

R. Federman

Erste Zaloshiner *Chevra Anshei Bnei Achim*¹ in New York

The foundation of the *Działoszyner landsmannschaft* organisation took place on 9th January 1897. Several *Działoszyner landsleit* in New York convened at the time. They included² Aron Hillel, Lajb Kuper, Mendel Libowicz, Chaim Levy, Jakow Mitchel, Mendel Pelta, Mojsze Rot, Mojsze-Michał Stavsky³, Zalman Synat and Mojsze Szylit. These were the initiators and founders of the society.

In 1910, the *Konstitution der Erste Zaloshiner Chevra Anshei Bnei Achim* was published in booklet form, in the Yiddish language. This Constitution of the society was unanimously approved at a meeting on 24th April 1909.

The Society's name was based upon how the *shtetl* is called in Yiddish - "Zaloshin" - even though, in Polish, the town is named "Działoszyn".

The Constitution was compiled by the *Gesetzkomitee* [Laws Committee], which consisted of the following persons, who are mentioned in the booklet itself: Herman Kohn - Chairman; Mojsze Stavsky, Herman Szylit, Moryc Szylit, Jacob Mitchel, Lajb Kuper, Joel Sztajnhauz, Lajb Lefkowicz, Juda-Hersch Fajertag, Mojsze Gelbart and Szymon-Jakow Hurwic.

According to the original Constitution, the society is deemed a "*chevra*" [society/fellowship] and its goal is "mutual support in need, illness and cases of death".

In the subsequent paragraphs⁴ of the Constitution, it is said:

Should, for various reasons, numerous members leave the society on their own account or be expelled, the society will nevertheless retain this name and the assets in its possession at the time, as long as seven members, in good standing, should remain.

Should another society wish to join our own, it may only be admitted under our society's name and regulations. The language in which the gatherings, sessions, protocols, accounting, notifications etc. are conducted may only be the Yiddish language.

These, among other things, are the requirements of every member wishing to belong to the society⁵:

Must be in the country [viz. the US] for at least one year, morally inclined, physically and mentally fit and must observe the Jewish faith. When the said individual marries, he must do

¹ [TN: Partly in Yiddish and partly in Hebrew, this name means "First Działoszyner Society of People Sons of Brothers"; we have rendered the Society's official name as it appears in the contemporary English-language sources.]

² [TN: In the original, these individuals (and many others in subsequent lists) are listed by surname first, followed by given names. We have reversed this order for the reader's convenience throughout this article.]

³ [TN: Originally Mstowski.]

⁴ [TN: Throughout this piece, we have rendered the original German "paragraph" and "artikel" literally; in most cases, they would mean "article" and "clause," respectively, in English, but they are also sometimes alternated – thus our hesitance to substitute the original terms.]

⁵ [TN: Many of the phrases quoted from the constitution appear within quotation marks, due to the fact that they are written in German using Hebrew characters instead of Yiddish (breaking its own Yiddish-only rule). For the sake of legibility, we have dispensed with these quotation marks and translated both Yiddish and German as one, without differentiation.]

so with a Daughter of Israel, by way of a chuppah and kiddushin⁶, as is the Law of Moses and Israel, and he must let his sons be circumcised. He must receive a certificate from the society's physician to the effect that he and his wife are in good health and he must be able to feed his family.

The Society's incomes are [derived from]:

Application fees, joining fees, periodic contributions⁷, penalty fees, nedurim and neduves⁸, synagogue tickets, for God's acre (cemetery⁹), etc. Each new candidate [viz. applicant] must pay \$5 for God's acre.

The Society's management committee consists of:

President, Vice-President, Minutes and Finance Secretaries, Cashier [viz. Treasurer] and three Trustees. The same must be able to, at least, sign their names. Prior to assuming office, each official must pay all his debts to the Society - otherwise, no official may assume office.

The duties and activity of the official are stipulated, in a detailed manner, in thirteen paragraphs. Here is the wording of some of these paragraphs:

Each member is required to pay his contributions, pledges and other stipulated [fees] to the Society. Each must be present at absolutely all general and special meetings. In the eventuality of encountering the body of a dead Brother or his wife, R''l¹⁰, to proceed, upon the summons of the Secretary, to the house where the corpse in question is found and, from there, to accompany the corpse to an appointed location. In the event of the death of a member or his wife, R''l, or when one of the brethren is sitting shiva¹¹ and a minyan is needed, the Society must provide the mourner with a minyan to be present every day in the morning and in the evening, and the costs will be equally divided amongst all the brethren. Should a Brother be very ill, R''l, such that he should require a guardian. the Finance Secretary will send two Brothers, every night, from the ranks of the brethren. The Brothers in question must present themselves at the sick man's [home] by no later than ten o'clock at night and must not leave the house before six o'clock in the morning. When a member or his wife is dying, R''l, the gabay (custodian) of the Chevra Kadisha (burial society) must see to it that the burial attendants are at his side and that they should remain there after his death until the entombment. When a member of this Society or his wife dies, R''l, and is interred in our cemetery, the Society is to provide four things: the plot, one hearse and two carriages for family and burial attendants. Upon the death of a Brother, a one-dollar tax will be imposed on every member, and the money will be given to the widow or next of kin. In the event of the death of a Brother or his wife or children, should the same be buried in our cemetery, the Society will make endeavours for a stone.

⁶ [TN: The two halachic stages of marriage, which roughly translate as "betrothal and nuptials," respectively, and which constitute the traditional Jewish wedding ceremony.]

⁷ [TN: Most likely meaning membership fees.]

⁸ [TN: In Hebrew in the original (נדורים ונדובות); two types of offerings that were brought to the Jerusalem Temple, the first ("neder") being one that a person has vowed to bring ("Should this-or-that happen, I shall bring an offering") and the second ("neduve") is a spontaneous voluntary sacrifice ("I wish to offer up this sheep"). In this context, the words denote moneys pledged by members or given spontaneously.]

⁹ [TN: The Society's cemetery plot is in the Cedar Park Cemetery, NY. The term "God's acre" in German (Gottesacker) denotes a churchyard burial plot.]

¹⁰ [TN: Acronym of the Aramaic phrase "Rachmune litzlon," meaning "May the Merciful One save us."]

¹¹ [TN: Seven days of mourning during which the mourners are not allowed to leave home even for public prayer, which necessitates a minyan (prayer quorum of ten adult males) to come to the mourner's house to hold the public prayer services there in order for the mourner to be able to say the Kaddish prayer for the deceased.]

The rules for the *shiva* and sickness benefits and support for the members and their families are set in fourteen paragraphs¹². The duties and rights of the *Chevra Kadisha*, or Funeral Committee, are formulated in eight paragraphs. Paragraph Seven states:

No one is permitted to help bury a body, except the gabay of the Chevra Kadisha and the President.

Paragraph Eight reads:

The gabay of the Chevra Kadisha or any [other] official of the Society will not have the right to sell or give away a plot to one not belonging to this Society, without the consent of all the brethren.

The *Chevra Kadisha* elects “a First Gabay and Second Gabay” on 7th Adar¹³, and it is permitted to have its own fund. The income and expenses of the *Chevra Kadisha* are regulated by Paragraphs Five and Six. Paragraph [Five] determines that:

All the necessary expenditures furnished by the gabay of the Mortuary Committee in the Society, such as, for instance, for the corpse or the graves and the maintenance of the perimeter wall, are to be paid by the Society.

Paragraph Six:

The donations given during the funeral, as well as the revenue from the aliyes¹⁴ and the pledges on Shemini Atzeres¹⁵ and the Last of Peisach¹⁶, will belong to the Chevra Kadisha. The Chevra Kadisha is also entitled, every year, to withdraw five dollars from the Society’s treasury for a banquet on 7th Adar.

According to Paragraph Three, the duties of the *gabay* of the *Chevra Kadisha* are:

Upon the death of a Brother or his wife, Heaven forbid, the gabay and the burial attendants must proceed to the funeral home and monitor that the cleansing and dressing [of the corpse] take place according to the Orthodox rite.

Paragraph Four reads:

When the deceased is of the male gender, he must be attended to by the [Society’s own] burial attendants, but when of the female gender, the burial attendants must procure two Chevra Kadisha women, and the cleansing and dressing will be paid for at the expense of the Society.

Brethren of the Society, according to this Constitution, can be penalised with a monetary fine for not attending a funeral or keeping watch [over the sick], and can be expelled from the Society altogether for not comporting themselves decently or for a criminal offense.

Amendments to the Constitution may only be made with a majority of two-thirds of the votes, and after the changes are discussed at two meetings.

¹³ [TN: The day of Moses’ death, according to Scripture; most Chevra Kadisha societies fast on this day and in the evening hold a festive banquet, which serves as their annual general meeting.]

¹⁴ [TN: An “aliye” (lit. “ascent”) is when a congregant is called up to the Torah scroll for a segment of the public reading, on which occasion a donation is pledged for having received this honour.]

¹⁵ [TN: “Eighth [day of] Assembly”; holiday immediately following the festival of Sukkos.]

¹⁶ [TN: The eighth and last day of Passover, which is only celebrated in the Diaspora.]

When the Society's Constitution was adopted, its officials were: Past-Presidents - Zalman Synat, Mojsze Pinkus and Mojsze Granek; President - Mojsze-Michał Stavsky; Vice-President - Joel Sztajnhauz; Minutes Secretary - Hersz-Majer Sieroda; Finance Secretary - Icek Zerkowicz; Treasurer - Mojsze Szalit; First Member of Management (Trustee) - H. Szylit, Second - Lajb Kuper, and Third - Sam Stavsky.

There is absolutely no shadow of a doubt that most of the *Działoszyner landsleit* grouped themselves around the Erste Zaloshiner *Chevra Anshei Bnei Achim* in New York. A large number of *Częstochower landsleit* also joined this same society. The number of members grew from day to day, and the Society did indeed carry out its duty of bringing aid to those in need, and to the newly-arrived *Działoszyner* immigrants first and foremost. The Constitution, from which we have quoted, was amended as a result of the day-to-day needs of the members. The Society's communal significance increased greatly in the years 1905-1907, when a great multitude of immigrants arrived - and even more so during the First World War.

Immediately following the First World War, the Society was faced with new, important tasks to aid the remaining *landsleit* and families in the old home, Działoszyn, and the Society founded a *Działoszyner* Relief Committee, of which we will write separately.

In 1932, the Society's new constitution, adapted to the demands of the time, was published in the form of a 112-page book in Yiddish and now also in the English language, titled "*Constitution - Erste Zaloshiner Chevra Anshei Bnei Achim*". The emblem depicted "*Shulem-Alaichem* hands"¹⁷.

According to what is mentioned in Article Eleven, Paragraph Fifteen:

This Constitution was completed and read three times before the brethren, and adopted by the officials and the brethren on 2nd August 1931, in New York.

All the contemporary officials and committees are named in this *Constitution*:

Past-Presidents: Mojsze Granek, Juda-Hersz Fajertag, Mojsze-Michał Stavsky, Judl Stavsky, Chaim Kohn, Lajbisz Granek, Joel Sztajnhauz, Emanuel Wargon, Nyssen Cymerman, Willie Nachtigal and Sam Kolin.

List of officials: Willie Nachtigal - Past-President; Abram Senzer - President; Sydney Kessel - Vice-President; Jakow Brezinski - Minutes Secretary; Jakow Zaks - Finance Secretary; Nyssen Cymerman - Treasurer; Abram Senzer - First Trustee; Emanuel Wargon - Second Trustee; Harry Gold - Third Trustee; Juda-Hersz Fajertag - Loan Fund Chairman; Sam Kolin - Loan Fund Treasurer; Emanuel Wargon - Chairman of Unt.¹⁸ Fund; Sam Wien - Doctor; Irving Klajnman - Doctor, and Nyssen Cymerman - Chairman of Cemetery.

Chevra Kadisha: Nyssen Cymerman - Chairman; Mojsze Granek - Secretary; Juda-Hersz Fajertag, Harry Fajersztajn, Emanuel Wargon, Judl Stavsky, Jakow [Jacob] Mitchel, Willie Nachtigal, Joe Markowicz, Jakow Zaks, Abram Senzer, Jakow Brezinski, Lajbisz Pelc, Zuken Rozental, Phillip Lazarow, Lajbisz Lefkowicz, Mojsze Gold, Sam Kessel, Morris Lesser, Izzie Epsztajn, Harry Gold, Sam Kolin and Joskowicz.

The Society continues to retain the name of its hometown. Article One of Paragraphs One and Two establishes:

¹⁷ [TN: Viz. two hands shaking one another; for times immemorial, when two Jews meet, they shake hands and greet each other in the traditional Hebrew manner: the first says, "Shulem alaichem!" (Peace be upon you!), to which the second replies, "Alaichem ha'shulem!" (Upon you be the peace!), very much like in Arabic.]

¹⁸ [TN: Most likely abb. of "unternehmung," lit. "undertaking," which in this context is habitually used to denote public fundraising functions, such as balls, banquets, etc.]

As long as seven members of good standing wish [to retain] the name 'Erste Zaloshiner Chevra Anshei Bnei Achim,' the name of the Society may not be altered.¹⁹

Contrary to the old constitution, in which Yiddish was given as the Society's sole official language, in Article One, Paragraph Four of the new constitution, English is granted equal status with Yiddish:

All the Society's discussions, as well as the books, are to be carried out in the Yiddish or English languages.

The Constitution itself was already published in both languages – Yiddish and English.

Article One, Paragraph Five of the Constitution states:

The law of the United States of America and the law of the State of New York, as well as the precepts of the Jewish religion, will constitute the foundation of the Society, and it will be run according to parliamentary rules.

In short, the Society's membership already felt like naturalised citizens of the country, and the American laws and democratic customs became part of their social consciousness. However, the Society's religious foundation remained unscathed. The stipulation to this effect in the old Constitution is repeated in Article Three, Paragraph Two:

Each candidate must have been in the country for at least six months, and must have a good character and must be in good physical health. When he marries, he must marry in accordance with the Jewish law. He must let his sons be circumcised and he must be able to feed himself and his family. If one is married and wishes to join [as] single, he may not join our Society under any circumstance. When a bachelor belongs to the Society and marries not in accordance with Jewish law, he will be legally struck off from the Society.

In Article Seven, Paragraph Seventeen, it is also stated that:

If a Brother does not sit shiva for the full week, he is not entitled to any shiva money.

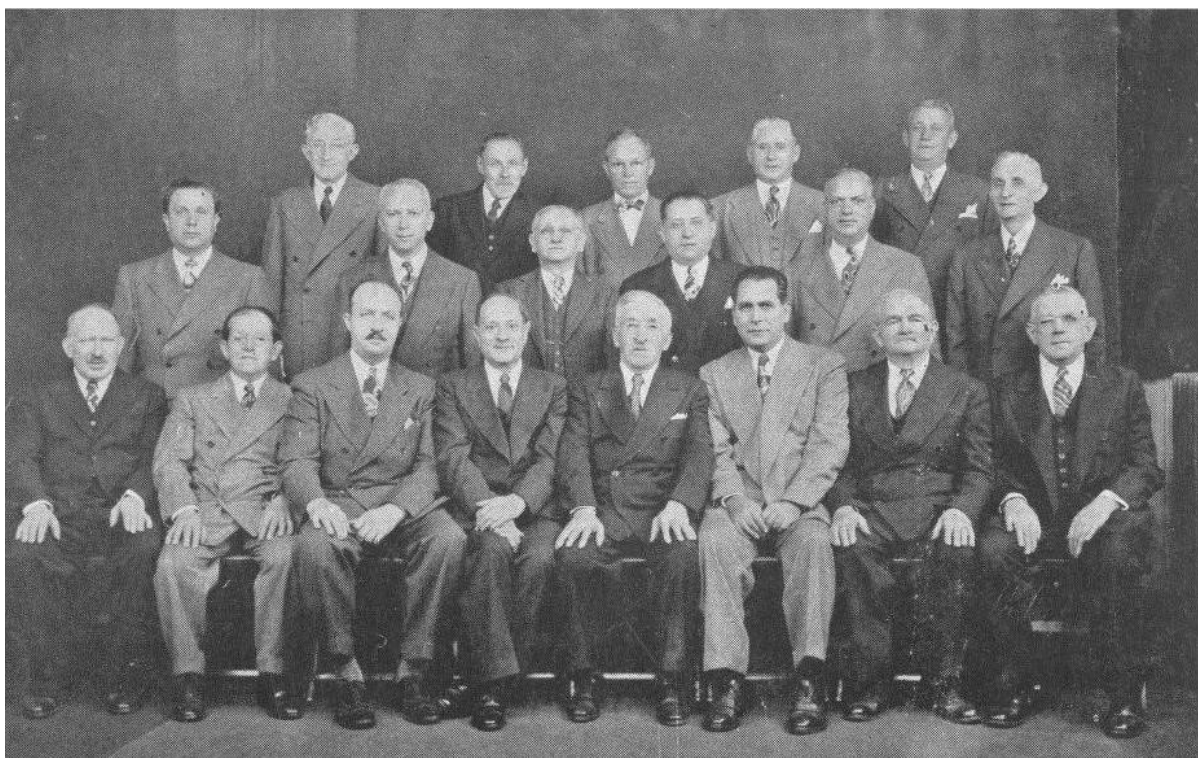
Also, all the other articles and paragraphs of the Constitution did not introduce any substantial changes to the basis and character of the Society.

In 1932, the Society numbered 232 members (222 men and 10 women). The majority of the Society's members were *Działoszyner landsleit*, while some [were] from the surrounding *shtetls*. A considerable number of *Częstochower landsleit* [also] belonged to the Society.

Today, the Society numbers 190 members (180 men and 10 women). It owns four cemetery [plots] worth \$20,000. Thirteen members took active part in the Second World War in the American army. The Society also bought \$7,000 worth of War Bonds.

The Society's benefits include sickness benefit and *shiva*, *minyán*, old age, aid and loan benefits. During the past three and a half years (from 1942 to 1945), \$250 were paid to members in sickness benefits, \$200 in *shiva* benefits, and in aid benefits - \$175 and \$2,500 [?]. The income during this period reached about \$14,000 and the expenses \$12,000.

¹⁹ [TN: It is interesting to note that while the earlier constitution from the early 1900s was written in heavily Germanised Yiddish – and is thus practically unrecognisable as Yiddish per se – the newer one is in completely conventional Yiddish, despite the fact that the old one bans all languages other than Yiddish and the new one acknowledges English as one of the Chevra's two official languages, as explained subsequently.]



Erste Zaloshiner Chevra Anshei Bnei Achim

Seated (R-L): Emanuel Wargon, Juda-Hersz Fajertag, Mojsze Majers, Willie Nachtigal, Joe Lewin, Hymie Epsztajn, Jakow Brezinski, Abram Szyffer

Standing 1st row (R-L): Icze Epsztajn, Philip Winkler, Abram-Jakow Senzer, Lajbel Lefkowicz, Benny Peltz, Dawid Rozensztajn

Standing 2nd row (R-L): Harry Fajersztajn, Icek Rozen, Morris Swetlow, Charlie Lenczner, Joe Markowicz.

The Society supported the following communal institutions in their campaigns: the United Jewish Appeal, the American Jewish Congress, the New York and the Brooklyn Federations [?], HIAS, the American Federation for Polish Jews, the United Chinese Relief, the Russian War Relief, the New York War Fund, the American Red Cross, the Deborah Sanatorium²⁰, the Saratoga Springs Home [?], and the National Association for the Jewish Blind.

The officials for 1945 were: Joe Lewin - Past-President; W. Nachtigal —President; Morris Majers - Vice-President; Joe Lewin - Treasurer; Hyman Epsztajn - Finance Secretary, and Jacob Brezinski - Minutes Secretary. Chairmen of Funds: Benjamin Peltz - Endowment; Charlie Lenczner - Old Age; Abram-Jakow Senzer - Cemetery; Joe Markowicz - Loan; Morris Swetlow – Loan Treasurer and Philip Winkler - Aid. Chairman of Cemetery - Abram J. Senzer, 1030 Bryant Avenue, Bronx, New York; Telephone: Dayton 3-8098. Trustees - L. Lefkowicz, I. Epsztajn and D. Rozensztajn.

A year from now, when these lines are printed in the book *Czenstochover Yidn*, the Erste Zaloshiner Chevra Anshei Bnei Achim will celebrate its 50th anniversary. This, in itself, bears testimony to the Society's part in the history of Jewish communal life in America.

²⁰ [TN: The sanatorium was conducted by the Deborah Jewish Consumptive Relief Society of Browns Mills, NJ.]

The Aid Work for the Old Hometown Zaloshin

The aid activity for the old hometown Zaloshin (Działoszyn) occupies a separate chapter in the history of the Society. Shortly after the First World War, in 1919, letters began arriving from relatives and friends in the old home Zaloshin and from *landsleit* who were living in the surrounding *shtetls*, such as Kieńczygłów, Krzepice and Truskolasy, and in the city of Częstochowa. The letters told of the great need of the Jewish populace there, of the difficulty of earning a livelihood and of the destruction caused by the War. The letter from the *Działoszyner* Rabbi and cantor was most heartrending. The catastrophic state of the Jewish *Kehilla* in Zaloshin was echoed in their appeal for aid. The Society then decided to devote all its energy to aid the brothers across the ocean, and called upon its members to establish a Zaloshiner Relief Committee.

The founding meeting of the Relief Committee took place at the home of Mendel Pelta, on 10th August 1919. The first session was attended by Nyssen Cymerman, Mendel Pelta, Mojsze Stavsky, Philip Lajzerowicz, Morris Lajzerowicz, Szmul-Szaja Szylit, Jakow Mitchel, Mojsze Gold, Zuken Rozental and Louie Cymerman. It was decided to establish the Erste Zaloshiner Relief Committee. [Those] elected were: Chairman - Nyssen Cymerman; Secretary - Zuken Rozental and Treasurer - Mendel Pelta. A committee was also elected, which was to put itself in contact with the *landsleit* in Paterson [New Jersey], and a printed letter was issued to all the *Działoszyner landsleit* regarding the establishment of the Relief Committee. Forty-two dollars were raised right then and there.

The Relief Committee's activity continued until February 1931. Over the course of this period, besides those mentioned above, others active included Kalman Samsonowicz, Morris Majers, Hymie Fuks, Fajwisz Markowicz, Willie Nachtigal, Mojsze Pinkus, Dave Złotnik, Sam Szylit, Maks Majers, Joe Stone, Jake Szlezinger, Urbach, Abe Hayden, Maks Hayden, Joe Markowicz, Demsey, Landau, F. Stone, Frydman, Zygmant, Izrael Pinkus, Isidor Rozen, Leser and Sztajnhauz.

The Relief Committee's dozens of meetings were usually held in the homes of the Relief activists and, at every session, there was a collection for the Relief Fund amongst the members themselves and, when necessary, loans were given to the participants, starting from \$5 and up to \$100. The Chairmen of the Committee, over the course of time, were Nyssen Cymerman, Mojsze Stavsky, Judl Stavsky and Morris Lajzerowicz; Secretary - Zuken Rozental and Treasurers - Mendel Pelta and Izrael Pinkus.

The Ladies' Committee, which helped in the activity, was made up of Pinkus (Chairwoman), Samsonowicz, Szlezinger, Stavsky, Markowicz and Tyzberg.

Mass meetings were held, at which reports on the activity were delivered and funds were raised. Theatrical performances were also undertaken, which brought in quite considerable sums of three to five hundred dollars at a time to the treasury. [Charity] boxes were also distributed to the *landsleit* to collect money at every opportunity.

Every time aid was sent, the Society first and foremost gave no less than \$100 from its treasury. In total, the Society paid some six or seven hundred dollars into the Relief Fund. Several hundred dollars came to the Relief fund from the boxes. The Relief members gave their voluntary contributions every time and, during a certain period, each of them gave a regular monthly payment.

To Whom Was the Aid Given?

Due to the collapse of the Polish currency in the aftermath of the First World War, the dollars were usually exchanged for Polish money, and Polish marks were sent to Działoszyn. At first, the aid would be sent individually to those in need. Every appeal that arrived from someone in need was accepted,

even from *landsleit* around Działoszyn, such as Krzepice, Kielczygłów, Truskolasy, Częstochowa and other [localities]. Later, aid would be sent for every holiday - especially for Peisach. An agreement was set in place with the committee headed by the Rabbi of Działoszyn, which frequently altered its make-up. This committee would be given instructions as to how the aid should be distributed, and it would send the receipts signed by every individual who had received support. In 1919, 153 persons in Działoszyn enjoyed a support of 200 marks each²¹. In 1920, a sum of 159,325 marks was sent out. In 1921 - 5,000,000 [sic 500,000²²] marks, and individuals were given support of 1,500, 2,000 and 3,000 marks each. In 1922, the support amounted to just 300,000 marks and it was also decided to invest a sum of one million marks in a Charitable Loans Fund. In 1924, four million [sic four billion] marks were sent for Peisach. In 1924 - five million marks for eighty-two individuals.

The idea of creating a Charitable Loans Fund emerged as a result of the frequent conflicts that arose when the support was given out. It was decided that the Charitable Loans Fund would grant loans, without interest, of 10,000-15,000 marks to each person in need of support. The Relief in New York formulated a charter of thirteen points for the Fund. In connection with this plan, it was decided to levy a payment of fifty cents from each member specifically for the Fund. On 25th June 1922, the Fund received \$82 from the members' payments. The founding of the Charitable Loans Fund met with legal difficulties on part of the Polish administration, and the affair was long drawn out. When, in 1922, the Lajzerowicz brothers visited Działoszyn, the Relief gave them authorisation to establish the Charitable Loans Fund, along with \$75 for that purpose. A banquet was held marking their departure.

The Loans Fund in Działoszyn finally opened in 1924. This happened in the presence of the Relief activists Sam Szylit and Mrs Rozen, who had travelled then on a visit to the hometown. An administration was appointed for the Fund, with a salaried official, who took over the running of the business [side]. The Fund also received support from the Joint. At the farewell banquet, Flws Szylit and Mrs Rozen were given \$300 for the Loans Fund and were authorised to take an additional \$200 from the Joint if necessary.

On 26th October 1924, Flws Sam Szylit and Mrs Rozen delivered a report on the successfully established Fund. The Fund's administration determined it would give out 25-złoty²³ loans to be returned at a rate of one złoty weekly. In 1926, the Relief sent \$400 for Peisach. Two hundred and fifteen people benefited from the support and received it in the form of money, and forty-two received matzos²⁴. In 1930, through the HIAS, we sent \$300 and, in 1931, \$150 for potatoes and matzos.

In total, over the course of that period, the Relief supported the needy in our hometown with a sum of over \$2,000. Besides that, the Relief supported the Działoszyn firefighters with a one-time sum and helped restore the *Kehilla's* buildings.

In closing, let us mention the *landsleit* in Działoszyn, who helped distribute the aid and who ran the Charitable Loans fund. These were respected men, who were appointed by the Relief Committee in New York:

²¹ [TN: These figures and the subsequent ones must be viewed in the light of the hyperinflation rampant in Poland during those years – in 1919, the exchange rate was 90 marks to one US dollar, and by January 1924, it had risen to **9,300,000** marks for one dollar!]

²² [TN: If the sum of five million is correct, a full 2,500 people would have received an average support of 2,000 each – which is very unlikely, as just two years earlier only 153 individuals had received aid.]

²³ [TN: The currency in Poland was changed from the mark to the gold-based złoty in early 1924.]

²⁴ [TN: The original sentence is clearly misprinted. It reads: "215 people benefited from the support and **42** received it in the form of money, **215** people and 42 received matzos."]

The Rabbi, Reb Benjamin Elia [Elias] - Chairman²⁵; Abram-Majer Szylit, Gerszon Lajzerowicz, Jankel Majerowicz, Abraham²⁶Widowski, Michał Warszawski, Jakow Nusen, Fajwel Widowski, Dawid Koplowicz, Lajzer-Szulim Lifszyc, Fajwisz Lapides and Herszl Lajzerowicz; Wolf Zyskind - *Prezes* [President]; Wolf-Chaim Tyll - Treasurer; Josef Chwat - Secretary, and Szulim-Hersz Markowicz; Josef Szylit – *Prezes*; Szeftel Bornsztajn – Vice-*Prezes*; Chaskel Apelsztajn, Abram-Hersz Szylit, Judl Kupper, Aaron Szylit, Abram Bendet, Josl Szmulewicz, Aron Poncz, Juda-Hersz Izbicki, Berisz Szylit, Wolf Cymerman, Izrael Stycki, Icze-Majer Bauman, Anczel Krymełowski, Lajb Lapides and Dawid Cymerman.



The Erste Zaloshiner Ladies Auxiliary

Seated (R-L): Masza Zolkowicz, Dora Nachtigal, Mary Lefkowicz, Fannie Winkler, Chaja-Ruchel Wargon, Mary Rozen
Standing (R-L): Dorothy Epszajn, Sadie Senzer, Becky Majers, Itta-Laja Lenczner, Rae Gold, Frieda Fajersztajn,
Helen Markowicz

The Renewal of the Aid Work in 1936

On Sunday, 1st November, *Działoszyner landsleit* convened and it was decided to revive the Zaloshiner Relief, so as to be able to assist the needy in Działoszyn. What drove to this was the fact that, during that period, very sad reports were received from the *shtetl*. A meeting was immediately held, chaired by Brother Nyssen Cymerman, and the following officials were elected: Abe Senzer - Chairman; Nelson - Minutes Secretary; Dawid Dresler - Finance Secretary and Philip Lazarow - Treasurer.

²⁵ [TN: There is nothing in the text to indicate which particular organisation he was chairman of, as is the case with the other functionaries listed subsequently.]

²⁶ [TN: In the vast majority of cases, the name Abraham is written in the yizkor books in its Hebrew form (אַבְרָהָם), which in Yiddish is pronounced "Avrum," but which we invariably render as "Abram" due to the fact that this is the most common spelling found in the official Polish archives. In this particular case, the vowels are spelt out in Yiddish (אַבְרָהָם) to stress that it was pronounced "Abraham," with the letter "A" pronounced as in Latin or Polish. When the name appears in its English form, in Yiddish it is spelt "Abe-raham" (אַבֿע־ראַהאַם).]

The following individuals immediately signed up as members, with the commitment to pay a weekly ten-cent payment: Chaim-Juda Faks, Markowicz, Swiatlow, Lefkowicz, Morris Leser, Abram Lazarow, Kalman Samsonowicz, Szmul-Szaja Szylit, Joel Sztajnholc [sic Sztajnhauz], Philip Lazarow, Dave Dresler, Brzeziński, Willie Nachtigal, Mordche Majers, Warszawski, Joe Star, Sam Pelta, Mojsze Gold, Mojsze Roed, Emanuel Wargon, Rozen, Abe Senzer, Nyssen Cymerman, Nelson, J. Winer and Mojsze Liker.

The Erste Zaloshiner Ladies Auxiliary

The Erste Zaloshiner Ladies Auxiliary was founded on 16th September 1932. The founders were Sisters Mary Rozen, Itta[-Laja] Lenczner, Sadie Senzer, Mary Lefkowicz, Ruchel Wargon, Fannie Winkler, Lizzie Szyman, Jennie Lesser, the Lazarow sisters, Becky Majers, Rachel²⁷ Gold, Helen Markowicz, Rosie Majers, Frieda Firestone [Fajersztajn], Sadie Stone, Gussie Szylit and Dora Nightingale [Nachtigal].

In 1945, the management committee consisted of Past-Chairwoman - Sadie Senzer; Chairwoman - Fannie Winkler; Vice-Chairwoman - Mary Lefkowicz; Finance Secretaries - Dottie [Dorothy] Epsztajn and Dora Nightingale; Minutes Secretary - Dora Nightingale and Treasurer - Ruchel Wargon. Committee of Management members: Ruchel Gold, Lizzie Szyman, Itta[-Laja] Lenczner and Masza Zelkowicz.

²⁷ [TN: Although this same individual's name is subsequently given in its Hebrew form (רחל), which we always transliterate as "Ruchel," here it is spelt as pronounced in English (רעיטשיל).]