

## Dr Józef Kruk's 70<sup>th</sup> Birthday<sup>\*)</sup>

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It is in an unplanned manner that three jubilee celebrants come together in this book, *Czenstochov*. One [of these] jubilee celebrants is Dr Józef Kruk, whose 70<sup>th</sup> birthday was celebrated in the State of Israel. Dr Józef Kruk is the foremost and true **Częstochower**, who has not ceased to shine through word and deed to this very day. The two others - Raphael Federman, and the writer of these lines, were his followers - the former until 1923, when he went over to the Bund and the latter, an admirer and loyal disciple of Dr Kruk to this day, bound to him and his wife, the idealistic and humble comrade Dr Raja Kruk, with affection and spiritual closeness.

As the heading over the report on Dr Józef Kruk's jubilee says, his path is marked out "from Cześćochowa to Jerusalem". The path of the other two is delineated with the name of the book which R. Federman is publishing – *On the Shores of the Warta and East River* – which means "from Cześćochowa to New York". The path of the third stretches even further, all the way to the Pacific. Were we to multiply these three names and itineraries by thousands of other Jews, and name several dozens of other routes of Jewish wandering, getting together, settling and working for the maintenance of Jewish life, it would constitute the Great Story of Jewish Life – in geographical terms.

Dr Józef Kruk's jubilee was organised by *Częstochowers* in Israel. They, together with the jubilee celebrant, have a share in building the State of Israel and in influencing society's thought there. The [two] *Częstochowers* [who followed] the other route also have not been sitting with folded hands. They have contributed their modest part to Jewish life both in Cześćochowa, where they spent their best and most fruitful years and also here in America. With their active involvement in the *United Czenstochover Relief*, they, alongside many dynamic activists and [with] the great sacrifices of almost all the *Częstochowers* in America, contributed to the relief work for our brethren on that side of the ocean - until the destruction. They aided the refugees in the [DP] camps and, afterwards, in Israel. They dedicated a great deal of effort and labour to the publishing of the two books - the first, *Czenstochover Yidn* and now the second – *Czenstochov*. Both of them are not only Memorial Books, but also "Books of Life" - collections of the life and activities of all the *Częstochowers*, wherever they only live, work and operate.

But, however the scope of the three said jubilee celebrants' activities may differ, their standing on the social ladder, their accomplishments in the fields of knowledge and culture and the area and circumstances of their operations - they are nevertheless equals, in that their whole path in life was illuminated by **the great beginning of the spring and the awakening** of the Jewish workers and common masses. By embracing the idea of Jewish Socialism, which became the spirit of their lives, the most beautiful years of their productive lives were lit up and it has not abandoned them in their wanderings to this day.

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<sup>\*)</sup> We print here an abridged version of the report from the 70<sup>th</sup> Year Jubilee which took place this year in the State of Israel, in honour of our dear townsman, Dr Józef Kruk. Our *Częstochower* townspeople need not tell us who Dr Józef Kruk is! Yet, in the State of Israel, too, Dr Józef Kruk is much beloved, taken into consideration, and appreciated for his humanitarian qualities, as the reader may glean both from the speeches that were held at the jubilee celebration, and from the greetings which arrived for the prominent jubilee celebrant from townsmen and friends in the State of Israel, and in all the Jewish diasporas outside the State of Israel.

The spirit of Jewish Socialism, the very lifeblood and refreshing source in Jewish life, was firstly, and has remained, the authentic Yiddish speech of the common people, with which they expressed their struggle, their life, aspirations and hopes for a more beautiful life, and in which the new ideas were united with the rich, spiritual legacy of generations. It was only the Jewish intellectuals who combined their secular education and culture with this living, plebeian source, who reached an elevated spiritual level, and became the shining stars in the heavens of Jewish life. The others, who set out on the easy road of assimilation and who joined the assimilationist bourgeoisie or the workers' movements of others, were cut off with the surge of the revolutionary waves [and] were swallowed up and forgotten. Their easy road led *down* the mountain. It was actually Dr Józef Kruk's not-at-all easy road, which led *up* the mountain.

A characteristic of Dr Józef Kruk is the fact that he, knowing European languages, whose mother-tongue was Polish, nevertheless never chased the honour of writing in languages other than Yiddish, and, with his essays [and] thoroughly thought-out, deeply analysed lectures on the political, social and cultural issues, he enriched the Yiddish language with his youthful, spirited style and the wide scope of his knowledge. Just like the garments of the Jews in the desert<sup>\*</sup>, all his personal and spiritual virtues have grown and broadened out with the years - to this day, his 70<sup>th</sup> birthday.

To echo what has been said by other well-wishers in that report - which we publish [below] - perhaps his finest virtue (besides his magnetic and dynamic personality) is **his love for people and for the person – the individual**, and particularly his unpretentious treatment of small and great. It is, therefore, with this same love, that he was received and surrounded by the comrades and friends who were close to him. To his rare singularities must definitely be added the fact that he never became a “repentant sinner” - he never renounced his youth and his youthful ideas. Perhaps this is precisely the secret and the source of his youthful temperament and youthful appearance at the age of seventy.

The President of the State of Israel, [Yitzhak] Ben-Zvi, in his salutation to Dr Józef Kruk, dubbed him “Israel's unofficial ambassador to the European world”. We, who drank together with him from the living, Jewish-plebeian, Jewish-Socialist fountain, and fought together with him for the cultural and social ascent of the Jewish masses, and for their social and national liberation, name him the ambassador in Israel for the plebeian, Jewish masses everywhere else. These Jewish masses, with their work to maintain their uniqueness and their Jewish-Socialist folksiness, and with their aid to Jews in foreign countries - in Israel in particular - have definitely earned their rightful share in this world and in the world to come, as equal members of the global Jewish People.

Precisely now, as we write these lines, the events behind the iron curtain prove that the path to a freer and better world cannot be forced by one strong people upon another weaker one, [and] especially not upon the whole world. This path, too, that Israel should linguistically and ideologically dominate an entire world of Jews is a false one and the [Israeli] attitude towards Yiddish, the incalculable treasure which a people created during the course of generations, brings great damage both to Israel [itself] and to the Jews in other parts of the globe.

Congratulating our beloved *landsman* [and] our beloved comrade and friend from our youth to this day, Dr Józef Kruk, on behalf of all our *Częstochower landsleit* on his 70<sup>th</sup> birthday, we wish him and [his wife], the beloved comrade Dr Raja, firstly, many more years of good health and creativity and that they should live to see the times of peace and life of freedom in the world, peace in Israel with its neighbouring Arabs and - with the influence of our jubilee celebrant on the leaders and youth in

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<sup>\*</sup> [TN: Reference to Midrash Deuteronomy Rabbah 7:11, which states that, during the 40 years wandering in the desert, the Children of Israel had miraculous clothes which never needed to be laundered or dried and which expanded together with the wearer's body as the person grew.]

Israel - to make progress in the direction of [affecting] cooperation and aid on the part of Israel, [to us] in our difficult struggle on this side of the ocean to maintain our folkloric Yiddish uniqueness and our Yiddish way of life.

## Dr Józef Kruk's 70<sup>th</sup> Birthday in the State of Israel



*Dr R. Kruk*



*Dr Józef Kruk*

The 70<sup>th</sup> birthday of Dr Józef Kruk, the renowned and valuable workers' leader, writer and Chairman of the *Częstochower Landsmannschaft* in the State of Israel, was celebrated heartily, with much affection, in the State of Israel. In the Jewish State, where the splintering of [political] parties is great, and where each party and organisation leads in many respects an isolated life, it is distinctive that participation in Dr Kruk's jubilee included the most esteemed representatives of the State and of

the various parties and organisations. Jerusalem, Tel-Aviv [and] Haifa - all three large cities - dedicated a great deal of attention to the jubilee celebrant. At functions honouring Dr Kruk, one felt that the man was not being honoured here just because it is customary to sing the praises on such occasions. From all the speeches heard at these functions, above all, one perceived that Dr Kruk was also loved - loved due to the fact that his path, which was lit up by his idealism and filled with selflessness, had always been the path of a man who was a believer in people, in the triumph of rightness and in the final victory of Socialism.

The jubilee actually commenced with a brief notice in the press that Yitzhak Ben-Zvi, President of the State of Israel, and his wife, had arranged a reception at the presidential residence honouring Dr Kruk. In this manner, the "secret" that Dr Kruk is seventy was revealed - which is almost unbelievable, seeing Dr Kruk always looks fresh and young, combative and awake to the problems with which fill the Jewish and non-Jewish worlds.

## The First Meeting with the President of the State of Israel



*Dr Józef Kruk with the President*

The President of the State of Israel opened the intimate function in his presidential residence, to which the jubilee celebrant's prominent friends were invited. Others also invited included the Chairman of the *Częstochower Landsmannschaft* in Tel-Aviv, Dr Horowicz. The President recounted that his first encounter with Dr Kruk had been at the [Labour and] Socialist International Conference in 1925. Dr Kruk had translated Ben-Zvi's speech at the conference then.

"Could we have imagined then", asked the President, "that a day would come when, on your seventieth birthday, you would be sitting together with the President of the State of Israel?"

Dr J. Kruk related that, when he had recently been in Zürich, he had met with the renowned Austrian [political] leader Dr Friedrich Adler, and their conversation had been precisely about that conference in 1925 and about Ben-Zvi's speech. They had searched the archives and had located the speech. The President said he was happy Kruk was one of his confidantes.

The President's wife, Rachel Yanait Ben-Zvi, shared her memories of Dr Kruk and his wife, when they had immigrated to the country in 1940. At an event which had been held at the house of a mutual acquaintance, Dr Kruk and his wife had told of their wanderings in dense woods, in the cold and snows [and] about the concentration camp in Kartuz-Bereza. Another image, which has remained etched in her memory, is Dr Kruk's mien during the days of the *Great Genocide* - how he would continually run to the post office to send off telegrams to various world figures, begging them to have mercy and to endeavour to succour the Jews, who were condemned to be undone by the Nazis and their hangmen-helpers, and how pale Dr Kruk's countenance was when he brought [back] their elusive responses.

Rachel Ben-Zvi expressed her joy that Dr Kruk was now "at home", having settled in the country and become a citizen of the State of Israel.

The President went on to recount reminiscences from the "Poltava days"<sup>\*1</sup>, and how he had known Kruk at the time.

"I am convinced", President Ben-Zvi said, "that Dr [Chaim] Weizmann's explanations, among the world's statesmen, prepared the ground for the establishment of our country and we must say that, in the field of elucidating the global Socialist leaders, Dr Kruk has done a great deal. **He is our emissary** in the international workers' world and, for this, he deserves a big thank-you".

Dr Kruk related a bundle of memories of his social writing activity, from his youngest years in the *Częstochowa gymnazjum*.

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The "Socialist Club" in Jerusalem arranged a celebration party for Dr Kruk. The function was conducted under the chairmanship of Sh. Scharya, who gave the opening speech: *Dr Kruk, the Believer in Man*.

Sh. Scharya said:

*It is to be wondered at how loyal Dr Kruk has remained, to this very day, to the dreams of his youth - to the fundamental idea with which he was taken while still a young gymnazjum pupil at his school desk in Częstochowa. This shows the freshness and eternal youth which is embodied in a great, social ideal - the Socialist cause - and which is independent of the passage of time.*

*The belief in Man and in the triumph of the human over the animal in mankind is inside his very being. Kruk carries it like a bright torch in the darkness of life and, when he carries this "lantern" with him, he is not even afraid of remaining alone, of being "independent" - he is only "dependent" on his lantern. As a rule, he always maintained his independence and, even when the path was an arduous one - and an unpopular one, also, Kruk walked along it, for it was on this path that Kruk had found himself - he had found a meaning to life. As an "independent", Kruk was not frightened by imprisonment, neither in the times of the Tsar, nor during the period of autonomous Poland. True, when he speaks sometimes - and he does not like to talk too much about the imprisonments, especially about Kartuz-Bereza, the horrific Polish concentration camp - he particularly stresses the instances of the abasement of the Image of God in people. He was not fearful of the blows and torture per se - "a man can die but once"<sup>\*2</sup> - but, more than anything, he was pained by the basic tendency to*

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<sup>\*1</sup> [TN: Viz. his youth; Ben-Zvi was born in Poltava in 1884, and emigrated to Palestine in 1907.]

<sup>\*2</sup> [TN: This specific wording appears in Shakespeare's *Henry IV*, Pt. 2, III. ii. 228, but the proverb itself is older.]

denigrate the arrestee's dignity as a human being, because Kruk viewed that as the fundamental antithesis which separated him from "them". He believes in Man and in elevating his dignity, whilst for "them" - those who stand on the other side of the barricade - Man is just an instrument for the service of the Masters, the Herrenmoral<sup>\*1</sup> and the Regime; for - I am loath to say the word - the Übermensch, for the "Blond Beast".

This is the secret to Dr Kruk's influence. That is why the working masses in Poland thirsted for his word and read his articles with great interest.

Kruk is not unsettled by remaining alone and retreating to his position on Alfasi Street 25, Jerusalem (his small, modest dwelling in Jerusalem). From there, too, one can shoot - and perhaps also hit the mark. And everything that comes forth from his pen is endowed with the charm of a romantic. He always sneaks faith into the truth of the **idealist**, into his essays. He treats with fondness those heroes of his, who distinguished themselves with deeds which possessed the glory of the romantic, and the righteousness of the eternal struggle for a better world, if not for a world which is altogether good.

No prophet is accepted in his own city<sup>\*2</sup>. Yet Dr Kruk was, in fact, loved and popular in his own city of **Częstochowa**. It was from Częstochowa that he put forth his candidature to the first Polish constituency. True, Dr Kruk fell through in the elections, as did the second candidate, the famous Jewish historian, Prof Bałaban. Notwithstanding, the sympathies of Częstochowa were on his side. Now, too, Dr Kruk is at the head of the Częstochowa Jews Organisation in Jerusalem, because his landsleit know that his inside is like his outside - and his outside is like his inside<sup>\*3</sup>.

### Dr Kruk the Activist, Writer and Man

Prof A. Tartakower, Chairman of the [State of Israel division of the] World Jewish Congress, dwelt on Dr Kruk the activist and writer. He said:

*The mixture of activist and writer does not allow itself to be made well. Of certain people, it can be said that "He is the best writer among activists and the best activist among writers." But Kruk is the best writer among writers and a revered activist among activists. A great merit has stood by Kruk - he belongs to the creators of that movement in Jewish life which produced an entire row of idealistic activists, who with their intellectual [and] spiritual arsenal have sustained the Jewish People throughout the globe. I cannot imagine a hypothetical Jewish world without that the Vereinigte Party (SS and the Seymists<sup>\*4</sup>) to which Dr Kruk belonged. The development of the [Jewish] People in exile [and] the war for their rights - this was that party's agenda. It did not achieve much from an organisational standpoint, but many, many of its world views continue to nourish us to this very day. Dr Kruk stimulated this party to [do] its much valued deeds. Kruk did not retreat, but [instead] sallied forth. Socialism is not just a theoretical matter - Socialism is closely bound up with reality. It is from this that Dr Kruk's clinging onto Jewish foundations and the [Yiddish] Renaissance works is taken.*

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<sup>\*1</sup> [TN: The "morality of the master," as opposed to the "morality of the slave" is a central theme in Nietzsche's works, as is the term "Übermensch," or "Superhuman," which is used subsequently in this paragraph.]

<sup>\*2</sup> [TN: Although the proverb is used even in rabbinical Judaism, the oldest known sources are in the New Testament (Matthew 13:57, Mark 6:4, Luke 6:4, John 4:44).]

<sup>\*3</sup> [TN: Reference to Talmud Bavli, Brachot 28a: "As Rabban Gamliel would proclaim and say: 'Any student whose inside [i.e. his thoughts and feelings] is not like his outside shall not enter the study hall.'"]

<sup>\*4</sup> [TN: Nickname of the Jewish Socialist Workers Party, which merged in 1917 with the Zionist Socialist Workers Party (SS), to form the United Jewish Socialist Workers Party (Vereinigte).]

*Regarding Dr Kruk as a writer, much can be said. He has written extensively, especially about the small folks' struggle for freedom. He has given expression to the striving for rightness, liberty and love to mankind. When I was a student at university, I saw an epitaph at the medical faculty: "Only a good man can be a great physician" [Hermann Nothnagel (1841-1905)]. In the same manner, we can say: Only a good man can be a great writer and a great activist. The good man - that is the best gift in our life. I bless Dr Kruk that he should continue to successfully blend the three - writer, activist, and noble man - and that we should have the privilege of enjoying his new writings.*



Zalman Rubashov-Shazar (former Minister of Education and [current] Chairman of the Jewish Agency<sup>\*5</sup>) said:

*It is of your path in life that we speak here. I remember the beginnings of the SS [Party]: you - inside [and] I - outside. Nowadays, looking back at those days in retrospect, it can be said that there are people, as [well as] movements, which can be judged according to their end. But, already then, it was possible to appraise the personalities in accordance with the currents within the SS. The SS was a party of "Don Juans", who never stopped falling in love and, every time, with the same ardour, with the same passion and tempestuousness. The rest of the parties remained "monogamous". But SS was never satiated in love.*

*The "Rebbe", who had no equal, was Nachman Syrkin. Already back then, three types of disciples were apparent and, if we may judge by how they ended up, it is difficult to imagine that all three were disciples of the same Rebbe. This is how they differed one from the other: there was one current, which symbolised the lyrical in the movement - the softness, the poetry, the muse. They were the nicest and they ended up as great friends of Zion.*

*I would like to mention [Ze'ev] Lutzki-Bertoldi. In him, the love for the Land of Israel was renewed<sup>\*6</sup>. At the other end stood a "dry Misnaged<sup>\*7</sup>", an embittered individual - we knew not why. But, if we judge by his end, we have seen that this "Misnaged" went along crooked paths. This was Moishe Litvakov. And, in the middle, there was one more category. To this category belonged Samuel Niger, who crowned Yiddish literature in the Diaspora.*

*Our friends Jacob Lestschinsky and Dr Józef Kruk also belong to the first category. He is in love - an enamoured writer in the Land of Israel - and he believes in the potential of our development. I was, for many years, Kruk's editor at "Davar" [Word; daily Hebrew newspaper]. I was proud and happy that he had become part of the family. In him, I valued the spiritual root from that first current in the SS - his love and his courage to be a romantic. Much courage is needed to be a romantic, because it is not popular nowadays. There are some who cosset themselves and melt with love for the grand period of the genesis days. It appears that there are also ears for this. [A person such as this] is living with his yesterday.*

*An element of gratitude is present in reviewing a life. That is the longing for the light of the personalities. Kruk has written extensively about the Labour Movement and he sings and plays when he speaks of the bright personalities **because from his very being flash forth***

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<sup>\*5</sup> [TN: Shazar later also became Israel's 7<sup>th</sup> and 8<sup>th</sup> president, between 1963-1973.]

<sup>\*6</sup> [TN: He was a disillusioned Territorialist; he had at first scouted locations for an alternative homeland for the Jews in South America, but later became a regular Zionist, and immigrated to the Land of Israel.]

<sup>\*7</sup> [TN: An opponent of Chassidism; the term is used here figuratively, as Litvakov (to whom Shazar is referring) had rejected the Land of Israel, as Misnagedim reject Chassidism. He eventually became an important Communist Yiddish cultural figure in Soviet Russia.]

*spiritual sparks. His heart is pulled to them, as is the root of his spirit, and age has therefore no power over him.*

Z. Shazar concluded his inspiring address by blessing Dr Kruk and his wife, that they should maintain their freshness and that the fire inside them should continue to burn for many, more years.

**A. Arest** (*Achdut Ha'Avoda* [Labour Unity]) requested of Dr Kruk that he write a book on the Labour Movement and its personalities. Arest spoke at length, regarding the great role Dr Kruk had played in London during the revolution of 1917, together with the famous political *émigrés* there - Piotr Kropotkin, Zundelevich, Litvinov and Tchitcherin.

**Mendel Schneersohn**<sup>\*1</sup> (from the [Hebrew] University of Jerusalem) saluted the jubilee celebrant warmly. He said:

*It is truly to be wondered at how, contrary to us who received a religious or a nationalistic Jewish education, Dr Kruk, who stems from a completely assimilated and great bourgeois family, has dedicated his life to the Jewish Socialist and National Movement.*

**Josef Charif** (Left *Poalei-Zion*) mentioned Dr Kruk's great success in Poland, with his lessons and lectures. He recounted how Dr Kruk had come to Sosnowiec to organise the Polish coal miners and how he had participated in a Socialist evening prayer service at dusk, in a poor Jewish workmen's house. The lawyer Elstein, [Zvi] Brik, [former head] of the Palestine Office in Kowno and others also spoke.

Dr Kruk, in thanking friends - reviewers and greeters – spoke of interesting memories of “those great days”.

This was in Jerusalem.

### The Honorary Committee

The largest celebration, with the highest attendance, was held in Tel-Aviv, where a special Honorary Committee was formed, from the most respected members of the population, together with the leaders of the *Częstochower Landsmannschaft*. The Committee comprised Yosef Sprinzak, Speaker of the Israeli Parliament; Zalman Aran, Minister of Education; Zalman Rubashov-Shazar, from the Jewish Agency; Sz.Z. Shragai, of the Agency's administration; Yona Kesse, General Secretary of Mapai<sup>\*2</sup>; M. Namir, General Secretary of Histadrut<sup>\*3</sup>; G. Agron, Mayor of Jerusalem; Sholem Asch; Izaak Grinbaum, [once the Zionist] leader of Polish Jewry and former Minister of Interior; Dr Drabkin, Mapam<sup>\*4</sup>; A. Wertheim, Director of the Ministry of Labour; Jakób Zerubavel; Prof Tartakower; J. Levi, General Secretary of the *Histadrut Ha'Pkidim* [Organisation of Functionaries]; Ch. Lamdan, formerly Deputy Speaker of the *Knesset* [Israeli Parliament]; L. Pines, formerly member of *Vereinigte*, founder and co-editor of *Die Goldene Keit* [The Golden Chain]; M. Tsanin, editor of *Letzte Naves* [Latest News]; Y. Klinov, director of the *Sochnut* [Jewish Agency for Israel]; Dr Benzion Razin, former *Chargé d'Affaires* [of Israel's Legation] in Bulgaria; the professor from the Weizmann Institute, Reichert; Anczel Reiss, leader of Poalei Zion in Poland; Chaim Schurer, Editor-in-Chief of *Davar*; and Prof Fishel Schneersohn.

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<sup>\*1</sup> [TN: Not to be confused with his namesake, the famous Rebbe of Lubavitch.]

<sup>\*2</sup> [TN: Acronym of “Mifleget Poalei Eretz Yisrael”; Workers' Party of the Land of Israel.]

<sup>\*3</sup> [TN: Full name: Histadrut Ha'Ovdim Ha'Klalit; General Organisation of Workers.]

<sup>\*4</sup> [TN: Acronym of “Mifleget Ha'Poalim Ha'Meuchedet”; United Workers' Party.]

On the Committee, the *Częstochower Landsmannschaft* was represented by Dr E. Horowicz, Chairman; Abram Gotlib, Secretary; Sh. Ephraim, Mrs F. Grinberg, Ch. Zvi, and G<sup>\*5</sup>. Kurland [from Tel-Aviv]; from Haifa: Sh. Blum and Z. Yaskil; from Jerusalem: Fajwel Zubarski<sup>\*6</sup> and D. Landsman.

The beautiful and spacious hall was overflowed with hundreds of guests - deputies [viz. members of Parliament], high government representatives, writers, journalists, public figures and *Częstochowa landsleit*. A heart-warming, friendly atmosphere reigned. The Honorary Committee sat at the main table.

The ceremony was opened, on behalf of the *Częstochowa landsleit*, by the Chairman, Dr Horowicz. He said:

*Today, as a Częstochower, I am proud to have the honour of opening the banquet honouring our Częstochowa landsmann, our great friend, Dr Józef Kruk.*

*Józef Kruk has received a large inheritance - his grandfather was a fighter for Polish independence and maintained a combat unit against Tsarist rule at his own personal expense. His grandfather's fighting spirit lives on in Dr Kruk, only Kruk has expanded it [even further]. From his youth onwards, he has strived for the freedom of the individual and of mankind. Dr Kruk's uniqueness lies in that he came from an opulent and completely assimilated family and that he had already joined the Jewish Labour Movement back in the times when he did not yet speak even one word of Yiddish. From his seventeenth year of life, he became a fighter and, more than once, felt the taste of imprisonment and persecution. During the First World War, he worked together with **Israel Zangwill** and he was also on the platform when Zangwill welcomed the Balfour Declaration. From England, during the revolution [of 1917], to Russia, he travelled where he continued fighting for his ideas. He later came [back] to Poland.*

*I have been personally acquainted with Dr Kruk since he arrived in the Land of Israel. I know well his warm Jewish heart. When the first news came of the misfortunes in Europe, there was no unhappier man than him. He turned to world-famous personalities [requesting] them to help save the Jews, and he put all his strength into this struggle.*

*I should like to quote regarding Dr Kruk the opinions of two men of authority. Our president, Ben-Zvi, said that Dr Kruk is our apostle in the Socialist world and Eng. Sz. Kaplanski, President of the Technion [Israel Institute of Technology] in Haifa and one of the most important members of the Jewish Labour Movement, has said:*

*As a Jewish writer, Kruk is a blend of the Polish romantic with a spark of Chassidism<sup>\*1</sup>, bound up together with the elementariness and thoroughness of a Litvak<sup>\*2</sup>. He is a publicist who sees the roots of the events and the role of the personalities at play within them. He investigates the historical foundations and the social periods about which he writes. As a Jewish Socialist, he grew up on the teachings of Nachman Syrkin and the Russian Revolution. Kruk's territory, however, is even broader - the cultures of Poland, England and France were added to his Russian experience. He did not take this internationalism from books. The internationalism lies inside his soul. He possesses vast spiritual resources and*

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<sup>\*5</sup> [TN: No "G." Kurland appears, as far as we know, in any other texts on *Częstochowa*. Being as in printed Hebrew the letters G and N are almost identical, and are therefore often mistaken for each other and thus misprinted, we surmise that the reference is to Mr Noach Kurland, who was indeed a member of the *Częstochower Landsmannschaft* in Israel.]

<sup>\*6</sup> [TN: This surname does not appear in any official records, thus we are unable to ascertain its original spelling.]

<sup>\*1</sup> [TN: Viz. joy, optimism, and enthusiasm.]

<sup>\*2</sup> [TN: Adherent to the school of thought of the Lithuanian Talmudists, who oppose Chassidism with its merrymaking, and emphasize meticulous and fastidious study instead.]



*distinguishes himself with his readiness to sacrifice himself for the truth and for all those oppressed and wronged.*

*That is what Kaplanski said, who has known Dr Kruk since his youth.*

*There are not many friends in life like Dr Kruk. Whoever it may be, when he only turns to him, he responds like a friend and this is an extraordinary trait - which must be valued highly. He is still in the middle of his work and is preparing several other books. As it has been said, he is for us a second Emil Ludwig, who investigates and comprehends the role of the personalities in history.*

*On behalf of all the Częstochowers, I salute and bless him, and wish him success and [good] fortune.*

**Yosef Sprinzak** [then] said:

*I recognise the necessity of [holding] a function in honour of Kruk, every time I read his articles or one of his books. An article of his is in our life like a refreshing breeze on a day of khamsin<sup>\*3</sup> - an oasis in the desert. By this I mean that it was necessary to arrange a hearty and intimate function, not due to the fact that Dr Kruk was born in Częstochowa and was the son of an assimilationist, but because he is a **human being**, who is **always searching for that which is human**. He is the romantic in this reality - and not necessarily a Polish romantic, but a Jewish romantic. I do not know if he will be offended by my words. I am aware of what realism is and he will surely argue with me for and against Marxism and realism. But I do value the romantic very highly. Romanticism - this is something from eternity. Realism is a temporary thing. [To be a] romantic means leading towards a good and beautiful thing. And this is the basis, the source, of all romanticism is the world – and this is eternal, just as the spring is eternal. Winter and cold do exist, but afterwards [always] comes the spring.*

*So a man goes about among us, who wishes only the good and the beautiful. A man goes about among us - a Socialist. There are, in the world, many Socialists. Who, today, is not a Socialist? But the man who goes about among us is a Socialist in nature and an **ethical** man in his essence. When he speaks of people and leaders or of events, he incorporates **the aspiration to something better**, because without it there is no life. A romantic does not despair. He walks among us and is not content - and this discontent is a heartening and an encouraging one.*

*He is here, in our country, and he is happy that creation is taking place here. He is, however, not content with the manner in which everything is being created here - and he is critical of it. But his criticism originates from a love for the issues [at hand].*

*For a man such as this, functions can be held every Monday and Thursday<sup>\*4</sup>, because this is a function of friendship for a man who is the priest of a good cause, together with a good sentiment. I would also like to say that I read his articles with **love** and the words **convince me** - for how can one not be convinced, if it is proven that things need to improve? Kruk demands a better Socialism, better human relations between one another, less brutality and more nobility. Kruk expresses all this in his articles, books and talks. His elucidations have a spiritual foundation.*

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<sup>\*3</sup> [TN: The suffocating, scorching and sandy, easterly wind which affects the Middle East.]

<sup>\*4</sup> [TN: The expression is used in Judaism to denote a regularly reoccurring event, as every Monday and Thursday a portion of the Torah is read during the morning prayer service.]

*I would like to wish my friend many more years of **not ceasing to be Kruk**. May he succeed in expressing his feelings without pause, with perseverance and with the same freshness and goodwill - and may this goodwill accompany him all his life.*

[At this point,] **Y. Sprinzak** read a letter from the **Minister of Education, Zalman Aran**, in which he wrote:

*It causes me great anguish that pressing affairs have kept me this evening in Jerusalem, preventing me from taking pleasure in participating in this function.*

*As regards the 70-year jubilee of my dear friend Dr Józef Kruk, I express my feelings of reverence towards him as a thinker, writer and activist, who has dedicated his life to the search for the **Additional Soul**<sup>\*1</sup> **in people and in Jews**.*

*I see in Dr Józef Kruk the bearer of a great faith in absolute uprightness - which is an extremely valuable distinguishing feature in our times.*

*I wish him that his attributes should stand by him for many, more years and that he should succeed, as in the past, in delighting us with his good traits and important creations.*

### **The Trail of Suffering from Częstochowa to Jerusalem**

The well-known Zionist leader **Izaak Grinbaum** said:

*In 1903, I travelled from Warsaw to Łódź together with my friend, the engineer Jan Kirsztot, to hold a lecture on "The Ethics of Assimilation". During the tempestuous gathering, a gymnazjum pupil approached and talked with me. That was today's Dr Kruk. Afterwards, we did not meet for years.*

*Before the 6<sup>th</sup> Zionist Congress [also in 1903], I became acquainted with the Leszczyński brothers, with Samuel Niger and with the whole group, who later founded the Zionist-Socialist Workers Party (SS). I later fell out with this group. The Zionist Socialists had become Territorialists and I stuck with the Land of Israel. When I found out that Kruk had become a Territorialist, it struck me as very odd - how had it happened that a Polish Jew had become a Territorialist? Today, when all those of us who had survived met in the State of Israel, I can allow myself to say that I had already taken a liking to Kruk back then, when he was a gymnazjum pupil. I retained a favourable impression of that gymnazjum pupil, with whom I later became well acquainted.*

*Dr Kruk embodies the spiritual image of a man who, from his youth, left the ranks of Jewish-Polish assimilation and went over to the great ranks of the Jewish masses, **and became their teacher, leader and fighter for their rights**.*

*In England, Dr Kruk had ties with the English Labour Party and became friends with its leaders. In Poland, he felt the taste of Polish prisons and was sent to the Kartuz-Bereza concentration camp. His trail was a trail of suffering. If I ever write an article on Kruk, I shall call it "Józef Kruk's Trail of Suffering – From Częstochowa to Jerusalem". Everything Kruk has done was elevated with an "Additional Soul" - with faith in the cleanest, freshest form. I must mention here that he also understood others. Never once have we quarrelled. We've always*

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<sup>\*1</sup> [TN: A concept borrowed from the Talmud which states: "Rabbi Shimon ben Lakish said: The Holy One, Blessed be He, gives a person an additional soul on Shabbes eve and, at the conclusion of Shabbes, removes it from him etc." (Beitzah 16a), meaning that, with the coming of Shabbes, the deepest level of a person's soul is revealed within the person.]

been friends. In Poland, I searched with candles<sup>\*2</sup> for men like Kruk, like Zerubavel and others to help me in the struggle which we were going through at the time.

I congratulate you, Comrade Kruk. I believe that the trail of suffering has been worthwhile. Be happy in the Land of Israel!

### The Great Optimist and Humanist

Yona Kesse, General Secretary of Mapai, said:

*I have only known Comrade Kruk ten or twelve years, no longer. But, during these years, I've met with him frequently and I wish to say that I appreciate him very highly, for he is a wonderful person. He is endowed with magnificent, humanistic attributes - extraordinary [ones]. I appreciate him because he is, first and foremost, a humanist - he loves mankind, his people, society, poetry, literature [and] history. **His motto is love.** He is a friend and not an enemy. He has a good heart and he wishes his comrades, friends and people - as human beings - only well. He is a great **optimist**. No wind - and we are living in times of "evil winds", after all - tears from his heart the faith in people, his belief in the triumph of good, in the triumph of humanism [and] in the victory of Socialism. Thus, from the beginning to this very day, except [now] that we are celebrating his seventieth birthday, he goes about like a dreamer. Of course, he has much experience. Of course, he is satiated with disappointments - **but he has remained a dreamer.***

*I mean that, in our society, and I do not wish to say anything bad about it, there are not many the like of Dr Kruk, who symbolises the **glory of man**. From my encounters with Comrade Kruk, which are diversified and touch on numerous topics, I always emerge with a feeling of encouragement, for Comrade Kruk is one of those people who, in our disappointments, show us that Man can be better, more elevated, cleaner, more honest and more loyal. And this is so important in our society.*

*It is no exaggeration when we state that Kruk symbolises youthfulness. I am saying that, despite linguistic difficulties (he hasn't been with us long!), he has hidden senses [with which] to grasp our reality, to live with us and this is one of the marvels of his old age. He is thoroughly a man of our land and of our State, and this is all a result of his youthfulness and freshness.*

*I know that he is currently engaged with very important work on the history of the Labour Movement. He carries, in his heart, the dream of the unification of the workers. Having been a Socialist for more than fifty years of his life, he is aware that one of the greatest misfortunes is the splitting of the Labour Movement. And he always tells me that the legacy which he would like to leave the youth is this - the brightness, the vision and the necessity of unity, if we are seriously thinking of making Socialism work in the world and in our country also.*

*Dear Comrade Kruk, I wish you long years and that you should have the fortune to see, with us, the realisation of our best aspirations!"*

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<sup>\*2</sup> [TN: Viz. thoroughly; Jewish expression derived from the verse "I will search Jerusalem with candles" (Zephaniah 1:12).]

## The Historian and Artist

**Chana Lamdan** (former Deputy Speaker of the Knesset) said:

*I am one of Dr Kruk's admirers. From every conversation, I gain something and this is also a pleasure - besides being useful. Kruk is among the few people who, no matter what one speaks with them about, one gains from it. And the greatest [thing is] that he is among the numbered [individuals] who teach the youth about the **Fathers of Socialism** - not only their teachings, but also, as Dr Razin has said, how they were in everyday life, what they fought for and how they influenced the members and the Movement.*

*We were brought up in the "technical era" - too much technology, perhaps. And it is, therefore, good that there is someone who can depict men and movements to us. Kruk not only writes – he paints how he saw them, conversed with them and wrangled with them. Kruk's history is painting - he is a portrait-painter. Kruk's articles are not everyday occurrences. Without such descriptions, it is impossible to understand history.*

*It is a little difficult for Kruk with us due to the language and his having to adapt to us. But Kruk knows, perhaps less than any of us all, how strongly loved he is with us and how valued he is amongst the readers. The thousands of readers and youth, who read Kruk, are grateful to him. He comes forth as a teacher [and] an educator, and gives the broad youth masses the opportunity of inheriting a little of his teachings. I also bless his partner in life, who goes with him, takes care of his health and fights together with him.*

## Kruk Has Remained the Same

**Dawid Lipszyc** (Member of Knesset) said:

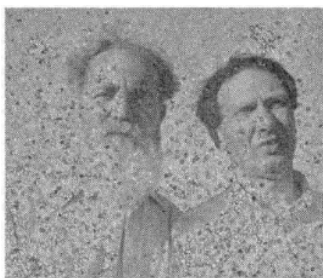
*Each of us has come to the Land of Israel by a different path and under different circumstances. This is the strength of this movement. Kruk represents a separate path in life – a life of the strongest struggles. I knew him once from afar and now closely. He expresses that which is the finest and noblest.*

*Today's function is not a commonplace event. Kruk has not changed - **he has remained like he has always been**. He is unable to be unnatural - both externally and internally. He has his own individuality. But no less than any of us, he endeavours to penetrate our innermost life. He does this in quite a unique manner, which creates a certain distance. He sees us inside and out. This enables him to see further than any of us. I would like to say that I have a special joy when we meet with him and have conversations, and we hear his remarks about ideas and movements. I have the privilege of sometimes sitting with him at a small table in the Knesset, which I enjoy.*

*He may well be an extraordinary phenomenon with us - freshness and thoroughness, together with naturalness. His special, youthful endeavour is to feel natural with us. He wishes to remain as he was - that is Comrade Kruk.*

## Dr Kruk the Revolutionary

J. Zerubavel said:



*Dr Józef Kruk [r] and Zerubavel*

*Częstochower landsleit have done well to arrange this jubilee honouring Dr Józef Kruk, immediately following the celebration of Yom Ha'Atzmaut [Israel Independence Day\*], while we are still in a festive mood. I have been friends with Kruk for decades. I know, and I have seen, how Kruk has dug about in theories. He never accepted the theory of "The Latter Days" – that once all is well with everyone [else], things will also be well for the Jews. Kruk rummaged through the tragic-heroic history of the Jewish people. He is aware that a Socialism, which does not include the issue of easing the problem of the Jews, is a false one.*

*Kruk partook in the Jewish Revolution and, more than once, we met in this work and in all these struggles. He has always proven, in theory, both his Socialism and his Jewish views and, from this combined path, Kruk has never strayed. I therefore met with him on this path on various occasions.*

*I wish him and his wife Raja that they should continue walking together along this path and to also carry others off to the luminous road, for [the sake] of our generation and of those to come.*

\* \* \*

Prof Reichert (of the Weizmann Institute) said:

*Upon seeing Dr Kruk entering the hall, we marvelled at his agility and youthfulness. I remembered that, when we celebrated his 60<sup>th</sup> birthday with the current president, Ben-Zvi, Kruk was exactly as he is today. There surely must be something in him, which preserves him thus.*

*Besides his temperament and romanticism, he first and foremost distinguishes himself with two great qualities - strength of heart and audacity – audacity of thought and deed. He comprehends the changes that take place in this "zeitgeist". Our time is an era of spiritual crisis. Kruk is aware that one must learn from experiences and errors. Dr Kruk is one of those who are fit to be leaders of a generation, because he has had the courage to say the truth. This is a great thing that may be said of him.*

*Where did he get this spiritual daring from? He is an historian and he walks about in History as if in his own vineyard. He knows how to push the button, and, when he does this, the human mind begins to work. I do not know many people like him, who are able, when talking about something, to bind the events of the day together with general history. When, for instance, he speaks about Heinrich Heine or Émile Zola, history dances before us and we see it. He always finds things [viz. historical details] not only from the books, but from his own mind. At the same time, he belongs to the [type of] people who learn from how history continuously develops. When Dr Kruk speaks, for example, about the Renaissance period, one grasps the Italy of old – Kruk knows how to connect them.*

*He understands the great spiritual movements. To this, Dr Kruk adds the warmth of youth, and we shall warm ourselves by this youth and to this light. To his historical knowledge, he*

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\* [TN: Dr Kruk's actual 70<sup>th</sup> birthday was in December 1955, whereas the jubilee was apparently held in mid-April of 1956.]

*adds the inner truth. Kruk has arrived in this country and he wishes to create something new here - to show what actual eternity is. He strives that our people should be an example of a new eternity and that the generations to come will take an example from us.*

\* \* \*

**A. Wertheim** (Director of the Ministry of Labour) said:

*Today is an evening of memories. I've known Dr Kruk for decades. I am also witness to the great role that our dear comrade Raja, Dr Kruk's wife, plays.*

*Kruk's path is that of those who seek the Spiritual Man, until they find him. Kruk has found that path and he devotes all his energy and actions towards this ideal path. We already have our country with all its attributes. Now, we continue to strive to reach the realisation of Socialism, [here] with us, and in the entire world, as Moses Hess, Nachman Syrkin and Berl Katznelson taught us. Dr Kruk is one of our most important teachers and guides.*

**Dr Razin** (former Chargé d'Affaires in Bulgaria) said:

*Today, we speak not only to Dr Kruk, but to those present as well. That which we have already accomplished is a great triumph of our era. At the end of the 19<sup>th</sup> century, a fight began in Eastern Europe to free mankind and the Jewish People. A great role was played by the torch-bearers, whom we must value so highly.*

*I've known Dr Kruk since 1940, when he arrived in the country. Right from the beginning, I was pulled towards him for two reasons - I wished to see a true Jewish Socialist and, consequently, his path. I worked together with him, during the War, on the committee which stood in contact with the Jewish Anti-Fascist Committee in Moscow. It is since then that he is so close to me.*

*I see Dr Kruk's ways – how he reaches the sources and draws from the spiritual fountains, and then spouts them forth. When Dr Kruk gives us a picture of a historic figure, he gives us the person. We have all studied the history. The books give us ideas [and] thoughts, but very seldom do they give us the person. Dr Kruk can [well] be pleased that tens of thousands of people seek, in "Davar", his articles on historic figures. He gives the readers the keys and the desire to know even more. I observe this everywhere, including in my own family.*

*We must highlight the great role of our friend, Dr Raja Kruk. Rashi\* says, "If one is worthy, his wife helps him. If he is not worthy, she is against him". Dr Kruk has been worthy of a helpmate and not an opponent and she has a large share in that which he has accomplished."*

\* \* \*

**J. Mastbaum z"l** [a Yiddish writer] said:

*I read what Kruk writes because, [from] beneath his lines, spray [forth] soul-rays, a sublimeness, and Kruk is a man who lives a very wealthy inner life. When one sees him, he seems like a popular and esteemed man, but in truth he is stubborn – one of the most stubborn people – and I think that, with sublimity, he accessed every place he wished to*

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\* [TN: Rabbi Shlomo Yitzchaki; medieval French commentator. The subsequent interpretation (although mentioned in Rashi on Genesis 2:18) is actually from the Talmud Bavli, Yevamot 63a: "And Rabbi Elazar said: What is the meaning of that which is written: "I will make him a helpmate for him ['kenegdo' in original Heb; i.e. 'against him']" (Genesis 2:18)? If one is worthy, his wife helps him; if he is not worthy, she is against him."]

*reach. Love is no commonplace matter - in order to love, one must have talent. All his life, Kruk has felt love towards mankind. It is as a writer and a belletrist that I salute the jubilee celebrant, for Kruk is no less important as an author than as a social activist.*

\* \* \*

**Eng. Anczel Reiss** (leader of Poalei Zion in Poland) said:

*I have much to say about Dr Kruk, with whom I've had the opportunity to work. I remember how, soon after the First World War, Kruk organised the Jewish Workers' Emigration Union, together with Dr Izaak [Ignacy] Schipper, Dr [Mojsze] Zylberfarb and others.*

*As a Territorialist, it was no easy task for Kruk to tell the Jewish worker about the importance of emigration. But he saw the situation of the Polish worker and he also saw the situation of the Jewish worker. I met with Kruk in action and, particularly, at the unification of the Independent [Socialists] with Poalei Zion. Kruk did not seek to blur the terms, but sought [instead] to blaze a common trail and to proceed together. I am aware of the sincere happiness that each achievement in Israel brings to Kruk.*

*I wish him and [his wife] Comrade Kruk will have the opportunity of rejoicing in the realisation of our dreams.*

\* \* \*

**Marc Jarblum** (leader of Poalei Zion in Western Europe) said:

*I have known Kruk for many years already and [we have met] at various periods. He knows the different movements and many people well. What he writes today, he has accumulated over the course of decades. And it is enlivened with Kruk's talent. We see that, with him, nothing has gone missing. Everyone knows that Kruk is a great authority on the English Labour Movement. But I - being particularly close to France - must say that I am often astounded by how he correctly and deeply characterises the French Labour Movement as well.*

*Not long ago, in Paris, I met with the eldest of the Socialist leaders, Bracke<sup>\*1</sup>. He asked me whether there are, in the State of Israel, Socialists in the great European style and character. In replying to him, I identified Kruk as being the characteristic type we have in the State of Israel. I wish Kruk that, with his vast spiritual accoutrements, he should bring redemption to our movement and assist in strengthening the Jewish State.*

\* \* \*

**Dr [Abraham Samuel] Juris** said:

*I became acquainted with Kruk in Poland, at a lecture on the question of minorities. Kruk belongs to the "old guard" and has remained loyal to his ideal. Kruk's life has been a heroic wrangle. He has remained loyal to Socialist romanticism. Kruk needs to be [rated as] equal to the eternal revolutionaries, who remain loyal to specific ideas. He conquered the European Socialists with his pure soul. May this function, in which great humanist guests are participating, serve as an example.*

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<sup>\*1</sup> [TN: בראקע in the original Yiddish, pronounced "brakeh"; we have as yet been unable to ascertain this man's identity.]

**Moshe Grossman**, the famous Yiddish writer, the following letter to the event:

*Very important and dear friend,*

*My heartiest blessings to you - the brilliant publicist and essayist, orator and Socialist who fights for freedom like a lion; a hot-breathing, sanguine intellectual and, at the same time, a man of the people - upon your turning seventy years of age! May you age in happiness - personal, national [and] of all mankind - Amen, and Amen! To the one who suffers and rejoices with you, your life companion, and herself once an activist - Dr Irena Kruk - the best of salutations and blessings!*

*Yours, Moshe Grossman.*

\* \* \*

The salutation from the renowned author and activist, **Rabbi Binyamin**<sup>\*2</sup>, was very hearty. Rabbi Binyamin said:

*I only know Kruk from here, since [his] beginning at the "Davar" daily paper. One bright morning, I found a new name there - a writer, who wrote an article once a week. The articles were very interesting. There was, in them, a broad horizon, information and understanding - a new star had appeared in the Hebrew newspaper world. I started asking, "Who is this Dr Kruk?" Once, I entered the "Davar" editor's office and we became acquainted there. I very quickly became close to him.*

*Those were difficult days. News of Hitler's destruction began arriving and people wondered whether it was true or not -if they were not exaggerated. From the very beginning, I had the feeling that it was true. I was filled with fear, even before anything became known. Every day, I would ask myself, "Has the slaughter of Jews not yet begun?" I was, therefore, perhaps more prepared for the tidings of Job<sup>\*3</sup> than other people. I also began to think whether there was, maybe, the possibility of doing something from here to save lives.*

*One of the writers, who were with me at the time, was my friend Dr Kruk. We formed a small group of people. What we did is beside the point. But I do wish to say just one thing - I feel an immense gratitude towards Dr Józef Kruk for two things. The first is that he threw himself into the work with true self-sacrifice. Were I to recount how many hours and nights we spent together, how many telegrams we sent - time would not suffice. With this alone, Kruk already won my heart.*

*The second thing, which I will now say about Dr Kruk, may come as the exact opposite of what we've heard here regarding Kruk the fighter, the Socialist, the revolutionary. I found, within him, a man of harmony, a man of love, a man who has access to every one of a person's hidden emotions. It is only on this basis that I was able to become close to him and understand his feelings.*

*And here I must make a confession, which perhaps has no place in banquets. If, during these recent years, I have been able to live and to breathe like a man, while so many not [very] nice, hard and aggravating deeds were being done<sup>\*4</sup> – **for this, I must thank a man as Kruk, a man who has remained pure and humane in all the upheavals of this era.***

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<sup>\*2</sup> [TN: Pseudonym of Yehoshua Radler-Feldmann, an Israeli writer born in Galicia.]

<sup>\*3</sup> [TN: The news the messengers brought to Job (Job 1:14-20) regarding the theft of his livestock and the slaying of his sons and servants.]

<sup>\*4</sup> [TN: Rabbi Binyamin was one of the founders of the Brit Shalom association, which sought peaceful coexistence between Arabs and Jews, to be achieved by renunciation of the Zionist aim of creating an exclusively Jewish state, and the establishment of a binational state for Arabs and Jews instead.]



*I must conclude, as I see that my emotions are overwhelming me. I congratulate my dear, important friend Dr Kruk – and, for the first time, I express to him my deepest feelings for all that he has given me during the time he has been in Israel.*

At the end, Dr Kruk took the floor and the public gave him a great ovation.

In a detailed speech, Dr Kruk responded heartily to the salutations and presented a brilliant analysis of the ideologies and camps of his generation. Dr Kruk enumerated the reasons which had led him, while still a pupil at the Czeŝochowa *gymnazjum*, to the Jewish working masses. He spoke about the complicated and difficult path along which he had walked. He gave an historical analysis of the reasons conducive to the establishment of the Territorialist Movement, the SS and the *Vereinigte* Party. He expounded on the liberating Socialist ideals and humanistic endeavours and underlined the necessity for friendly relations between men of ideas and of combat. The large public thanked him with long, continuous applause.

The hearty evening – **one of the finest Tel-Aviv had ever seen** – came to an end after midnight.

## The Salutations<sup>\*1</sup>

**Dr Horowicz and A. Gotlib** read salutations which had arrived from cities and *kibbutzim* in Israel, as well as from abroad: from Europe (England, France, Italy and Switzerland), from Australia, from South Africa, from South America and from the United States of America. In Israel - from ministers, MPs and public figures; from Buenos Aires - from the old friends and comrades from back in SS times, from the renowned poet Abraham Zak, from the leader of Poalei Zion, M. Rogalski, and from the *Bialystoker*, M. Wygodzki; from Chicago: Mojsze Ceszynski; from Paris: from the old Labour activist, Prof Kiwelewicz, [and] from Isaac Schneersohn, Chairman of the Centre for [Contemporary Jewish] Documentation and the [Holocaust] Memorial for the Jewish victims; from London: from the Israeli ambassador Eliahu Elath [born Epstein]. There were many telegrams and hearty greetings from **Czeŝochower Landsmannschaften** in New York, Detroit, Chicago, Philadelphia, Los Angeles and Florida. From Switzerland: from the General Secretary of OSE [*Œuvre de secours aux enfants*; Children's Aid Society], Dr [Lazare] Gurvi, and from the Director, Prof [Jacques] Bloch.

Finally, there were two idiosyncratic salutations which characterise Dr Kruk's entire life: from Józef Judelewicz (in Kfar-Saba), who mentioned that, in 1906, he had sat in the Warsaw prison together with "the young student" Józef Kruk and, from Melbourne, from Melech Ruda (Chairman of the Warsaw Butchers' Association and member of Independent [Socialists]), who mentioned how, in 1937, they had been imprisoned together in the Polish concentration camp in Kartuz-Bereza.

**Sh.Ephraim** presented Dr Kruk with a honorary certificate which the *Czeŝochower Landsmannschaft* had prepared for him in the [Jewish] National Fund's [*Keren Kayemeth Le'Israel*] Golden Book. His wife, Dr Kruk, was presented with a large bouquet of flowers.

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The editorial collegium of *Davar* (organ of the *Histadrut*) celebrated Dr Kruk's jubilee at a special meeting. The Editor-in-Chief Chaim Schurer, MP Herzl Berger, Yehuda Gothelf, David Zakai and Daniel Leibel delivered speeches about him as a publicist and Labour activist.

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<sup>\*1</sup> [TN: It is unclear at which stage of the proceedings these salutations were delivered.]

In **Haifa**, a jubilee was organised by the Municipal Cultural Department and the Journalists and Writers Club. Leading intellectuals, MPs and public activists were present. The event was chaired by the leader of the Municipal Cultural Department, **Rozenek**. The revered journalist and Labour leader, Mendel **Zynger**, gave a long speech about Dr Kruk.

**Jerusalem Radio** broadcast a special programme dedicated to the jubilee celebrant. Following a radio interview with Dr Kruk, the director Jonas and Sh. Scharya presented an evaluation of him.

The Hebrew and Yiddish press, of various factions, dedicated detailed articles to Dr Kruk.

Thus all characterised Dr Kruk as a man, writer and fighter, and described the trail he traversed from **Częstochowa to Jerusalem**.