burdening the children of the family with knowledge too awful for even mature adults to bear. But, like Wiesel, my mother never doubted that the purpose of her survival was to bear witness, so that the unspeakable past would have a voice and not be forgotten. Testifying, I believe, was not something she chose to do, but something she felt compelled to do.

And so too, I now feel compelled to carry on the effort my mother began, to bear witness for a new generation.

But what does it mean for me to bear witness to events that happened before I was born, in countries I have never seen? While it is perfectly clear to me why the second generation must continue the work of our survivor parents, (it is a call I knew I would one day have to answer,), it is not at all clear to me how to go about this., In preparing to speak today, I struggled with the question of how this ought to be done and emerged with a clear sense of how we of the second generation should not <u>commemorate</u> the Holocaust, but only a hint of an idea of how we could continue the important task of <u>commemoration</u> and <u>memorialization</u>.

We could continue the tradition of these commemorations by gradually taking over the podium, using it to make the Holocaust personal or political. We could take the notion of witness

too literally, speaking only of that which we personally experienced, commemorating not the Holocaust but its impact on our own lives, testifying to the pain of being a child of a survivor. Or we could abandon the task of testifying altogether, and instead, define our task as finding appropriate responses to our parents' suffering and thus invoke the Holocaust for the purpose of exhorting those gathered toward one or another political position (and it is worth noting that those of us on the left can as readily find lessons in the Holocaust for how to live moral and just and free lives, as those on the right).

But if the purpose of Holocaust commemoration is "never to forget", then it behooves us to consider what it is we are trying to remember. And what we are trying to remember, I believe, is what our parents heard and saw and felt, the catastrophic events of their lives. It is their pain and anguish we must recall, not our own; their story we must retell, not the lesson we draw from it.

With the coming of Spring and the approach of Passover, I began to think of what we might learn from other rituals of commemoration in our lives. The Seder is also a commemorative event, one in which each one of us is beckoned to see ourselves as if we too had been part of the Exodus, as if we too had been liberated from slavery. But the Seder is not built around speeches or sermons. Nor is the center of the occasion a discussion of our present situation in the world in light of the past. Rather, at the center of this commemoration is the Hagaddah, a text that demands that we know something about the events being commemorated.

Perhaps the challenge for us today, is to compile something like a Hagaddah, a text that documents the catastrophic events of the Holocaust and records and preserves the personal testimonies of our parents and relatives who experienced the events. We must begin while the task can still be a shared one between survivors and the second generation, and work together to tell and listen and transcribe. Whether the text we create is used in public gatherings like this one, or more familial ones is something else we might give thought to, but it matters less than that such a text be compiled now so that we can genuinely preserve the memories our parents handed down to us and transmit them to our children and their children's children.

REFLECTIONS

by Jack Susser

1990

My parents, Adam and Maryla, have truly done a superb job of building their lives in their adopted country, the United States, after arriving here with nothing. My father's work ethic and determination to provide for his family, not always in the best of working conditions, has been an inspiration to me over the years.

Jewish values and a strong commitment to our local temple, as well as to Israel, have been conveyed to me. My own religious journey started with Sunday School and continued to Hebrew School, Hebrew High School, and then included a trip to Israel about five years ago. I was always encouraged to study hard by my parents in religious, as well as in public schools. I am sure that my successful career as a hospital pharmacist has made them proud.

Recently, I had the occasion to view our family's home movies from twenty to thirty years ago. Upon doing so, what showed through the various segments was the abundant love and importance of the family unit that was imparted to me.

The only somewhat "negative" trait of parents is perhaps being over-protective of their children. This tendency, in our case, even more so than the typical "Jewish Mother Syndrome", can probably be rationalized by the fact that when one's family is almost totally wiped out in the Holocaust, the future generation is that much more important and cherished to the survivor. Even today, calls from my parents warning, "It's supposed to be very icy out tonight. Don't go out.", are made to me. Understandable, I think, under the circumstances.

In conclusion, if I turn out to be a fraction of the parent that my parents were and are to me, I would be very satisfied.

AN ESSAY

by Elliot Wertheim

1990

Tucked into the corner of the mirror over the dresser in my parents' bedroom was a small photograph of my father taken shortly after the war. It was a picture of a young man in a long leather trenchcoat standing in the foreground of a characterless landscape, a few trees of unremarkable stature silhouetted against a cloudless sky.

There was no evidence of war in the picture. No bombed out craters, scorched countryside or toppled buildings. Yet there seemed to exist just outside the perimeter of that stillness a wasteland of unimaginable magnitude.

I can remember as a young child staring at that picture and visualizing that under mere inches of earth were the bodies of millions, covering the land like a rich and endless compost. Among the dead were the few living, standing like hollow branchless stalks stuck back into the soil as markers delineating the geography of an unspeakable horror.

I remember that picture well because to one child of survivors these images were the Holocaust; the Unspoken attested to by the sparse remains of history saved by the surviving unchosen Chosen.

The Holocaust was the gap in history, a void between the before and after, shrouded in mystery and almost tangible in its emptiness.

To have grown up a child of Holocaust survivors was to live in the midst of an investigation. What must it have been like to live through a nightmare from which one cannot awaken? To lose family, friends and the evidences of one's own existence. How could culture and intellect coexist with bureaucratic genocide? How could people with loved ones of their own participate in the methodical elimination of men, women, and children whose only crime was to be a Jew?

These questions and countless others stayed with me like the brother I never knew and lost.

As a second generation child of the Holocaust I am a keeper of a legacy. A legacy of survival. A second hand witness to the nightmare of the struggle to survive the elimination of a people.

This journal is not only a documentation of personal tragedy as witnessed by those whose lives have been indelibly marked by the horrors of the Holocaust. Those who speak here are some of the many who leave this legacy of survival. It is a testimony to hope, perseverance and the absoluteness of the human spirit.

I hold your history in my heart, and with this journal in my hands, I must accept this legacy for my generation and the generations to come.

We will not forget you. We cannot. The world cannot!

PICKING UP THE PIECES

by Norbert Friedman

In the fateful days of the spring of 1945, a frightfully tragic era of mankind was coming to a close. The Allied victory over the evil forces of Hitler's henchmen and the Nazi war machine, an event of apocalyptic dimensions was having its last chapter written.

Between April 12th and 30th of 1945, three of the main players in the drama met their deaths; Roosevelt, Mussolini, and Hitler. First, President Roosevelt died of natural causes, then Mussolini, through a violent end administered by his countrymen, and finally Hitler, by his own hand.

The struggle for freedom culminated with the official surrender of the German armed forces on May 8, 1945. The proclamation of that act in English and German, plastered all over Germany and Austria, bore the signature of the Commander of the Allied Forces, General Dwight D. Eisenhower.

The dawn of the new day of liberated Europe found the pitiful remnant of its Jewry scattered, stunned, and reeling from the undescribable horrors it had experienced and witnessed. Many were liberated in the concentration camps where they spent the last days of the war. Many were wherever their "death march" from the camps was interrupted by the advancing allied armies. All of them, spent, starved and stupefied, both physically and mentally.

In horror and disbelief, the liberators viewed and contemplated the carnage. Mercifully, sometimes at the cost of pressing their military advantage, they turned their attention to the victims. Like gentle giants, for so they seemed to their unchained charges, they tenderly attended to the needs of the wretched ghost-like facsimiles of human forms. They nursed, fed, and administered medical care to whomever they could reach. Unfortunately, their samaritan efforts could not prevent many from expiring after the liberation. Exhaustion, gastric disorders from the sudden influx of rich foods, consumption and, most of all, the unstoppable process of dying that had begun long before they were set free, claimed thousands of unfortunates.

After the allies had assessed the situation in the liberated areas, they offered means of repatriation to the rescued prisoners. Some of the Jewish survivors from Poland ventured back to their home towns to look for their kin, only to come back to Germany disillusioned, distressed, and bitterly disappointed. Instead of finding their loved ones, they found an unfriendly, hostile Polish population. Their homes and possessions, appropriated by their former neighbors. Instead of friendly expressions of welcome: death threats. Under the cover of night they had to sneak out of the places of their birth where they spent their childhood and youthful years in the futile misconception of having belonged. Back they went to Austria and Germany where the other co-sufferers of their fate tried to rebuild their shattered lives and return to the rest of the human race.

Although released on the blood-soaked soil of their tormentors, and despite the fact that they were frequently given *carte blanche* to take revenge by their liberators, who, shocked and revolted by the acts of the Nazis, could not contain their anger and fury, the survivors spilled no blood, sought no vengeance. They sought justice for those who were personally responsible for their infliction. But they, themselves, inflicted no punishments on the general population.

Instead they tried to heal their wounds and regain their lost human faculties; their ability to laugh, to cry, to feel pain and to know love. The

healing process was aided by the care and concern of the allied personnel, especially the American GIs.

The survivors began to concentrate in the Displaced Persons Camps run by UNRRA: Feldafing, Freilasing, Poking in Southern Bavaria; Zeilzheim in Hessen outside Frankfurt-am-Main; Bergen-Belsen, on the site of a liberated concentration camp in the British Zone, and others in towns and cities of Germany and Austria. Some found employment with the allied armies of the liberating forces and some with the agencies of their governments.

The life of the survivors in the D.P. camps developed in different ways from those who lived in towns and cities. The boredom of the daily routine in the camps was relieved by the activities organized by the camp authorities. Dramatic productions, social dances, sporting events, even commerce occupied the inhabitants. The more ambitious ventured outside the camp territories to seek opportunities for the purchase of scarce items to sell for profit. The social life took little time to develop. Those who were not fortunate to find their prewar spouses or sweethearts, sooner or later engaged in courtships. Girls used their ingenuity to convert from whatever materials available, modest but attractive dresses. Black skirts and white blouses adorned them at dances and week-end activities. Young men proudly displayed what was considered proof of their prowess and achievement: riding boots, white turtle neck sweaters, and wrist stop-watches, all commonly called "points".

Boys and girls whose youth was interrupted in violent ways, who never had a chance to experience the charms, the dreams, and the romance of the years of adolescence were drawn to each other in search of warmth, love and companionship. With awkward tenderness they sought each other out to silently share the scars of their individual tragedies. In the quest of building families, veiled in subconscious efforts to emulate their parents, they would join in matrimony in anticipation of new lives, either in Israel, the United States, Canada or Australia. They learned trades and new skills through the efforts of ORT. Those living in the towns and cities were also supported by various relief organizations. They urbanized quickly, engaging in some sort of commerce, or working in offices or various agencies such as the Joint Distribution Committee, HIAS or UNRRA. Some, though not many, pursued their interrupted educational studies at various universities such as, Heidelberg, Marburg, Munich, or Frankfurt-am- Main with goals of acquiring professions useful in the lands which they coveted to reach.

The exodus from Europe started as early as 1946. Because of the incidents of anti-Semitism in Poland, *Bricha*, the secret organization for serving and transporting Jews to Palestine, smuggled Jews out of Eastern Europe to Germany and Austria, and then through Turkey and Cypress to the Holy Land. Some very young survivors and those having influential relatives in America, started to leave in the summer of 1946. The others had to apply for visas to immigrate to Australia, South America, Canada and the great majority, to the United States.

In the chapter, "Cracovians In Israel", we tried to describe the fortunes of Jews from Cracow in Israel. There they faced the problem of absorption as a part of a majority. Acclimating in the United States was an entirely different problem. Those who had families who sponsored them had their applications approved earlier and were the first to arrive. Although first welcomed warmly and offered shelter, they soon found that the realities of life would make it advisable to go on their own. They searched for employment and accepted whatever jobs were offered to them. The joy and enthusiasm of being alive in America usually overshadowed the language difficulties and the strange customs that they encountered. They were driven by the desire to re-establish normal family lives and to be included in the mainstream of American life.

It was not uncommon for the educated and professionals to accept menial jobs and sometimes demeaning positions. Women worked as domestics and as lowly paid seamstresses. Men worked as shipping clerks and laborers. In addition they had to overcome the difficulties that any other newcomer had to face; a strange culture, a different value and priority structure, unfamiliarity with the social mores and not least, a language barrier. The survivors addressed themselves to these problems with vigor and unfaltering determination. Their zeal and resolve had earned them the respect and admiration of those with whom they came into contact within a very short time. Many attended evening school classes in order to master the new language. Professionals and academicians resumed working in their fields.

Of course, there was the other side of the coin. Often the survivors became prey to melancholic moods of reminiscence. The burden of their tragic experiences was being buried deeper and deeper in their psyche by the demands of daily life, and by their reluctance to openly face their past. This was partly because of misplaced feelings of shame, partly because of the trauma and the guilt of having survived and the fear of reliving the horrors. They chose, in most instances, not to share the knowledge of the unspeakable with the uninitiated. They had no answers at that time to the often asked question: "How could you have let them lead you to slaughter like sheep?" "Why did you not fight back?" Unable to answer the questions posed to them by men and women

raised in a free society, they could only reply "You do not understand." Only they of the Jewish European habits, raised in the Diaspora, always subservient to their non-Jewish peers and authorities, always instructed to passively wait out events instead of confronting them actively, always taught to put their faith in the hands of God, could understand. The historical facts of instances of Jewish resistance and heroism had not been disseminated yet, and the questioners who often were moved to pry, by their own feeling of shame or guilt, had to wait a few score years before those events could be discussed fairly.

In the interim, the survivors did their best to integrate themselves into the mainstream of the American middle class. They worked hard during the week, but weekends they tended to meet with other survivors discussing and disclosing to each other job and business opportunities, and advantages and disadvantages of living in certain places. Gradually they seemed to gravitate to the same areas, creating islands of distinct neighborhoods. Thus they offered a support system to each other, logistically and emotionally. They understood each other's plight and mental anguish and, in turn, they felt understood. They served as each other's extended "Holocaust families". They supplemented each other. Lacking relations of aunts and uncles and the sadly absent grandparents, the bonds of friendship deepened and extended to the children of their friends.

Extraordinary love and adulation were lavished on the young. All the hopes and dreams, magnified and multiplied by the unfulfilled hopes and dreams of the survivors themselves, and the aspirations of the countless multitude of young victims of the tragedy of the *Shoa*, whose lives were so suddenly terminated with such cruel finality, were now centered and concentrated on the second generation. Their development, their education and their success became the focus of all the energies that the survivors could muster.

Some, after having normalized their lives, could not resist the haunting desire to once again revisit the sites of their childhood and youthful years. With their spouses and sometimes their children, they tried to find and rekindle the memories of their past; where they lived with their parents and families. They roamed the streets and hang-outs of their youth. They visited the houses that once were their homes only to find lifeless frames, void even of shallow echoes of the wiped out life that once thrived within them. The ancient houses of worship without the faithful that once filled their halls, and without the poignant and sincere prayers that transformed them into true *Beit Migdoshim* seemed as shells at deserted seasides echoing a sad and uninterpretable melody.

Most would leave their birthplaces in the realization that "You can not go home again". After their return they contemplated the ironies of fate that once denied them the equal opportunity to education in their birthplace, even at the high financial cost that they were willing to bear, in contrast to the availability of free education in their wonderful new homeland, America. It was extended to all, including the direct descendants of those who once barred the survivors from their full educational goals.

The accomplishments of the once pitifully broken and beaten remnants of Polish Jewry can not be expressed in their prominence in society, although they all took their rightful place in it and contributed well above their share. Their success was not highlighted by material acquisitions, even though they had proven themselves quite able in that respect. The successful achievements of their lives have to be measured by the quality of the individuals that they raised and the moral and ethical values that they implanted in them; giving the society of man a nucleus of invaluable human resources. Transcending They raised prominent physicians, attorneys, teachers and educators, holder of doctorates and successful business people. They transcended the pain of their infliction into a source of human concern for all mankind, translating their tragic losses into an avenue of charitable endeavors, denying evil its designs, in a triumphant victory of the traditional Jewish values, to be carried into generations to come.



TO LEAVE NO ROOM FOR DOUBT

The same day I saw my first horror camp. It was near the town of Gotha. I have never felt able to describe my emotional reactions when I first came face to face with indisputable evidence of Nazi brutality and ruthless disregard of every shred of decency. Up to that time I had known about it only generally or through secondary sources. I am certain, however that I have never at any other time experienced an equal sense of shock.

I visited every nook and cranny of the camp because I felt it my duty to be in a position from then on to testify at first hand about these things in case there ever grew up at home the belief or assumption that "the stories of Nazi brutality were just propaganda." Some members of my visiting party were unable to go through the ordeal. I not only did so but as soon as I returned to Patton's headquarters that evening I sent communications to both Washington and London, urging the two governments to send instantly to Germany a random group of newspaper editors and representative groups from the national legislatures. I felt that the evidence should be immediately placed before the American and British publics in a fashion that would leave no room for cynical doubt.

–General Dwight D. Eisenhower
Supreme Commander of the
Allied Forces in Europe, 1945

...Permit me to tell you what you would have seen and heard had you been with me on Thursday. It will not be pleasant listening. If you are at lunch or if you have no appetite to hear what Germans have done, now is a good time to switch off the radio, for I propose to tell you of Buchenwald.

It is on a small hill about four miles outside Weimar, and it was one of the largest concentration camps in Germany. And it was built to last...

I looked out over that mass of men to the greens fields beyond where well-fed Germans were plowing. A German, Fritz Kersheimer, came up and said, "May I show you around the camp? I've been here ten years." An Englishman stood to attention saying, "May I introduce myself? Delighted to see you. And can you tell me when some of our blokes will be along?" I told him, "Soon," and asked to see one of the barracks. It happened to be occupied by Czechoslovakians.

When I entered, men crowded around, tried to lift me to their shoulders. They were too weak. Many of them could not get out of bed. I was told that this building had once stabled 80 horses; there were 1,200 men in it, five to a bunk. The stink was beyond all description...

There was a German trailer which must have contained another 50 [bodies], but it wasn't possible to count them. The clothing was piled in a heap against the wall. It appeared that most of the men and boys had died of starvation; they had not been executed. But the manner of death seemed unimportant - murder had been done at Buchenwald. God alone knows how many men and boys have died there during the last 12 years. Thursday I was told that there were more than 20,000 in the camp; there had been as many as 60,000. Where are they now?

–From Edward R. Morrow's
CBS Radio Broadcast
from London, April 15, 1945

I'm horrified today when I know that there are actually people now trying to say that the Holocaust was invented, that it never happened, that there weren't six million people whose lives were taken cruelly and needlessly in that event, that all of this is propaganda. Well, it's the old cliche that a picture is worth a thousand words. In World War II, not only do we have the survivors today to tell us firsthand, but in World War II, I was in the military assigned to a post where every week we obtained from every branch of the service all over the world the combat film that was taken by every branch. And we edited this into a secret report for the general staff. We had access to and saw that secret report. And I remember April '45. I remember seeing the first film that came in when the war was still on, but our troops had come upon the first camps and had entered those camps. And you saw, unretouched - and no way that it could have ever been rehearsed - what they saw - the horror they saw...it remains with me as confirmation of our right to rekindle these memories, because we need always to guard against that kind of tyranny and inhumanity. Our spirit is strengthened by remembering and our hope is in our strength.

-Remarks of President
Ronald Reagan at Days
of Remembrance Ceremony
April 30, 1981

This concludes the third chapter of our journal designed to illustrate the post-war years.

This chapter is the product of the direct and indirect contributions from the following persons, listed in alphabetical order.

Richard Abrahamer

Melvin Bukiet

Chaplain Herman Dicker

Henry Dortheimer

Marsha Polland Edell

Alex Finder

Norbert Friedman

Ben Geizhals

Jack Gingold

Natan Gross

Dr. Erna Hilfstein

Milton Hirschfeld

Dr. Annette Insdorf

Jack Jacobson

Stella Jungerwirth

Alvin Lewis

Victor Lewis

Jacqueline Geizhals Merker

Alexander Morrow

Zygmunt Morrow

Steve Radwan

Gail Twersky Reimer

Joe Schanzer

Simone Hilfstein-Scheumann

Dr. Gertrude Schneider

Bernice Slutzman

Jack Susser

Roman Weingarten

Ilona Werdiger

Manek Werdiger

Elliot Wertheim

Sam Wertheim



In Honor

of

25 years of great achievements of the

NEW CRACOW FRIENDSHIP SOCIETY

and in tribute to its leaders

for their dedication to our common cause

ROMAN and HELENA WEINGARTEN



In Honor

of the

PAST PRESIDENTS

and

THE FOUNDERS OF THE NEW CRACOW FRIENDSHIP SOCIETY

and

In Tribute

to

25 YEARS OF GREAT ACHIVEMENTS

ROSE AND MICHAEL KLUGER



To the

NEW CRACOW FRIENDSHIP SOCIETY

in recognition of your great

humanitarian work

CECILE and ROMAN KRIEGSTEIN



In Honor of

My Wife

MARY MINDEL

OUR CHILDREN AND GRANDCHILDREN

Also in Honor of

THE PAST PRESIDENTS

and

PRESIDENT LARRY ZELLNER

And in Tribute to the

FOUNDERS OF THE

NEW CRACOW FRIENDSHIP SOCIETY

SAM MINDEL and FAMILY



Our love and dedication

to our closest and dearest;

OUR CHILDREN AND GRANDCHILDREN

with a special message:

"I expect to pass through this world but once;

any good therefore that I can do,

or any kindness that I can show to any fellow creature,

let me do it now; let me not defer or neglect it,

for I shall not pass this way again."

Your devoted parents and grandparents

HENRY and LOLA TENENBAUM



"THE HONOR OF PARENTS, IS THE GLORY OF THEIR CHILDREN"

In Tribute

to

OUR DAUGHTER LORI

OUR SON HOWARD and HIS WIFE MINDY

Their conduct would please, and be

approved by, our ancestors

ROZ and SIMON UNGER



Congratulations and best wishes

to the

NEW CRACOW FRIENDSHIP SOCIETY

on its 25th Anniversary

May it celebrate many more

ANN and HENRY DORTHEIMER



A Tribute

to the

PAST PRESIDENTS OF THE NEW CRACOW FRIENDSHIP SOCIETY

For their dedication and devotion during the

past 25 years of service

Our special thanks,

EDITH & SAM WERTHEIM



A Tribute with great honor to

MY FATHER

One of the founders of the

New Cracow Friendship Society

For the dedication and service

he has given during the past 25 years.

Hope for many more years

ELLIOT, ELLEN, and ARON WERTHEIM



In Honor

of all the

MEMBERS OF THE NEW CRACOW FRIENDSHIP SOCIETY

ABRAHAM ZUCKERMAN

SALLY LEVENSTEIN

MURRAY PANTIRER



In Tribute

to 25 years of

outstanding achievements of the

NEW CRACOW FRIENDSHIP SOCIETY

and

In Honor

of

OUR PAST PRESIDENTS

who have led this most worthy organization

MR. & MRS. JACK KLEINER & FAMILY

MR. & MRS. HARRY MEISELS & FAMILY

MR. & MRS. MAJER GOLDSTEIN & FAMILY



In Honor of

OUR PARENTS

AND DEAR GRANDPARENTS

Love always

MEL AND JANET
RENA AND JEFFREY

HARRY, ELLEN AND NOAH

MARK, ANNETTE
RENEE AND JOSHUA



In Tribute

to the

SOCIETY

With best wishes for continued success

RICHARD & JUDY ABRAHAMER



In Honor

of our loving

Parents

HENRY & LILLIAN BLUMNER

and their many wonderful Cracov Society Friends

STEVEN & JACK BLUMNER



In Honor of

OUR PARENTS

MELVIN and JILL BUKIET

ARNON and CHERI DESHE



In Honor

of

MICHAEL KLUGER

and

NORBERT FRIEDMAN

Friends and comrades from "KL" Mielec

IZAAC FENSTER



In Gratitude

for the opportunity

to work on behalf and in honor of

a group of most extraordinary human beings

THE NEW CRACOW FRIENDSHIP SOCIETY MEMBERSHIP

MARILYN and NORBERT FRIEDMAN

Silver Anniversary
1965-1990
New Cracow Friendship Society Inc.

עָלֶיהָ לִבְנֵיכֶם סַפֵּרוּ
וּבְנֵיכֶם לִבְנֵיהֶם
וּבְנֵיהֶם לְדוֹר אַחֵר:
יואל I:3

Dolores and Peter

Daniel and Jesse

BERKOWSKY

Charles and Darien

Max, Avriel and Jake

FINDER

In honor of our children and grandchildren...
2nd and 3rd generations who have pledged
not to forget.

In tribute to our friends at New Cracow Friendship Society
for their dedication to Israel and to Jewish survival.

HELEN AND ALEX FINDER



In Honor

of our dear

Mother and Grandmother

REGINA GINGOLD

whose ideals, traditions and love of Israel

we hope to instill in our children

With love,

FAYE, JACK, JULIAN and LISA

****

In Honor and Appreciation

of

KAROLINA & JERRY

SASS

Wonderful Parents and

Grandparents

Love,

MICHELE and RICHARD

SABRINA and ERIC

In honor

of

FRANIA & IZIO

WEISER

For all that was good in

the past and to only

good in the future

We love you,

LENNY, ELLEN

DAVID, BENJAMIN, MARTIN



In Honor

of our

Children and Grandchildren

who we love more than words can say

Proud parents

EDMUND and MALVINA GRAF



In Honor of

Our Parents and Grandparents

HENRY and CAROLA GREENSPAN

and

In Gratitude for

HENRY'S RECOVERY AFTER SURGERY

JOSHUA, BARBARA and MICHAEL GREENSPAN

DEBBIE and DANNY EISENBUD



In Honor

of our

PARENTS

DONALD and CARYN HAUSMAN

MICHAEL and KAREN BUKIET

BRUCE and GAIL BUKIET



In Honor

of

our Children

SIMONE and LEON

and

our Grandchildren

ANNA DELIA

ALEXANDRA DAVID

Who have learned from us

Love, Understanding, and Jewish Tradition.

MAX and ERNA HILFSTEIN



In Honor

of our

Parents and Grandparents

ROSE and MICHAEL KLUGER

Love,

ALAN, ROBIN

KATIE and ANDY



In Honor

of our

Parents and Grandparents

MICHAEL and ROSE KLUGER

DR. and MRS. LAWRENCE S. KLUGER

DANIEL, ALLISON and JASON



Best Wishes

to

LARRY & ANNA ZELLNER

From

LOLA & GENE LANDAU



A Tribute

to 25 years of great achievements of the

NEW CRACOW FRIENDSHIP SOCIETY

and to

THE FOUNDERS AND PRESIDENTS:

PAST AND PRESENT

From

FRAN & SIMON LAUFER



In Honor

of our dear

Parents and Grandparents

VICTOR & REGINA LEWIS

For their dedication and devotion to the organization

and to their family

We love them and wish them the best that life has to offer

IDA, ALVIN, MERYL & JENNIFFER

LEWIS

****

In Honor

of the Founders

and

In Tribute

to all Members

who contributed their time and effort to the success of our

GREAT SOCIETY

Membership Chairman

VICTOR and REGINA LEWIS

(LESERKIEWICZ)



In Honor of

LINDA and IRVING MANDELBAUM

Our wonderful Parents and Grandparents

With our love and affection

MICHELE, ELAINE, BILL, BRIAN and MARNI



Congratulations

on the

25th Anniversary of the

NEW CRACOW FRIENDSHIP SOCIETY

THE ROSENBLUM FAMILY

IDEK & CELINA

MELVIN & JANET

DR. HARRY & ELLEN

ANNETTE & MARK TAFFET

RENA, RACHEL, JEFFREY, RENEE SAMARA,

JOSHUA & NOAH



In Honor of

Our Parents

SIMON and CELINA TAUBER

In gratitude for their unending love and devotion,

expressed in their sacrifices.

In their giving of themselves and in the values

which they imparted to us;

Values to be passed on to our

Children, Grandchildren and Great-grandchildren.

OSKAR TAUBER, ANDZIA ZELLNER
and
THEIR FAMILIES



In Honor

of our

Parents and Grandparents

LOLA and HENRY TENENBAUM

Whose courage and dedication serve as a

continuing source of inspiration to us.

SHELLY and GLEN

DEBORAH and MARTIN

SHIFRA, COBY and AVIVA



In Honor of

THE 25th ANNIVERSARY

OF THE

NEW CRACOW FRIENDSHIP SOCIETY

YABLOKOFF
KINGSWAY MEMORIAL CHAPEL INC.
Directors
Steven N. Wandy Keven S. Wandy Craig Reiman



For two very special people

ANNA & STEFAN WEINBERG

Your courage has inspired us.

Your strength has shown us there are no desires unattainable.

You love has fulfilled our dreams.

Your children & grandchildren will strive to keep your

values and traditions alive for generations to come.

We love you dearly

Happy 45th Anniversary

SAUL, WILLIAM, FRANNE, JORDAN, THEODORE, AUDREY & BLAKE

WEINBERG



In Honor

of

ILONA and MANEK

Our Parents and Grandparents

NORMAN, LUCILLE, SHELDON, MELISSA

JESSE and NOAH

WERDIGER



In Honor

of

SAMUEL WERTHEIM

For his devotion & excellent work to a

most worthy cause

ATRIUM PALACE SYNDICATE



In Honor

of

SAMUEL WERTHEIM

BLACKSTONE CO., INC.

40-B Cotters Lane
East Brunswick, New Jersey



Best Wishes

to

AL & JOE BUKIET

BROUNELL - KRAMER - WALDOR - KANE
AGENCY

1435 Morris Avenue
Union, New Jersey



Best Wishes

to

AL & JOE BUKIET

Congratulations on your organization's

Silver Anniversary

CRESTMOUNT PLUMBING
&
HEATING CO., INC.



In Honor

of

great achievements of the

NEW CRACOW FRIENDSHIP SOCIETY

and

our Friend

JOSEPH J. BUKIET

JOHN JAY & RICK FORLENZA



In Honor of

25

Years of

Great Achievements

of the

New Cracow Friendship Society

THE HOWARD MARLBORO GROUP™

HMG

WORLDWIDE



In Honor

of our dear

Friend

ROMAN WEINGARTEN

ISABEL and HARRY WILLIAMS

In Honor

of

SAM MINDEL

BLACKMAN PLUMBING SUPPLY CO.

120 Hicksville Road

Bethpage, New York

KEVIN FOSSIN

RICHARD BLACKMAN



In Honor

of

SAMUEL MINDEL

THE AMITY GROUP

AMITY PLUMBING & HEATING

SUPPLY CO.

In Tribute

to

25 years of dedicated achievement

of the

NEW CRACOW FRIENDSHIP SOCIETY

and

our special friendship with

THE BUKIET FAMILY

SHARON WEISS

&

WAYNE NORMAN

RE/MAX LEADING EDGE REALTORS

170 East Main Street
Rockaway, New Jersey
(201) 625-0450



In Honor
of
SAM MINDEL
TODINO SEWER & WATER SERVICE, INC.
FRED TODINO, PRESIDENT

In Honor
of our
Parents
MAX HILFSTEIN
(co-founder)
and
DR. ERNA HILFSTEIN
Married in the Cracow Ghetto
15 November 1942
SIMONE HILFSTEIN-SCHEUMANN and LEON HILFSTEIN



Best Wishes

and

Mazal Tov

to

THE NEW CRACOW FRIENDSHIP SOCIETY

In Honor of the

25th ANNIVERSARY

May the Society continue with its

noble work for many years to come

SALLY & JACK WIMMER

Congratulations

upon your

25th ANNIVERSARY

MR. & MRS. SAM SKURA

and

FAMILY



To my

Parents

ANN and HENRY DORTHEIMER

Good health, much happiness

and

continued naches

MICHAEL K. DORTHEIMER

To our

CRACOW FRIENDS

With admiration and best wishes on your

Silver Anniversary. Your dedication and your

devotion to the memory of our past, and your

help to Israel is widely known and admired.

Keep up your good work for all our brethren in need.

We honor you all.

RIVERDALE CHAPTER

AMERICAN GATHERING OF JEWISH HOLOCAUST SURVIVORS

Irving Balsam
Chairman



In Honor

of our Friends

EDZIA & SAM WERTHEIM

We are proud of your devotion and support of the

New Cracow Friendship Society.

Best wishes to all the honorees for their achievement

on behalf of the Jewish People and the State of Israel.

IRVING & HELEN BALSAM

In Tribute

to

25 years of great achievements of the

NEW CRACOW FRIENDSHIP SOCIETY

Whose commitments to Israel and charitable causes

fulfills the highest traditions of the Jewish People.

ALEX & NETTIE INSDORF



In Honor

of

PRESIDENT LARRY ZELLNER

and his Wife

ANDZIA ZELLNER

FRIEDA and HENRY WILNER

VICTORY JOBBING HOUSE INC.
99 Sutton Street
Brooklyn, New York 11222

In Honor

of our dear

Parents

RAFAEL and FELA (TEITELBAUM) PATRYCH

From their loving Children

JOSEPH, MARTIN & CINDY



In Honor of

Our Children

SAMANTHA, JUSTIN & BROOKE

HARRIET & RONALD JONAS

The Jonas Family congratulates the

NEW CRACOW FRIENDSHIP SOCIETY

on their Silver Anniversary

In Honor of our Past Presidents

RICHARD ABRAHAMER

BEN GEIZHALS

STEVE MORROW

ROMAN WEINGARTEN

REGINA & PINCUS PETERSEIL



In Honor

of

THE FOUNDERS

and

PRESIDENTS

of the

NEW CRACOW FRIENDSHIP SOCIETY

HENRY & ETA WROBEL

Best Wishes

to our good friends

EDITH & SAM WERTHEIM

ETA & HENRY WROBEL

In Honor

of

SAM MINDEL

RICHARD P. WALSH, President

WALSH SALES ASSOCIATED, LTD.
2188 Jackson Avenue
Seaford, New York 11783



In Honor

of my

Friends

AL & JOSEPH BUKIET

ELIAS MARAGOS

In Honor

of

JOE BUKIET

Compliments of

ALAN D. KAMPF
President

SW & D, INC.



Our Compliments

to

SAM WERTHEIM

JIM & TOM NAPOLITANO

Congratulations

to our Friend

JOE BUKIET

Compliments of

JON CONSTRUCTION CO., INC.

Silver Anniversary
1965-1990
New Cracow Friendship Society Inc.

In Honor

of our good

Friends

JOE BUKIET

&

AL BUKIET

DAVE'S SUBURBAN DISPOSAL SERVICE

In Honor

of the

BUKIET FAMILIES

KAUFMAN STAIRS, INC.
Stair Builders
315 Dalziel Road
Linden, New Jersey 07036



To our very good

Friends

JOE & AL BUKIET

FRANK A. GALLITANO & SON, INC.
33 Taylor Road
Jefferson Township
Wharton, New Jersey 07885

In Honor

of

AL & JOE BUKIET

and

In Support

of your

25 YEARS OF ACHIEVEMENT

TRIANGLE BUILDING SUPPLIES & LUMBER CO.
472 California Road
Quakerstown, Pennsylvania



Best Wishes

in honor of

MR. & MRS. SAM WERTHEIM

CLARA & SOL KRAMER

In Honor

of our

Friend

SAM WERTHEIM

DOLLY MADISON CUSTOM CABINETRY
80 Miltown Road
Union, New Jersey



In Honor

of

SAM and EDITH WERTHEIM

MORRIS HOROWITZ

SID HOROWTITZ

RITA HOROWITZ

IRVINGTON LINOLEUM & CARPET CO., INC

Happy Silver Anniversary

Continued Success

R.B.R. BUILDING & MANAGEMENT

Principals:
Tony Borzotta
Idek Rosenblum
Melvin Rosenblum



In Honor of

SAM MINDEL

BROTHERS INSULATION CO., INC.
Tony Grgas

In Honor of

SAM MINDEL

QUENTZEL PLUMBLING SUPPLY CO., INC.
Andrew Quentzel



In Honor of

SAM MINDEL

IMPERIAL
South Plainfield, N.J. 07080
Steve Furer

With reverence we honor the

Distinguished Past Presidents

STEVE MORROW RICHARD ABRAHAMER
BEN GEIZHALS ROMAN WEINGARTEN

And pay Tribute to the

25 YEARS OF GREAT ACCOMPLISHMENT OF
THE NEW CRACOW FRIENDSHIP SOCIETY

FRAN & SIMON LAUFER



In Honor

of President & Founder

LARRY ZELLNER

and wife

ANNE ZELLNER

With all our love

JACK & JAMES ZELLNER
and
FAMILIES

In Tribute

to 25 years of great achievement of

THE NEW CRACOW FRIENDSHIP SOCIETY

BEN & REGINA LEHRER

With Love and Joy

to my Grandsons

DANIEL

JUSTIN

and

PERRY DILLON

ERNEST ABRAHAM

In Tribute

to

THE NEW CRACOW FRIENDSHIP SOCIETY

May it grow and prosper

Happy Silver Anniversary

PAULA and DAVID FISHMAN



In Honor

of our dear Friend

DAVID FORSTER

SABA & BERISH ZOLTY

With Appreciation and Tribute

to the

NEW CRACOW FRIENDSHIP SOCIETY

An organization that continues to vibrantly

perpetuate the cultural heritage of Polish Jewry.

REGINA LIEBLING
MELISSA, RALPH, EMILY JANE, and
KATIE ELIZABETH
LIEBLING

Congratulations

to the

BUKIETS

E. CHRISTIAN & SON
Excavators
12 Orchard Drive
Old Bridge, New Jersey 08857

Best Wishes

for

JOE & AL BUKIET

COMMONWEALTH
LAND TITLE INSURANCE COMPANY
100 Hamilton Plaza
Suite 530
P.O. Box 1889
Paterson, New Jersey 07505



In Honor

of our Parents

DR. FRYDERYK & EVA SILBERSTEIN

For their patience & steadfastness of love

GEORGE & CATHERINE

JACOB & BENJAMIN

In Appreciation

of our dear Friends

VICTOR & REGINA LEWIS

For their trust & kindness

GEORGE & CATHERINE SILBERSTEIN

In Honor

of 25 years of great achievements of the

NEW CRACOW FRIENDSHIP SOCIETY

OSCAR and FRIEDA CORN

In Honor

of

SAM MINDEL

COLONIAL TOOLS & EQUIPMENT
MICHAEL J. O'CONNELL, President



In Honor

of

SAM WERTHEIM

NATIONAL WESTMINSTER BANK USA
3 Huntington Quadrangle
Melville, New York 11747

In Honor

of my Grandparents

FRYDA MINTZ ADLER

WOLF ADLER
(1922-1960)

With love from their granddaughter

SOFIA WOLF ADLER

In Honor

of our Friends

NORBERT & MARILYN FRIEDMAN

FREDA & IGNATZ BRAND

In Tribute

of great achievement of the

NEW CRACOW FRIENDSHIP SOCIETY

HENRY & SALLY WIENER
Children: JACK & TINA
MARK & LISA
STEPHEN & JUDY

and

Grandchildren

Silver Anniversary
1965-1990
New Cracow Friendship Society Inc.

In Honor

of

SAM WERTHEIM

and 25 years of great achievements of the

NEW CRACOW FRIENDSHIP SOCIETY

FINANCIAL CONCEPTS LTD.
Specialists in
Estate, Business & Retirement Planning
200 Executive Drive, Suite 240
West Orange, New Jersey 07052
(201) 669-1900

In Honor

of our Friend and Founder

SAM WERTHEIM

ADRIANNE and HERBERT SCHLESINGER

In Tribute

to

SAM WERTHEIM

One of the Founders for his dedication to the Society

Good Luck, my Friend and Partner

MAJER GOLD

In Honor

of my Friend

SAM WERTHEIM

A co-founder of the New Cracow Friendship Society

JOSEPH DUNIETZ



Best Wishes

to

JOE BUKIET & AL BUKIET

P. FRITZE & SONS, INC.
10 School Street
Whippany, New Jersey 07981

In Tribute

to 25 years of grest achievements of the

NEW CRACOW FRIENDSHIP SOCIETY

WILMAR SUPPLY CO.,INC.
Camden, New Jersey
Jessup, Maryland
Houston, Maryland

Best Wishes

to

HENRY & ANN DORTHEIMER

from

BARRY & BARBARA HUNT

Best Wishes

to

ANN and HENRY DORTHEIMER

from

SUZAN & BARRY KATZEN



In Honor

of

ANN and HENRY DORTHEIMER

ESTHER and ISAAC PULVERMACHER

With Best Wishes

to

ANN and HENRY DORTHEIMER

Compliments of

PHIL and LINDA NEISS

DAVID NEISS

Thank you

HENRY DORTHEIMER

A friend for many years

STONE SERVICES
445 Gerard Avenue
Bronx, New York 10451

Best Wishes

to

SAM WERTHEIM

from

MARTIN ABERBACH

HOWARD ZOLIN



In Honor of

SAM & EDZIA WERTHEIM
HENRY & KAROLA GREENSPAN
AND ALL OUR FRIENDS IN THE
CRACOW SOCIETY

Best wishes to all for a Happy Anniversary

MARK & LUTKA CHASIN & SONS



In Tribute to the

SURVIVORS
and
THE FUTURE
That could not be taken away

HEIDI SOLZ, ROGER KERR
&
DANIEL HENRY SOLZ KERR

Honoring the

NEW CRACOW FRIENDSHIP SOCIETY

on the 25th Anniversary and
its Great Achievements

AL & ADELE MILCHMAN and FAMILY

In Honor of

ALL MEMBERS OF THE
NEW CRACOW FRIENDSHIP SOCIETY

LUCY and MORRIS MYERS

Compliments from

NATHAN and LUBA FISCHER

In Honor of

ALL FOUNDERS

of the
New Cracow Friendship Society

FELICIA NADEL

In Honor
of our Father

ELIAS FRIEDMAN

One of the Founders of the
New Cracow Friendship Society

DR. BARBARA E. FRIEDMAN BELSH
DR. WALTER MEIR FRIEDMAN

In Tribute to
25 Years of Great Achievements
of the

NEW CRACOW FRIENDSHIP SOCIETY

CHAPLAIN and MRS. HERMAN DICKER

In Honor of

MEMA and PEPA

and

OUR FAMILY

PAULINE, MARTY, JENNIFER and JACQUELINE



In Honor of our
dear Parents

ADA and RAPHAEL ABRAHAMER

From their Children

NORA ABRAHAMER-PERLMAN
and
HENRY ABRAHAMER

We are thankful for

Our caring children & grandchildren
and the
Wonderful country we live in
God Bless America

ELIAS and HARRIET SOLZ

In Honor of

ETA and EMIL MANDELBERGER

With love

MIRIAM, DAN, JONATHAN
BRIAN, ALLISON

In Honor of
my two granddaughters

HEIDI DONNA and ADINA JOY SILBERSTEIN

Daughters of my dear son Edmund
for bringing me so much pride and joy
With love
BLANCHE SILBERSTEIN

In Honor of

our Daughter
PHYLLIS

Our Son
IRVING and his wife DEBBIE

Our Grandchildren
DANIEL, LAUREN and JOSHUA

SOL and FRIEDA GOLDBERG

Best Wishes to

HENRY DORTHEIMER

ALVIN B. REVKIN
Member of National Association of Tax Practitioners
Taxes - Audits - Write-Ups

Compliments
and
Best Wishes to

JOE BUKIET
and
AL BUKIET

BODIE BUILDERS, INC.
Philip Sanfilippo,President

In Honor of

THE BUKIETS

GREEN LANE OF SOUTH JERSEY



Best Wishes
to

THE BUKIETS

THE SAMBOL COMPANIES

In Honor of

SAMUEL WERTHEIM

ASSOCIATED REALTY CO.
416 63rd Street
West New York, New Jersey 07093

Best of Luck to

SAM WERTHEIM

MRS. and MRS. A. BOSMAN

Best Wishes to

SAM WERTHEIM

REGO CUSTOM BUILT FURNITURE, INC.
Benny Gomolinski

In Honor of

LEE ABRAMOWITZ

Who exemplifies the Jewish spirit
for her children and grandson

MIRIAM, NORMAN & ARI FISHMAN

In Honor of
Our dear Parents

ISAAC & MIRIAM WOHLMUTH

For their devotion, inspiration and love

ELAINE, DORIT & LARRY

In Honor of

SAM MINDEL

METROPOLITAN WATER SERVICE

We Honor the

**FOUNDERS OF THE
NEW CRACOW FRIENDSHIP SOCIETY**

THE BADNER FAMILY



Happy Anniversary
to the

PRESIDENT, BOARD OF DIRECTORS and OUR FRIENDS

We salute you for the wonderful work you are doing for the Jewish Community and the State of Israel

LEOPOLD & LUDMILA (PFEFFERBERG)
PAGE and FAMILY

DEBORAH

I love you forever
Love,
WAYNE

In Honor of the

25th ANNIVERSARY of the NEW CRACOW FRIENDSHIP SOCIETY

GROSS MONUMENTS
6302 20 Avenue
Brooklyn, New York 11204
718 236-7010To

In honor of 25 years of the New Cracow Friendship Society
Paul and Yala Korwin

In honor of the 25th Anniversary of the New Cracow Friendship Society
Lola Schweidt

In honor of the 25th Anniversary
Ruth Steif

In honor of the 25th Anniversary
Irwin Halpern

In honor of the 25th Anniversary
Benjamin Novotny

In tribute to the New Cracow Friendship Society
Celia Wiener

In honor of the New Cracow Friendship Society on the occasion of its 25th Anniversaryy
Saul & Stella Karpin

In honor of the 25th Anniversary
Rochelle R. Poser

With best wishes
Mr. & Mrs. Irving Eichner

Best wishes to Joe & Al Bukiet
Nick's Floor Covering

In honor of Mr. Sam Wertheim
Joe Ball

In honor of Mr. & Mrs. Arnold Wolf
Sarah S. Wolf

In tribute to 25 years of great achievements of the New Cracow Friendship Society
Henry & Eda Blasenstein

In honor of my parents
David Friedman

In honor of the 25th Anniversary
Isaac Insdorf & Wife

In honor of Mr. & Mrs. Victor Lewis
EZE Machine Parts

In honor of the 25th Anniversary
Toby Scharf

In honor of the 25th Anniversary
Rose & Murray Hollander

In honor of 25 years of great accomplishments
Mr. & Mrs. David Greenberg

In honor of the 25th Anniversary
Mr. & Mrs. Leon Bloch

In honor of the 25th Anniversary
Henry & Renee Miles

In honor of the 25th Anniversary
Frances Dworecka

In honor of the 25th Anniversary
Henry & Nancy Rosner

In honor of my grandchildren: Chedva, Shimon, Tirtza, Michal, & Elisheva
Cesia Kurtz In honor of the 25th Anniversary
Jean Peltz

In honor of my parents, Rozalia & Mordechai Kleiner and all Survivors
Hanna Wechsler



In Memory

of our

PARENTS, BROTHER and SISTER

Who perished in the Holocaust

AL and BELLE BUKIET



In Memory

of

BARBARA MORROW

Our Wife, Mother, Grandmother

STEVEN MORROW

ALEX MORROW

STANLEY MORROW



In Memory of our

Beloved Wife, Mother, Grandmother

BETTY (BLUMA) SCHREIBER
daughter of
MENACHEM MENDEL and SARAH SILBER

In Memory of my

Beloved Parents

FELITIA (FEIGEL)
daughter of
PINCUS MELOCH

ZEEV (WOLF)
son of
YAACOV SCHREIBER

In Memory of my

Beloved Sisters

LOLA (LEAH)
daughter of
ZEEV (WOLF)
and
FELITIA (FEIGEL) SCHREIBER

SABINA (SHEINDEL)
daughter of
ZEEV (WOLF)
and
FELITIA (FEIGEL) SCHREIBER

JOHN J. SCHREIBER and FAMILY



In Memory

of beloved Mother and Bubby

FELA WEINGARTEN

The void she left can never be filled

BERNICE and STUART

MARY RUTH and JONATHAN

SLUTZMAN



In Memory of

OUR GRANDPARENTS

Who perished as martyrs of the

Jewish People

MELVIN and JILL BUKIET

ARNON and CHERI DESHE



In Memory

of

Mother, Father, Brothers and Sister

who died

as martyrs of the Jewish People

MORDECHAI SHMUEL BUKIET

CHAYA ZIPPORAH BUKIET

MAYER BUKIET

MENDEL BUKIET

DEVORAH BUKIET

ROSE and JOSEPH J. BUKIET

and FAMILY



This page is dedicated to

MEN, WOMEN and CHILDREN FROM THE

TOWN OF PRSZOWICE

WHO DIED AS MARTYRS OF THE JEWISH PEOPLE

ROSE and JOSEPH BUKIET
and FAMILY



In Memory of

MY DEAR PARENTS

MY BELOVED WIFE MARY

AND MY SON JEFFREY

PHILIP BUKSBAUM



In Loving Memory

of our dear

Parents, Grandparents and Great-grandparents

JOSEPH MENDEL TILLES

ANNA GOLDSTOFF-TILLES

MOSHE WOLF DIZENHAUS

CYPORA DIZENHAUS

Our Brothers, Sisters, Uncles and Aunts

SAMUEL DAVID TILLES

JACOB TILLES

HELENA TILLES

SAUL TILLES

ETTA TILLES

SALOMON TILLES

EMANUEL TILLES

LOLA DIZENHAUS-GAD

CHAIM GAD

MANIA DIZENHAUS

ABRAHAM DIZENHAUS

Always in our minds and hearts

TOLA and MAX DIZENHAUS

ANNA CELINA DIZENHAUS-SOLED

WILLIAM MARSHALL SOLED



On the occasion of the 25th Anniversary

of the New Cracow Friendship Society,

this page is dedicated to the loving memory of

SABINA ERLICH

A loving Wife

A devoted Mother

And a dedicated Friend

who dearly embraced the

ideals of this society

HENRY ERLICH

MARK A. ERLICH, M.D.

HELENA ERLICH



In Memory

of our beloved

Parents

JACK FAGEN (FEIGENBAUM)

BELA SCHONTHAL

ARON SCHONTHAL

RENA & LEWIS FAGEN



In Memory

of our dear

Wife, Mother and Grandmother

SELMA FORSTER

DAVID FORSTER

SON ALEX FORSTER & FAMILY
DAUGHTER ANITA KATZ & FAMILY

זיכרון · שמות · חנפמרים

IN · MEMORIAM

PRESENTED BY:

New Cracow Friendship Society Inc.

In Memory

of our beloved

DAVID FROTINER



Forever in our hearts

HALINA, ELIZABETH & IRENA



In Memory

of

ALL WHO DID NOT SURVIVE

A survivor's commitment to remember

ESTHER and BEN GEIZHALS

JEANETTE and JACK GEIZHALS

זיכרון · שמות · חנפטרים

IN MEMORIAM

PRESENTED BY

New Cracow Friendship Society Inc.

In Memory of our beloved

Parents

ROZALIA and IZAK HUPPERT

Our dear Sister

ERNA

Our dear Brothers

BERNARD, SIMON

GIENEK and MARTIN

FRANIA, REGINA and KAROLA

In Memory of our beloved

JULIUS ANTON GINGOLD



REGINA

JACK and FAYE

JULIAN and LISA

****

In Loving Memory of

SIMON RAPHAEL HUPPERT



FANNY HUPPERT BLEICHFELD
CAROL, BILL, AARON and DAVID

In Memory of our beloved

HUGO and ANTONINA SASS

JERRY and KAROLA
RICHARD and MICHELE
SABRINA and ERIC



In Memory

of our beloved

Mother

GOLDA GREENSPAN

Brother

LEON GREENSPAN

and

THE GREENSPAN & ISEROWSKI FAMILIES

who perished at the hands of the Nazi murderers

HENRY & CAROLA GREENSPAN



In Memory

of our beloved

Husband, Father, Grandfather and Brother

JOSEPH GRUNBERG

With a great sense of loss

MALA, EDIE and MARK

JULIAN, HERMAN, ALFRED and GENA



In Memory

of my

Sister

REGINA GUTFREUND,z.l.

born REGINA GRUNER

who passed away on December 18,1989

daughter of MOSES and BLIMA GRUNER,z.l.

of Cracow

wife of SALO GUTFREUND

MAX GRUNER



In Loving Memory

of my dear

Husband

ROMAN GUNZ

and

Sister

POLA NEUWIRTH

BRONIA GUNZ



In Memory

of our dear

GRANDPARENTS

UNCLES

AUNTS

Who perished in the Holocaust

DONALD and CARYN HAUSMAN

MICHAEL and KAREN BUKIET

BRUCE and GAIL BUKIET



In Loving Memory

of our dear

Parents

HAIM and BEILE BULKA-KAMINSKI

and

LEIBISH and RIVKA DUCKLER

and my dear

Sisters

IRKA, TOSIA and DANUSIA DUCKLER

REUVEN and EDA KAMINSKI



In Loving Memory

of our beloved

Parents and Grandparents

RICHARD and LOLA KRUMHOLZ

DAVID and STEVEN - The second generation

ELISE and PAUL - The third generation

****

In Memory of

EMANUEL & REGINA HERMAN

GEORGE & MIRIAM HERMAN

and

FAMILY

*

*

In Memory of my beloved

Parents

BARUCH & FEIGA GRUSS

My beloved Sister

CHAWA RICHTER
(recently deceased)

My beloved Parents

SIMA and SALOMON LEHRHAUPT

DAVID and HANIA LEHRHAUPT

SAMMY - Second generation

JARED - Third generation



In Honor of the memory of my

Parents

ABRAHAM and BERTA LESERKIEWICZ

My Sister

GRETA

My Brother

KUBOS

and

In Loving Memory

of

ELAINE LEWIS

Her Family,

LEON LEWIS-LESERKIEWICZ

BONNIE LEWIS-RODNEY

BARBARA LEWIS-KAPLAN

Scarsdale, New York



In Memory

of our beloved

NANCY MORROW

THE MORROW FAMILY



In Memory of

My Parents

HERSH and NECHA NEUWIRTH

My Sisters

HELA and SABINA

My Brothers

DAVID, GENEK, MONIEK and PAUL

Also

LESER and SPRINCA SYRKUS

The Parents of Felicia Neuwirth

SOL and FELICIA NEUWIRTH
and FAMILY



In Loving Memory

of our departed families

who perished during the Holocaust

MAJER and CHANA MANDELBAUM
parents of Betty

JOSEF, NECHEMIA and BEREK MANDELBAUM
brothers of Betty

SAMUEL and GIZELE REICH
parents of Melvin

****

In Memory

of

DAVID MELCER
brother of Betty

ALTER REICH
brother of Melvin

Both of whom died of natural causes after the war

BETTY and MELVIN REICH
and their families

Betty's brother JACK

Betty's sisters MIRIAM, HELEN, ROSE and MARY

Melvin's sisters HADASSAH and RENA



In Loving Memory of

MARK REIMAN

Beloved Husband, Father and Grandfather

WANDA REIMAN

ALLAN, SUSAN and JONATHAN

MARTIN, ROBIN, MITCHEL and DEVRA



In Loving Memory

of

SOLOMAN & DAVID SPIRA

ROSE SPIRA GUTMAN

MENACHIM & HANNA ROSENBLUM

RACHEL ROSENBLUM

ROSE ROSENBLUM

IDEK & CELINA ROSENBLUM



In Memory

of

CRACOW JEWRY

Who perished during the Nazi Holocaust

LUCY & JULIUS ROSS



In Memory

of our beloved

Parents & Family

Who died during the Holocaust

Father: **SZYMON STERNLICHT**

Mother: **LOLA STERNLICHT**

Father: **DAVID ROZENZWEIG**

Mother: **ITLA ROZENZWEIG**

Sister: **MARIA ROZENZWEIG**
Brothers: **MAJER ROZENZWEIG**
ISRAEL ROZENZWEIG

You are always in our hearts

HELEN (STERNLICHT) ROSENZWEIG

and

HENRY ROZENZWEIG



In Memory

of

My Beloved Parents

MARKUS and HELEN ENGLANDER

and

Sister

STELLA ENGLANDER

And all of the Kedoshim

Who were killed during the Holocaust

ROMAN ENGLANDER and FAMILY



In Memory

of our beloved

Husband and Father

IGNAC SPINNER

ROZIA, ART, CAROL & REBECCA

SPINNER



In Everlasting Memory

of our beloved Families

EDA TILLES

ZYGMUNT TILLES

CELINA TILLES-CHWAT

HENRY TILLES

REGINA ZUCKERMANN

WOLF ZUCKERMANN

NATAN ZUCKERMANN

JOSEPH ZUCKERMANN

MAURYCY ZUCKERMANN

HELEN and ALBERT TILLES

DORI and DAN TILLES



In Memory

of the

TRACHTENBERG FAMILY

My beloved Father

JECHIEL

My beloved Mother

JETTI
(nee Orlender)

My Brothers and Sisters and their Families

SAMUEL

SZYMON

JOZEF

HELA

EMIL

JANEK

MAX and wife, BRONKA & SON

ZITA FISH
(nee Trachtenberg)

Her husband

ANCZEL and CHILDREN

MONIEK TRACHTENBERG and FAMILY



In Memory

of our dear

NATALIA TWERSKY

DAVID and SARA



In Everlasting, Loving Memory

of

my dear Parents

JAKUB and TEOFILA ZELLNER

my Brothers

MOJZESZ and JOZEF

my Sister

MALKA HADASSAH

my Grandparents

HIRSCH and GOLDA GOLDMAN

All of whom perished during the

Second World War and the Holocaust

LARRY and ANDZIA ZELLNER



In Loving Memory of our dearly beloved

Parents **SCHULIM & MINDEL LAUFER**
Brother & Sisters **ISRAEL, CHEMIE, MIRIAM and RACHEL**

Parents **SOLOMON & ZLATE FUCHSBRUNER**
Brother & Sister **BENEK & GOLDA**

FRAN & SIMON LAUFER

In Memory of

THEODORE LIEBLICH
Member of the Board of Directors

and

In Memory of his
PARENTS FROM CRACOW

ETHELYN LIEBLICH



In Loving Memory
of my dear Family

MAURYCY and ROSA GOLDBERG
POLDEK and SABINA GOLDBERG
CYLA (GOLDBERG) and DAVID HILLER
IZAK and PAULINA KLEINWACHS
FERDYNAND KLEINWACHS

A Special Memorial for

POLDEK GOLDBERG

Who sacrificed his life to save mine as well as
many others who still live today.

He was,and still is,a hero to all.

SOL and FRIEDA GOLDBERG
SAMUEL HILLER

In Memory
of my dear Wife
TONIA
NATHAN KRIEGER
CHILDREN & GRANDCHILDREN



We shall never forget
our family killed by Nazis

HILFSTEIN - WASSERLAUF - KLUGER - SCHORNSTEIN

Leon Hilftein
Anna Hilfstein
Dolek Hilfstein
Family Wasserlauf (Bochnia)
Leon Kluger
Nissen Kluger and Family
Family Kenner

Szymon Schornstein
Aron Schornstein and Family
Maurycy Schornstein and Family
Regina Schornstein
Amalia Schornstein
Salomea Grunrock and Husband
Stefania Wohlfeiler and Husband

In Memory of Our Family Who Were Survivors

ANNA SCHORNSTEIN-KLUGER 12 June 1978

EDWARD HILFSTEIN 19 May 1988

DAVID HILFSTEIN 24 April 1990

SIMONE HILFSTEIN-SCHEUMANN and LEON HILFSTEIN

In Memory
of my Father
IGNACY
my Mother
ESTHER
my Brother
MARCEL
MUSZYNSKI
MARYLA SINGER GOLDWASSER

*

In Loving Memory
of my Father
CHAIM WOLF (WOVEK)
JOSEPH SINGER



In Loving Memory

of my Father

DR. SCHILIM JUNG

my Mother

KLARA

and my Husband

SAM NUSSBAUM

IRENE NUSSBAUM

In Memory

of our Parents

JONAS WOLF and REGINA RACHEL SILBERTEIN

and

ITZCHAK and DORA ERREICH

also our Brothers

BENJAMIN ERREICH

FISCHEL ERREICH

MARCUS ERREICH

and

BENJAMIN SILBERSTEIN

DR. & MRS. FRYDERYCK SILBERSTEIN



In Loving Memory

of the

FAMILY of SIMON UNGER

Who perished in the Holocaust

Your friends at

BANISA CORPORATION

In Loving Memory

of our martyred Parents

ROCHME GITEL and JACOB

and Sister

MIRIAM OFFEN

SAM, NATHAN & BERNARD OFFEN



In Loving Memory
of
SIMON MANDELBAUM
1914-1985

MANIA MANDELBAUM
and sons

RICHARD, HENRY, ROBERT
and
THEIR FAMILIES

ESTHER

*

In Memory
of my beloved Family
who perished in the
Holocaust

Father **YERUCHEM**

Mother **RAIZEL**

Sisters **SALA, REGINA, GUSTA, TOSIA**

Brothers **ISACK, HERMAN**

Nephew **YOSHU**

Nieces **CHAYCHA, RUNIA**

Always Remembered
MANIA REICH MANDELBAUM

In Memory

of

SAM DWORECKI

MARIA F. ARNETT



In Memory

of our Parents

JACK and SALLY TELLERMAN

In Loving Memory

of our dearest Friend

SELMA FORSTER

Who inspired us, guided us and fomforted us always

PAUL & ERNA NUSSSMAUM



In Everlasting Memory
of our beloved Parents and Family
who died Al Kiddush Hashem
during the Nazi Holocaust

LESERKIEWICZ FAMILY	**STEINER FAMILY**
Father: **ABRAHAM**	**ISRAEL**
Mother: **BERTA**	**IDA**
Sister: **GRETA**	**TEOFILA** and
Brother: **JAKUB KUBA**	**EUGENIA**

and

In Memory
of our dear Sister-in-Law

ELAINE LEWIS
You are always in our hearts

REGINA (STEINER) & VICTOR LEWIS
LESERKIEWICZ

In Cherished Memory

of beloved Husband and Father

MARTIN WALD

and

beloved Mother of Howard

MIRIAM CAGAN
****
Perished in the Holocaust

beloved Parents

In Memory

of

JOSEPH & PESIA BOYMAN

and

DAVID & MARGARET NEUWIRTH

JOSEPH and MARY NEUWIRTH
12 Shady Nook Drive
Toms River, New Jersey 08755

In Memory

of my beloved Family

BENJAMIN FEUERSTEIN

ANNA FEUERSTEIN

RAFAEL FEUERSTEIN

ADELA FEUERSTEIN

6th day of Elul 1942
in Mszana Dolna

RACHELLA BLAVAT



In Memory

of our beloved
Family, Parents, Sisters, Brothers-in-Law

MARIA & ISAAK LICHT

BOLEK LICHT

DR. JOZEF LICHT

ANNA LICHT-PARENT

FRYDA and MAKS POLLAND

TOSIA POLLAND

RENA POLLAND

RUDOLF HOFFMAN - Brother-in-Law

DOLA & ADOLF POLLANDIn Memory

of our Hometown as we rmember it

SARA (LELA LANDERER) & JOE ROSEN

In Memory

of our

FAMILY FROM PROSZOWICE

HARRY & ELLEN STANFORD

In Loving Memory

of our beloved Husband, Father and
Grandfather

ALEXANDER BEER
February 27, 1911 - June 10, 1990

FANNY BEER and FAMILY



In Memory of

OUR PARENTS
and
FAMILIES

PAUL & ROZALIE ROSENBLATT

In Memory of

MICHAEL LITTMAN

and

In Memory of

GENIA SPERLING

REGINA & LEON SPERLING

In Loving Memory

of our Family

EFRAIM HALPERN

REGINA HALPERN-SOMMER

BUNIA MILLER-HALPERN

BELUNIA MILLER

ZYGMUNT MILLER

GUSTAV and IRENA PERRY - HALPERN

In Loving Memory of

MY MOTHER GUSTA

AND BY BROTHER OSKAR

Who perished in Martydom

NORBERT FRIEDMAN



In Memory

of the

SCHNEIDER FAMILY

Beloved Mother **AMALIA** born Drucker 1897

Sister **HELENA** born 1921

Brother **OSIAS** born 1928

Aunt and her family

IDA SCHONGUT born Drucker 1907



In Loving Memory of our dear Parents

IZAK and MINA GRIES
and
GITLA SOMMER

GENIA and JACK SOMMER

In Memory of my beloved Wife

SABINA

And our Families

ERLICH & SAUBER

Who perished in the Nazi HolocaustHENRY
ERLICH & CHILDREN

In Memory of my Family

FATHER, MOTHER, BROTHERS and SISTERS

ROBERT R. KLINGER

In Memory of
Beloved Parents

HENRY and GENIA RADWAN

TOBY and STEVEN RADWAN

In Memory of

DR. NAUM WORTMAN

DR. GISELA LAUFER WORTMAN
and FAMILY

In Memory of

MY MOTHER, FATHER AND SISTER

All martyrs murdered in Belzec

MICHAEL LUSTGARTEN

In Loving Memory of

NATHAN ABRAMOWITZ

For his devotion to his family
and the State of Israel

MIRIAM, NORMAN & ARI FISHMAN

In Memory
of our Grandparents

SAMUEL and LANKA ROTTENBERG

Two of Six Million

LANA HABER-ROTTENBERG
ETA BRAHA HABER-ROTTENBERG



In Loving Memory of

LUBA EICHNER

HER CHILDREN & GRANDCHILDREN

In Memory of the beloved

FAMILY SAMUEL KUNTZ

Krakow-Podgorze, Kalwaryjska 27

RENA WEINBERG LOLA SCHWEIDT

In Loving Memory of
Our dear Parents, Grandparents and Great Grandparents

ZIPORAH & ZVI ABT
LEAH & SIMON STERNLICHT

SYDELL & JACOB ABT and FAMILY

In Memory of

THE JAKUBOWICZ FAMILY
and
THE RAJZMAN FAMILY

MORTON & HALINA HOROVITZ

In Loving Memory
of our Parents

MARKUS and GUSTI BEER
ELIAS and GITLA GLASS

MRS. & MRS. MARK BAER

In Cherished Memory of
Our beloved Father

EDWARD HILFSTEIN
and FAMILY
CHAIM and RAIZEL HILFSTEIN
RENE and HELENA HILFSTEIN

ROCHELLE HILFSTEIN SCHAPIRO
HOWARD HILFSTEIN

In Memory
of my beloved Parents

HENRYK (NAFTALI HIRSCH) BLAU
EVA GOLDNADEL BLAU

and our beloved Sister
DR. ROZALIA (ROZIA) BLAU

CARLOS & GUITA BLAU

In Memory of
the Stoeger Family

ALTE MATILDE
SABINA
JAKOB IZAAK
ABRAHAM JOSEF
MAYLA MALKE
HENRY HIRSH
KAROL MAYER
KEILA BRACHA
MARCEL MAYER
JULIUS JOEL

The Landau Family
CHIEL and MARIEM
MAYER (son)
EMIL & JANET STOEGER



In Memory of
beloved Father

DR. ARNOLD LAM

STEVEN LAMM

In Memory
of my loving Family

HENRY SEITLER
LEA SEITLER
IZIEK SEITLER
REGA SEITLER

And all of my many relatives in the
KRISCHER FAMILY
ROMAN SEITLER and FAMILY

In Loving Memory of
our

DECEASED PARENTS, BROTHERS and SISTERS WHO PERISHED

HARRY & REGINA SPERBER

In Memory of

THE FAMILY HENRY MELIN

In Memory
of those who did not survive

MARKUS & ROZALIA HIRSCHFELD
LEON & SYDONIAS SCHEK
SARA & AMALIA KENNER
GEORGE SCHEK
FELICJA BIEBERSTEIN

THE HIRSCHFELD and BRENES FAMILIES

IN MEMORY OF OUR DEPARTED

BEN & STELLA SONNENSCHEIN

In Memory of
our

PARENTS and FAMILIES

DAVID REICHER and SABINA HOLLANDER-REICHER

In Blessed Memory of
our beloved and dearest

PARENTS, BROTHER and SISTERS

Who perished in the time of the Holocaust

SIGMUND & EUGENIA SCHENKER



In Memory of dear departed

PARENTS and SISTER
MARKUS ENDER

In Memory of our dear Friend

MICHAEL INSDORF

LUCY & ELEK HABER and FAMILY

In Loving Memory of our Families

WOHLMUTH and BLUMBERG

Who perished in the Holocaust

MIRIAM and ISAAC WOHLMUTH

In Memory of

EVA ZUCKERMAN
JOSEPH ZUCKERMAN
ROMAN ZUCKERMAN

ERNA, JEFFREY & ROBERT ROSNER

In Loving Memory of my Parents

LIVIA & SAMUEL

and Sister

GERDA

EMIL SIEGMAN

In Loving Memory of Parents

MAURYCY and RUZIA BETTEIL

and Sister

SALUSIA BETTEIL

THE J.L. BETTEIL FAMILY

In Loving Memory of

BERISH LIPPERMAN
FEIGA LIPPERMAN
ICCHAK LIPPERMAN
CESIA LIPPERMAN (SCHWARTZ)

ROSE and CHARLES SCHWECHER

In Memory of my Parents

MEILECH & MANIA RUBINSTEIN

ROBERT RUBINS

In memory of Chana Weingarten
The Weingarten Family

In memory of Edith Bishinsky (Fuchs)
Lola & Manny Schuss

In memory of my beloved uncle, Artur Stuber
From his niece, Nelly

In memory of my dearest parents, Leon and Anna Potok
Rena Jacobson

In memory of Markus Kshensky & Daniel Kshensky
Bertha & Marcel Kshensky

In memory of beloved husband Edward Hilt
Clara Hilt

In memory of dear sister, Anita Garsen
Clara Hilt

In memory of dear cousin, David Hilfstein
Clara Hilt

In memory of my dear husband, Joseph Glucksman
Mary R. Glucksman

In memory of my dear brother-in-law, David Sharf
Mary R. Glucksman

In memory of my dear husband, Wolf Adler
Fanny Adler

In memory of my dear wife, Anita Garsen
Max Garsen

In memory of Lola Steiner
Sol & Felice Steiner

In memory of our mother and grandmother, Rysia Schein
Sara, Arnie, Jon & Jamie Picon

In memory of beloved husband, Bernard Goldstein
Anna Goldstein

In memory of my parents and sisters
Ignacy Schreiber

In memory of Eddi Hilt, David Hilfstein, Anita Garsen
To Be Remembered Eternally
Max Garsen Ottilie T. Rose, M.D. Susan G. Koltun

In memory of Efraim, Sima, Henryk and Selma Friedman
Ignac Friedman

In memory of my dear husband, Mark Warsaw
Dola Warsaw

In memory of my dear friend, Saba Erlich
Dola Warsaw

In memory of Ignatz Gerner and George Schek
Pola Schek-Yogev

In memory of Rachel Kerner and Jenny Yogev
Dr. Samuel Yogev