

A General Overview of the Fraternal Aid

Unfortunately, we have no accurate statistics on how large is the number of *Częstochowers*² in America. The three organisations in New York on their own - the "Czenstochauer Young Men", the *Częstochower* Arbeiter Ring [Workman's Circle] Branch 261 and *Częstochower* Branch 11 of the Jewish Peoples [Fraternal] Order (International Workers Order), alone, have amongst them between six to seven hundred members. But this is only a small fraction of the *Częstochowers* in New York. It would certainly be no exaggeration to state that the number of *Częstochowers*, together with their extended families, in New York, Philadelphia, Detroit, Chicago, Los Angeles and other cities now reaches over ten thousand. This number shows, in itself, how great is the contribution which *Częstochowa* has made to the country, in general, and to the Jewish community in particular.

Three Main Streams of Emigration

The first pioneers from *Częstochowa* came here in the 1880s. Among them were the renowned relief activists Louis Szymkowicz, Sam Goldberg, Max Korpiel and Jacob Zajdman.

The second wide stream of emigration to America began after 1905-6. Already amongst the emigrants, during that period, was the new generation of socialists and labour-fighters, such as Mendel Szuchter, Dawid Malarski, Zacharia Lewensztajn, Mordche Altman, Kopl Gerichter, Chune Gliksman, Mojsze Cieszynski, Szaja-Jakow Mencofo, Symcha Grylak, Jetta Grylak, Max Berliner, Josl Berliner, Louie Ufner, Abe Kaufman, Josef Kaufman, Jakow-Ber Silver and Abram-Jakow Senzer.

The third stream of emigration began following the First World War. This stream, to a certain extent, also brought with it the social storm which the Russian Revolution and the establishment of the Soviet Union had caused in the world. Amongst these were Jechiel Lewensztajn, Dawid Tański, the Wajs brothers in Chicago, Abe Wenger, Sam Wenger, Rose Rozenfeld-Kuperman, Fradel Bratt-Gliksman, Chaja'le Waga-Rojtman, the Halbergs in Canada, Fajgla Ajzner, the Wilingers, the Senzer brothers and others.

From 1924, because of the quota, emigration ceased, except for a very limited number of wives and children of citizens. The last *Częstochower* emigrants were refugees, who were saved from Hitler's bloodied claws³. They can be counted on one's fingers. They are Dr Grynbaum with his wife and son; Dawid Guterman, who had come here to the [1939-40 New York] World's Fair; Icek Gurski with his wife and two children, saved via Vienna; M. Kielczygłowski, Zundel Storozum, Raphael Federman, Dr Lazarowicz, A. Haftka, Herman Zygas, the lawyer Zygmunt Epsztajn and Andzia Munowicz, who saved themselves by way of the Soviet Union and came here, from there, via Japan.

The First Pioneers

¹ [TN: We have used the Americanised version of his surname throughout the yizkor books because it is under this name that he published his works in the US. The original spelling was Chrobolowski.]

² [TN: The term "*Częstochower*," which appears with great frequency in the forthcoming chapters, was spelt in different manners by different organisations. We have endeavoured to present it in each case as spelt by the particular group in question – thus our "inconsistencies".]

³ [TN: The author is not referring to Holocaust survivors here, but to those who managed to escape at the beginning of the War or in the first years thereof.]

In 1923, an emigrant from Częstochowa met, on a ship, a Jewish emigrant who had arrived in America thirty years earlier, and they had a conversation. The 1923 emigrant was travelling as a second class passenger. The [other] Jew was returning from a visit in the [old] home, also in second class. The old emigrant described his journey to America thirty years before.

“We travelled”, recounted the old emigrant, “without passports. Smugglers took us across the border one dark night and robbed us from head to toe. After that, the shipping agency packed us into carriages for horses and, like a herd of animals, took us to the ship. On the ship, we lay about in the lower deck, were fed potatoes and herring, and were treated like livestock.

And when we arrived in America, no dear homes of parents, brothers or sisters awaited us. Our ‘homes’ were the dark workshops, where we worked up to sixteen hours a day”.

And they also had no unions to protect them, or any *landsmannschaft* organisations where they could meet with a friend from [their own] city. “The small number of *Częstochower landsleit*”, writes our friend Josef Kaufman, regarding the pioneers of the ‘Young Men’, “would get together every evening, after a hard day of work, on the corner of Delancey and Norfolk Street - and that is where the first *Częstochower* society in America was born”.

But the path of those emigrants, who travelled later, was by no means strewn with flowers. They, too, suffered enough troubles from the smugglers, the Prussian gendarmes, the shipping agencies and the shipping companies. True, in the years 1911-14, there was an organised emigration to Galveston, [Texas] (our friend Jankel Kopiński was in one such group), in the years following the First World War. HIAS [Hebrew Immigrant Aid Society] was active in Poland and, for some time, a branch of the [Jewish] Workers’ Emigration Union operated in Częstochowa. [The Union] greatly aided the contemporary Częstochowa emigrants by obtaining passports and visas - but [all] this aid was of no great consequence. As a rule, the Jewish emigration to America - which created the largest and strongest Jewish community in the world - was a lawless, unorganised and unprotected [affair], and was left to the providence of God. As much as the press in Częstochowa and other cities shouted and wrote regarding the necessity for an emigration society, in order to provide the Jewish emigrants with aid and support – it was like the voice [of him that crieth] in the wilderness [Isaiah 40:3]. In 1912, communal activists in Częstochowa wished to have an emigration department legalised. For this, they needed the signatures of ten important (and “kosher”) individuals. They went from house to house asking for these signatures - and did not obtain them.

The Common Folk Travel to America

The ordinary people, however, did not wait until [someone] organised an emigration society for them. They did not wait for the “terrain”⁴ [to be prepared], and were not afraid of “emigrationism”. Rather, they journeyed to America - but not alone. The common folk took Częstochowa along with them to America - all of Częstochowa: ul. Warszawska and ul. Nadrzeczna, ul. Kozia and the Meat-market Street [ul. Targowa], the Old and New Markets, the *Aleje*, the Dojazd, the Wały, the Spadek, ul. Krótka, the Old and New Synagogues, the Jewish Literary Society, the *Lira*, the schools and the [political] party clubs. This folk took everything, which they had experienced in *the old home*, with them to America. They carried it in their hearts and remained connected to it with the most everlasting and strongest ties of the soul.

The relief activities of the *Częstochower landsleit* in almost all American cities, over the course of 25-30 years, best showed how great their love and connection was to Częstochowa.

⁴ [TN: Viz. groundwork.]

Brothers in Joy and Suffering

This is how the aid that Częstochowa received from America is evaluated in the Częstochowa weekly *Dos Naye Wort*, dated 3rd September 1920:

In our history, it⁵ will create the most beautiful page, not only due to the fact that each separate individual - and almost everyone, with just a few exceptions, are such individuals now – receives aid from his friends, relatives, sisters, brothers and children in these bitter times. Not only this, but it also makes the hope shine, in thousands, that they will sooner or later crawl out of the mire of need in which we are sinking, deeper and deeper, for the seventh year (since the First World War began). Not only this, but an entire array of institutions and modern schools exists with the aid of our friends in America. These are obviously important things, which one cannot sweep away with one's hand. But that which still remains the most beautiful and brightest [thing] is the people's awareness that the entire American relief campaign, and the great fraternal love which is streaming to us, speaks to us in a clear language and awakens, in us, the sentiment that we are not alone - that we have, in the world, loyal and devoted friends who are bound with us through life and death.

During the War, we, a group of Częstochowers, were in a detention camp in Austria. We were just a day's journey away from home, but entire years passed until we were allowed to receive a letter from there. In contrast, countless letters flowed in from America. Anyone, who knew us closely or [even] remotely, wrote, comforted us and sent money. Besides our brothers and sisters, Mojsze Cie[yszynski] wrote incessantly. Jankel Kopinski, Hela Sercarsz, Jecza [Jetta] Grylak and Symcha Kalka [also] wrote to us and, several times, the Czenstochover Relief in New York sent money for the Częstochowa POWs and inquired as to the whereabouts of other Częstochowers.

Jewish Częstochowa – in the great need, which began with the First World War and became worse every year, found in “America” its comfort, its aid and its hope. A letter from America, to a poor home in Częstochowa's Jewish quarter, was a festive occasion - particularly as the letters were never empty. “America” did not come up with hollow words. Its aid was always substantial. In many cases, “America” helped bear the heavy burden of the thousand-and-one taxes, which were one of the means of eradication which reactionary Poland employed against the Jewish populace.

During the First World War, the organised aid from America through the [Częstochower] *Hilfs-Verein* [Aid Society⁶] and, afterwards through the Czenstochover Relief in New York, reached Częstochowa by various means. Most times, the aid was sent to the Jewish *Kehilla*, made out to the Rabbi, Reb Nachum Asz. After the World War, the Workers' Distribution Committee was established in Częstochowa, for the aid from America to the labour institutions. And here is a report from that committee on the sums that arrived from America in 1922:

The committee's income came from: the New York Relief – \$1,100 and 100,000 marks, in total: 885,300 marks; the Chicago Relief – \$244 [sic \$1,244⁷], or 905,240 marks; Toronto, Canada –

⁵ [TN: The aid from America.]

⁶ [TN: Founded in New York in 1914, as mentioned in *Sefer Częstochowa*, Vol. II, col. 477.]

⁷ [TN: This sum (\$1,244) would correspond roughly with the sum of 905,240 marks, according to an exchange rate similar to that of the aid from New York (\$1,100=785,300 marks), assuming the aid from New York and Chicago were sent at about the same time. However, we must bear in mind that, over the course of 1922, the German mark plummeted from 162 marks to the US dollar to 7,000.]

52,000 marks; in total: 1,812,540 marks. Besides that, the committee was also supported by the Dinezon Committee⁸ in Warsaw and [later] by the Yiddish School Organisation.

The committee in Częstochowa distributed these moneys among the following institutions: the kindergartens and primary schools; evening courses for the working youth; reading-rooms and libraries; the workers' Red Cross [viz. emergency services] and workers' relief committee [which were run] by the Central Council of Professional Unions, and workers' kitchens and tea-rooms.

Apart from this, large sums also arrived from America made out to the General American Committee, which was made up of representatives of the Jewish *Kehilla*, the Jewish Hospital, Dobroczyńność, etc. Unfortunately, we have no numbers as to the size of the sums - but they were probably no smaller than those sent to the labour institutions.

In the report from the I.L. Peretz kindergartens and schools, for the scholastic year of 1925-26, we find the following sums from America:

Czenstochover Relief in NY	\$400
Czenstochover Ladies Auxiliary in NY	\$600
Relief Committee in Chicago	\$251
Aid Society in Detroit	\$100
Youth Club in NY	\$20

In the report from the Workers' Distribution Committee, there is a sum allocated towards the evening courses. They are described separately in an article⁹ alongside the schools, but the great moral and spiritual influence which they had on the young boys and girls studying there, who were already sitting all day in the workshops, is known only to those who were saved from Hitler's murderers and who are, nowadays, helping rehabilitate the lives of our so few remaining brethren in Poland.

The kindergartens and primary schools, which were built and maintained with so much self-sacrifice, were as beloved in "faraway" America as in Częstochowa. Directly following the First World War, a large number of friends in New York organised a separate group to support the kindergartens. Częstochowa, in America, devoted an immeasurable amount of labour, sacrifices and brotherly affection to the maintenance and development of the kindergartens and schools. A letter, from that period, bears testimony to how much effort and work it cost to set up the massive I.L. Peretz building for the kindergartens and schools:

"After Comrade Mendel Szuchter returned from his visit to Częstochowa, with doubled energy, we set about the execution of the plan to build, for the workers' schools, their own building. We exerted all our strength, gave up days and weeks to this cause and even took no time to spend with our families. Theatrical performances and social entertainments were held."

When the great number of books, which were gathered for the library by all the Częstochower organisations in New York, arrived in Częstochowa, it was a great festive occasion for the Częstochowa lovers of the Yiddish book - and who, among the Jewish workers and common folk, did not love the Yiddish book?! You should have been, one evening, in the library when they exchanged the books and seen the gleam in the eyes of our beloved boys, girls and older people from all strata of the Jewish populace, who took the thick books to their poor homes and read them by oil lamps, thinking and living with them, as if they had been their closest and dearest friends.

⁸ [TN: This committee was made up of Jacob Dinezon, Vladimir Medem and Israel Reichman and was the predecessor of the Yiddish School Organisation (source: <https://www.jacobdinezon.com/jacob-dinezon-chapter-thirteen/>).]

⁹ [TN: "Evening Courses," pp.79-80.]

During their sanguinary rule, the German murderers debased everything and murdered everyone, sparing nothing and no one - old and young, the elderly and children - but the hands of the Jewish brothers and Jewish sisters in America, which were stretched out across distant seas and lands to their brother and to their child in the home of old, did not reach them. [Yet] Hitler's murderers were not able to extinguish the fire of brotherly love that had been kindled in each one's heart in the course of his millennia-old history of martyrdom.

The *Częstochower Landsmannschaften* and the Jewish Life

From the shorter or longer descriptions of the *Częstochower landsmannschaft* organisations which are printed in this book - such as Young Men's, *Arbeiter-Ring*, the Jewish National Workers Alliance and, later, the International Workers Order - we clearly perceive that here, too, in America, the Jewish masses grouped themselves according to specific ideological currents in Jewish life, even if not according to strongly divided party lines. There is no doubt that every organisation accomplished a great deal in maintaining Jewish life here and in raising, to a higher level, the social awareness and cultural development of their members. Besides providing their members with a certain assurance in the event of illness or other cases of necessity, these organisations integrated the thousands of individuals into unified groups and did not permit the Jewish masses in America to be turned into human dust.¹⁰

The history of the activity and gatherings of all these organisations is so rich, that we are by no means able to fully cover them in one article. In the times before the split, up to 400 people were present at a fully-attended lecture in the *Częstochower* branch of the *Arbeiter-Ring*. It was a large and important gathering, where people felt proud and uplifted [being] with old friends and the youth. At a meeting in the Young Men's, one always feels that one is an earnest, practical, and invariably fraternal atmosphere. At a meeting of the *Częstochower* branch of the Jewish National Workers Alliance (while it existed), one sensed that a great national ideal was alive and at work here. At the *Częstochower* branch of the Jewish Fraternal Order (International Workers Order), the youngest *Częstochower landsmannschaft* organisation in New York, the social and cultural struggle of our times is felt. The most important thing, in which it distinguishes itself, is in overseeing the Jewish school - an area that has been greatly neglected by the leaders of the Jewish masses in America. The same spirit pervades the associations in Detroit, Chicago, Toronto and Los Angeles. The young "Independent [Czenstochover Society]" in Chicago has already brought something new and of great importance to the lives of the *landsmannschaften*. Namely, it has underlined the necessity to work for the culture of the Jewish masses within America itself. Apart from that, a large number of *Częstochowers* are scattered across non-*Częstochower landsmannschaften* and lodges, such as the *Zaloshiner Chevra Anshei Bnei Achim* [Działoszyn Society of People Sons of Brothers], the Masons and the Odd Fellows.

However, in the relief work run by the Czenstochover Relief in New York, by the Ladies Auxiliary and, later, by the United Czenstochover Relief in New York - all the *Częstochower* organisations that were "scattered and dispersed"¹¹ across that big, wide world, which is called New York, were united under one roof and for one cause. Such is also the case in Chicago and in other cities, because all *Częstochowers*, regardless to which faction or order they belong - are first and foremost bound with the tightest of ties of the soul to their hometown, where they experienced so much and lost so much.

After the great destruction of Jewish towns and *shtetls* in Poland became known, there were many false prophets, who predicted the end of the *landsmannschaft* organisations here, in America, and

¹⁰ [TN: Which is blown away by the wind and dispersed.]

¹¹ [TN: Although in Yiddish and not in the biblical Hebrew, this is a ref. to Esther 3:8: "And Haman said unto king Ahasuerus, There are a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom..."]

particularly that of the relief organisations – “*Your towns have been destroyed - there is no longer anyone to whom to give aid*”. They neither perceived nor comprehended that now, after the horrific destruction of our Jewish towns in Europe, the cry of “*Every man to your tents, O Israel*” [II Chronicles 10:16], which means “*Let us proceed each to his own [affairs]*” constitutes treason [against our own] people - an accursed addition to Hitler’s annihilation. It is especially now that we need the wonderful force of the *landsmannschaft*, which binds together thousands of individuals from a city into one fraternal union, in order to continue extending the golden chain of the bygone generations and the millions of martyrs who perished. The greatest obligation lies upon us, here in America, where we have remained the largest and strongest Jewish community.

The aid work for Częstochowa demanded very large sacrifices, but it also brought much joy and festivity into the usually grey and hard life in America. During the first years of the relief operations, the annual balls were in fact *Częstochower* holidays. People came from all over the city. They arrived from the suburbs and the surrounding towns. Grandfathers and grandmothers, who had been brought over from Częstochowa, attended as did the fathers and mothers and the grandchildren.

At the balls, those who danced first were the youngsters - “The children first¹²”. Incidentally, [back] at

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home, at weddings - and every ball here was a true Jewish wedding - the youngsters would also be the first to dance, after which the old performed a little *Mitzvah Tantz*¹³. [At the balls], once the young ones had vacated the dancefloor, the adults began dancing the *Sher*, the *Hopke*, the *Karahod*¹⁴ and all the dances that were danced in Częstochowa on celebratory occasions.

And after each ball, a “finance” - viz. a tallying [of the ball’s proceeds] - was held at the house of one of the relief activists. They went on to have a “supper¹⁵” and drink a toast, rejoicing in the fact that they were in America and were able to aid Częstochowa, and that the proceeds from the ball had also in fact increased. Because, in America, people did not just get together for no reason.

Besides the balls, banquets were also held – not only with the famous abundance that America possesses, but also with the Jewish joy, ardour and confidence they had brought with them from the [old] home. The actor, young pioneer of Yiddish theatre in Częstochowa and old, perpetual [Czenstochover] Relief activist, Jakow-Ber Silver, brings his friend Leon Tajch and other singers to these banquets, who fill the hall with Jewish melodies. Inspired speeches are delivered and money is collected. More than anything, people gather the strength to be Jews and to not succumb to America’s pot of lard.

¹² [TN: In English in the original (דווייטשילדערען פֿירסט).]

¹³ [TN: “Mitzvah Dance”; Chassidic custom of the men, usually the older and more important ones, dancing one by one before the bride on the wedding night, after the wedding feast.]

¹⁴ [TN: Traditional Eastern European Jewish dances; the “Sher” is based on square and longways dances performed with partners, while the “Hopke” and “Karahod” are vigorous circle dances done by men.]

¹⁵ [TN: In English in the original (סאָפּער).]

When the opening of the I.L. Peretz building was celebrated in Częstochowa, a grandiose banquet was held at Beethoven Hall in New York. After the little work that had been accomplished - erecting such a glorious edifice, which cost \$10,000 - Częstochowa in America certainly had the right to rejoice. The two delegates to Częstochowa, Louis Szymkowicz and Chaim-Lajb Szwarc, were very much the heroes at this banquet. The banquet was chaired by Aba Kaufman. The toastmaster was our friend Jacob Zajdman, who speaks English, but has a Jewish [sense of] humour and a loyal Jewish heart - more than anyone else. At the banquet, our friends Chaim-Lajb Szwarc, Louis Szymkowicz, Kopl Gerichter, H. Win, Aba Kaufman and Mrs Samuels, then chair of the Ladies Auxiliary, commended the great achievement of the *Częstochowers* in America, who had erected the first building in Poland for the I.L. Peretz schools. At the close of the banquet, our friend Mendel Szuchter arrived. He had raised the idea of the building from Częstochowa and the hundreds of friends at the banquet rejoiced with him.

Two unique people's banquets were great festive occasions in the lives of the *Częstochower landsleit*.

One of them was held in honour of friend Josef Kaufman, long-standing secretary-treasurer of the United Czenstochover Relief, and his wife Rachel Kaufman, a devoted activist of the Relief and the Ladies Auxiliary. The affection and deference of all the *Częstochower* friends, towards two of their best and most loyal members, were expressed at the gathering by those who congratulated them, who represented all the *Częstochower* organisations in New York and by many personal friends.

The second banquet was held to mark the departure of the President of the United Czenstochover Relief in New York to California, in order to improve his weakened state of health. At this banquet, with the great number of attendees and by raising a large sum for the Relief, *Częstochower landsmannschaft* showed just how much it appreciated and revered one of its finest men of the people, who, for many years, had already borne the yoke of the heavy and responsibility-laden leadership of the fraternal aid activity.

A very emotional gathering took place when the Ladies Auxiliary unveiled a plaque bearing the names of the children of the *Częstochower landsleit* serving in the American army.

Another great festive occasion for the *Częstochowers* in New York was when the publishing of the sample¹⁶ (model) of the book *Czenstochover Yidn* was celebrated, which tangibly showed the thousands of *Częstochowers* in America how the book *Czenstochover Yidn* would look.

Just as at all the celebrations and ceremonies listed above and at many others - such as the welcoming for those who survived Hitler's destruction, or the celebration of our friend Federman's return from his tour across numerous American cities to organise the National Conference and suchlike [occasions] - Yiddish song, Yiddish poetry and Yiddish humour, delivered by our own Częstochowa actress Fela Fajnrajch-Biro and other actors and singers, embellish and inspire the gatherings and bind the attendees with the broader Jewish life, which flows, like an eternal spring, everywhere the Jewish people's masses live and will live [in the future].

Wartime, the Destruction of Częstochowa and Aid for the Surviving Remnant

With the onset of the Second World War, normal contact with Częstochowa was interrupted. But our hearts did not cease to ache for the *Częstochowers*, for father and mother, sister and brother. From the scant information that arrived, we only knew about a few arrests, such as that of Rajzla and Mojsze Berkensztadt, about the ghetto into which the entire Jewish population had been forced and about the great poverty reigning there. The aid consisted mainly of food parcels sent personally by the

¹⁶ [TN: In English in the original (לענגלישע).]

To the Czenstochover Relief and Ladies Auxiliary in New York!
To the *Czestochower* aid societies in Chicago, Detroit, Toronto and other [cities]!
To all the *Czestochower landsleit* and relatives in America!

Comrades and friends!

We turn to you in our current appeal, with a strong cry of pain that emanates from the hearts of hundreds of children, parents, friends and comrades:

Our kindergarten and primary school have existed for thirteen years. It is only thanks to your great brotherly aid, as well as the constant care and work [laden with] many sacrifices of the devoted men and women activists of your aid societies in America, that these institutions have been maintained, where our children – the children of our relatives and friends and hundreds of other children from the poorest echelons of the Jewish populace – receive light, education and a healthy upbringing, thus having happy and well-lit corners [viz. personal space] and warm and [much] loved homes. But now, these cherished institutions, which were built by all our friends with such efforts and toil, are threatened with the peril of going under – for there is no aid from anyone!

So far, no government in Poland has ever supported our schools; on the contrary, the Polish governments wish to destroy our kindergartens and primary schools, because they educate our children in the living people's language of the Jewish masses – in Yiddish – and because our schools are bringing up a new, healthy generation, which shall be truly fit to combat all the wrongs that scream to high heaven, which are done to us as regards the poverty of the Jewish popular masses. At the present moment it is even worse – the dictatorship in Poland strangles with its brutal hand and destroys all that was built with blood and sweat by the working masses, and it also does not skip over our kindergartens and primary schools, which were created with so many sacrifices and [such] selflessness.

Likewise, Town Hall, which in the course of the last years was actually already subsidising our institutions, has now, influenced by a government commissioner, taken away this fought-for subsidy that the schools receive (over 10,000 *złoty*), and has also refused to support the kindergarten and primary school in the future.

Concurrently, a terrible need and an unheard-of unemployment are reigning now in the country. The need and indigence are even greater among the Jewish masses; the poverty is most particularly noticeable among our parents, who due to their own critical situation are unable to pay tuition fees or support the schools in the smallest manner, and thus danger threatens our glorious building in *Czestochowa*!

Unless aid arrives soon, more than two hundred workers' children will end up in the street without education and upbringing, and will also lose their warm little corner – to our enemies' delight!

Can we allow this to happen?

Brothers and sisters!

As you are indeed well aware, without your support, we are incapable of maintaining our school system by ourselves with our own poorly forces. We, on our part, exert ourselves and do everything possible, but all this is [too] little, for the schools are in need – due to the catastrophic social situation – of your great fraternal aid. We are also perfectly aware of the great crisis reigning now in America, but, for all that, we firmly believe that you will make every effort so that our kindergartens, which you love and cherish, should be able to exist and operate regularly.

We therefore call to you:

Save our educational institutions, which you have hitherto maintained! Send your brotherly support as quickly as possible!

Save our consolation – our children! Do not permit our children to be thrown out into the street, without any [word illegible], without education, and to suffer hunger and cold there!

Form a large rescue fund with which to enable the existence of our schools! Support the rescue operation with anything you can! Persuade your friends and acquaintances to come forth with their brotherly support, whereby you will do a great thing, thus fulfilling your fraternal and human obligation towards the little children of the Old Home.

Help [us] to continue maintaining the only warm and bright kindergartens!

Ensure the further existence of the glorious work of us all – the Yiddish school!

With comradely and brotherly wishes,

The Management
of the
Workers' Kindergartens and Primary Schools
named for
I.L. Peretz in *Czestochowa*

Sz. Nirenberg, A. Bratt, R. Federman, Z. Krakauer,
M. Szlezinger, L. Berkowicz, D. Jakubowicz, W. Fajga,
M. Lederman, M. Entelis, L. Tenenbaum, H. Zawadzki



Mendel & Chaja Bass
 Mordche & Miriam Bernard
 Szlojme & Mania Borzykowski
 Lajb & Sura Grynsztajn
 Jukem & Ester Grynszpan
 Gerszon & Fradel Gliksman
 Szlojme & Ester Dilewski
 Mordche & Sura Herszlikowicz
 Hersz & Mirl Wiewiórowski
 Ajzyk & Laja Zajfert
 Abram & Dobra Zajdenknopf
 Izrael & Złata Jaronowski
 Ziskind & Zysla Laska
 Majer & Rajzla Zusman
 Majer & Chaja-Sura Mitelman
 Aba & Mirl Mydlarz
 Alte[r] & Fradel Naparty
 Icze & Ester Poslaniec
 Mordche & Itta Plachte
 Abram Porynger
 Chana Kaneman
 Mojsze & Cesia Kon
 Aba & Chaja Szachman
 Jechiel & Pesia Szarf
 Zalman & Chana Richter

Hercke Fiszbajn
 Jechaskiel & Dwojra Frajmowicz
 Mojsze & Perl Krawczyk
 Jankiel & Ester Kaczka
 Majer & Sura Kupfer
 Szajndla Rajber
 Abram & Frania Rozental
 Hinda Ruszyn
 Mojsze & Laja Rajnherc
 Dawid & Ruchla Rotensztajn
 Herszl & Golda Szwarc
 Szaja & Szifra Szpic
 Josef & Chana Świder
 Szlojme & Mania Szmulewicz
 Icek & Gitla Moszkowicz
 Mojsze Brojn
 Mojsze-Lajb & Rywka Szymkowicz
 Abram & Rywka Lubinski
 Elia & Bruche Pawłowicz
 Mojsze & Miriam Bobrowski
 Mojsze & Rajzla Berkensztadt
 Berl & Sura Berkowicz
 Zalman & Sura Bulwik
 Machel & Pesia Besser
 Abram & Laja German

Dwojra Teper
 Liba Jakubowicz
 Burech-Szymon [&] Chaja Jakubowicz
 Herszl & Chwula Lewkowicz
 Uryn & Róża Lewkowicz
 Mojsze & Chaja Lederman
 Zalman Lederman
 Herszl & Ruchla Markowicz
 Pinchas & Perl Secemski
 Icek & Sura-Ester Poslaniec
 Jankiel & Sura Cygler
 Dawid & Róża Rotensztajn
 Lajbel & Fradel Rozensztajn
 Mojsze & Róża Sztarkman
 Aron & Rywka Opoczynski
 Pajnski [Panski?]
 Sabina Balsam
 Berl & Mindla Dorfman
 Chaim & Ajdla Ezring
 Aron Furberg
 Mirl Grynbaum
 Szajndla Jakubowicz
 Szlojme & Chaja Krakowski
 Kopl & Fajgla Poslaniec
 Golda Sliwka

The Parents of the Children

Lajbisz & Jentla Berkowicz
 Szyja & Iska Makowski
 Mordche & Fajgla Figlarz
 Berl & Szyfra Stycki
 Lajb & Libe Rozenberg
 Abram & Szprynca Litewski
 Majer & Dora Zeligman
 Lajbisz & Fradel Kajzer
 Elia [&] Mania Czerwonajagoda
 Szlojme & Fradel Richtiger
 Uryn & Zysla Altman
 Icek & Ester Bendet
 Jidl & Laja Bomba
 Mordche & Rajzla Buchwalter
 Josef & Miriam Berkensztadt
 Szlojme & Sura Wajnbaum
 Mendel & Frymet Wajs
 Szmul & Sura Czarny
 Majlich & Hendla Chlewicki
 Majlich & Nacha Lublinski
 Majer & Rudla Meryn
 Pinchas & Chana Markowicz
 Majer & Chaja-Sura Mitelman
 Mordche-Dawid & Hela Salem
 Aron Furberg

Henech & Laja Frajermauer
 Luzer [?] & Rajzla Ajzner
 Icek & Mania Ajzner
 Izrael & Laja Orbach
 [given names illegible; surname possibly
 Wajsbarg]
 Mojsze & Rojza Warszawski
 Szajndla Jakubowicz
 Izrael & Cyrla Unglik
 Icek & Hena [?] Lubinski
 Abram & Fajgla Libeskind
 Chunon & Ruchla Majorczyk
 Uszer & Brajndla Szklarz
 Lajb & Taube Erlich
 Kopl & Fajgla Poslaniec
 Zelig Piatykowski
 Rajzla Pramisel [?]
 Josef & Chawa Furberg
 Jakow & Dwojra Frajlch
 Dwojra Ruszecka
 Szlojme & Mania Sztarkman
 Mendel & Taube Bobrowski
 Jankiel & Ajdla Bratt
 Nachman & Chaja Gutman
 Mordche & Tajbla Wolski

Abram-Ber & Laja Oberman
 Zalman & Laja Bratt
 Chaim & Chana Bendet
 Abram & Róża Bratt
 Szyja & Rajzla Wajntraub
 Mendel & Fradel Wajs
 Ester-Laja Wrocławska
 Mojsze & Mania Zonensztajn
 Jechaskiel & Szajndla Jakubowicz
 Fiszl & Mania Lederman
 Gerszon & Jacheta Krakowski
 Szyja & Chaja Erlich
 Herszl & Rywka Frajman
 Mindla Solomonowicz
 Izrael & Chawa Dorfman
 Berisz & Chawa Jabłonkiewicz
 Rafał & Ruchla Diamant
 Jankiel & Libe Wasiliewicz
 Hersz-Lajb & Dina Sieradzki
 Zysman & Jente Zylberszac
 Mendel & Rywka Krakowski



Częstochowa, February 1931

The victory of our armies, alongside our allies the Soviet Union and England, which delivered the world from the fear of the Nazi barbarians, also revealed the Jewish destruction in all its horror and monstrosity. Częstochowa, like hundreds of other cities and *shtetls* in Poland, was no more – except for a small number who were saved locally and in the extermination camps in Germany. Following the Liberation, it took six months before it already became clear that it was necessary to unite the forces of all those who had been saved earlier or later in America, the Land of Israel and other countries, to stand by our surviving brethren in Częstochowa and to be united in the rebuilding following the greatest Jewish destruction since that of the [Jerusalem] Temple.

A nationwide conference of all the *Częstochower landsmannschaften* in America and Canada was called. A Central [office] of all the aid societies was formed. The conference itself, which brought together the representatives of all the cities in America and Canada, where the largest *Częstochower landsmannschaften* are, was a great historic event.

This was the first expression of the consciousness which had awoken in the depths [of the souls] of the Jewish masses in America, that in view of the great, horrifying Jewish destruction, we could not and must not continue being divided into separate local groups. The relief work, just like our entire further struggle for the existence of [our] people, must be carried out as one, with combined forces - no matter how difficult it may be or what kind of obstacles may be in the way. In this respect, the *Częstochower landsmannschaften* in America have shown the path to others. We must not stray from this road. This is the greatest and most important thing in the current dangerous hour of our history.

However, connecting with the *Częstochowers* in other lands also has a very great significance - firstly, with the *landsmannschaft* in the Land of Israel, from which we have been cut off for so long. The ties that have been established with our *landsmannschaften* in Argentina, Mexico, Australia, England (London), France, Belgium, Sweden, China (Shanghai) and, insofar as possible, with the DP camps in Germany and Austria, are also important. *Częstochower landsmannschaft* organisations have even been formed in some of the camps.

The United Czenstochover Relief, in association with the Central [Bureau] of the aid societies in America and Canada, is already in regular contact with the Jewish Regional Committee in Częstochowa, and has already provided it with large sums of money and products. Parcels containing food products are also sent anywhere there are *Częstochower* refugees and those who survived the lime-kilns, if they can only be reached.

Częstochowa - the Jewish Częstochowa, where generations of Jews lived - is destroyed, razed to ground by the German villains. Only a small Surviving Remnant has been saved. But the children, whom Jewish Częstochowa raised and who are now dispersed across distant oceans and lands, have remained and shall remain its children, and in their hearts will never be extinguished [the love¹⁷] for their parental hometown. From the depths of all their hearts, a friend from Chicago says, "Had, Heaven forbid, not one living soul remained there, we would [still] have hallowed the stones upon which our parents and our brothers and sisters had trodden".

With the burning love in our hearts for our city and our *Częstochower* Surviving Remnant, we shall live, work, begin anew, come together from all corners of the world, unite as brothers to aid them, and continue to draw out the golden chain of Jewish generations and of Jewish existence.

¹⁷ [TN: From the wording of this sentence, it would appear that some words are missing here; from the context, it may well have been "love."]