The Jewish Commonwealth of Zborow

By

SOLOMON BERGER

Price $3.95

This is a work that was many years in the making . . . years enough to gather the historical facts, statistics and data . . . years enough to give expression to the author's memories, thoughts, and considered conclusions.

In a simple, direct style the author writes with deep emotion of his beloved town of Zborow. Here is a pure labor of love that captures a hometown's authentic atmosphere and ethnic flavor. Here are the joys and the sorrows, the tears and laughter of a little world that flourished yet before the First World War. In the heartfelt prose of this volume, flowing out of impassioned memory, generations come alive again: their homes, their religion, education, social life . . . their economic problems and hardships . . . their deep virtues and deep frustrations.

For the reader with a soul, this will be a heart-warming, rewarding book.

(continued on back flap)

Contributed by the Author
in memory of his
Beloved Son, Theodore.

The Jewish Commonwealth of Zborow

By

SOLOMON BERGER



Published by
REGSOL PUBLISHING CO.
NEW YORK, N. Y.
1 9 6 7

Digitized by Project Zikaron
Touro University-NY Libraries
www.zikaron.tourolib.org
2023

Copyright 1967 *by*
SOLOMON BERGER

Library of Congress Catalog Card No. 67-27353

Digitized by Project Zikaron
Touro University-NY Libraries
www.zikaron.tourolib.org
2023

Printed in the United States

IN HONOR OF THE MEMORY
OF THE
ZBOROWER MARTYRS

I am indebted to my patient and understanding wife REGINA.

I am also indebted to my sons BERNARD and THEODORE for their aid during the preparation and publication of this book.

My thanks to Mr. NATHAN OKON for the illustrations which are included in this book.

Contents

Illustrations and Reproductions i
Introduction ii
Background iv
Anti Semitic Climate v
Zionism vii
Economics ix
Marxism x
Jewish Culture xi

Part i

Chapter 1 Zborow Geographical-Political 1
2 Local Government 5
3 School System 7
4 Hebrew Education 10
5 Religion 13
6 Jewish Commonwealth 21
7 Polish - Ukrainian Culture 25
8 Yidish Culture 28
9 Hassidim 30
10 Zionist and Socialist Mov. 34
11 Jewish Childbirths 35
12 Jewish Engagements 38
13 Jewish Weddings 39
14 The Torah Scrolls 42
15 Matzoh Baking 43
16 Austrian Parliament 45
17 County Court 48
18 Military Draft 49
19 Buildings - Dwellings 52
20 Fires 57
21 Recreation 60
22 Lake and River Strypa 63
23 Yarmark 65
24 Craft-Guild Sick Benefit Fund 67
25 Shops - Stores 71
26 Attorneys, Professionals 73
27 Purim Katan 76
28 The Final 25 Years 78
29 The Holocaust 84

Contents

Part ii

Chapter	30	My Mother and Her Relatives	90
	31	My Father and His Relatives	95
	32	My Childhood - Early Youth - Youth	103
	33	Sisters - Brothers	113
	34	World War I	120
	35	World War I Basic Training Rumanian War Zone	132
	36	World War I - Hospital in Vienna - Italian War Zone - Civilian in Vienna - Zborow	141
	37	Zborow 1919 - 1920 - Vienna 1920	151

LIST OF ILLUSTRATIONS and REPRODUCTIONS

HISTORICAL FACTS ABOUT ZBOROW	Page xii
RAILROAD STATION in 1914	Page xiii
MARKET SQUARE in 1914	Page xiv
DESCRIPTION OF A GRADUATION	Page 9
VIENNA JEWISH CULTUS CALENDAR	Page 23
MEMORIAL-STONE IN JERUSALEM	Page 87
SYNAGOGUE	Page 88
ZBOROW PRIOR THE HOLOCAUST	Page 89

When I visited Israel my interest in publishing a book about our town Zborow became very earnest.

The Zborower Society in Jerusalem contemplated such a book. I joined them in the discussions about the book, and during the second session, which took place in Jerusalem in June 1964, I was promised a Hebrew manuscript within three months. I was certain, that both Zborower Societies and its members in New York will contribute enough funds for such an important project.

Moreover, I visited Yad Veshem in Jerusalem, an institution that consists of all information covering the destruction of our loved ones by the Nazis.

I met Mr. Kalish, who was very helpful. He introduced me to the archives containing books of many towns.

Furthermore, he introduced me to a Mr. Landsberg, who offered information about our town during the dark days of the Nazis. Mr. Landsberg is at present attached to the Police Department in Tel Aviv.

The solemn impression of Yad Veshem, its Museums and Archives prompted me to a decision to write such a book.

Prior to my Israeli trip, I finished a self sketch limited to the years of 1897 to 1920.

I also had sketches of my father and his family and mother and her family.

Our Town Zborow.

Besides the mentioned sketches, I wrote a short description of our Town Zborow.

Since no manuscript was sent by the Jerusalem Society, I decided to revise my manuscript by adding more material to the story of our town Zborow.

Moreover, I decided to introduce myself, my mother and my father and their relatives in the same book, because it will illustrate to the reader a typical family of our town. I searched my memory constantly for information and help to write these pages.

Furthermore, I consulted many other sources for more information.

Because of the nature of the book, my main problem was integration and duplications, and I am apologizing to the reader for not solving the above problems.

INTELLECTUAL DETACHMENT WAS MY GUIDE.

Background.

The reason for writing this book is explained in my introduction. Moreover, this book is written, in honor of the memory of the Nazi Martyrs.
Furthermore, I am presenting features of Jewish life in Zborow, and historical facts, that contributed to the Nazi Holocaust. I also feel, that some pages listed as background will help you to evaluate the next chapters.

When I was a little boy and dared to go visiting my aunts, on the Zagrobela in the outskirts of the town, I was confronted with the hostility of peasant boys and their dogs. When I entered Public School the contact between the Gentile boys and me was zero.

When in Vienna in 1915 I visited school, I detected in the classroom hatred and envy, because the Jewish students worked hard and produced results.

When entering the Austrian Army, the soldierly solidarity between Catholic and Jew was not evident.

Moreover, during the war, when I was in the Rumanian war zone I helped Italian prisoners very often with food and clothing. However, as soon as I told them, that I was Jewish, they reacted with great coolness and even pointed their fingers at me saying I killed Christ.

Furthermore, when in Spring of 1919 I returned to Zborow, a war between the Poles and Ukrainians was in full swing. When the Ukrainians lost the Jews were blamed.

When the Poles ruled and the economy failed the Jews were blamed. Why did they not tell the people that the Polish Gentry did not want to soil their hands with commerce and industry.

Why did they overlook to tell the people, a historical fact that the Jews were brought in to Poland to build up commerce and industry.

Was it an accident that the Poles prepared a climate for the Nazis and the destruction of the Jews in Poland.

Was it an accident that the Church the big land-owners the Nobility and the Army produced that climate.

Moreover, diversion or escapism combined with hunger for the Jewish fortunes or simple envy was a very important factor.

Furthermore, it is a historical fact, that colaboration between the Catholic residents and the Nazis in connection with the murder of the Jews existed.

In our town the Greek Catholics did the actual murdering. If you need some more evidence, lets bring in Monsignor Josef Tiso, who ruled Slovakia between 1939-1945 during the Hitler period, he was also head of the Catholic Party. He became very famous for his money contribution for each Jewish person deported from Slovakia.

Moreover, was it an accident, that the early Anti-Semitic Nazi movement developed in Catholic Bavaria. The trend changed when the Nazis developed their political philosophy.

Furthermore, why should mythology keep apart Christianity and Judaism. God Help Us.

Zionism,

Background.

The reaction to emancipation, developed late in the nineteenth century. When social Anti Semitism was evident in France, Austria, Hungary and Germany.

Lueger the Austrian Christian Socialist leader and Mayor of Vienna, played a leading role in the Anti Semitic movement. Authors like Drumont of France and Duehring of Germany contributed greatly to the Anti Semitic movement.

Moreover, the Dreyfuss case 1894-1895 illustrated the effect of the Anti Semitic movement.

Furthermore the Russian Anti Semitism produced savage and bloody pogoms. I still remember many Russian refugees in our town, escaping pogroms.

In the meantime Dr. Theodore Herzl, who had great political vision and courage, worked and thought for Zionism.

However, the Dreyfuss trial brought together Herzl and Nordau. Both were journalists and they represented the press at the Dreyfuss trial.

Both, Dr. Theodore Herzl and Dr. Max Nordau were born in Budapest, however Herzl was an advocate (attorney) in Vienna and Nordau a physician in Budapest and Paris. Moreover, they were both great assimilants. They discovered that assimilation was not the answer to Political Anti Semitism.

Thus in August, 1897, the First Zionist Congress met in Basel, Switzerland, and Political Zionism was born.

However, the assimilated Jews did not accept Zionism. They did not need Zionism, because they were drunk with their temporary economical-social status.

It was their sons who, faced with Anti Semitism in the class rooms of the Academic Institutions, turned to Zionism.

Moreover, the Jewish middle class in Eastern Europe have accepted and helped the development of Zionism.

Some of the chapters, deal with trades, crafts, services and small industry.

You will find, that ninety per cent of the above mentioned was Jewish.

The economy was directly connected with agriculture. Thus the middle class constituted the majority of the Jewish community, they also represented the cream of the Jewry. Their income derived from trades and crafts.

However, the lower part of the middle class were mostly very small store keepers and small craft-shops.

About twenty per cent of the Jewish population were destitute, they included orphans and widows.

Only about five per cent were considered prosperous and wealthy.

Almost all the Jewish boys and girls received an elementery education. About ten per cent received a higher education, moreover some visited the Lemberg or Vienna University.

Physicians and lawyers constituted about fifty per cent of them in town.

Civil service was another Jewish profession.

Those that were not absorbed in crafts and trade or otherwise emigrated. America was their hope.

Prior to the first world war, Socialism was very young in Austria. The Vienna Parliament consisted of very few Socialist deputies, however, some of them were Jews. Thus Anti Semitism increased.

Moreover the Bolshevik revolution of November, 1917, combined the Church and the Military forces of General Wrangel, Admiral Kolchak, Hetman Skoropadski and Hetman Simon Petlura to combat communism.

The fact that Trotsky, who fought the combined forces was Jewish. The fact, that important leaders in the Communist movement were Jewish was an excuse to slaughter millions of Jews.

The Jewish Culture in Eastern Galicia was unique. It had no strong competition from the non Jewish neighbors, and therefore not compelled to adjust or assimilate.

I feel, that whenever Jewish Culture had to compete with a higher one, we absorbed the better features.

However, we maintained our better features.

Moreover, a chain of wise Jewish Leaders and Scholars maintained our Culture in an evolutionery pattern.

In history we accepted the higher Cultures of Babylonia, Egypt, Greece and others, however, the fact that we survived many Cultures, proves that our Social, Religious and Cultural level is still very high.

ksymiljana, ale po klęsce byczyńskiej
ał uchodzić za granicę i osiadł na dwo-
kim, gdzie od cesarza Rudolfa otrzy-
ć podczaszego. Na sejmie 1591 r. był
od wyroku infamji, ale do lat dwudzie-
iony miał powrót do kraju. Zginął
bczyźnie, podobno w pojedynku.—P.r.
go „Accusationis in Christophorum Zbo-
ones tres“ (Kraków, 1585); Zegoty Pau-
ietniki do życia i sprawy Samuela
a Zborowskich“ (Lwów, 1846).

ski Aleksander, syn Samuela, odważny
na równi z ojcem, czynami waleczno-
atrzeć plame[illegible] imienia a sobie sławę

ndał się z ca
ię złożył dov
łością i niep
odził sprawi
drugiego
kraju, wyru
i wkrótce
ł ród **Z.**
, miasteczk
rzeką Stry
odziny Zbo
W roku 164
ojska na oc
liczbie 50
ztwem Chi
trwała sro
ków, 4,000
zakże zdoł
eja, i stanął
swobód koz
zło; starost
jowskiego
mać 40,00
oddawać
Kijowski
tylko nieun
wać gorza
ć. Potem
zowym kr
gł wierno

Historical facts about Zborow

Polish Sources:

Zborow a little town on the River Strypa in the District of Zloczow, a possession of the Zborowski family, since the 16th century.

Ukrainian Sources:

Zborow is mentioned in connection with the Chmielnicki Insurrection. After defeating the Poles at Zborow an agreement was signed called The Agreement of Zborow.

Historical Sources:

Hetman (general) Bogdan Chmielnicki led 50,000 Cossacks and 100,000 Tartars. He was famous for the slaughter of the Jews, the Landlords and the Uniate and Latin Priests..

nych, a mianowicie zoologji“ (*Przegląd nauk.* na r. 1846).

Zboże, ogólna nazwa roślin trawiastych, wydających ziarna mączyste, które służą za pokarm dla ludzi i zwierząt, jak: pszenica, żyto, jęczmień, owies, orkisz, proso, kukurydza, ryż, do których w obszerniejszem znaczeniu zaliczają się też i niektóre rośliny nienależące do traw, jak gryka, tatarka, groch (ob. te wyrazy). Przez zmielenie ziarn zbóż otrzymujemy mąkę (ob.), zewnętrzne zaś ich powłoki wydają otręby (ob.). **Z.** zawiera wszystkie grupy materjałów pokarmowych, i to w stosunku korzystnym dla wyżywienia człowieka: części azotowe **Z.** obejmowane są nazwą *albu-*

cz-
b.);
os-
po-
ze-
aj-
iec
ku
na
di-
Z.
go
ne
od-
ró-
lad
do
em
mi
cie
po-
ve-
go
nu,
po-
ie-
ch
kie
ia,

zabudowana mieścina, przyozdobiona m pałacem i kościołem z ciosowego kary słynie obrazem N. Panny, złożonym ana III. Od **Z.** zaczynają się żyzne y Podola.

vski Wojciech, naturalista polski, Podolskiej, był profesorem matematyki rzemienieckiem, potem nauczycielem m półławskiem, w końcu osiadł w Mo- 1830 odbywał razem z Eichwaldem że naukowe na Wołyniu, Podolu i Li- niejsze prace jego są: „Observations

tory (ob.).

Zbożowe prawo, ustawy dotyczące handlu zbożem, ograniczające wywóz, a zachęcające do przywozu, i przeciwnie, oraz rozporządzenia, co do przechowywania zapasów zbożowych lub przeciw skupowaniu zboża na lichwę wydane. W ściślejszem znaczeniu **Z. p.** określają pewien rodzaj praw, które przez wpływ swój na stosunki handlowe i przez namiętne spory, toczące się o ich utrzymanie lub uchylenie, głośnemi się stały. Są to w roku 1815 przez parlament angielski uchwalone, a w r. 1846 zniesione prawa, opłatę celną od wpro-



Rail Road
Station

Dworzec kolejowy

1914



Greetings from Zborow (1914) Plaza

Part I

Zborow, CHAPTER 1

A town of about 6000 souls. The Jewish population was listed in 1914 by the Israelitische Cultus of Vienna as about 2300 souls.

In the year 1645, Zborow was mentioned in connection with an understanding between the Polish King Jan Kazimierz and the Chmielnicki and the Tartar combination.

Zborow is located on the River Strypa in Eastern Galicia. About 75 km. east of Lemberg and 38 km. west of Tarnopol. Galicia is divided by the River San. East of the San is called Eastern Galicia. In 1914 the population consisted of Ukrainians, Jews and some Poles in the towns.

The Soviet Ukraina incorporated Eastern Galicia after the second World War. Lemberg or Lvov remains the principal city.

West of the San is Western Galicia. The population was Polish and Jewish with Krakowa the principal city. This portion of Galicia was returned to Poland after World War II. All of Galicia was part of Poland since 1340.

During the partition of Poland in 1772 Galicia was incorporated in to Austria.

Eastern Galicia was called Podole. The land with the exception of the Carpathian mountains is black and fertile. It was part of the Polish republic after World War I.

Zborow,

Lets return to Zborow, as I remember it, as an Austrian town, ruled by Emperor Franz Josef I.

Galicia was ruled by Vienna through an appointed Staatshalter or Governor, the Poles called him Namiestnik.
The Galician Sejm (Legislature) delegates were appointed, and called in only to approve the budget.

The appointed Governors in Galicia were Polish. Lemberg or Lvov was their location. The only Governor I remember was Count Potocki.

The State Governor appointed County Governors or Bezirks-hauptmann. He was called Starosta by the Poles.

The last Starosta was Krasucki, he was the absolute ruler of the County. The Gendarms executed his orders. The County Government consisted of many Commissariats or Departments.

Commerce and Trade was ruled by a Commissar. Taxation by a Tax inspector. Health Dep. by a Physic. Animal care by a Veterinarian. Construction and roads by a Geometer.

A Bezirks Feldwebel or Landwehr Ober Official was head of the Military. His name was Lipe Steinback. He and the Goemeter were Jewish. The Veterinarian was also Jewish. The County quarters of the Gendarms was located in town. They maintained branches in Zalosce, Pomorzany, Jezerna etc.

Zborow, Ulans.

The County of Zborow was on the Russian border and of great strategic importance.

The Austrian Army stationed in town 3 Squadrons of Ulans. They were part of the 13th. Ulaner Regiment. The Officers were mostly of Aristocratic families. The Ulans (horse-men) consisted of drafted men from the County and the majority of them peasants.

The barracks were new and modern including Wasserleitung or water plant.

The technician of the water works was friendly with father thus I was permitted to inspect the water works.

A Regiments Arzt was the head of a fine hospital. He treated many civilians. He treated my eyes.

A Major or Oberst (Colonel) was head of the garrison. A special Officer was head of the backery and provision (Verpflegs Magazine).

Their saltfree Commissbroth (bread) was very good. The barracks were only about an Amer. mile away from the heart of town. I often watched the recruits training in the riding school.

I recall when a local Jewish boy was drafted to the Ulans however, unlike the peasant boys, he had a hard time to stay on the horse. I usually watched him training.

Zborow,

Sunday morning the Ulans paraded in formation to the Greek Catholic Church.

In the afternoon the soldiers and their girls crowded the sidewalks and the restaurants.

However, at nine all soldiers returned to the barracks. The town was patrolled by the Ulans with drawn swords.

The railroad was another strategic link. Express and Blitz trains from the Russian border to Vienna or Carlsbad via Tarnopol, Lemberg and Krakau stopped in Zborow. The railroad station was only a few miles from the heart of the town.

The Highway also started at the Russian border and passed by our windows direct to Vienna via Tarnopol-Lemberg-Krakau. I watched through our windows, when they installed the telephone lines. It was historical, interesting and fun.

The telegraph lines already existed. The Telephone and Telegraph was operated by the Postal Authority.

When the war broke out, the telephone played an important role in communication.

The town consisted of about 25 subsribers including the County Governor, the Mayors Office, the Gendarms, the County Court, Notary, Banks, Law offices, the Military garrison, Physicians and other authorities, but very few private homes.

The Town-hall was called Gemeinde, it is a German term for Commonwealth. The Poles called it Urzaud Miastowy.

The Mayor and the Assessors were elected by 36 Councilmen. The Council elections were complex. The election method dates back to the Roman Empire and their system of Guilds.

The First Guild consisted of Professionals, Government Officials and very high taxpayers. This small group elected 12 Councilmen.

The Second Guild consisted of medium taxpayers. They were predominant Jewish. They elected 12 Councilmen.

The Third Guild consisted of small taxpayers, including peasants, craftsmen and traders. They elected 12 Councilmen. Women taxpayers were voters.

The First Secretary, his Aide and a Second Secretary performed the duties assigned to them by the Mayor.

A Physician was in charge of health. - A Veterinarian was in charge of animal care.

The town jail and 4 policemen (1 Sargent and 3 Corporals) consisted of the law enforcement.

One man was in charge of the lighting system. One man was in charge of the horses. The two horses were used for the Fire Department, Garbage collection, Street spraying and Official Inspection trips.

Town Government,

When Mayor Dutkiewicz died, Gezelt became his successor. He was the Chief of the Board of Assessors.

Gezelt was an honest ,courageous and well liked Mayor. The second term was denied to him mainly, by the opposition of the Polish members of the town council. Their slogan was, we dont want a Belfer. The Poles considered Gezelt, who was the Principal of the Baron Hirsch School a belfer. The term belfer means a junior Hebrew teacher. The Poles, who controlled the First Guild, accepted Dr. Sturm as a compromise.

Many Jewish Mayors in Eastern Galicia, were elected under similar circumstances.

The last Mayor under the Austrian flag, before the First World War was Dr. Sturm. He was a well liked honest local physician. As long as I remember, Father was part of the council, elected by the Third Guild.

The last election under Austria, was very sentimental for me. I remember that Saturday very clearly. Only two Jews were elected in the third Guild, only Gezelt and Father.

The Council sessions were very exciting. I watched Father to use strategic moves. He was in opposition to the ruling clique. I was in touch with the affairs in town constantly.

The School system consisted of:
One Public School - One Baron Hirsh School-and many Hebrew Schools also called Heyder.

The Public School was a new impressive structure, but short of class rooms. Many class rooms were rented.

Ninety eight per cent of the male students were Gentile. The female students only fifty per cent were Gentile. Girls were not admitted in the Baron Hirsch School. The Public school was a six year term system. However, four years was compulsary.

Among other subjects Polish and Ukrainian was required. However, German was introduced in the last few terms.

The director or principal of the school was Rychlewski, all teachers male or female were Gentile.

Only the Jewish religious teacher was Jewish. He Mr. Waltuch was also a regular teacher in the Baron Hirsch School.

The Baron Hirsh School;

The school was established by the Baron Hirsch Foundation. The new school was opened about 1896. It was a modern structure. Well ventilated and heated with tile ovens. It was a four year term system. However, the graduates were equal with the six term system in Public school.

The director of the school was Gezelt. The teachers included Labiner, Malkischer, Waltuch· and a female teacher. Waltuch was my teacher in the lower grades. In the last class each teacher taught one subject.

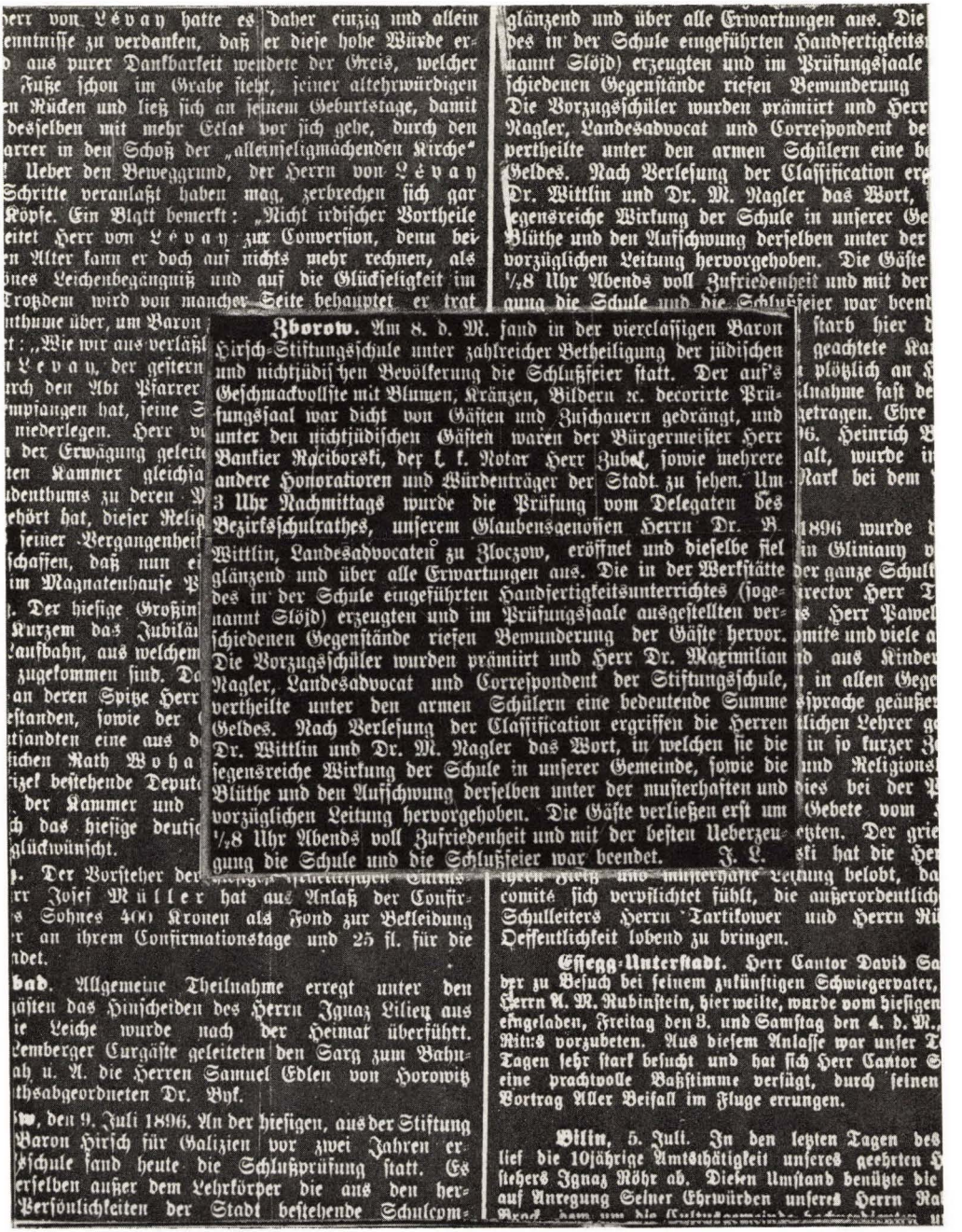
Among the teachers Malkischer was the best one. He was stern and objective. I don't recall of any students failing in his class.

We met in Vienna during the war, we had long walks and interesting discussions. I often think about him.

Juda Labiner was our Jewish Cultural and Religious teacher. Most of his teaching was in lectures, they were absorbing. His lectures included Jewish History, legends and interpretations. I also remember some of his legends. Waltuch was a teacher in the lower grades. He was friendly and easy going.

Director Gezelt had devoted very little time to teaching. He was the Mayor of our town for a short time. However, when he was in class, he was dynamic.

The Baron Hirsch School offered to the Jewish boy a fine education. I had a great admiration for the school. The poorer pupils received suits and shirts for Passover and Winter coats, hats and boots for winter. The Baron Hirsh Fundation also offered to the students trade and agricultural schools.



Zborow. Am 8. d. M. fand in der vierclassigen Baron Hirsch-Stiftungsschule unter zahlreicher Betheiligung der jüdischen und nichtjüdischen Bevölkerung die Schlußfeier statt. Der auf's Geschmackvollste mit Blumen, Kränzen, Bildern ꝛc. decorirte Prüfungssaal war dicht von Gästen und Zuschauern gedrängt, und unter den nichtjüdischen Gästen waren der Bürgermeister Herr Bankier Raciborski, der k. k. Notar Herr Zubal, sowie mehrere andere Honoratioren und Würdenträger der Stadt zu sehen. Um 3 Uhr Nachmittags wurde die Prüfung vom Delegaten des Bezirksschulrathes, unserem Glaubensgenossen Herrn Dr. B. Wittlin, Landesadvocaten zu Zloczow, eröffnet und dieselbe fiel glänzend und über alle Erwartungen aus. Die in der Werkstätte des in der Schule eingeführten Handfertigkeitsunterrichtes (sogenannt Slöjd) erzeugten und im Prüfungssaale ausgestellten verschiedenen Gegenstände riefen Bewunderung der Gäste hervor. Die Vorzugsschüler wurden prämiirt und Herr Dr. Maximilian Nagler, Landesadvocat und Correspondent der Stiftungsschule, vertheilte unter den armen Schülern eine bedeutende Summe Geldes. Nach Verlesung der Classification ergriffen die Herren Dr. Wittlin und Dr. M. Nagler das Wort, in welchen sie die segensreiche Wirkung der Schule in unserer Gemeinde, sowie die Blüthe und den Aufschwung derselben unter der musterhaften und vorzüglichen Leitung hervorgehoben. Die Gäste verließen erst um ½8 Uhr Abends voll Zufriedenheit und mit der besten Ueberzeugung die Schule und die Schlußfeier war beendet. J. L.

Essegg-Unterstadt. Herr Cantor David Sa
der zu Besuch bei seinem zukünftigen Schwiegervater,
Herrn A. M. Rubinstein, hier weilte, wurde vom hiesigen
eingeladen, Freitag den 3. und Samstag den 4. d. M.,
Ritus vorzubeten. Aus diesem Anlasse war unser T
Tagen sehr stark besucht und hat sich Herr Cantor S
eine prachtvolle Baßstimme verfügt, durch seinen
Vortrag Aller Beifall im Fluge errungen.

Bilin, 5. Juli. In den letzten Tagen des
lief die 10jährige Amtsthätigkeit unseres geehrten H
stehers Ignaz Röhr ab. Diesen Umstand benützte die
auf Anregung Seiner Ehrwürden unseres Herrn Ra

See next page for translation

In Dr. Bloch's Wochen Schrift Vienna July 1896 (No. 29 Page 576) appeared a description of a graduation in Zborow. I will endeavor to translate it. However, I must warn you that it will be a poor and short translation. It states:

The Graduation at the Baron Hirsch School took place July 8, 1896. The Graduation Hall was decorated with flowers and pictures.

The guests and participants who filled the hall to capacity, were treated to an unusual display of Arts and Crafts from the school workshop.

Among the Non-Jewish guests were the Mayor Raciborski and the Notary Zubek and others. The excercises were opened by the delegate of County School Council Dr. B. Wittkin. At 3 P.M. Dr. Maximilian Nagler presented Merit Awards and distributed money to the poor students. The Attorneys Dr. Nagler and Dr. Wittkin (from Zloczow) paid tribute to the success of the school. The guests departed at 7:30 P.M. very pleased and satisfied.

Signed J.L.

Elementary Heder.

Heder is a Hebrew term for chamber. The term is being generally applied to a Hebrew school.

A Melamid is a Hebrew teacher. A senior Belfer is the Melamids aide. A Junior Belfer brings the children to the Heder and returns them home.

I recall, that the Jr. Belfer lost me many times in the snow, because he was overburdened with children. I also remember, that my mother brought biscuits and tea for me to the Heder. However, I dont remember my mothers features.

The Heder consisted of one room. Some times in the Melamids Stub (a combination of bedroom and livingroom). The Stub was crowded and unsanitary. Moreover, during washdays I always suffered headaches.

We were introducted to the Aleph-Beth. However, most of the children were not interested. I was told, that I was only four years old when I was introduced to the Heder. I graduated when I was six years old. A Kidush (Party) was given in my honor, I was dressed up and received a gold watch. Moreover, I was placed on the top of a table and delivered a speech. Thus I became a Hummash boy.

Hebrew Education Hummash Heder

Hummash means five in Hebrew. It pertains to the Five Books of Moses. The Hummash Heder was for boys only. The teacher was called Rebbeh.

The main teaching period in Heder started one hour after returning from Public School, after dinner about four in the afternoon. We remained there until eight or nine.

When the daylight period was short many of the boys, who lived in the outskirts of the town used lantern to guide them home.

In winter we build snow men when returning home from Heder. When in Heder we were placed around a very big table. The Rebbeh was at the head of table, he translated the Hebrew text of the Hummash into Yiddish. They soon introduced advanced study of the commentary by Rashi. The Rashi commentary was printed in a very small type without vowels.

I never mastered Rashi, however, I was not ready for such an advanced and deep study. There remains a great deal more to say about the Hummash Heder and the method of teaching.

I will deal with the subject in another chapter.

In the Hummash Heder we were also introduced to all the books of the Old Testament including Prophets, Psalms, Job, Daniel, Esther, Song of Songs and others.

The studies were intense, however, the only relief we received, was when the Gendarms raided the Heders.

Such raids were during epedemics or when the County Governor decided to apply pressure on the Jews.

The Heder was not a legal institution, however, it was not possible to supress its existance.

After a few years in Hummash Heder, good students advanced to the Tammud Study. Many remained in Hummash Heder to Bar Mizwa.

I remember that I was introduced to the beginning of Talmud including Rashi, Targum Onkeles (an Aramic translation) and Tosefeth.

I regret to admit, that the Rebbeh was not very happy with me, because very little of his teachings was absorbed by me. Many continued their study in the Beth Hamedrosh or Claus. Many left town for places where the climate for further study was more favorable.

Zborow had one Greek Catholic Church, one Roman Catholic Church and one Jewish Synagogue. They were all outstanding structures. Besides the Synagogue, there were about seven more Jewish Worhsip Houses. The Synagogue was built between 1879 and 1889. The scafold inside the Edifice was not removed before 1892. The Synagogue was about 12 meters high, the massive walls were about 70 cm. thick, covered with a zinc roof. I always admired the brick work and especially the tall windows.

A vestibule lead to the entrance to the Synagogue on the left, the entrance to the small Synagogue and the Tailors Synagogue was on the right of the vestibule.

The womens Synogogue (balcony) was isolated, only a strip of windows enabled them to follow the services.

Among women worshippers only a few were qualified to assist the others in the conduct of the services. The womens balcony was located on the top of the two small Synagogues.

The women entered on the right side of the structure. The womens balcony was not heated and was only open Saturdays and Holidays.

See
Illustration on Page 88

Religion - Synagogue.

The main attraction of the Edifice was the Arc or Uren Hakodesh, which was located on the east wall.

The Pulpit was located to the right next to the steps of the Arc. The Pulpit was reserved for the Hazan. The Altar was about 5 meters west of the Arc.

Pews on each side of the Arc and Altar filled the space. Fathers pew was a few rows from the east wall. We used the pew during the Rosh Hashana and Yom Kipur services only. Big tables and benches was provided for worshippers without pews. However half of the Edifice was empty.

During Rosh Hashana and Yom Kipur, Jewish soldiers from the garrison and guests crowded the Synagogue. Some brought their own chairs.

The East Wall was the Holy Wall. Pews on the East Wall was provided for the Gabbay Eli Auerbach, the Rav and the Dayan, the learned and important worshippers.

A huge square tall ladder was used for repairs, painting etc. The ladder was one meter on each side of the top, and two meters on each side at the bottom.

Wheels enabled us to move the ladder wherever required. It required power, thus I used to join other boys to help. The ladder was located in a corner of the west wall not far from the entrance.

The Edifice was never heated. The description of the Synagogue, would not be complete without giving you an illustration of the Arc. It astonished everyone entering the Edifice.

The Arc consisted of two levels. the uper level was built in our shop.

The creators of the upper level, were confronted with the problem of blending the new with the old.

The frame was build by cabinet makers, who donated their time.

A great Gentile artist from Tarnopol was engaged for the carving.

A decorator from Tarnopol blended artisticly the colors including the guilding. He was Jewish.

After the carver and decorator finished the carpenters took over. It was not an easy task to mount and reinforce both levels. I watched them for hours. The carpenters performed well, they also donated their time.

When the job was finished, an unusual-impressive-artistic and beautiful masterpiece was created.

When I was in Safad, Israel, in 1964, I was thrilled to find a resamblance of the Zborower Arc.

Religion.

The New or the Big Beth Hamedrosh.

Beth Hamedrosh means House of Study. It was next in size to the Synagogue.

The House included the residence of the Rav Kleinhandler, who was the Spiritual Leader of Zborow.

The Beth Hamedrosh was known as the center of learning and many famous and great Talmudists were connected with this Beth Hamedrosh.

Besides being the House of Prayer and Study it was also the Social center.

The Zionist movement and its leaders found the B.H. the most important refugee center, thus Dr. Gershon Zipper used the B.H. as an auditorium for the promotion of Zionism.

Many times, they were forced to meet in open spaces under the open skies.

Moreover, each Friday evening, or at other occasions after services or between services, men hungry for news gathered around the pews of Meyer Unger and Yacov Usher Thaler to discus politics.

It was really a press conference of men like Pinhas Leib Katz, Simon Buchwald, Aaron Zupnik, Moyshe and Azriel Katz. They discussed Parliamentary and local elections, Zionism, Russian Pogroms, Balcan War etc.

Religion.

The Old or the Small Beth Hamedrosh.

The Beth Hamedrosh was a large Chamber attached to the house of Zalman Zeiger, who claimed to be a grandson or Greatgrandson of Reb. Meyerl.

I understand that this chamber was his Claus

This Beth Hamedrosh or any House of Worship contained the Arc, The Pulpit, and the Altar.

The East Wall pews were reserved for the Gabbai Isaac Kronisch and the prominent or the wealthy Worshippers.

It was a small Congregation, it included The Spindels, the Appelbaums and the Bergers.

We lived only three houses away from the B.H. I spent my free time there.

It was an informal place for Study and debates before or between the services.

It was well heated in winter, well lighted and inviting. No ladies were permitted to enter the B.H.

The Services started very early in the morning during the weekdays. Only a Minion (Quorum of 10) was required to start the Services.

Each Service lasted about one hour. This process continued till noon time.

The interval between the afternoon Service and the evening Service was very short.

Religion.

The Old or The Small Beth Hamedrosh.

During the afternoon and in the evening many returned to the B.H. to study to debate to listen and the ones without capacity for study, to nourish their souls with the Old Hebrew medicine the Psalms.

The Sabbath Services started later and ended before noon. The B.H. intelectuals were my idols. I was very much interested in local and world politics.

The B.H. provided fun and entertainment for the young and very young.

Simhat-Torah was the most joyful day of the year. The celebration in honor to final reading of the last portion of the Torah.

Each Jewish male was called up to the Altar and after the blessings a portion of the Torah was read in their honor. To save time many children were called up in groups and and wrapped in a huge Praying Taluth.

Furthermore, children joined their fathers with flags and red apples in procession around the Altar with the Srolls. Singing and dancing was in order.

During Passover, Shvuot and Succoth nut games were in order. Hanakah was another joyful holiday, children made their own cards and of course the Dreydlah.

Religion.

The Old or the Small Beth Hamedrosh.

Purem was another festival for children, the gragher was a pleasure for the youngsters.

Even during Tisha B'av the day of the anniversary of the destruction of the Temple the boys threw burrs (stickers) at the bearded men.

The Tashlach Services in Rosh Hashana gave the youngsters a chance to place lighted candles on very small boards watching them to flow away with our sins on the River Strypa. The Adults cleaned their packets and otherwise to be free from sin.

Religion - Hasidic Claus.

The Claus was a unique House of Prayer and Study. Moreover, it also has an unique name.

The term Claus derives from Claustrum. (Enclosed place)

The Belzer Claus:

The Claus consisted of one chamber and was reserved for the followers of the Belzer Tzadik.

The Stretyner Claus:

The Claus consisted of one chamber and was reserved for the followers of the Stretyner Tzadik.

Reb. Myerels Claus:

The Claus consisted of the followers of the local Tzadik Reb. Myerel, and located under the same roof with his residence.

Consult the pages under Culture for the origin of the Hasidim including their political views.

The small Synagogue and the tailors Synagogue were under the same roof of the main Synagogue.

I have covered 7 Houses of Worship for men and 1 for women, however, I feel, that there is one very small Congregation that I left out.

Let me endeavor, to describe to you an unique Jewish Community Government. Vienna called it Israelitische Cultus Gemeinde.

The Cultus Gemeinde was created by Vienna for the Austrian Jews.

The Budapest Government created similar system for the Hungarian Jews.

The Cultus members elected Councilmen and a President. Simon Buchwlad was the President and David Feuering was the Secretary.

I will mention a few names recorded in the Calendar of the Vienna Cultus Gemeinde for the period 1913-1914, they are; Moses Spindel - Juda Labiner and Suesman Berger. They also listed 2300 Jewish souls and 400 taxpayers. The Cultus received power to asses and collect taxes. They also derived an income from the Community Bathhouse and the Ritual Slaughter fees.

The Cultus maintained all the Cultural and religious institutions.

The Hevrah Kadisha was a subsidary of the Cultus. They helped the sick, maintained the Hekdash and Cemetary. The term Hekdash means institution.

The Hekdash was a very small house for the sick and homeless.

Jewish Community Commonwealth.

Moreover, the Hekdash provided space for villagers to bring the dead for a Jewish burrial.

Burrial was automatic but also prompt, however, all Jews from town and from the villages were members of the Cultus. Moreover, it was an established custom, that the family of the departed one, contributed to the Hevrah Kadisha according to their economical status.

Hevrah Noseh Hamitu or Pallbearers arranged to carry the Urne to the cemetary. It was a great Mitzvah to be a Pallbearer. Hevrah Neir Tumid maintained the Eternal light in the Synagogue.

I am listing a few Hevras:

Hevrah Osse Hesed - Hevrah Agudats Ahim - Hevrah Ahaves Reim - Hevrah Bnei Zion and others.

KALENDER
für
ISRAELITEN
(לוח)

für das Jahr 5674 (תרעד) = 1913/1914

Zugleich Führer
durch die Kultusgemeinden der österreich.-ungar. Monarchie.

Herausgegeben vom Vereine
„Oesterreichisch-Israelitische Union"
in Wien.

XXII. Jahrgang.
:: Preis K 1.60 ::

WIEN 1913.
Verlag der „Oesterreichisch-Israelitischen Union".

DRUCK L. BECK & SOHN, WIEN VII.

FV. *Sg.* über 250 Jahre alt. 2 gr. u. 6 kl. Bethäuser. 4 *MjV.* Bad. 2 *Fr.* seit 1510 u. 1906 *E.* u. *A.* K 26.209·63.

***Zborów.** (*Sz.* 2300, *Stz.* 400.) *Vst.* Simon Buchwald. *Stv.* Elias Auerbach. *EV.* Isak Lipokier, Jakob Perlmutter, Aron Żupnik. *W. V.* Süssman Berger, Mendel Byk, Juda Labiner, Schulim °Lebowicz, Abraham Marder, Isak Rosenzweig, Sam. H. Schächter, Mos. Spindel, Hersch Stolzenberg, Majer Unger, Nat. Zimmer. *Rb.* David Kleinhändler. *Skr.* David Feuerring. *ChK.* Osse Chesed. Agudas Achim. Ahawas Reim. Nossei Hamitu. Beneth Zion. Ner Tomid. Esras Israel. *Sg.* 6 Bethäuser. Schule der Baron Hirsch-Stiftung. *Fr. MjV.* in Beremorce, Harbuzow, Iwaczow, Jarczowce, Jaroslawice, Korszyłów, Kudinowce, Manajow, Młynowce Słanwa, Tustugłowy, Wołosówka, Cecora, Kabawrce, Meteniór. *E.* u. *A.* K 11.800.

Zloczow. (*Stz.* 600.) *Vst.* Jos. Gold. *Stv.* Łaz. Kuttin. *Tv.* Jechiel Blumenfeld. *EV.* Dr. Isak Mittelmann, Chaim Seiden, Eman. Thürhaus. *WV.* A. Garfunkel, N. Grütz, Dr. Leon Halpern, Leis. Kalmus, Leis. Schwarz, Mos. Meisel, Lipe W. Meer. *ORb.* vakant. *Rb.-Stv.* Sam. Schapira, Mendel Miller. *Rb.* Saul Wollman, Jos. Kilaj. *Skr.* Isr. Schapira, *V.* »Ahawath Zion«: Jechiel Blumenblatt. »Esras Israel«: Sam. Löw. »Jad Charuzim«: Mark. Zwendling. *Sg.* und mehrere Bethäuser. *KG.* Chune Preiß.

Zlotniki. (*Sz.* 2600, *Stz.* 350.) *Vst.* Leib Rosenman. *Stv.* Borneh Kermisz. *VM.* Jak. Brandwein, Dav. Mendel Fussteig, Sam. Flaschner, Aba Rebenstock, Hersz Meilech Schwarz, Markus Ettinger. *Rb.* Fischel Milch. *Skr.* Jak. Paker. 2 Bethäuser. Bad. *Fr. E.* u. *A.* K 5000.

Zmigrod. (*Sz.* 600.) *Vst.* Osyasz Buchsbaum. *Stv.* Chaskel Krebs. *EV.* Sal. Weinstein, Naftali Wagschal. *WV.*

Jewish Community Bathhouse.

A Jewish bathhouse was in every town in Galicia. It was part of the Ritual code, that every Jewish male visited the bathhouse each Friday afternoon, also before the Holidays. Married women were required to visit the Mikvah or pool once a month.

Friday night was reserved for Gentile males. The bath-house consisted of the steam chamber - warm Mikvah - and cold Mikvah. The cold Mikvah was used by the Orthodox. It was customary to built the bath-house on the river for the benefit of the water supply and cold Mikvah.

An operator who leased the bathhouse, charged an entrance fee. The dressing room was a gossip center. Many sensational stories started in the bathhouse.

Mostly of the Gentile residents, waited for the summer to take a dip in the river. Public bathhouses existed in larger towns.

The Ritual Slaughter House.

The ritual slaughter house was a department of the general slaughterhouse. It was a new structure built before the war on the place of the lake and next to the targowice, where hogs and cattle was traded.

Polish Culture:

The Polish population in Zborow consisted mostly of the County and city officials.

They were a better educated element, many of them finished Gymnasium (High School) and some of them visited the University in Lvov.

The Roman Catholic Church dignified their status. Moreover, the Emperor was a Roman Catholic. Furthermore the Church was part of the State.

The Poles owned their own Cultural Center called Sokol, it included an auditorium, a bowling alley and other sport facilities.

The Polish educational stream provided future leadership. In Galicia (Austria) the Poles enjoyed complete autonomy. They elected 106 delegates to the Reichsrat within a total of 516, however, they normally supported the Vienna Government.

They also organized a Polish Legion, led by Pilsudski at the beginning of World War I and fought besides the Austrian army.

Lvov or Lemberg was the seat of the State Governor, who was Polish.

Culture.

The Ukrainian - Ruthenian Culture.

The Ukrainian culture and education was not well within the trend of the times. Moreover, I feel that the Polish authorities willfully neglected them.

The Ukrainians attended Public School, because it was a compulsary school system dating back to 1860 (Prior to the American compulsary system).

The major language was Polish. The second language was Ukrainian-Ruthenian. Some German was taught. The village school system followed a similar pattern. Religion was not neglected. In Eastern Galicia where the Ukrainians constituted the major portion of the population, only a handful of Gymnasiums were strictly Ukrainian in character. All the other High Schools called Gymnasium were Polish.

The University in Lvov (Lemberg) was Polish.

Krzycinski a Ukrainian Academician assassinated Governor Potocki in Lvov for refusing a Ukrainian University.

The Greek Catholic Church kept the masses away from politics. In our town the head of the G.C. Church was pro Russia. Some Ukrainian leaders and intelectuals organized a movement for a complete Autonomy.

Visits of Bishops in Zborow.

The first visit I remember was of a Greek Catholic Bishop. Some details are still in my mind, namely:

Grandmother Yides took me along to a wedding of her niece Tauba Katz. It was a June wedding.

Of course I could not last through all the festivities, and I was placed on the attic, where I fell asleep. In the morning I had to go to school, for my graduation of my first term.

However, the roads and the streets were blocked with vehicles and dense crowds. Furthermore, I was always afraid of horses, and to reach the school, was a great accomplishment.

The second visit was a Roman Catholic Bishop. The crowds were less dense and fewer vehicles. The Rabbi met the Bishop under a canopy, with Scrolls in his hands.

I think it was Rosh Hashana. They exchanged greetings and I recall the word Shalom.

Yidish originated ten centuries ago, on the Franco-German border. The original Yidish was a German dialect plus many Hebrew words.

The Hebrew Alef-Beth was adopted for the written word. Yidish was also called Mame Loshen or tongue. Yidish literature developed during the second part of the nineteenth century.

However, there is evidence, that some prayer books and Biblical literature for women was written in Yidish earlier. According to my obtained information, the Tzeenah-Urena was written in 1590 by a Talmudist.

Now, let me take you back more than a half century, and relate to you an experience I gained by listening to the Tzeena-Urena. When I was a Humish student, my grandmother insisted, that I escort her to a widows house. I found there many women gathered in order to listen to the portion of the Bible for the week.

After the reader finished, my mind got busy to compare my information or interpretation gained from Rasha and the Tzeena Urena.

The answer was later confirmed after a little research, that it is neither a translation nor a commentary, but a Yidish rendering of parts of the Bible and various folk tales.

Many Jews adopted local words into Yidish.

Yidish was spoken in the Worship-houses. Yidish was spoken when people gathered in circles or raidlah in the market square and near the Worship-houses to discuss politics or just gossip.

Yidish was spoken on the prispa, the gossip center for women. The prispa was a solid dirt bench covered with a heavy coat of clay.

Yidish was spoken by two thirds of the Jewish population or about twelve million before the Nazi holocaust.

A Yidish press and stage flourished wherever Yidish was spoken. In our town local Yidish talent presented plays. Moreover, Yidish artists from Lemberg or Lvov visited Zborow each summer, they presented Yidish plays.

However, the destruction of almost all the Yidish speaking Jews, does not promise a great future for Yidish.

Hassidism. CHAPTER 9

Hassidism started about the middle of the 18th century as a result of many factors, including spiritual and economic depression, and resentment against intellectualism.

The father of the Hassidic movement Israel Ben Eliezer, also known as Besht (abbreviated form of "Bael Shem Tov") was orphaned as a young child, and during his early years was reared by the Jewish Community of Okup in Eastern Galicia. He was a dreamy boy who preferred roaming in the fields and forrests to studying in the Hebrew School (Heder).

He married and later he and his wife moved to an isolated place in the Carpathian Mountains.

The Besht offered Mystic Teachings to the resentfull masses, who eagerly accepted them.

He taught them that sincere devotion, and prayers are more acceptable to God than great learning. God can best be served through Joy rather the solemnity and Talmudism. The Besht lived in the years 1700 - 1760.

The Belzer Hassidim:

Lets bring in the Belzer Hassidim and pick the year 1910 to compare the movement.

The followers of the Belzer Tzadik continued to pray with sincere devotion, however, many turned to the Talmud, they were opponents to progress and they were pro Government.

During the Parliament elections they followed the Belzer Tzadik and voted pro Government, they opposed the Zionist and other progressive Jews.

As a result of the election experience, I decided to learn more about them. It was not hard. I cultivated a close friendship with Zysie Schapiro, he was a son of a Belzer Hassid, but a great Talmudist.

Zysie suggested, that I assist his sister Ethel in German. It was a great experience, Ethel was very beautiful, but she learned very fast. However, I observed their social pattern. Besides I had contact with less sophisticated Hassidim like my step-grandfather David Yampoler, his son Godie and Davids son in law Shulem Taffet.

I also had business contact with more prominent Belzer Hassidim like Moyshe Wolfzahn, Mendel Kaufman, Solomon Katz, Nusen Lichter and the Schapiros.

Rebbeh Shlomo - The Sassover Tzadik

In the chapter of the origin of the Hasidim I described to you the founder of the sect.

Now let me describe to you my impression I gained while visiting the Rebbeh also called the Sassover Tzadic. It started when our grandmother decided to take my brother Mannie to the Rebbeh.

Mannies speech was imperfect, he stuttered. Thus grandmother was sure, that the Tsadic will help him.

She hired a teamster and insisted, that I should join them. We reached the Rebbehs court in about three hours. The Gabbai, the term is being used as an official or collector informed us, that it will take a day, before we may see the Rebbeh. However, a silver coin changed his disposition. He wrote down on a kvittel or a small note the name of the Suplicant and his request including the name of the Suplicants mother.

We entered the Rebbehs chamber, and found him sitting on a Throne.

It was all a dream and a thrill. He looked Godly. Grandmother, who previously inserted a banknote in the kvitel, submitted it to the Rebbeh. The Rebbeh blessed Mannie.

The Rebbeh questioned grandmother. Afterward we were blessed. We left with great hopes. Moreover, we were assured by our grandmother of the Mystical Communion between the Rebbeh and God.

Between the years of 1910 and 1912 we made a few more trips to the Rebbeh.

We aquired experience and recieved an opportunity to evaluate the crowded court and the elegant estate.

Now when I look back to the visits to the Rebbeh, I find that evolution has changed the movement - and the establishment of many Dynasties and its abuses.

Before I finish this chapter I like to tell you a little story. When on one of the trips to the Rebbeh a longer waiting period for the audience was required, grandmother suggested, that we go to the town square and observe the wax panorama and carousels. However, we received there a very poor reception, because the Jewish boys mistook us for non Jewish. We were dressed with straw hats and blond.

We nearly got hurt from the rocks aimed at us. As a result, the Rebbeh suggested and Mannie decided to acquire payoths or ear locks.

The Zionist movement, which started in Basel in 1897 by its founder Dr. Theodore Herzel, was very active in Galicia.

In our town the cream of the progressive Jews were pro Zionist. The movement was supported, by pro Zionist Newspapers one Polish and one Yidish, both published in Lvov.

However the Belzer Hasidim and the young socialists excluded themselves from the movement.

Furthermore, the county Governor used all methods to suppress the movement, however, he failed.

Thus the Zionists combined with the Ukrainian Nationalists to defeat the government in elections, especially to the Vienna Parliament.

The Socialist Movement

Young Jewish workers organized a Socialist movement in town. Turer was the leader and Leizer Lusthaus the secretary. Turer and Lusthaus were jailed, because they overlooked a law requiring, that the County Governor be informed and a commissar be invited to a meeting.

Lusthaus worked for us and I carried food to the jail for him.

I have a feeling, that my description of a Jewish Child birth, will be meager, however, I will begin, to describe some of my family experience.

I discovered, that my stepmother was going to have a baby, when mother consulted Mrs. Melles our neighbor about her pains. However, Mrs. Melles atributed the pains to the cherries mother ate. But another neighbor Mrs. Sass thought, that the Bobeh also called midwife should be informed. When a baby girl was born, both mother and baby were placed in the same bed for about one week.

They were isolated by white sheets hanging around the bed. Furthermore, the white sheets were decorated with small Hebrew sentiments, like Mazol Tov etc.

The windows of the Kimpetorn were tightly shut. Mother lived only on liquid food.

The term kimpetorn means a mother that gave birth to a baby. They did not fuss with the baby, because it was not a boy. My Father was called Saturday to the Altar in the Synagogue, where a portion of the Torah was read, after Fathers blessings the name of the baby was announced. The customary donation was offered. After the services Father invited the Congregation to our house for Kidush.

The Kidush consisted of honey cake and brandy.

Jewish Child Birth.

In 1912, my brother Hersh was born. The Brith - Party was a great occassion.

I was in school in Tarnopol during this occassion, However, I was told by friends and neighbors, that it was an outstanding affair. Many important Jewish community leaders honored the Brih with their presence.

There are some important traditions and customs connected with the birth of a child especially with a baby boy. The baby boy celebration begins with the Ben Zuher or Zocher, when relatives and friends gather Friday evening after the Sabbath meal. Beer and arbes or chick peas, also many other delicacies were served. Many melodies in connection with the occassion were sung.

In the Synagogue the father is honored with a call to the Altar for blessings and donation offerings on Saturday.

The Brith is customary on the eighth day. The principals are: The Baal Brith, which is the father of the baby - the Kvater - Kvaterin - the Sandok and the Mohel.

Kvater is a God-father and kvaterin is a God-mother. The Sandok is just an honorary title and the Mohel is the one who performs the Ritual and the actual Circumcision.

The Sandok is placed on the Prophet Elijah chair and the infant on his lap. The Sandok places into the lips of the infant a small piece of cotton soaked with brandy, to reduce the pain.

The Mohels Ritual and function was over in a few seconds, with no complications.

The Pidyon Haben was another Ritual and Tradition. The parents were required to redeem their first born son from the Priest or the Cohen.

The Pidyon Haben was observed 30 days after the birth. Fathers who belonged to the Priestly tribe were excused. A party in connection with the Pidyon Haben was customary. Another Tradition, that I loved, was the Krishma ceremony. Heyder children were invited to say Krishma or Blessings, in connection with the removal of the infant baby to the crib.

The crib was full of raisins candy and other goodies, and every child helped himself after the Krishma.

I enjoyed watching the warm baths, that the baby received daily. Also the system of wrapping the infant, who was snugly wrapped in a very soft pillow.

Let me see, whether I can reconstruct an engagement as I remember. Now I will fill in some details:

A Shadhon or Matchmaker was a very special person. Women and men practiced this gifted profession.

Assets for a girl was money and background and many times her personality.

However, assets for a male candidate was learning and background. A yeshiva student was a desirable son in law. Some were ready to offer handsome dowries and continued support for further studios.

Skill and intricate tact was required, to bring the interested parties together.

In many cases a shadhon was not involved. The average engagement nogotiation was practical. The young eligibles were consulted. Economics and education was as important as love. I recall, that many engagement contracts were completed in some neutral inn.

The inn I remember most was in Krasne-Busk railroad station on the junction Lemberg - Brody.

The shadhon was still an institution in 1914. However, the acceptance of the Yeshiva student, was limited to a very few of the wealthy and Orthodox.

The issues like dowry, trousseau, type and date of wedding was decided before the contract was signed.

The wedding ceremony and reception were colorful and warm. Mostly of the Jewish community participated in its festivities.

It started Saturday, when the groom was called to the Altar and recited the Blessings, before and after a portion of the Torah was read. At times the groom recited the Haftora and the Blessings. A shower of raisins and nuts greeted the groom and his party when leaving the Altar.

After the Sabbath-meal, wine, preserves and candy was sent to the bride. Later in the afternoon, the ladies extended their formal visits. The occasion was called forspiel the German term for Vorspiel.

Mostly of the weddings took place on Sunday or any other day. The reception started very late in the afternoon or early in the evening, depending on the season of the year. For the bride, the wedding day was very hectic, because of the rituals and fasting.

The very orthodox brides replaced their hair with a wig also called shytel. She also visited the Mikvah or ritual pool. The reception was a ladies affair. A band of music and a refreshment stand was part of the ball.

The dancing was performed by young ladies only. All other ladies were seated around the dancing floor.

The bride was isolated and placed in a special chair.

The groom also observed rituals and fasted, however his reception was in another chamber often under a separate roof. The groom was seated at the head of the table, honey cake and brandy was served. A jester entertained the guests. If the groom was learned in Hebrew, a toast and speech was in order.

The wedding ceremony took place before 12 midnight. The ceremony was impressive, of course near the Synagogue or Beth Hamedrosh. Music created a festive mood and the Jewish community had fun.

The parents escorted the bride and groom to the ceremony, which took place under a hupa or canopy and all the guests joined them.

The wedding dinner started as soon as the married couple entered the room. They were united in a seperate chamber previously.

The invited guests were placed around big tables and the none invited guests filled up the empty benches.

According to tradition all poor people in town were invited to the wedding dinner. Some of them received a portion of gefilte fish or stuffed derma but each had a plate of the Golden soup and halah.

During the dinner a jester or master of ceremony entertained the guests.

The jester also announced the wedding gifts, which consisted mostly of cash. The more important gifts were announced with great pomp.

After the wedding dinner, dancing resumed until day break, but in a less formal way.

A quarreling dance by the new mothers in law was a very interesting feature.

At ultra orthodox weddings men and women danced by holding the ends of a handkerchief.

The wedding spirit prevailed until the next Saturday afternoon when the guests joined the newly married couple, for the final blessing. Refreshments were served.

One memorable wedding I dont like to overlook. It was the wedding of Rebeh Myrels son Mehaly.

The town was a mass of joy, moreover, many guests dressed themselves in Purim customs, some of them like soldiers with swords and many of them mounted horses, furthermore, the horses were colorfully decorated.

The wedding I described to you was in a small Galician town before the first World War.

Uncle Leib or Leon, the youngest brother of my father, arrived in New York very early in his life. He met a tragic death, as he was electrcuted by an electric wire, during a storm in Brooklyn on October 31, 1899. He was 16 years old. My mother insisted, that the money derived from the settlement should be donated for Torah Scrolls, in his Memory. The Scrolls were written in our old house by a Sopher from Zalosce. The writing was done by hand, on parchment, and only a few paragraphs per day.

The Sopher or Scribe visited the Mikva for his ritual each morning prior his writing. This procedure lasted a long time. My mother was not lucky, to see it finished.

I vividly remember that Saturday evening, it was a winter evening with snow on the ground.

The Scrolls were escorted by a parade and a band of music. I recognized our Scrolls, because, they were encased in a blue velvet mantle, embroidered by a local lady. The Scrolls were adored with a Breastplate - Crown and pointers.

Whenever the Ark was opened and our Scrolls were placed on the Altar, to read a proper portion, I became sad and proud.

Moreover, my mind turned to my mother and Uncle Leib.

Matzoh Baking. CHAPTER 15

Matzoh baking started after Purim. It was a signal, that spring is approaching. Moreover, it was also a signal, to many young Jewish girls and boys, that they will receive an opportunity, to earn some money to buy Passover clothes.

The bakers who intended Matzoh baking, had to abandon their regular every day baking, and convert their bakeries.

The process included extensive cleaning, removal of all every day utensils, and replacing them with Passover utensils. The baking started after the bakery was inspected and pronounced Kosher.

The baker was usually the owner. The kneader was an adult male. A flour measurer, a water pourer, a dough kneader, dough rollers, dough perforators and delivery boys was the customary help. Dough rollers and dough perforators were girls. They worked on a long table and joined in singing and there was lots of fun and excitement.

The description I gave you was one, that I observed when visiting the bakeries. The time was before the First World War.

I can still remember, how excited I was, when my stepmother was informed, that her baking date arrived.

My stepmother usually, took me along and I was happy to be an invited spectator. Children received small Matzohs decorated with special rolling and perforations.

Young uninvited guests came, to watch and enjoy, the prevailing happy atmosphere.

The tips were a very important factor for the help. Some Ultra Orthodox Hasidim, performed all the baking, they did not admit ladies or strangers. I received the opportunity, to observe their Rituals.

In the early spring 1919 I left Vienna to return home. Our ruined house was restored but many others were still in ruins.

I was pleasantly surprised to discover a Matzoh bakery in our house, but the pre war flavor was missing. However, I was happy to be among young people.

Father explained, that there was no other bakery available, and he gladly offered his house.

The Vienna Parliament consisted of 516 deputies including Germans, Poles, Ruthenians, Bohemians, Rumanians, Italians and other minorities.

The 106 Polish delegates supported the Government, without them, no budget could be adopted.

The opposition included Socialists and almost all the other Nationalities. Whenever the Government, was not able to obtain a majority, paragraph 14 was invoked, the Parliament was dissolved, and a new election decreed.

Prior to the First World War, I witnessed two elections to the Parliament.

In the first election, in 1911 Dr. Gold a Jewish physician from Zloczow, was a candidate to be reelected, he was a member of the all Polish party. Against Gold was running a Pole, he was an independent or wild, as he often called himself. His name was Breiter from Lvov or Lemberg, where he published a liberal newspaper called Monitor.

The election district for the Parliament election consisted of all the towns, within the counties of Zborow and Zloczow. The villages in Galicia voted under village-group districts. Breiter a very prominent and liberal candidate, was elected in the Lemberg district and the Zloczow-Zborow district.

The Austrian Parliament.

Under the Austrian law, a candidate had the privilege to run in more than one district. Breiter resigned from the Zborow Zloczow district. A new election was ordered.

The Poles have introduced a new candidate by the name of Dolemba.

Breiter introduced a liberal candidate by the name of Reices, he was Jewish.

The election campaign was full of excitement and thrills. The Zionists and the progressive Jews combined with the Ruthenians to defeat the Government party. Among the Jews the Hasidim and the ultra Orthodox voted for Dolemba. By Hasidim I mean the Belzer.

The Government used immense pressure but failed. Reices was elected.

Before the elections Father was elected to guard the urne during voting and counting. He resisted every effort to change the ballots.

After the election, Reices donated some money for a victory celebration party. Father who was vice president of the guild received the money.

The victory celebration and the voting urne affair provoked the County Governor to arrest Father. However, Chief County Judge Rubcinski bailed him.

Rubcinski was a very close friend of Father.

Since Father received the money as a gift, after the election the Governor lost the case.

It is possible that the name of the Chief Judge was incorrect, because it happened more than a half century ago.

The County Governor and later his aide commited suicide, it was atributed to the election defeat??

I visited Deputy Reices in the parliament in Vienna, during my 1913 Vienna visit. He remembered the name Berger very well, I have received a very cordial reception.

There was one election experience, that was very painful for Vienna. It was a bloody shooting in Drohobycz, a city in Eastern Galicia. It was not established who ordered to fire into a Liberal and Socialist demonstration, killing many.

The song Hanele was heard for many years. Hanele was a victim of the shooting.

The building was one of the outstanding ones. It was a two story structure, it faced Main Street.

The Court Building housed the following offices:

Civil Court Chambers.

Criminal Court Chambers.

Registrar of the Real Estate - Mortgages-archives.

Tax and Finance Department. Receiving and Paying.

Commissar of adjustment (Real Estate).

Residence of the head of the Court.

Chief Judge Spanier an ex Jew was the head of the Court. Zaleski, Kurmanowicz and Siegelbaum were the Judges as I remember them. Siegelbaum was also an ex Jew.

Any one who desired an appointment as a Judge did much better when converting to Christianity.

Krupski was the Commissar for the Real Estate Adjustment Office. Ulrich was his Secretary. I worked there for a short period.

The Secretaries of the Judges were predominately Jewish. The Prison Building was in the rear of the Court Building Wittner was the Prison-Master. He and his family lived there. I was very well aquainted with both Buildings.

The Military conscription exposed all young men between the ages of 20 to 23 years to the Assentierung or draft. The birth registrar among Catholics was the Priest. The Jewish registrar, was a government assigned officer and Jewish. The Jewish parents seldom registered their sons. Under the circumstances, a quota of Jewish conscripts was established. The Jewish Community Leaders picked the conscripts according to their social status.

The Hebrew Scholar, the rich and the only son of a widow escaped the draft.

My father presented himself for the draft, in order not to be exposed to some trouble.

Late in the 19th century, mostly all the men presented themselves as ordered.

Before I continue to write more about the draft, I like to tell you about a conversation I had with a Turkish Officer who spoke very well German. He was attached to the Danube-Army under the German Field-Marshal Von Mackensen.

The Danube army consisted of Germans - Austrians - Hungarians - Bulgarians and Turks.

The Turkish officer related to me, that within the Turkish Empire, mothers damaged eyes and other organs of their newly born sons, to avoid Military conscription.

Military Draft.

The story of the Turkish Officer reminded me about many in Zborow, who damaged fingers to escape the draft.

Plaghers.

The term plaghen is torture. It became a tradition for Jewish conscripts before they presented themselves for the medical commisssion to join the Plaghers.

They tortured their body in order to escape the draft.

To the orthodox youth, the draft was a strict religious question, including Sabbath and Kosher food.

However the plaghers in the 20th century joined for fun and excitement plus tradition.

They were organized, but noisy and at times not within the Jewish social code. The period was the winter before the draft. The local police and the State Gendarms overlooked them. It all ended when the draft commission arrived in March each year.

The Assentirung or draft commission consisted of an Army Major usually Major Schlaegel, a Regiments - Arzt or Military medical Officer and a complete staff of other officers and men. The draft period lasted a few weeks. because our County consisted of a few small towns and many Villages.

Each day a town or a few villages presented their men. The quota of the accepted draftees was small. The Doctors decision was mostly accepted. However, when a Jewish draftee presented himself and the Major questioned the decision, he, the Major had the right to draft the man. The draftees accepted in the first or second year served for three years.

A draftee who was accepted on the third year or an only son of a widow served for two months only. They served with the Landwehr or State Guard.

The mood of the town was fun for the young. Each day another group of the draftees celebrated the occassion, getting wild and drunk.

The draftees entered the army in October. Each draftee was part of the army for 12 years.

After about 12 years, he was assigned to the Landsturm to the age of 42.

Each soldier released from active duty was called Reservist. His whereabouts was always on record, even when visiting a relative in another town or village for over 24 hours.

It is natural, that, I should list and describe to you ten two-story brick houses, which I considered the best.

Moreover, many were built during my time in Zborow, they are:

Public School - Baron Hirsh School - Court House - County Governors Building - Notary Public Building - Stojkiewigz Building - Kurmanowicz Building - Solomon Katz Building - Pinchas Lieb Karz Building and The Berger Building.

Our building was the newest one. We started to build in the Spring of 1912 and finished at the outbreak of the First World War.

Now I am going to call on my memory on some details.

I remember when father started to build, he storaged limestone, made a huge shallow wooden pan and provided a large pit for the slaked lime.

I enjoyed to observe the process of mixing water and limestone to the boiling point, and released into the pit. Water was important, so we hired many carts to bring the water.

When the pit was full of the slaked lime, we provided methods that no one would fall into the pit.

Many received injuries even died by falling into a boiled pit. In a short time the lime hardened and the danger was over.

The foundation was next.

The digging for the foundation and basement was hard and only manual. The foundation was built with stone or brick, and the mortar was the joining material.

The mortar was a formula of sand and lime and was used as a binding material and also for plastering inside and outside walls.

The brick walls were also bound by steel anchors. Stone stairs connected both floors. There was no electrical wiring only minor plumbing work was done.

The floors were covered with parquettes. The heating ovens were built of little stone or tile. The roof was covered with tile or zinc sheets. It was a semi fireproof construction. I don't remember any fire in such buildings.

The outside walls were covered with mortar and decorated with gypsum carvings etc.

Besides the mentioned two story houses, some semi two story houses existed, they were owned by Wigdor Labiner - Juda Labiner and Mordche Katz.

The Town Square consisted of about thirty one story brick buildings.

Buildings and Dwellings.

Our house was built according to Prussian style. It was a frame and brick combination. It was constructed on top of a foundation and basement with a concrete lavatory. The roof was of sheet metal.

Many other brick homes or villas were spread in the better sections of town, owned by Physicians - Lawyers - Important Officials and others.

Town-hall owned a fine building. The Roman Catholic Church and the Greek Catholic Church were impressive buildings. The Synagogue was described in another chapter.

The Apothecary was a fine structure. I did not include the aopthecary in the other buildings.

I described to you the most prominent houses, however, the majority of the homes were built in very primitive style. The frame was supporting the roof and reinforced the walls. The walls were made of clay and straw attached to uprights. Beams were connected to the frame for the ceiling. The ceiling was mostly made of straw and clay. The attic was also covered with a massive layer of clay.

The roofs were mostly covered with shingle-wood or straw. I wittnessed many fires, where only the roofs burned. The clay homes in town were mostly covered with shingle-wood. The insurance companies covered insurance for roofs or for the complete home.

Buildings and Dwellings.

The clay homes consisted of two or three rooms. The poor were satisfied with a one room apartment.

The Flour Mills.

We had two mills, a small one powered by water, which produced enough flour for the town, the other mill was a very big one. The big mill was built about 1909.

The mill was considered as one of the biggest in Eastern Galicia, it was operated on steam power and it generated its own electrictiy.

I remember the construction of the mill. I never knew how many stories tall it was, however, it was a very tall structure. The electric lighting system was a novelty to my eyes. The mill was seen many miles away.

I also have a sad memory, because a carpenter fell down from the top floor of the mill to his death. I also lost an infant sister the same day. This mill was ruined by a fire a few years later.

Military Barracks.

When the First World War started, a loyalty demonstration was organized. It was then, that I put my eyes for the last time on the Military Barracks.

Buildings and Dwellings.

The Barracks:

I will endeavor to give you a limited illustration of the buildings which consisted of many brick structures including a hospital - a backery - a provission magazine - stables for the horses - water works - and a riding school.

I am not sure how long the garrison was stationed in Zborow. The barracks looked very new. However, I met in Miami Beach a gentleman from Vienna, who served in Zborow in the year 1906 with the 9th Dragoner Regiment.

I only rmember the 13th Ulaner Regiment. I was very sad when I found the barrakcs in ruin, when I returned home.

In relation to fires, I'd like to recapture a period, when most of the dwellings were constructed of such a nature, that a fire was not a complete loss to the owner of the dwelling, and the restoration, was not a great expenditure of money, time and effort.

I am referring to the chapter of Houses and Dwellings to explain the point.

Moreover, when I worked for the Mayors office I have received an opportunity to travel with the Fire Department to fires in to the villages around town.

On one of such an occassion I joined the fire department to a fire in a village named Tustoglowy, because my fathers brother Jacob lived there with his family, he was a farmer. But when we arrived, we found the fire burnt out a block of peasant homes, including Uncle Jacobs house. However, my greatest interest was concentrated on the urgency of the peasants desire to restore their homes. When we arrived many peasants cleared the ashes from the tops of their houses, because the straw roofs burnt fast. I observed that the burned house, left the clay walls and the clay ceiling in tact. The restoration consisted of a new roof, doors and windows. Moreover, I don't remember of any human loss in a fire in or around town.

Fires in Zborow.

Our town suffered two major fires before the First World War. I recall when older folks always talked about the fires. They also mentioned, that both fires occured at 25 years intervals. The First World War also destroyed Zborow.

Let me mention to you, that the house I was born in was not destroyed during the First World War, or during the major fire of 1886 or 1887.

I am going to describe to you three fires, which I remember. I don't remember the dates, but they all occured during my youth and before 1914.

The first fire started in a unique way:

A rat was caught by someone, who sprinkled it with petro and ignited it.

In about 20 minutes the flax magazine was completely under fire and all houses within the block burned.

Our house was only four dwellings away, and father made every effort to empty the house, because only the house was covered by insurance. This coverage was the usual. Furniture and house articles were not covered.

The county Governor asked the Military to guard the property and prevent the fire from spreading.

It was a very cold night, with lots of snow on the ground but not windy.

The houses to the East of the fire were covered with sheet metal roofs. But the block to the West was covered with shingle-wood. Soldiers took advantage of the great supply of snow. They covered the adjacent roofs with massive snow layers, thus preventing the fire from spreading.

I often think about that fire, and of the herculean effort by our cabinet makers, their helpers, friends, neighbors and of course Father, Mannie and myself to move the shop equipment, tools, home furniture, home items, and the small furniture warehouse to safety.

The next fire occured in the Summer, It was fast, but small. I was at the Beth Hamedrosh, attending morning Services, when the fire signal was heard. It was located on an isolated spot on the edge of town, near the river. The origin of the fire was very similar. It started when a cat turned over an alcohol heater, caught fire and escaped to the straw roof.

I described to you in a previous chapter the big flour mill it was a huge structure. It generated its own electrical power, and operated on steam power. It was the pride of town. But on a summer day the mill was destroyed by a huge fire, it was very spectacular when the zinc roof rolled down to the River Strypa.

The Sokols, a Polish Sport and Political organization offered plays and shows in their auditorium.

Furthermore, Yidish plays were presented by Yidish actors from Lemberg, however, the auditorium was rented from the Sokols.

Bowling and Billiards were not strange to the Zborower youth.

Ice skating in the winter, was a great sport and fun for many. Another winter sport was to create huge snowmen.

When, we returned from the Hebrew heyder in the winter evenings, we never failed to play with snow, and make snowmen. There was no shortage of snow during the winter.

Fire-works during the Sokols outings in the summer was exciting.

Military parades, firemen parades and others helped the moral of the youth, even fires were exciting.

The garrison which consisted of ulans or horsemen were hungry for recreation.

Thus, each summer the circus arrived in town, featuring horse shows and Kinomotograph or silent moving pictures. I always enjoyed the circus.

The panorama another recreation institution, never failed to arrive each year in the summer. Unlike the circus, the panorama was an oblong affair. It was easy to assemble the panels and other parts.

Recreation.

In the front part of the panorama, games like in Coney Island was featured. The rear exhibited wax models of historical and other interesting items.

Mykolcie Sykolcie was the magnetic master of the atmosphere. He was responsible for the success of the show.

The carousel was another recreation feature.

The square was the center of the recreation facilities, and was responsible for the obstruction of our view.

Now let me describe to you my experience with horse races. The Austrian army held their maneuvers late in the summer. A good portion of the army consisted of horsemen, thus the officers arranged horse races.

The race was between the ulans and the dragoons, they were good horsemen. The race was about seven killometers from town. However, I observed an exodus so I followed.

I never really witnessed the race, because I was stopped by a horseman, who put me on some hay, where I fell asleep.

I can never forget the excitement of so many horses, officers, and bands of music.

Another memorable event, was the Wystawa Krajowa or the State Exhibition.

It was promoted by the State of Galicia to sell more Galician products.

Recreation.

The exhibition was also favored by the Sokols, and it was held in their building.

A dancing school was part of Jewish entertainment. Biblical shows and plays and non Biblical plays were not overlooked. During my youth I enjoyed the game for boys called Kitie and polester. The game consisted of two wooden sticks, about one inch in diameter. The longer stick about 24 inches long, and the short stick about 6 inches. The shorter stick was placed on a small rock at an angle and the longer stick striked it. The winner was the one, who registered the longest strike. Brother Mannie was a good striker, he broke many windows.

Officialdom of Zborow, which consisted of Poles enjoyed their evenings at some clubs including Galocinski and Rostoczyl clubs.

Although Purim is conisdered a Jewish festival, I decided to include it, as a recreation event.

During the day, boys and girls delivered gifts to friends and relatives. However, the real festivities started in the evening with the Purem dinner, which consisted of a special hallah, gefilte fish, meat, cake, brandy and other delicacies received from relatives and friends during the day. Masked entertainers arrived in groups, and the dinner was very memorable.

The house where I was born, was only two American blocks away from the lake. Thus I remember the lake very vividly. I remember how the swimmers reached the hills of Tustoglowy. I also remember how my father took me to the lake for a swim, I resisted, but I also remember, I had to yield. The lake looked very important, very pleasant and very big. However, in the year 1904 or 1905 the owner drained the lake, The owner hired Russians, we called them Kacapes to deepen and regulate the stream.

The Kacapes pronounced Katsapes were well known for their skills in earth work.

I remember them, with their red shirts and unique beards. They moved the earth with one horse carts.

The residents resented the drainage of the lake. The drained land was divided in three parts.

In the first part to the left, a modern targowica and slaughter house was built. The targowitza was a square where dealers and peasants sold and traded their cattle, horses, hogs etc.

A special road was built, which they called the neier strus or new street. Grandmothers property was located on that street,

The center of the drained lake was cultivated with sugar beets.

The Lake and the River Strypa.

Yankel Usher Thaler and partners rented the land from Buchwald.

To the right of the drained lake extending to the Zagrabela and between the river and the hills of Tustoglovy hay was the main item.

In the Spring the river used to overflow, and caused extensive damage. It also was a great spectacle.

During the period I was in Zborow, I remember one drowning: It was very painful when Mr. Mensch and some of his horses drowned.

Yarmark or Market Day.

The name Yarmark derives from Yahrmarkt, a German term for a yearly market. However the term was accepted to mean a limited number of markets during the year.

Such market days was customary connected with Saints and seasons. There was one in Tarnopol called Hanna Market. It was a great market and lasted more than one day.

In our town the yarmark was limited. I am not sure whether it was a monthly or bimonthly feature, because the season and the Saints influenced the dates of the yarmark.

However, before World War I, each Tuesday was the established market day. Morover, the old established yarmarks was not abolished.

Thus each Tuesday, peasants around town arrived with their products. They traded their cattle, horses, hogs, etc. at the targovica (pronounced targovitza). It was a place, where the dealers and peasants traded.

However, the other farm products, was traded at the Market square. Grain dealers, flax dealers and others bought from the farmers their products. Thus the stores even the artisan or craftsman increased their business.

My interest was the shnelferkaufer or blitz-seller. He was an important feature at the yarmark. He attracted great crowds and sold his merchandise at blitz speed.

Economics.

Yarmark:

The term shnelferkaufer derives from German Schnell-Verkaufer, means fast selling.

Beggars and thieves flourished, the square looked like one huge bazaar.

When I was part of the town administration, I was keenly interested, when the gendarm examined a thief.

Finger-printing was mandatory, a conventional stamppad was used for the purpose. The mathematical procedure was very effecive.

Money brought to town plus the money derived from sales, minus money spent for purchases and money possessed at the examination determined the case.

The gendarms Yavorsky and Prokopowicz were very good examiners. Yavorsky was very stern, Prokopowicz was very clever.

Craft - Guild.

The Cech (a term used by the Poles for a Craft-Guild.) The Cech was directed by the County Governor.

The membership consisted of masters, by virtue of concessions granted them by the Cech.

The Cechmistrz (President) and his deputy were elected by the membership. The secretary was David Feuering.

The County Governor suggested Mr. Stojkiewicz. The membership elected Mr. Stojkiewicz.

My father became the deputy. The real ruling was done by my father. Stojkiewicz never refused to sign any document presented to him. I used to be the courier between them.

It was not easy to reach membership in the Cech. The requirements consisted of five or six years of work in a legal shop. Our own shop consisted of many apprentices and a few gesellen. A geselle is a German term of craft-associate. I will call him Junior master.

After an apprentice worked for three years in a craft, the status may change upon request to become a junior master. However, the requirements consisted of appointing a committee, who requested him to produce a sample in a neutral shop.

If the committee accepted his sample as satisfactory, he automatically became a junior master.

Economics.

Craft Guild.

The new geselle received a book for future reference, and to record his future work as a junior master.

After two or three years of work as a junior master, he was permitted to ask for a concession, to open his own shop. His book, had to show, that the applicant worked with distinction for a required period.

Furthermore, a committee was appointed, and directed the applicant to produce a sample in a neutral shop.

However if some member of the Guild feared the applicant as a future competitor, and he was powerful to apply pressure on the committee, the poor applicant was rejected and his sample not accepted.

Therefore many shops were running without concessions. A widow of a member was permitted to continue her shop. The membership was ninety percent Jewish.

You will find a list of some shops in the same chapter.

Economics - Crafts.

I am presenting to you a general description of Guild Craft shops and non Guild Craft shops to give you an overall view of Jewish participation in crafts.

However, I will list some non Jewish shops as I remember them they include:

Two blacksmith shops, About six Bricklayers one cooper shop two taylor shops, one carpenter shop and about three shoemaking and repairing shops.

The Jewish Working shops, they include:

6 Bakeries, 5 Brick layers, 1 Bookbinder, 2 Coopers, 12 Carpenter-Cabinet making shops, 1 Comb maker, 2 Carvers, 1 Coopersmith shop, 1 Harness-Sadler shop, 1 Linen Textile Printing Press, 1 Locksmith shop, 1 Gravestone shop, 1 Printing shop, 3 Sheet metal roofers, 1 Shingle roofer, 1 Rope maker, 12 Shoe making and repairing shops, 10 Seamstress shops, 15 Taylor shops, 4 Tin smith shops, 1 Woodturner, 2 Watchmakers.

Economics.

Sick Benefit Fund.

Each workshop owner contributed to the Sick Benefit Fund, according to the number of his workers.

The Poles called the Sick Benefit Fund Kasa CHORYCH.

It was a Public Institution and the contributions were compulsary.

The Office was located in Zloczow. However, my father made an effort to locate one in Zborow. He was sure that I will be appointed the Secretary.

Each insured worker, was treated for injuries or sickness without any charge. This included drugs, glasses etc.

It was very strange to find the U.S.A. not so progressive in this field.

I understand there was no compensation insurance in New York State prior World War I.

Shops - Stores.

I am treating shops and stores on the same level, they bought and sold merchandise. They did not produce the goods they sold.

It was very easy to obtain for such shops a concession.

The procedure was to inform the Tax Department, that you will open a shop under a given address.

The document consisted of an original and a rubrum and the documentary stamp.

The rubrum was stamped and returned. The stamped rubrum was equal to a concession. Ninety percent of the shops in town was owned by Jews. I will list the shops and stores in the same chapter.

Ecomonics.

List of stores:

30 Grocery stores retail, 4 Grocery stores wholeslae, 5 Flour dealers wholsale and retail, 6 Butchers, 4 Imported and domestic delicacies, fruits and liqueur shops, 5 Milk stores, 5 Bread stalls, 6 Fruit stalls, 4 soda kiosks.

3 Haberdashers, 4 Leather and shoe stores, 6 piece-dry goods stores, 4 Petroleum stores, 4 Lumber dealers, 5 Hardware stores, 3 Tobacco shops, 2 Liquor wholesale (1 bulk). 3 Soda water plants, 3 Brick kilns, 2 Lime stone and cement dealers, 4 Wine dealers, 5 Inns, 10 Restaurants, 5 Horse dealers, 6 Cattle dealers, 5 Egg dealers, 10 Grain dealers, 5 Flax dealers, 5 Farm land owners and dealers, 10 Farmers. 5 Fiacres (coaches), 6 Teamsters, 3 Water suppliers, 8 Porters, 3 Barbers, 1 Photograph studio, 1 Millinery shop, 1 Ladies hair-dresser, 2 Embroidery shops, 1 Wig maker, 1 Packing and moving, 1 Sanitary Service, 4 Military and Provission contractors, 2 Building contractors and many other stores and dealers.

Only 2 non Jewish restaurants or clubs.

Underground Attorneys.

I'd like to describe to you, the role underground attorneys played in Zborow. I will start with Binye Feldman.

Binye was among the worshippers, who arrived early for services and left late after services at the Beth Hamedrosh. He drew a group, that were eager to absorb his wisdom. His theme was law, how to interprete or neutralize it. He virtually practised law through underground channels. He had no academic education, but was very brilliant.

The authorities knew about him, however, they had no evidence to prosecute him. Moreover, he never wrote any briefs etc. All the briefs and recourses was dictated by him, to a trusted youngster with a good handwriting. His reserves of boys included Mannie and myself. He changed writers often, however he paid well. I enjoyed writing for him, his briefs were short brilliant and to the point. He soldom lost. He was a great consultant to the poor, also their best friend.

David Feuering secretary of the Cultus and also secretary of the Guild, practised law under similar circumstances, but his dictation was elaborate and not as masterly. He was a great academician and master of German and Polish.

He dictated for hours, however, I was well paid.

Attorneys - Notary - Banks.

Lawyers in town seldom completed real estate contracts. Their role was limited to court trials etc.

Dr. Piatkiewicz (Polish) Dr. Hausinger (Jewish)
Dr. Nagler (Jewish) Dr. Wacek (Ukranian)

were local lawyers, they were staffed with Jewish clerks.

Notary:

A notary was a very important office. Only one notary was permittted in the county. His name was Zubek. He was Polish. All real estate contracts were completed in his office. His secretary was Israel Laufer (Jewish). He was a tenant to my grandmother, I knew him very well.

The notarys son in law Krupski was a commissar for adjusting real estate disputes.

Banks:

The Polish Bank Raciborski
Ukrainian Bank Wacyk and Associates

Other banks were Jewish, they are:
Katz Brothers and their brother in law Zupnik.
Perlmutter Brothers. (I worked for them)
One Bank controlled by two brothers from Oliyev.
One Bank controlled by Ochs ??
All the banks were insurance agents.

Physicians - Veterinarians - Apothecary.

Two kind of healers existed in town. The Medical Doctors and Rofes. The Hebrew term for healer is rofeh or royfeh. Dr. Sturm (Jewish), Dr. Skurski (Polish), The County Physic (Polish), Military Doctor, Dr. Petersiel (Jewish); He was the town Physician. Dr. Petersiel practised under the old Medical code. The royfe and his wife the Nadelstechers and the royfe and his wife the Shamoses were important figures. The royfe, besides healing, pulled teeth and gave hair cuts. Mrs. Shomos and Mrs. Nadelstecher were midwives.

Veterinarians:

The County Governor had one veterinarian and the Town hall had an other one. They both were Jewish.

Apothecary:

The apothecary consisted of two chemists. The owner was Jewish his name was Roniger or Roninger.

I never found in America such an elegant shop. Only one apothecary was permitted for our town. The apothecary and his residence was specially built for him. It was a modern building.

Dentists:

Dr. Sturm and Nadelstecher Junior practised dentistry.

The story was told to me by many, however this is a version I adopted after some research. The Meghile of Purim Katan was lost.

The story dates back to 1650 or earlier. The Polish Encyclopedia recorded, that the feudal Lord - Zborowski owned Zborow during the same period. It could have been the period, when Hetman Chmelnicki and his hordes used every method, even slaughter to convert the Jews to Orthodox Catholism.

The Story starts:

A Priest persuaded a beggar Natke to murder a beggar woman Baba Halka on the eve of Passover.

Moreover the Priest soon attributed the murder to the usual false charge of blood ritual.

Furthermore, he incited the population for revenge.

The Feudal Lord Zborowski gave the Jews a choice to conversion or destruction.

He ordered to place the Jews in a ghetto on the old Cemetary. The Priest ordered those, that were ready for conversion to put on red skull caps.

However a few days before the date of the destruction, the leader of the Jewish community, was ordered in his dream, to proceed to a place, where two pigeons will lead him to the place of the murder and the murderer.

In the morning, the leader of the community observed two pigeons, that started to fly very slowly to a cave on a hill, where the present Public School is now located, and he found the body of Baba Halka.

He left the cave, and followed the pigeons to the beggar. Moreover, he observed a bloody bag by the beggar. The Jewish leader returned to the Lord with the information. The beggar confessed, after the Lord found the heart of Baba Halka in his bag.

The Priest was humilated, but continued to preach hatred, claiming, that the beggars confession was bought. However one of his worshippers killed him.

The Jews were freed, and each year on the 12th day of Teveth the Jews of Zborow celebrated Purim Katan.

In order to continue to give you a picture of Zborow between the end of the First-World-War and the Nazi occupation.

I decided to draw some information from my memory, from my experience between March 1919 to July 1920 in Zborow, from letters received from my folks in Zborow, from a delegation of both Zborower Societies in New York to Zborow and some research.

Note: In order to give you a complete picture in this chapter I decided to repeat some paragraphs.

My own experience:

On March 1919, I decided to leave Vienna and return to Zborow. I was forced to travel via Hungary, because Galicia was devided by a military fighting line, between the Polish and Ukrainian Armies.

My experience on my trip was archaic and ugly.

In Tarnopol I changed trains. When I arrived at the railroad station in Zborow two Ukrainian Militia-Men met me. It was not a cordial reception.

I arrived in Zborow before Passover. I found the town sixty per cent demolished, because of the many battles around and in town.

Our house on the Market Square was rebuilt.

I found a Matzo Bakery in our house. I was rather surprised, however, I enjoyed every minute of it.

The town was after a pogrom staged by the peasants, so a curfew was in force.

The Jewish worshippers found that the curfew interfered with their Evening Services, especially Friday evening and Passover evenings.

An appointed Ukrainian Mayor ruled under Military guidance. Corporal punishment was established. The Court-house, the County Governors house and all other Institutions were demolished. Very few Jewish Institutions functioned.

After Passover (1919) a Polish army entered Zborow. Many of the Polish soldiers consisted of released prisoners and they were a very disorderly group. They previously conquered Lvov and staged a pogrom against the Jewish population there. The group was led by an Officer named Abramcik. They called them Abramciks.

They remained in town long enough to create fear and trouble. The Ukrainians reentered Zborow, they also turned against the Jewish population, demanding money and other contributions. The Ukrainian Army consisted of local peasant boys without leadership without money and without ammunition.

The battles and the changes of the armies created havoc and more damage to the town.

We painted our business sign, on one side Polish, and the other side Ukrainian, so we changed the sign according to the occupation forces.

On one occasion, an officer of the Ukraininas accused father of disloyalty.

Late in the Spring or early in the Summer of 1919, a well equipped Polish army entered Zborow.

It was General Joseph Hallers army. I heard about them during the war, because they fought on the Western front on the Allied side.

My father, who once was in the U.S. recognized some American boys in Hallers army. They were famous for cutting Jewish beards. My brother Mannie managed to escape town earlier, and did not suffer as much as the others.

In a short period Hallers army conquered all of Eastern Galicia consisting of 18245 square miles.

The population was listed in 1919 as 4,800,000. Comprising 52 per cent Ukrainians, 39 percent Poles, 8 per cent Jewish.

The main city was Lvov with a population of 300,000 with 64 per cent Polish.

The Poles established order, but as conquerors. They treated the Jewish population vicious. Life was in a revolutionary status. The economy was in a static condition.

None of the Jewish institutions functioned as under Austria. The Jewish youth organized a dancing school during the Winter of 1919 - 1920.

They also gave some plays in the destroyed courthouse. Among the actors I remember L. Appelbaum, Oken and others.

Slowly railroad communication was restored. Merchants received merchandise from Lvov and other sources.

Some homes in town were restored, and some Jewish institutions functioned under the direction of the Polish Authorities. In the Summer of 1920 as I stood in the front of the small Beth Hamedrosh, a Gendarm who was a friend of mine cautioned me to leave town. He informed me of a Military plan, to draft Jewish soldiers who served under Austria.

Above information prompted me to make an application for a passport to Vienna.

My father claimed, that he left important tools in Vienna, and I will bring them back to Zborow.

It was virtually impossible to leave town. However, my past in Zborow opened many doors for me.

One day as I was with some friends near the river, the head of the passport department informed me, that my passport was ready. The only requirement was to state under oath, that I will return to Zborow.

After I left Zborow the Poles and the Soviets were at war.

Zborow - The Final 25 Years.

The Soviets entered town in August 1920 for a short period.

Now I am going to draw some information from the American press, and some information from Polish sources.

The supreme Allied Council authorized Poland to govern Eastern Galicia for a period of 25 years.

Complete Autonomy, and a plebiscite after 25 years was a condition. The Poles accepted the terms.

However the Poles ruled Eastern Galicia with an iron hand. Furthermore the economy, which was mostly agricultural suffered deeply.

Moreover, the Jews were deprived of their income and many children starved. Both Zborower Societies established a kitchen for them under the leadership of Nathan Oken, who visited Zborow many times.

The Polish sources state:

The Jewish question became particularly acute before World War II. It was indeed a very considerable one, having regard to the fact that over 2 million Jews almost ten percent of the entire population were scattered all over the country, constituting a higher percentage in the town, in trade and industry and certain professions.

Under the conditions the rise of anti Semitic movement, was on economic grounds.

I don't accept the views of the Polish sources. My observation points to the fact, that a combination of the Church, the Army and large Estates have created a Jewish question as a diversion or escapism.

They have organized and contributed to the anti Semitic movement. Furthermore, they established a Numerus Clausus in the Colleges. Jealousy was responsible for the University policy.

The government curtailed Jewish Trade and Industry and Profession. The government encouraged the Poles to take over.

However, the Poles had neither the ability nor desire nor the courage for industry, trade or profession.

The concentration camp was their answer to the chaos created by the combination.

The Soviets entered Zborow in September 1939, under an agreement between Stalin and Hitler.

I received some mail from my folks under the Soviets. The tone of the mail was bitter.

But even this life was extinguished by the Nazi hordes. You will find in the next chapter, an unbelievable and sad description of the extermination of the Zborower Jews.

The population of Poland in 1939 was listed as 32 million. Consisting of 22 million Poles, 3,300,000 Ukrainians, 3,500,000 Jews and others.

Since history is well acquainted with the Germans and the Nazis, and since the collaborators are not well known. I am going to describe to you the Ukrainian collaborators. They consisted of Greek Catholics who belonged to the UNIATE church and were under the wings of the Pope since October 1596. Many of them were adventurers, alcoholics, anti-communists and anti-semites. The Nazis converted them to the virtues of brutality and the glories of bestiality. It is a well established fact that they were under the influence of alcohol during their bestial deeds.

From all available information, I have decided to describe to you three major actions. I have omitted small campaigns of murder and everyday cruelties which prevailed during the German occupation.

The Germans entered the town of ZBOROW about July 1, 1941. They established a Judenrath (Jewish Council). After three days, the SS Troops assembled Jewish men for work. It was an easy task because the men were promised bread for their families.

They started a drill. They picked ZALMON AUERBACH, a prominent Jew. He was stripped of his clothes and placed in an open wagon and his naked body was nailed on a board. Note the Christian thought in nailing a Jew to the board.

Another prominent Jew named ZEPORAH followed the wagon. His hands were tied and his beard in flames. The others followed. They were forced to sing and dance. However, the drill continued until all martyrs were exhausted and could not resist. Thus, a well organized murder plan came to a conclusion.

All marchers, including my brother HERSH (Herman) were buried in single martyrs' grave near Adler's Lumber Yard. The brutal activities continued for another day.

Another Christian act occured, when Rabbi SHLITA was shot as he appeared with the Scrolls in his hands. He was buried in the Jewish Cemetery.

The Nazis established a Ghetto and a camp (Lager) for men. They also started a campaign for contributions. When the Nazis requested men for work, these men usually never returned. They were murdered in the most cruel way.

The next Black Day was August 29, 1942. The shipment of women, children and others to the BELZEC CREMATORIUM. The Nazis forced over 100 victims including children into a freight car, many suffocated.

Typhus killed many more victims and they were buried in the Jewish Cemetery.

Another painful and Black Day was April 6, 1943, when 2300 martyrs were murdered, and buried across the old INN (Kretchma), on the way to the railroad station.

Those who dared to visit the martyrs graves early in the evening, heard groans. Furthermore, the lifting of the bloody earth testified to the fact that some martyrs were buried alive.

The Nazis and their Ukrainian collaborators seldom shot a child. They buried them alive.

The survivors fled to the woods.

Exposure to severe winters and manhunts reduced the number of survivors.

Thus an old Jewish community and all the people were annihilated. It is strange that the present local community did not honor these martyrs by erecting monuments on the two mass-graves.

And here is the strangest of all historical facts, when the Nazis and their collaborators retreated in 1945 to Germany, the collaborators were NEVER brought to justice, and with the help of the Church they can be found free in the world.

Memorial **Stone**

Erected **In Memory**

Of **The**

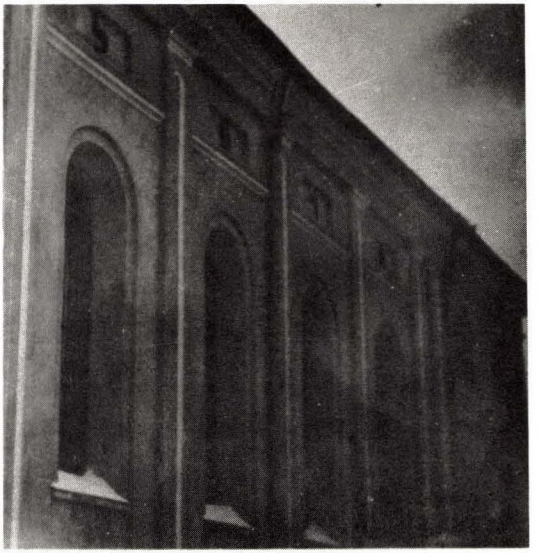
Martyrs of Zborow



On Mount Zion

Adjoining the Grave of King David in Jerusalem

The
Synagogue
Built
1879–1889








ZBORÓW. Rynek

Part II

My Mother and Her Relatives. CHAPTER 30

My mother Taube was born about 1870 in Zborow to Yides and Mordche Yancov Weinlager. She lost her father in her early youth. I was told that she was tall, blond and beautiful. She married my father about the year 1893 or 1894 and died July 1902. (14 Thamoz)

She was ailing for years. I understand, that her short life was not a very happy one.

Grandmother Yides was also born in Zborow, she died September, 22, 1917. (6 Tishre) in Tarnopol. She was 68 years old when she died.

Her mothers name was Keile and her fathers name Shimon Katz. Grandmother had three brothers: Abraham Wolf, Rubin Katz and a half brother Benjamin Leib Turer.

Four sons of Abraham Wolf Katz settled in the U.S.A.

Three daughters and one son of Benjamin Leib Turer also settled in the U.S.A.

Grandmother married Mordche Yancov son to Mendel and Bertha Weinlager from Brzezany. Mordche Yancov died (14 Heshvyn) he lived with grandmother only a few years.

She married her second husband Chaim Mordche Spachner. Nathan, Isaac and Pearl were their children.

My Mother and Her Relatives.

Uncle Nathan was born in Zborow about 1877 and died April 6, 1945, in Brooklyn. His wife Golde agee 55 died in Brooklyn. Uncle Isaac was born in Zborow about 1882, he died July 12, 1958, in Brooklyn. Aunt Pearl was born about 1887 in Zborow, she died February 13, 1958 in Brooklyn.

Grandfather Haim Mordche died in Brooklyn, he was over 80 years old when he died.

Now lets return to them while they were alive. Grandfather, Uncle Nathan, Uncle Issac and Aunt Pearl settled in America.

Grandmother Yides remained in Zborow, because she promised my mother, that she will take care of us.

She devoted her life to us, especially to my sister Bertha, who was only three weeks old, when her mother died.

Grandmothers income consisted, of regular support from America, rentals from property she owned, and from wig making. It was a ritual, that many Orthodox Jewish brides replaced their own hair with wigs.

After my mother died, grandmother turned to Religion, she fasted each Monday and Thursday.

She left early in the morning for services, however, the Ladies Synagogue was closed weekdays, so she found a little window to the Small Synagogue, thus observing the services.

Grandmother was very lonely, thus my uncle Nathan decided to send his wife Golde and his four daughters to Zborow for a visit.

Sadie, Bertha, Kitty and Tessie were the names of my cousins. Grandfather arrived with them in the year 1905 or 1906. I remember meeting them at the railroad station, grandfather was the first to leave the car, he was dressed in American clothes and gold rimmed glasses.

He was very neat and made a great impression on me. They brought a cylinder type phonograph, thus the town was very excited, because there was only one more in town. During the summer evenings crowds gathered at grandmothers window to listen to the phonograph.

When the visitors left for America, we missed them and the phonograph.

However, sister Bertha became a steady companion to grandmother. Moreover, brother Mannie was also hungry for love, and grandmother was eager to provide it. Mannie slept very often in her house. She demanded strict religious observance.

I revolted against her demands. It took me years to realize her greatness. Her devotion to us and the lecturers I received from her are still engraved in my mind.

After the guests left, grandmother moved to a smaller apartment, thus renting more apartments.

I remember some of the tenants, however, the new Shohet was my favorite, Israel Joseph Winter. He was also a cantor, and whenever he and his sons chanted I was very proud.

His wife and children were very close to us. I have very kind and good thoughts about them. After they bought their own home and moved, a new tenant moved in. His name was Granicki, he worked for the County court as a messenger.

He was married and kept boarders. One of the boarders Ulrich was responsible for obtaining a job for me.

Israel Laufer, who was the Secretary to the Notary was another good tenant. Grandmother was also close to Mr. and Mrs. Laufer.

The Newmarks were also my grandmothers favorite tenants. He was the comptroller of the Hersh Pulver Enterprises.

When the Russian army entered Zborow, we became separated from grandmother. It was not according to plans. We never saw her again. What an irony, she refused to leave for America, because of her promise. However, she died with strangers in Tarnopol and buried in Tarnopol. We missed her deeply.

Grandmother reserved a grave next to my mothers. However, my sister Bertha was buried instead.

We did not hear from grandmother for three years, because she was in Tarnopol. As soon as the Russians were driven out of Tarnopol in the summer of 1917, I contacted her. Of course Grandmothers reply was the first sign of her. In her letter she hints of being sick. However, she was sure that my letter will cure her. I entered the military hospital in September 1917 and she died September 1917.

When I was transferred from Rumania to a Vienna hospital and was visited by Harry Spindel, he hinted about my grandmothers death. Harry Spindel was also a military patient.

I mourned her deeply. I never missed a chance to say the Kadish or the mourning prayer for her kind soul. That was her wish. Grandmother gave us character, religion and devotion to high ideals.

Every Friday Mannie distributed parts of chickens and other foods to her poor relatives and other poor people, so that they may have their Sabbath meals.

She had charity in her heart. She was a kind and lonely soul.

My fathers name was Zyshe also called Zussman, born in Zborow about 1862, and died December 25, 1928 (13 Teveth) at the age of 66.

He was a son to Shyndel and Solomon Berger. His father - Solomon was born in a small town in the Carpathian Mountains. The name of the town was Skole. His fathers name was Tobias his mothers name perhaps Bina. Grandfather Solomon married and settled in Zborow and died at the age of 53.

Grandfather was a teamster. My father and his brothers loved horses, and they knew how to handle them. He had the best horses in town.

Grandfather was a very stern man, honest, honorable and cared for his family in an admirable fashion.

The marriage was blessed with five sons and one daughter. The daughter was named Bina, she was the mother to Fanny Lieberman and Sarah Sorkin.

The name of the sons I list according to age. They are: Zyshe, Jacob, Tobias, Pincus and Leib or Leon.

My Fathers mother: Grandmother Shyndel, her maiden name Brust, was born in Zborow and died in 1890 in Zborow and her age was less than 50 years.

She was a daughter of Feige and Wolf Brust from Zborow.

My Father and His Relatives.

The Brust family consisted of many elements, some were humble and rugged others fearless, restless and nonconventional, but they were an honest bunch.

Grandmother had one brother Iche and one sister Hudel. Iche lost his son Wolf during the war. One son Moses and one daughter Leah in the U.S.A. died. One daughter Molly died in Zborow.

Grandmother Brust had a sister Hudel, who married Selig Schrank a Canteen owner in Brody.

Their daughter Mariam married Stubnitzer, who was employed by Kapelusz Brothers in Brody.

When Stubnitzer visited Zborow on a business trip, father made every effort to impress him.

Father always spoke about his Aunt Hudel.

She invited him to live with her in Brody. She guided him, she insisted that he continues his education while working.

Father had great admiration and love for his Aunt Hudel and all her family.

I understand, that fathers aunt Hudel, was responsible for fathers settling in Brody.

Now I will describe to you another branch of her family. Lets start with Dr. Leon Brust, a local physician, who discarded the traditional Ghetto life for a modern one.

Dr. Brusts sons, followed his steps. Dr. Joseph Brust was a prominent attorney in Moedling near Vienna, where he lived in a fine villa. His Office was in Vienna. He married a Christian wife. She was a Prima Dona of the Vienna Opera. They had no children.

When we lived in Vienna, father visited Joseph a few times. Another son Herman Brust owned a corsette establishment located in the Maria Hilfer Strasse in Vienna. Zosia a daughter to Leon was not known to me. Leons brother Simon and sister Milcha lived in Zborow and well known to me.

Now lets return to Father. Father was about five feet and eight inches tall. He had fine features and black wavy hair. I thought, he was handsome. Our son Bernie resembles father in temperament and looks. He has received the usual Hebrew and Public School education. After apprenticeship, father traveled a great deal for work and improved working conditions. He was a restless person and traveling was the usual for craftsmen.

When he was over 20 years old, he presented himself for the draft, but he was not accepted, He left in 1887 for New York, where he worked in the woodworking line.

He accumulated enough money and left New York in 1890.

Father returned as a seaman, thus saving money. He often showed his documents as a seaman. He established himself in Brody, where he opened a cabinet making shop. Father was married in Brody in 1890, however, he divorced her shortly.

Father married mother in the year 1893 or 1894. Mother was very lonely in Brody and they moved to Zborow, where, he established the most leading and progressive shop in town. My mother was a great inspiration to father, he became very successful.

Four children were born by the marriage. The first son Mordche Yancov, who was named after mothers father, died as an infant. I was their second son they named me Shlomo or Solomon after my grandfather. Mannie was born in 1898, they named him Mendel, he was named after my mothers grandfather from Brzezany. Sister Bertha was born three weeks before my mother died. She was named after her great grandmother from Brzezany. I mean my mothers grandmother.

While father was lucky in business and politics, he was very unlucky in married life.

Mother was constantly ailing, she passed away July 1902. (14 Thamoz) according to the Hebrew calendar.

Father married again, the name of the girl was Shifre, she was a daughter to David and Frima Yampoler, also a cousin of my mother in law.

Father turned to politics. He was a member of the town council. I very often wittnessed the meetings.

However, when I worked for the town, my assignment was to put the finishing touches to the councilmens minutes. They called them protocoll.

It started, when Secretary Grabowski, made notes in longhand about the proceedings, he turned the notes over to Sec. Herman, who shaped it to an orderly protocoll. It was my job to enter the minutes in a bound book.

Moreover, father was Vice President of the Masters Guild. Furthermore, he was councilman of the Cultus Gemeinde.

You will find the description of the Guild and Cultus Gemeinde in other chapters.

He was a deputy to the state Legislature, which met once a year when they approved the budget.

He was active in all cultural and religious organizations and very often their leader.

He was elected to the city council by the third Guild, which was a combination of peasants and craftsmen. He was their champion.

During the elections to the Vienna Parliament, father was elected by the town council to guard the election urne. Thus the Government party was prevented by father in their attempt to change the results of the election.

The County Governor reacted, by arresting father for minor technicalities.

However County Court Chief Rubcinski who was fathers close friend intervened, posted bond and released him.

Now lets turn to economics. I can recall, that around 1904 - 1905 father formed a partnership with Abraham Wunsch. They established a furniture store on the main street, located in the house of Solomon Katz.

A competitive Spolka (Company) was formed by Sender Sigall a former cabinet-maker. The company included of many of my fathers competitors. They were located on the Square in the house of Kishe the Krupnik.

However father bought the above mentioned house in the year 1905 for 8800 Austrian Crowns, which was equal to 1760 American Dollars in 1905.

He obtained a substantial loan from the Kasa Sieroca (Orphan Bank). This was an outstanding transaction between a Jew and the Kasa Sieroca.

When we moved in to the new house, father dessolved his partnership with Abraham Wunsch.

Moreover the Spulka collapsed, and father established a furniture store in the new house.

There was enough space for an expended working shop, furniture warehouse and our residence.

I don't like to overlook one other fact, that I remember. When the County Governors building was finished, the authorities asked for bids, for the interior work. In order to avoid competition, father came to an understanding with Abraham Wunsch, and they received the contract. Many shipping companies contracted fathers services in town. The contract included bringing in trailers from the railroad, unpacking and returning it to the railroad or just reverse. The trailers were pulled by horses, some times four or six hourses were required. Jacking up the trailer to the top of a flat railroad car was a tough job.

Among other things; Father was an official appraiser for the building industries. He also contracted to build schools. He owned two morg farmland on the hills of Tustoglovy, north of the river Strypa, nearest farmland to town.

The word morg or morgen is a German term, meaning, that a plower could finish the plowing in one morning.

Two morgs is about four acres.

Socially father was acknowledged as an outstanding member in the Jewish community.

On Friday evening and Saturday noon after the services, we usually had guests at the dinner table. They included Jewish boys who worked for us, like Leazor Lusthaus or his brother Litman Lusthaus and others. Furthermore, father brought strangers as guests for dinner from the services.

To avoid duplications, I omitted many facets of my fathers activities, however, you will find these facets in my self-sketch.

Moreover, in order to maintain each chapter complete you will find some duplications in the next pages.

Generally an autobiographer writes about himself, because he believes that his life was unusual.

I claim to be a humble and usual person, moreover, I claim the same status for almost all my relatives. But my emphasis is location and period. I arrived to this unfriendly world on a Saturday February 26, 1897, in Zborow.

My mother was an ailing person, she often left home for resort places like Carlsbad etc. A nurse was provided for me as soon as I was born. Her name was Tekla.

I was not lucky to enjoy my mothers love for very long, because when she left me I was only five and a half years old. Brother Mannie was about four years old, and sister Bertha only three weeks old.

Before my mother departed, she obtained a promise from my Grandmother Yides, that she will care for us. I can testify, that she kept her solemn promise. I have not very many memories, but I recall, that when she visited me in Heydar, she brought tea and biscuits for me and the other children. I recollect her dead. It was late Friday afternoon. She asked for the Sabbath candles, blessed them and passed away.

My Childhood.

It was in July 1902 (14 Tamos). I slept Friday night and Saturday night by our neighbor Moyshe Melles.

Sunday I was placed with another neighbor Samuel Sass the watchmaker. I looked through some opening and observed the funeral.

My Father remarried. My Stepmothers name was Sheefra. She was a daughter to David Yampoler from the suburb Zagrobela. She was a first cousin to my Mother in law.

This marriage was blessed with five daughters and one son. Frima and Feiga died in childhood. Hersh was murdered by the Nazis and placed in a mass-grave in Zborow.

Mother, her daughter Shyndel and her family. Her daughter Bina and family and her single daughter Yides were all murdered by the Nazis.

The house where I was born was a frame house with clay walls and covered with a shingle-wood roof.

My father was very sentimental about the house, because he and all the family joined to build the house.

This house escaped ruin in the big fire of 1889, or 1890 and again in the first World War.

We moved in 1905 to a bigger house, in a more prominent location. The house included, a large cabinet-making shop the biggest in town; a furniture warehouse and show-room, our living quarters, and a store rented to Mary Apelbaums parents the Diamonds.

Our living quarters were neatly decorated and well furnished. We kept a steady girl to help in the house.

My father conducted his business in the most progressive way, he gained a good reputation. And very successful in politics.

I was delicate and self disciplined. I realized early in life, that I am motherless, and father was very stern and tense. I was afraid of him, but I loved him. My relationship with my grandmother was cool. She was kind to me, however, her remarks against father created such coolness.

I entered the Heyder when I was four years old. The Heyder a Hebrew term for a room, was not very spacy, about 15 children leared the Hebrew Alpha-beth.

The melamed (teacher) was a poor man, the Heyder was poorly ventilated. I suffered headaches and blamed the Heyder for it. You will find in the chapter Heyder a better description. I entered the Baron Hirsh School, where I was very unhappy in the first grade and very poor in arithmetic.

My father obtained a tutor for me. The result was most satisfactory. The school was a Parochial type. Many towns in Galicia had similar schools, they were operated by the Baron Hirsch Foundation. The school was a massive brick building, less than 10 years old. Well heated in winter and well ventilated, with latest school equipment.

The pupils were over 90 per cent Jewish boys. The teachers were all Jewish. The school had a good reputation.

Jewish and all legal holidays were observed. The subjects included Polish, German, Hebrew, Arithmetic, History, Geography, Gymnastics and School-shop.

Our Teacher Juda Labiner lectured about Jewish history, Tradition and legends.

In order to enter Social Service or Civil Service the Ukraninian language was required, thus I entered Public School after graduating the Baron Hirsh school.

The Public school was coed. The students consisted of many peasant boys and girls. My classroom included 3 Jewish boys and about ten Jewish girls. Sabina Labiner was in the same classroom.

The Director Rychlewski was Polish, My Ukrainian teacher was also Polish, his name was Posachowski.

The Ukrainian language and its Cyrilyc alphabeth was not easy to learn.

After my graduation, I did little jobs, writing for underground advocates (attorneys) and short jobs in the County Court. However, Mr. Ulrich the secretary of Commissar Krupski became interested in me. Thus I worked for him. Ulrich lived in one of Grandmothers houses.

It was an honorary position. My job was to copy documents and to obtain the books from the hall of records (tabulacya) also called archives, and return them after the entrees were made. These books were very heavy and I was very young and fragile. I was forced to use a stool in order to reach them. In a short period I was able to understand all the entries. However, the weight of the books dampened my excitement.

My father was very proud, when I gave him a complete description of his properties and their mortgages.

The Commissar was a son in law to the local Notary, who was a great authority in town.

Among many errands, I bought Cuba cigars from Galicinski for him. He was liberal with tips.

My position was terminated on a Purim Day, when I was send by the Commissar with a message to his wife, however, the dogs frightened me away. And I was ashamed to return.

My Early Youth.

In 1912 my father decided, to send me to a business administration school in Tarnopol.

The original plan was to commute daily to Tarnopol. Moreover, the railroad station master has offered such service to students to commute to Tarnopol. The station masters son has commuted in a passenger car attached to a freight train. However, the station was about 4 km. away from town, and father gave up the plan.

Moreover, a friend of father Mr. Spiegel who was chief engineer in the big flour mill, proposed, that I live with his mother in Tarnopol.

Tarnopol was the principal city in North-East Galicia. Also the most important railroad junction and a Military Center. When I arrived in Tarnopol I was pleasantly surprised, it was a great contrast.

Ulica Mickiewicza also called Panska was an impressive boulevard and also a prominade. Concerts by the military bands, caffee houses and many other attractions gave prestige to the prominade.

The Spiegels lived in the old Market Square, in a very old brick building.

The old Mrs. Spiegel was a partial invalid, and the daughter conducted a dancing school under the same roof.

The first weekend convinced me, that the dancing school climate was contrary to my plans.

I asked my father to change my boarding place. The next boarding place with a young couple was very good. Isaac Roth and his wife were very good to me. I knew Isaac in Zborow. We worshipped in the same Beth Hamedrosh before he left for Tarnopol. His wife was an innkeepers daughter, a simple kind woman, they had no children. He kept his eye on me constantly. I was well treated.

Isaac managed an ink and paper-box plant. He was related to the owner, who was a Zborower, his name was Feldmann. Feldmann was also a banker in Tarnopol and a son in law of Hersh Pulver. (Hersh Pulver was the richest man in Zborow) I always joined Isaac and his wife, when visiting the Feldmanns.

The above mentioned background and my love for the school was a great tonic for my young but sad life.

I had made many friends in my class-room. I was a good student and well liked by the instructors.

My most pleasant memory was when the director of the school called me into his office, and presenting me with an introduction to the Gewerbe Museum in Czernowitz, for the final examination.

In Czernowirz, I passed my examination on September 12, 1912 with great success.

My short stay in Czernowitz, and my visit in Stanislau on my return trip, filled me with many pleasant memories.

Czernowirz was the principal city of Bukovina, including a fine Jewish community during the Austrian rule.

Most of Bukovina is now Rumania, however Czernovitz is part of the U.S.S.R. Furthermore, Stanislau is also part of the U.S.S.R.

I returned to Zborow September 19, 1912 and received a temporary position with a bank owned by the Perlmutter Brothers. I received there very little pay.

My life in Zborow was very disappointing, My hope was Vienna. However, my father had other plans. Moreover, in the spring of 1913, I was appointed by the Mayor of Zborow Dr. Sturm as an aide to the Secretary Grabowski.

It was a temporary position. After my appointment period was over, and I have saved enough money, I decided to leave for Vienna.

Three of my best friends left for Vienna and they invited me to join them.

Thus late in 1913 I left for Vienna, I stopped in Zloczow to buy a suit.

My Early Youth.

Vienna

After traveling for more than 24 hours, I reached Vienna very late in the night.

Izio Roth and Fischel Gang waited for me at the North-Bahnhoff, they brought me to a reserved bedroom (cabinet) located in the Mathildengasse 2, in the second district or Bezirk. Mathildengasse was on one side the 20th district and on the other side the 2nd district.

Vienna was very magnetic, it was located on the Danube and almost the center of Europe.

However, Anti-semitism was very evident. A Galician Jewish boy had very little chance to get a responsible position.

My father mentioned, that Leon Schapira, who learned the trade in my fathers shop, is established in Vienna in the cabinetmaking business.

I located him in the Grosse Pfargasse 21, in the second district. The shop was well equipped including electric power. Mr. Schapira received me warmly and introduced me to his wife Genia. I was invited to stay with them. I slept for a short while on a cabinet-making bench, I was used to benches.

The Schapira family included Tilie about seven and Meriam about two years old. However, I was accepted by them as one of the family. Mrs. Schapira was a very kind soul, and she treated me like her own child. She obtained a job for me. However, I was not doing the work I was trained to do.

The Austrian-Hungarian capitol was very Cosmopolitan - full of charm and excitement. The People the streetlife and the caffees gave much color to Vienna.

I visited the Austrian Parliament, The Emperors Burg, Both Opera Houses, the Museums, many theaters and other interesting places. Vienna was like a dream and also very magnetic.

However, early in winter 1914, I received a telegram from my father to return to Zborow.

When I returned, I was appointed as an aide to Secretary Grabowski. I soon realized, that my assignments made me happy. I loved my work, besides my great teacher Secretary Grabowski was a brilliant man.

With the Russian invastion of Zborow, my dreams evaporated. My fathers hope of a Compensation-Office in Zborow, and my dream of becoming the secretary collapsed.

The purpose of this chapter is to describe to you my sisters and brothers.

Moreover, the purpose of this book is to illustrate to you the Jewish Community and a family of the community.

Furthermore, this book is written in honor of their memory. When World War I started, brother Mannie was not quite 16 years old, I was 18 months older, sister Bertha was over 12 years old.

The others: Sister Shyndel about 8 years old, sister Bina about 5 years old, brother Hersh about 2 years.

They and their sister Yides, who was born in Vienna were Hitlers victims.

The introduction of my sisters and brothers, will also illustrate to you the type of our family. However, I'd like to state that the solidarity of us was perfect, otherwise we would not have reached Vienna under the difficult and painful circumstances. Thanks to our father, who was our guide and hope.

Thus I will first introduce to you my brother Mannie. Brother Mannie was born in September 1898. He was named after mothers grandfather from Brzezany Menahem Mendel. He was less than 4 years old when our mother died. Mendel suffered most of the tragic loss of his mother.

Mannie showed great independence as a child, however, lack of discipline created troubles for him. He still remembers them. I loved him, I felt like his protector.

The difficulties with his speech was partly responsible for his behavior.

Grandmother Yides took him a few times to the Sassover Rabbi. I believe, that his blessings had a psychological effect in correcting his speech.

You will find a description of the trip to the Rabbi in another chapter.

Mendel showed great intelligence, however, he was always in a revolting mood.

Our grandmother Yides was responsible for moulding Mannies character, she was the only one, who understood him, she was kind to him.

Mannie was a great reader, and was very hungry for knowledge. However, the First World War presented him with an opportunity. Moreover, Vienna was the place, life became provocative. He managed to obtain employment very quickly.

He worked as a fur cutter with a Zborower contactor for the Austrian Army. He produced fur gloves and vests.

Mannie earned well, but he managed to spend it. He made many friends and frequented the finest caffees in Vienna.

Mannie passed his medical for the Austrian Army on the eve of the first Seder Passover 1916.

We were very tense and the Seder was not very festive. Mannie tried to join the artillery. We visited many artillery cadres, however, he was not accepted to the artillery. Mannie was assigned to the 80th Infantry Regiment in Rimaszombat Hungary. The home base was usually between Lemberg and Zloczow.

The cadre was evacuated during the Russian invasion. Mannie received his basic training around Rimaszombat and shipped to the Italian combat lines, where he sustained a leg injury. He was a military patient in a Catholic hospital called Barmherzige Brueder in Vienna. He was discharged when the war ended.

After the war Mannie returned home for only a short period. He left for Vienna, where he made plans to enter the U.S.A. Mannie reached New York via Rio de Janeiro about August or September 1920.

I received from Mannie a newspaper clipping from Rio de Janeiro with his picture on it describing a boat accident where he nearly drowned.

Mannie was only a short period in Brazil.

Sister Bertha Nesha was born in June 1902 and named after my mothers grandmother from Brzezany.

Bertha was only three weeks old, when mother died, She was boarded with a family of a local wood turner. However, Bertha was not well treated and grandmother decided to take her to her home.

She was a sickly child and most of the time she was under grandmothers care.

However, in Vienna and later in Zborow, Bertha's life was bitter and full of sadness.

She married in Zborow Noe Stoltzenberg, who was a good friend of mine. Noe was of good family and a Hebrew Scholar.

Their son David Meyer was born March 15, 1924, and the other son Mordche Yancov in January 1927.

Bertha died January 26, 1927, after the birth of her son.

She was buried next to her mothers grave, which was reserved by Grandmother Yides, who died in 1917 in Tarnopol.

Berthas sons were deported August 29, 1942 to the Belzec crematorium.

Noe was also a victim of Hitler.

Sisters - Brothers.

Sister Shyndel or Sabina was born in Zborow about 1906 or 1907 and named after fathers mother.

She married September 27, 1929 a local friend Jacob Schwab. They were well fixed economically.

My sister, her husband and their daughter Lusi were murdered by the Nazis July 23, 1943.

Their son Zysie managed to stay alive until May 17, 1944. According to Miss Adler, who was with him, while they were hiding at a peasants home. He disappeared during the change of the hiding place under the most unusual circumstances. Zysie had a great deal of money with him.

Sister Shyndel was a very beautiful and brilliant girl.

Sister Bina or Bunche was named after my fathers sister, she was born about 1909 or 1910.

She was blond and very beautiful. She married Usher Nagler from Tarnopol.

I received the last Hebrew New Year card from Tarnopol dated September 19, 1937 they lived Ryneck 29.

They had a son named after my father Zysie.

Bina her son Zysie, her mother Shifra and Berthas two sons were deported August 29, 1942 to the Belzec crematorium. I have no particulars about Ushers death.

Brother Hersh was born in the summer of 1912. He was my Stepmothers only son. His birth was a great occassion. The Brith was a great affair. I was in school in Tarnopol, however, the news reached me through friends witnessing the festivities.

Hersh was only two years old, when World War I started.

I had one experience with him, which is still in my mind. It started in a small Prayer-Room in the building we lived. After I was finished saying Kadish (mourning prayer) for my late grandmother, my brothers Hebrew Teacher inquired about my brothers health.

I was astonished to find out, that Hersh had sent the weekly tuition fee with a friend to the teacher, to avoid the Hebrew School.

When I took him by his hand to bring him to the Hebrew-School he refused to give me the address of the school.

However, when the Nazis murdered him, Hersch was a great Hebrew Scholar and possessed a Rabbinical diploma.

The last time I saw Hersch was in 1920, he was only 8 years old and a very slim boy.

Hersch was buried in a Mass Grave in Zborow with other victims on July 4, 1941 (9 Tamos)

Sister Judith or Yides was born in Vienna during the First World War. She was named after my grandmother.

Yides was three years old, when I last saw her in 1920 She was a very beautiful child.

She was engaged to Emil Brumer, who joined the British army Jewish Brigade.

Emil wrote to me from a German Prison camp, and later from Israel.

Sister Yides, Sister Shyndel, Shyndels husband, Shyndels daughter Lusi were murdered by the Nazis July 23, 1943.

The war started for me July 31, on a Friday in the afternoon when a courier from the County Governor entered our office with a document proclaiming General Mobilization.

I will endeavor to describe to you some details of the developements as I a young man of 17 years old witnessed.

The Mayor was a local Jewish physician - The First Secretary Grabowski was Polish - The Second Secretary David Hermann was Jewish and I was an aide to the First Secretary. The County Governor (Starosta) was located across Town Hall. He was supreme in the county. He represented the Emperor. The mayors office was connected with his residence by a special telephone. He was promptly informed and in a few minutes he reached his office.

He opened the sealed envelope, containing a proclamation of the General Mobilization and other secret instructions.

The plans for the mobilization were locked in a trunk, containing instructions for each day. However, only the first day plans were used.

The Military proclaimed Zborow a war zone, because it was only about 25 American miles from the Russian border. They ruled the town. Like old town criers the policeman by beating the drums instructed the public to gather in the evening in the front of town hall. Thus mobilization was proclaimed.

The special trunk contained placards, proclaiming general mobilization. The placards were placed in all public places, and outside on the walls of prominent buildings.

Our garrison, which consisted of three scadrons horsemen called Ulans, were part of the 13th. Ulaner Regiment, they departed to the Russian border or front.

The Mayor instructed me, to work Friday night and Saturday.

Lets return to Town-Hall for some observations. Prior to the departure of our garrison, officers and privates brought to Town-Hall their personal and sentimental articles for safekeeping. Their faces disturbed me greatly, however, it did not compare with the mission awaiting me.

The famous trunk included communication and transportation plans, thus, I was assigned to obtain Vorspan from the local peasants.

The term Vorspan was used by the army, it usually meant a horse drawn vehicle including a driver.

I received the power of requisition. It was a great task and responsibility for me. Moreover, I decided on the driver. Furthermore, it meant father or son may never return. When I completed my assignment 25 families were in tears, however, I did not feel any better.

The War effected us very deeply economically.

World War I.

Besides being successful in all enterprises, our father decided to build another house.

He picked a top location in town, and erected a modern two story office building.

The main floor was rented to the Postal Department, which included Telephone and Telegraph.

The top floor was rented to the State Police, also called Gendarms.

The house was almost completed, only the parquette floors had to be finished.

Our home, Our cabinet making shop, Our furniture warehouse and both houses were completely destroyed.

An undistributed payroll was our only capital, which kept us alive until we reached Vienna.

However, we almost lost the money, when a Russian patrol held us up in Pomorzany.

Saturday the First of August was a sad day in town. Archives had been removed and officials left town. Only Security forces and Town-Hall functioned.

The Jewish population felt uneasy. Reservists up the age of 36 left Sunday for their cadres. Each reservist, was escorted by a weeping mother, wife and children.

Sunday was the Jewish Tish b'Av., which is a mourning day.

Reservists between the ages of 36 and 42 were assigned to the Gendarms and Landsturm. Their principal task was to protect bridges, railroads and other sensitive spots.

Zborow was considered a Kriegs-Gebiet (war zone).

Residents living across the River Stypa, in the so called suburbs like Kuklynce or Zagrabela, were not allowed to cross the bridge without a permit or przepustko.

The permits were issued in Town-Hall, however they were not valid without a certification of the Etappen Commando.

I was responsible for issuing very many permits.

Some of the Ukrainians were pro Russian, many of their leaders were imprisoned and some hanged. Polish and Jewish residents were considered loyal to Vienna.

Residents with money and forsight left by train westward many for Vienna.

The ones that left in their own vehicles, they were the most unlucky ones. The roads were crowded with military vehicles. Mother and all the children left for Pomorzany with her Sister Haya and family. Hayas husband provided transportation. Father, Mannie and myself remained in town, hoping that the front will be stabilized.

Grandmother refused to leave without us.

World War I.

Friday August 21, 1914.

Zborow looked helpless. Only the local militia defended it. Machine gun fire was heard in town, the Russians closed in.

However, before the day was over, a corps or part of a corps reached town, they marched toward North-East.

The corps consisted of infantry, artillery and all other elements, ready for combat.

They arrived from the south. I watched them a good portion of the day passing the eastern part of the town.

The men spoke Ukrainian, however the officers were German speaking Austrians.

I understood that the troops arrived from Stanislau. The Russians concentrated overwhelming power against them. Thus in the evening wounded soldiers arrived in town. A field hospital was established in the auditorium of the town council.

Many Jewish girls and boys helped in the hospital, it was sad, many of the wounded passed the town earlier in the day in perfect health.

It was a hot August night, the wounded suffered, the flies bothered them. We used small branches of trees to chase the flies. The patients with abdomen wounds were expected to die, a teaspoon of cognac was the only medicine and food.

Sunday August 23 or Monday August 24 a Russian observation plane circulated above town. It was the first military plane I observed. Shortly after we escaped to Pomorzany. During the upheaval we missed our grandmother. She walked in another direction. It was a great blow to us. We never saw her again. She died in Tarnopol three years later. It took less than three hours to reach Pomorzany, however, we were many times under artillery fire.

We located mother and the children by her cousins Rosen. The Russians kept on pressing forward, thus we left next day for Dunajow, which was located on the railroad line Lemberg-Brzezany. This line brought in reinforcements.

During the retreat the local Ukrainian soldiers changed their Army uniforms for peasants clothes, however, many reconsidered and returned to their units. Some of them came from Zborow, they assured father, that all is peaceful in town, so father decided to return to Zborow.

We returned to Pomorzany late at night and settled in an inn. Before we had an opportunity to adjust, a Russian patrol of horsemen entered the inn, lined us up, and relieved every one of money and valuables.

During the line up I remembered the money, however, standing next to father, I managed to save the payroll, by putting it under the chair next to us.

Two more Zborower families were robbed. I do know that Weber the comb-maker lost his daughters dowry. Needless to say, father decided to leave for Vienna.

It was a hard decision, we had no transportation, moreover, besides our baggage, our Hersh was only two years old. This represented a heavy load. We changed our loads often. We kept on pressing south and again entered Dunajow August 27, 1914.

In Danajow Hungarian Huzzars and Tyrolian infantry arrived. We wittnessed short skirmishes between the Huzzars and the Russian Charrkesses. I also witnessed how the Russian prisoners were questioned and their loot confiscated. The majority of them did not read or write.

We reached the River Gnila Lipa late Friday August 28, 1914. The village we rested could have been Wolkow. We left Saturday upon request of the army, because the battle of the Gnila Lipa was on.

We arrived Saturday August 29 in Strzeliska Nova. It was a real hot day. We remained there over night.

The hardships and trials were severe, however, the Carpathian mountains seemed nearer.

Our father had a great attachment to the Carpathians, because his father was born there.

The weather was dry and no transportation problem bothered us. The civillian vehicles were either confiscated by the army or crowded by the armies, thus many owners of vehicles abandoned them.

We rested in Rozdol August 30, 1914 and reached Stryj August the 31st.

Stryj was located in South-Eastern Galicia, it was an important railroad center, also the gateway to Hungary. Moreover, Stryj was a beautiful and impressive city.

We remained there a few hours, and departed as soon as railroad transportation became available.

In Lavoczne on the Hungarian border the Hungarians gave us a cold reception. We arrived in Munkacs September 1st. We found the Gendarms patrolling the city in pairs and soldiers were evident all over. Moreover, we recognized some soldiers of the 35th Landwehr. Furthermore, one battalion was located in a village near Muncacs thus we rented a room there.

It was a short walk to the city, we walked there daily. The cadre of the 35th was located in Zloczow prior to the war. The outfit was equal to the National Guard in America.

The counties of the north-east including the counties of Tarnopol, Zborow, and Zloczow delivered draftees to them.

We lived on nuts and fruit collected in the woods. Moreover, I became aquainted with a cook of a company from the 35th Regiment, who saved for me a fleshy bone each day.

While resting there a few days, I observed that the peasants were extremely poor, their language was similar to our peasants in Galicia, I understood them well.

The Population of Muncacs consisted of Hungarians, Jews and Slavs. The Jews spoke a good Yiddish, they were very Orthodox. We were well treated by them.

The Public school taught only Magyar. The Hungarians ruled with an iron hand.

Our goal was Vienna and we pressed for it. We remained in Szatmar-Nemeti during Rosh Hashana. We went to Services and were invited by a worshipper for Yomtov dinner for both days. The Jews in Szatmar-Nemeti were good to us. September 21 and September 22 during the Holidays we discovered, that the Hungarian Government decided to place all the Austrian refugees in a camp.

We escaped camp and reached the Moravian border September 29, 1914. The place we reached could have been Brod or Uhersky Hradish. A solemn day approached us. It was Yom Kipur Eve. Kolnidre-Time.

We discovered the Spindels during the Kol-Nidre services. The next day the Yom-Kipur services, like the Kol-Nidre services were conducted on the railroad station under the open sky.

After services the Jewish community served us a memorable dinner. They behaved like angels. I shall never forget them.

The next day we arrived in Porlitz, Moravia where a fine Jewish Community existed, however, we did not remain there, we were transported to a nearby village named Auspitz.

The German speaking peasants provided for us shelter and food without charge. The Spindels were placed in the same village.

Although the Moravians were more understanding, however, the shelter we received was very poor and the weather was much cooler, moreover, we had a child of two years.

We received from the Schapiras an encouraging letter, and we decided to leave for Vienna. But, there was always a but. The railroad station was guarded by gendarms with orders not to admit refugees for Vienna trains.

Upon investigation we found, that the next station was not guarded, thus our problem was solved.

Father and myself left on an early train for Vienna. There we made preparations to house the family. The Schapiras were very helpful.

In a few days Mannie followed the same plan, however, he had a very tough and delicate mission. He loaded all our belongings in a wheel-barrel and led mother and the children to the next railroad station. They arrived safe in Vienna about the end of October 1914.

We rented an unfurnished bedroom with kitchen priveleges in the Spaungasse 22, in the 20th district. It was a side street of the Klosterneuberger Strasse.

We had to furnish the bedroom, thus we took a trip to Floridsdorf to see Quittner. This firm supplied our furniture store in Zborow with brass and steel furniture.

In a few days we received from Quittner two beds, I understand that father paid for the beds after the war.

In a few months we moved to a new house in the same district Mortara Platz 4.

It was a fresh start in Vienna. I returned to school, and was lucky. that my credits from the last school was accepted. I was assigned to the last semester of an advanced course in accounting. In the classroom I was not so lucky. The German students disliked Galician Jews.

Their dislike of us, was tinted with a healthy respect, they always consulted my Jewish friend Pilip Britwitz from Bielitz and myself with their accounting problems.

The dean of the school was Jewish. His title was Kaiserlicher Rath (Imperial Council). The name of the dean and the school was Max Allina etc.

After graduation, I received a good position with M. Elfer & Co. located in the Krugerstrasse. I was treated very well, and was very happy there. They sold gasoline and oil products. They were under strict Government control, however, the place was closed by the Government.

The next position was even finer. The firm was of national importance. The name of the firm was Bunzl & Biach in the Dresdner Strasse, I lived very close to the office. The company had four branches in Austria and Hungary. I worked there from May 1916 to August 1916. However, in August 1916 my new address was Landweher Infantrie Regiment 35, Wachzug No. 3, Sternberg, Moravia.

World War I. CHAPTER 35

My Basic Training.

I was drafted in the summer of 1916, and reported to the 80th Infantrie Ergaenzungs-Bezirks-Komando in Rimaszombat Hungary. In peace time the Komando was located in Zloczow.

After processing, a group of us were assigned to the 35th Lndwehr Regiment in Sternberg, Moravia. However, I was chosen their Marsch-Komandant.

I was very proud of my first assignments. I was a very great lover of traveling, thus I enjoyed my trip.

Basic training was not as hard, as in the second World War. The woods around Sternberg were very beautiful and pleasant during the summer. I actually enjoyed every minute of my training.

The company consisted of many Ukrainians and some Jewish. Not many spoke German, so I received very important assignments.

After my basic training, I was transferred to Sigmunds-Herzberg near Vienna, where an Engineering Gruppe (group) was organized, under the name of Gruppe Sapeur Mayor von Schultz Doepfner.

World War I.
On the Rumanian Front.

The group consisted of about 250 Italian prisoners and 26 Austrian soldiers and a Hungarian Leutenant.

Our assignment was to maintain the highways and railroads open.

They shipped us in November 1916, soon after Emperor Franz Josef died, by freight train to a small Transylvanian town Sepsiszentgyary, but called in Rumanian Szfuntul Gyurcye, however, I am not positive of the name.

The town was invaded by the Rumanians. Moreover, the scars of invasion was very evident, especially among the Jewish homes. The town was in the heart of the Transylvanian Alps.

We received orders to cross the mountains into Rumania. The marches were heartless, the climate was rough and cold, we lost many Italian prisoners.

When we entered the village of Bombesti, we found the population very friendly to the Italians, but extremely hostile to us.

The non Jewish guards discovered shlivovitz (brandy) and became drunk. A situation developed which was not a credit to the Austrian army. Moreover, the Officer left Bombesti to another village and left me in charge. Thank God the Jewish boys were sober.

We managed to control the situation. It was wild, but no one was hurt. I shall never forget it.

Our Bombesti assignment was of short duration. We were transported by train to Orsova on the Danube.

The borders of Serbia, Bulgaria, Rumania and Hungary met in Orsova. Geography called it before the first World War the Iron Gate.

In Orsova a barge was assigned to us, and a unit of the Austrian Marine Flotilla pulled us to Rustchuk Bulgaria (The present name of Rustchuk is Ruse.) We stopped in many ports.

The Roman Catholics celebrated Christmas on the barge, however, the Greek Catholics celebrated Christmas 13 days later in Bucarest.

When we reached Rustchuk, we became part of the Donau Armee commanded by Field-Marschall Von Mackensen.

The Danube army consisted of Germans, Austrians, Hungarians, Turks and Bulgarians.

Rumanian Giurgiu and Bulgarian Rustchuk were connected by a ponton bridge, built by the Germans. Giurgiu showed great scars of the war.

World War I.
On the Rumanian Front.

We reached the outskirts of Bucarest, after a few days of marching. The Lieutenant decided to send two men to obtain quarters for the group.

The task was completed, but not before we met with an exciting experience in a Jewish home. When we entered their home and I greeted them in Yiddish, their response was very friendly and full of joy. Moreover, I met there a girl by the name of Elena Conescu, she lived at 227 Calea Mosilor, a business street, many Jews lived there.

We returned to our outfit, and joined them in the march to our quarters, located in a Lyceum on Calea Mosilor.

We marched via Calea Vacaresti a Jewish street, some offered us the Sabbath dessert the kugel, it was Saturday.

In Bucarest I met Osias Avram or Arvam, we became very friendly. The Jewish population treated the Jewish soldiers very friendly.

The Kings Palace and Calea Victoria were the main attractions in Bucarest.

We remained in Bucarest only a short time, because we received orders to proceed nearer the front lines. Our destination was Filipesti.

World War I.
On the Rumanian Front.

Again a soldier, who spoke Rumanian and myself were assigned to proceed in advance, to obtain quarters for our group. When we reached Colentina, a suburb of Bucarest, we found that the snow was too deep to continue.

It was important that the local Military Commandant should issue a verification of the situation.

However, he refused. He was German, and not in love with the Austrians.

Moreover, he soon issued one to an Officer of a German Battery. Under the circumstances, he issued one to us. Thus when our Gruppe reached Colentina, and I presented our officer with the order, he was very pleased for our clever acting.

Colentina was very boring to me. There was no Jewish residents.

Colentina as other Rumanian villages have no Jewish residents. However, Jews with foreign passports were not restricted. Moreover, the restrictions were cancelled after the First World War.

As soon as the weather permitted, we left for Filipesti, it was a very rigorous march, we lost many more prisoners. We heard of the Russian Zars abdication on our march.

I received an order to obtain more information about it. However, I was stopped by the snow on my way to a communication center.

We reached Filipesti in the spring of 1917. Jewish soldiers observed Passover there.

In order to prepare you for the future developments, it is essential, that I shall elaborate on the procedures of the Austro-Hungarian Army.

The academic status of each soldier was of great importance, thus each soldier was graded by his school record. Some received buttons to indicate their status, the bottons were called Intelegenz-Abzeichnung, they also became officer candidates.

To become an officer a botton plus front service was required. Wounded botton holders received preference. The officers training school was not easy.

In Filipesti all the members of our staff received horses. I received one called Dreifuss, it was lame on one foot. Moreover, many officers shipped horses home with the approval of the Military.

The army was short of physicians, so they picked me for training in the field of epedemics and venerial deseases.

World War I.

On the Rumanian Front.

Thus I was appointed a candidate to school. I left Filipesti by train to Buzeau, where the Liquidating office was located. As I appeared, the Liquidating officer read a Dienst-Zettel (service note). The name of the officer was Lantieri (Italian) his staff included one Czech, two Germans and one German-Bohemian. The Czech was the author of the note, the reader was an Italian and I smiled mildly.

I think it was a lucky smile, thus I was ordered to write the note my way. I made it very short, but to the point.

When I finished the note, the officer decided to assign me to his staff, and canceled my appointment to the Medical school.

I returned to Filipesti to have my records changed. I was very happy with the change.

Moreover, I hated the Medical assignment. Furthermore, Buzeau was a bigger town, many of the military quarters were located there. I became an auditor for the Liquidating office. It was the most challenging period of my time. I was only 20 years old. However, I lost many friends by disqualifying their monthly financial reports. Among them was the report of my previous group. The Liquidating officer was very happy with me.

However, there was a great accumulation of records to be audited, thus I worked hard and long hours.

Our Major once passed the office late at night and warned me not to overwork.

In contrast the other members of the staff took it easy, moreover, they decided to stop me, they gave me a beating and I learned a lesson. We became very close friends.

I was ordered to investigate an engineering group located in the mountains. I knew the group well, they were organized in Sigmundsherzberg during the same period as ours. I knew the Captain very well, he was a very fine Hungarian Jew.

I also was a friend of the Rechnungs-Fuehrer or Accounting officer, who was Polish.

The group was located in the finest mountain resort in Rumania. I think it was called Mt. Sinai. The Royal family maintained a palace there.

I felt that my trip will be a vacation, moreover, by investigating their records I will add some prestige, as each young man is hungry for.

Thus I was very lenient with them and they gave me a fine party.

However, I developed a heavy cold on my return trip, because of a heavy storm.

Moreover, I neglected my cold, I spent Rosh Hashana in Bucarest. Furthermore, during the Col-Nidre services in a Military Synagogue in Buzeau my cold became serious.

Thus I was admitted to a field hospital and later shipped to Arad, Hungary, at present Cluj, Rumania.

In the hospital I met a very beautiful young blond nurse, she helped me to get my transfer to Vienna. In Rumania I was in the following places: Bucarest, Ploesti, Giurgiu, Buzeau etc.

In Bulgaria I visited Rustchuk and while traveling on the Danube, we stopped in Turn Severin, I remember that warm Saturday in December, it was a great contrast to Bombesti. I was in places that were close to Constantinopol or Istambul. Bulgaria was a very poor country. The peasants were very primitive. I understood them very well, they spoke a Slavik language.

In Rumania I was almost a year. I met Rumanians in their villages and their towns. The Rumanians were not as poor as the Bulgarians, however, they belong to the same religion the Greek Orthodox Catholic, but speak a Latin language, Bucarest was considered the Paris of the Balkans. In Buzeau I met many people,

World War I. CHAPTER 36

Hospital in Vienna.

The Kriegs-ministerium or war minister adopted a policy to transfer the sick and wounded soldiers to their native towns or cities, providing, there was a Military-hospital and providing a bed was available there.

Due to the fact that my parents lived in Vienna, thus, my brother Mannie was able to reserve a bed for me in a Military Hospital. — I was transferred to Vienna in a temporary hospital in a school house, however, I soon was admitted to the Grintzing Military Hospital, which consisted of more than 20 barracks including a Chapel and a Synagogue. It was built during the war including the latest and finest installations.

Mannie was also a military patient in a Vienna hospital called Barmherzige Brueder, a Catholic Hospital.

My recovery was slow, however, I was not a bed patient, moreover, I was permitted to visit home. Furthermore, I received passes for shows including Operas, Operettas, Plays and others in the most prominent theatres.

One visit at home I will never forget. I met a chubby girl with big black eyes and a sympathetic face, her name was Regina Siebert also Yampoler at present Regina Berger my wife. My stepmother and Reginas mother were first cousins.

World War I.
Hospital in Vienna.

While in the hospital, I helped in the office, thus they did not rush to discharge me.

However, after six months, the Staabs Arzt recomended, that I should be assigned to office duty. I remember the term very well "Nur fuer Kanzlei Dienste taugbar".

The Staabs Arzt was the highest medical figure in the hospital. I received a short leave and left for Zborow, I was a guest by my mothers cousin Sarah Furman.

Forty six years later I was a guest by their sons in Haifa. The destruction of our town including of our both houses was very heavy. However, our father made a heroic effort to rebuilt one house.

Thus when the family returned from Vienna, the house was ready for them.

I arrived in Zborow in Shvuot 1918 (June). Before I had a chance to aquaint myself in town a Gendarm instructed me to return to Vienna for a physical examination. The shortage of men power and the urgency was very evident.

After a short examination, I was declared fit for combat duty. However, the Military machine is very slow, moreover, I did not rush them.

World War I.
Italian War Zone.

I was ordered to the Rotunda in the Pratter. The Rotunda was an assembly and distribution center for all service men for hospitals or otheriwse. They located your outfit and shipped you there.

The Rotunda in Vienna was like Madison Square Garden in New York. The Pratter was an entertainment park.

After another and a more careful examination, they sent me to a recovery camp. The address was Reconval. Abteilung des 35th Regiment in Littau Moravia. At present Litoval Czechoslovakia. I remained there for a short period.

From Littau I was assigned to my cadre in Maehrisch Neustadt, where I remained a few days.

I received all the usual medical and sanitary treatment. Moreover, I received a new uniform and was ready to be shipped to a combat zone.

We left in the middle of August 1918. I did not know the destination. However, the Russian, Rumanian, Serbian and other war zones were pacified. A young Jewish officer from Brzezany was in charge of our transportation.

Thus my guess was Italy, so I assumed, that we are going via Vienna. I was eager to make a short visit at home, so I made a quick decision.

World War I.
Italian War Zone.

I disengaged myself in Prerau from my group and took an incoming express train for Vienna. Prerau was a very important railroad junction. At present it is part of Czechoslovakia.

My plan worked well. I spent almost a day at home, however, I rejoined my group at the railroad station in Vienna.

It was very unique, but very dangerous during the war. Moreover, when I reported lost at the North-Bahnhoff with the Military station master, he was aware of me, but gave me the track number of my group and I rejoined my outfit. Military groups are usually transported in slower freight trains.

Furthermore, my transport officer became friendly, he even disclosed, that our destination was Risano, Italy. We were moving south, as soon we reached Italian land the Military railroad men took over operation of the train. The train stopped only when signaled by the train-master or the station-master.

My Officer failed to inform the trainmaster to stop in Risano thus we continued to Udine.

The Officer apologized to me, he disregarded my hint, that Risano was before Udine.

World War I.
Italian War Zone.

It was still daylight when we reached Udine. However, we waited for hours to take the train to Risano. Moreover, it was midnight and very cold at the station in Risano. Furthermore, I suggested that he should go to the village to the Commando for hotel space.

He left the group in charge of a corporal, and took me along to the hotel, where we had a good rest.

In the morning we were presented to the K.u. K. Artellerie Auto Werkstaette. I was highly recommended by the Marsch Comandant.

Thus in the summer of 1918 I found myself in Risano near Udine, Italy.

This military establishment, was of great importance. The Austrian army found mostly of the complex in good order, when entering Risano.

The plant served motorized artillerie including the Merzers. The Merzers were the pride of the Austrian artillerie. It delivered 30.5 cm. shells. The Merzers were used by the Germans in Belgium and in Turkey at the Dardanells.

The English Navy could not overpower the Austrian Merzers, thus saving Constantinopol (Istambul).

World War I.
Italian War Zone.

Our commanding officer was a captain of the artillery. In civil life an engineer in Bohemia.

The office was in the hands of a sergeant from Vienna. I was assigned to the office within an hour of my arrival and took charge of accounting.

The climate was very hot during the day, but very cold during the night. The work was not hard, but very boring.

The Entente airforce was very active above our location. We were attacked by day and during the night. Thus whenever I had an opportunity I traveled to Cervignano, where air-shelters provided protection.

After office hours I visited the village, where I enjoyed their bread, tomatoes and their wine.

The civilians did not associate with us, and we soldiers seldom entered their homes.

On rainy evenings I visited the military movies in the next village.

However, on Sunday I took a one hour trip to Cervignano, where I enjoyed their wine and figs. We traveled gratis. The view was flat as a table with no obstructions.

The Cervignano trip was very pleasant.

I met there many servicemen.

World War I.
Italian War Zone.

I observed Rosh Hashana and Yom Kipur in Udine. The Military converted a school into a Military Synagogue.

I was astonished to find so many Jewish high Officers among the worshippers. A Kosher kitchen was provided for us.

While waiting on the railroad station for our return to Risano, the enemy attacked the station.

Soon after Yom Kipur I was sent to Vienna, to obtain a part for a merzer from the main arsenal.

In Vienna my parents were packing for their return to Zborow. The Government put to their disposition a freight car, without any charge. Regina went along with them, in the same car. After helping my parents with their moving task and seeing them off (It was after Succoth). I returned to Risano. Again I went through many air raids, however, on Wednesday October 30th in the morning, the telephone rang and the Captain gave me instructions for a general assembly. He also mentioned to me that the troops on the front lines are in mutiny, but instructed me not to mention it to any one. At 2 P.M. an orderly retreat started.

Our destination was the Artillerie Kasserne in Laibach. Our front lines disintergrated rapidly, moreover, our troops left the Piave line not defended.

We managed to retreat in good order with our rolling stock including gasoline, supplies and vital equipment. We reached Laibach on November the first 1918 and our Czech Captain turned over every thing to the newly formed revolutionary Government of the Yugoslavs, when we were discharged. I declared myself an Austrian. It was a very unpopular act. However, I reasoned well. Moreover, I wanted to reach Veinna as soon as possible. Furthermore, Mannie and Regina were in Vienna.

Our trip from Udine to Laibach lasted about two days, anyone who looked at the map was astonished, however, any one who knows the Alps and the winding roads can understand the distance.

During the war I was in the Carpathian mountains and marched on the Transylvanian Alps, and the present trip in the Alps gained me much knowledge about mountains.

Laibach is called at present Liublana, it is the main city in Slovenia, also part of Yugoslavia.

As a result of my declaration I departed for Vienna on the next train. The others were subject to the draft of their adopted states.

A Civilian in Vienna.

I arrived in Vienna Saturday morning, November 2nd 1918. A police officer at the railroad station told me, that I was the first serviceman from the Italian zone to reach Vienna. Many returning soldiers lost their lives, while traveling on the top of the trains in the tunnels. Many more soldiers delayed their departure plundering military warehouses.

In Vienna I lived with Josef and Esther Schechter from Zborow. The address was Mortara Platz 4, my folks were living at the same address before they left Vienna. Esther Schechter was Leib Schapiros sister.

In Vienna the spirit of Karl Lueger was felt, before I continue, I'd like to tell you something about Lueger. Lueger was a Christian Socialist also a great Anti-semite. He was the Mayor of Vienna between 1897 and 1907. The Austrians blamed the Jews for losing the war, many student demonstrations preached hatred toward the Jews.

In Vienna I was not more an Austrian and I could not obtain a position thus I joined Josef Schechter and Kaphahn in a unique enterprise. We bought tobacco and food in Budapest and Pressburg and sold it in Vienna at a profit. It was not a legitimate business but.....

While I was living with the Schechters I contributed half for the household.

A Civilain in Vienna Zborow 1919

I decided to return to Zborow, however, before I returned I made a trip to visit my mothers sister Chaye and her Husband Psachye Brandt in Czechoslovakia. They lived there with a young son and a younger daughter as war refugees. They lost a son Meyer on the battlefield near Zborow. Hitler murdered them.

Regina stopped me as I was entering the street car for the railroad station to return home. She wanted me not to return, because of civil war. However, I was a fool and departed. I was not able to return home the normal way, because the Poles and Ukrainians were at war.

I traveled via Hungary, it was a very unpleasant trip. The Hungarians were ruled by the Communits under Bella Kuhn.

However, when I reached the Galician border in Lawoczne, the Ukrainians gave me a fine reception. I was robbed of my leather gamashes. A Ukrainian officer recovered them for me and ordered the soldier arrested.

The officer was not of Ukrainian origin.

When I reached Tarnopol I had to change trains, I also discovered that I was traveling in Russian cars on a wider track. When I compared Tarnopol under Austria and Tarnopol in 1919 I became upset and very unhappy.

When I arrived in Zborow, I was met by two Ukrainian Militia-men at the railroad station. The town was under military rule, strict curfew was established after the peasants staged pogroms.

The local government was under heavy pressure and corporal punishment was introduced. The chaos in town was hard to describe. The savage behavior was not explainable.

Officially the Jews were neutral, however, many Jews favored the Ukrainians.

During the Passover evening services, the Jews were not permitted to remain in the Synagogue after curfew hours.

Our town suffered during the summer 1919 military engagements. The government changes were many. Our business sign was changed so often, thus father painted the sign one side Polish and the other side Ukrainian.

Before the summer was over, the Ukrainians were driven from Zborow and all of Galicia.

The Ukrainian rule lasted about seven months. They left bad memories in our hearts. The Ukrainian General Petlura was responsible for many bloody pogroms.

I traveled with a passport issued to me in Vienna Jan. 23, 1919 by the Ukrainische Volks Republic (Republique Ukraienne.)

Zborow 1919 - 1920.

Lets return to my arrival in Zborow. I arrived a few weeks before Passover and was astonished to find a Matzo bakery in our house. However, I enjoyed every minute of the time.

I understood that father felt that he performed a great service to the Jewish Community, because there existed a housing shortage.

The Poles were slightly more tolerant. However, they established order under a military rule.

Life in Zborow during the winter 1919 - 1920 was more tolerable.

A dancing school was established and many Jewish girls and boys met there to spend a pleasant evening. After the dancing course was over a ball was arranged and a dancing Queen was elected.

Okien and his future wife and Louis Appelbaum and his future wife Marie were at the ball.

Ruth Pasternak at present Ruth Siegal was elected Queen.

Mannie left Zborow under the Ukrainians and he escaped all the military engagements.

I received my chance in the summer of 1920. A passport was granted to me for the purpose of bringing back our tools from Vienna.

I also received inside information, that the Poles have plans to draft all Jewish ex soldiers.

The Poles were engaged in a war against the Russians, who invaded Zborow for a short period after I left for Vienna. The trip from Zborow to Vienna was full of excitement and trouble.

I traveled with Munio Leder and we stopped in Krakau, where he was promised by his friends to obtain visas for us. However, we crossed the Austrian border without a visa. We claimed that our destination was not Vienna but Palestine. We were permitted to work on a farm near Vienna to train for Palestinè.

Soon I had to convince the police that my destination was America. Regina obtained her American visa very easy.

I was considered an ex soldier of the Austrian army and the American Mission hesitated.

Regina received money and passage via Trieste.

The Polish passport was issued to me September 1920. The American Mission issued a visa to me October 29, 1920. Soon after I received funds from America (Philadelphia) I bought passage November 3, 1920 for 1000 French Golden Franks from the Compagnie Generale Transatlantique in Vienna.

Vienna 1920

I left Vienna November 4, 1920 on a special train called D. Zug. I was traveling second class car 4, seat 22, via Italy, Switzerland and France and reached Paris November 5, 1920.

My dates are accurate because I still have all the documents.

(continued from front flap)

SOLOMON BERGER is uniquely qualified to have written this work, by drawing heavily on personal experience. Prior to the First World War he lived in Zborow, where he was a member of the town administration, and later a member of the armed forces of the Austro-Hungarian empire.

It is likewise from first-hand knowledge that he writes of the revolution of 1918 and the Polish-Ukrainian War.

Woven into these pages is a portrait-in-words of the author and his relatives, whose own simple, unsophisticated lives in the small town complete the image of Zborow.

It is with a heavy heart that the author brings the work to a close with a short description of the "final chapter," the last great tragedy that drew the curtain forever on this colorful historic community.