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Photo № 48

Cultural Manager of the Central Administration of the Częstochower Landsmannschaft in the American Zone. Summary of the speeches delivered on 26th June 1946 in Feldafing and on 20th October 1946 in Landsberg:

Our eyes filled with tears, with bowed heads, broken hearts and clenched fists. We honour the fallen, with a curse upon the murderers of Jewry in Europe and upon those who committed offenses against Jewry in general.

I shall turn my gaze towards the gruesome grave of our people in Treblinka, where the majority of Częstochowa Jewry was destroyed. I shall turn my gaze towards the paths and roads, where the Jewish blood was spilt. I shall turn my gaze towards the known and unknown graves, where our brothers and sisters are, and I shall cry out, "Your life-breath has been cut short, but we swear to continue your struggle for freedom and to continue making the history of the Jewish people!"

The Hebrew poet Dawid Szpiro¹ wrote a poem [entitled] "Tomb of David", in which he says that "King David is alive - he is enveloped in a deep slumber. He awaits to be awoken. He will rise like a lion and will take up his sword in his right hand to avenge the spilt Jewish blood."

This poem epitomises the vanquisher of Goliath. The small David triumphed over the mighty and heavily-armed Goliath. Also, the Maccabees, few in number, defeated the enemy. Both King David and the Maccabees, with their spirit, are alive in our generation.

Częstochowa, with its great number of cultural institutions and organisations, schools, gimnazja, religious educational institutions and teachers, was a cultural treasure trove in

¹ [TN: Unfortunately, we have not been able to find any reference to this poet or the poem subsequently quoted.]

Poland's Jewish life. Suffice it to mention the world-famous personality, Professor Majer Bałaban, who was the director of the Częstochowa Jewish Gimnazjum.

Częstochowa was a city of knowledge and spirituality. The concepts of knowledge and spirituality are intertwined with the concept of fighting for freedom and rights. In the most tragic moments, Częstochower youth stayed true to these concepts and traditions of our people. It did not just discuss theoretical issues, but took our people's fate into their own hands and defended our people's honour with weapons, setting themselves against the colossal foe.

In the shade of these heroic figures, there were negative types, who sacrificed the lives of their brothers and sisters in order to save their own lives. These were people, without a yesterday and without a today, on the most part illiterate, to whom our people's fighting traditions were unknown. This dark element put itself at the service of our people's enemy. The names of the policemen Rozenberg, Kadzidło and Milek Szperling characterise the scum of Jewish life in the times of the occupying forces.

In contrast with these morally-fallen [individuals], the great number of fighters and heroes, who fell in battle, sacrificing their lives on the altar of our people, shine forth like luminous stars. The heroic deeds of the Częstochower fallen combatants Izio Fajner, [Mendel] Fiszlewicz, Sumek Abramowicz, Mojtek [Zylberberg], Josek Kantor, Jechezkel Kantor and many, many others will be inscribed in letters of gold. Their names will serve us as a symbol of heroism and readiness for battle. They were the worthy heirs of the spirit of King David and the Maccabees.

The finest monument for the fallen heroes will be to fulfil their ideals, dreams and desires. This finds its expression in the fight for rights and liberty, as free citizens, in a free country.

The small number of surviving Częstochower landsleit constitute the living testimony of the bitter destiny of our people's tragedy. All of us need to bind together, spiritually, with one ideal which leads to liberty and justice. Let our hearts beat in the same rhythm and stroke. Let us tighten our formation and march arm-in-arm, with straight steps to a free and joyous tomorrow.