

## ב [Beit]

### Baron (Częstochowski), Max H.



Son of Icek and Bajla; born in 1891. At the age of five, he lost his mother and was raised by his grandmother. Until the age of twelve, he attended *cheider*, after which he began working at Fajga's candle factory at ul. Kozia 5. In 1910-11, he was already working as a barber at Izydor Pola's (Iszer Pakuła).

In October 1912, he left for London and, from there, in April 1913, he came to America, where he settled in Chicago. In June 1914, he graduated from an English-language beginners' school and made it into the John Marshall middle school, after which he studied at the Louis Institute and the University of Chicago, where he received his diploma in philosophy in 1921. Afterwards, he continued his studies further.

In 1924, he attended the Sorbonne in Paris and visited an entire array of European countries. In June of that same year, he was married Felicia Rubinek from Warsaw. Their daughter Guta is sixteen years old. In America, he adopted his mother's maiden name - Baron. For a while, he taught French and Spanish in various Chicago beginners' and middle schools and is currently a teacher of those same languages at the DePaul Academy.

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### Balsam, Jakub

Son of Chaim and Chana; born on 18<sup>th</sup> December 1877 in Częstochowa. Came to America from Warsaw on 7<sup>th</sup> September 1909. Member of the *Częstochower* Branch 260 Arbeiter-Ring in New York.

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### Borzykowski, Mendel



Son of Icek and Frymet; born in Pilica (Poland). He died in Częstochowa in 1918 at the age of thirty-nine.

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### Borzykowski, Fajga-Chaja



Daughter of Szyja-Jakow and Mindla Szwarc; born in Łelów in 1879.

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### Buchner, Karl

Son of Chaim and Itta; born 16<sup>th</sup> August 1901. He left Częstochowa in 1914, and arrived in America in 1919. He married Ester Wajsholc. He is an active member of the Czenstochauer Young Men's Society in New York and has lately occupied the position of president there.

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### Baum, Majer



Son of Lajbel and Laja; born in Częstochowa. He was one of the oldest and most well-known members of the *Chevra Kadisha*, in which he was active

to the last years of his life. He also actively participated in the activities of the *Hachnuses Orchim* and *Malbish Arumim*<sup>1</sup> societies.

He died on 19<sup>th</sup> March 1938 in Częstochowa at the age of 102.

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### Baum (née Windman), Itta



Daughter of Fislz and Chana. She was renowned in town as a righteous woman. She died in 1916 in Częstochowa at the age of seventy.

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### Baum, Szulim (Chicago)



Son of Majer and Itta; born in Częstochowa on 10<sup>th</sup> December 1883. Leaves Częstochowa in 1903 and arrives in England; comes to America in 1907. He is an active member of the Arbeiter-Ring, former president of the Chenstochover Educational Society in Chicago and the secretary of the relief committee of the Saul Baum aid fund

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### Baum (née Handwerker), Edna (Chicago)

Daughter of Naftuli and Sura; born in Częstochowa in 1885. She came to America in 1905. She is active in the communal field and in a series of important institutions, such as the [American] Federation for Polish Jews, Hadassah, Ezra and the Chenstochover Aid Society in Chicago.

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<sup>1</sup> [TN: Hospitality and clothing for the poor, respectively.]

**Baum, Izrael-Icek**  
(Chicago)



Son of Wolf and Dwojra; born in Częstochowa on 15<sup>th</sup> July 1898. Arrived in America on 25<sup>th</sup> November 1913. Member of the Zionist Organisation and the Chenstochover Educational Society in Chicago.

**Bitter, Taube**  
(Chicago)

Daughter of Berl and Chaja Bromberg; born in Gritz [Grójec]. Arrived in America on 11<sup>th</sup> June 1911. Her son Herman has served in the American army.

**Bialek, Gerszon (George)**



Son of Mendel and Miriam; born in Częstochowa on 10<sup>th</sup> June 1898. Arrived in America on 18<sup>th</sup> November 1918. He is a member of the Czenstochauer Young Men's in New York and vice-president of the Federation of Kosher Butchers.

**Bialek, Hillel (Herman)**



Son of Daniel and Ajdla; born in Pajęczno (Poland) on 10<sup>th</sup> July 1881. He lived in Strasbourg, France and came to America on 9<sup>th</sup> September 1939. He has two sons in the French army.

**Bialek, Ruchel**



Hillel's wife; she has been in France since 1939.

**Bieda, Helen**



Daughter of Abram and Jenta [née Szafranski]; born on 21<sup>st</sup> May 1898 in Częstochowa. Having a leaning towards the theatrical arts, she leaves Częstochowa in 1912 and travels to London. There she meets Róża Szklarz, the wife of the actor Maks Bryn [or Brin], who engaged her as [?] at the Yiddish Pavilion Theatre<sup>3</sup>.

She played the leading role alongside Yankev Zilbert, who had come then as a visiting actor from America, in *Tzine'le the Blind* and *The Yeshiva Student*<sup>4</sup>. In 1913, she starred in Paris with Yankev Zilbert in various melodramas directed by Akselrod. She also performed in Antwerp.

During the First World War, she appeared in Denmark and Sweden with a group of travelling actors, among whom were Mr and Mrs Bielawski<sup>5</sup>, Rothstein and others.



*Bieda, Abram*



*Bieda, Jenta*

In 1916, Helen Bieda arrives in America. The first season, she acts in Toronto under the direction of Schorr and Lipman at the Lyric Theatre. Afterwards, she appears in Chicago, St Louis, Cleveland, Detroit and Winnipeg, and in the last years in Brooklyn, in Parkway and at the Hopkinson's Theatre. She has also appeared during these last seasons at the Bronx Art Theatre.

She stars with Rudolph Schildkraut in *God of Vengeance* [by Sholem Asch] as Rywka'le and in *Shylock*<sup>6</sup> as Launcelot [Gobbo]. She also acted with Joseph Schoengold, Boris Thomashevsky, Leon Blank, Bertha Kalish, Jacob Ben-Ami (in *The Empty Inn*), and also as Majte in *The Green Fields*<sup>7</sup>, as well as along with Ludwig Satz and Celia Adler in *The Thief*.

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Her mother Jenta Bieda, Daughter of Noech and Brandla Szafranski, was born in Działoszyn and died in Częstochowa in 1937 at the age of eighty-five.

<sup>2</sup> [TN: The word used in the original – "roristke" (רֹרִיסְטִקֶה) – does not appear to exist, but we may take it from the context that its definition is akin to "actress".]

<sup>3</sup> [TN: At 191–193 Whitechapel Road, London.]

<sup>4</sup> [TN: Play by Izydor Żołotarewski.]

<sup>5</sup> [TN: Aka Morris and Glike Bilavsky.]

<sup>6</sup> [TN: Yiddish adaptation of Shakespeare's "The Merchant of Venice".]

<sup>7</sup> [TN: The last two plays are by Peretz Hirschbein.]

## Biro, Szymon



Son of Icek and Bajla Birencwajg; born 1<sup>st</sup> May 1900 in Częstochowa. His parents, people of average income, endeavoured to give their three sons and daughter a good education. In the contemporary wrangle between Haskala and Chassidism, Szymon ended up from his earliest youth in *cheder*, like all other Jewish children. Fortunately, his *Rebbe* at *cheder* was Tajnski, a modern type of *melamed*, who taught the children without [the use of] a cane, as was the custom among the other *melamdim* in those years. He received his first secular instruction from the teacher Edelist.

When Szymon was ten years old, he joined the Polish Mickiewicz Gimnazjum. This is where he was first acquainted with antisemitism. The Polish students wielded a rod: the derogatory term "Beilis" over the Jewish students. But the Jewish students had an even greater "card" against them: "Macoch"<sup>8</sup>. And Damazy Macoch was indeed a good defensive weapon.

When the First World War broke out in 1914 and the schools were closed, the Germans began seizing youths for work in the ironworks and coalmines in Germany. Szymon, with a group of *Częstochowers*, ended up in Königshütte [Chorzów], a coalmine in Oberschlesien. The German overseers were brutal and the hunger was great; many *Częstochower* captured workers fled, without papers or money, across other cities in Germany in search of a chunk of bread.

In 1917, Szymon managed to return to Częstochowa. In the course of this period, the workers unions – the SS [Party], Bund, Poalei Zion and the Social Democrats – had been able to build up a semi-legal labour movement and were conducting a ramified cultural activity. He joined the Grosser Club then. This was the Bundist cultural institution which was under the

leadership of the teacher at the Częstochowa Crafts School, Josef Aronowicz.

Szymon Biro could not remain long in Częstochowa. He once more travelled to Berlin, where he joined the contemporary Independent Social Democratic Party.

There was a group of *Częstochowers* in Berlin at the time: a left-wing Bundist leader – "Lajbe'le" – Dr Aron Singalowsky, Fajgla Fajnrajch and others. Almost all of them conducted an anti-war activity. At the start of 1918, Szymon was arrested by the military secret police. He sat for six weeks in the Berlin military prison, after which he was sent to the Modlin Fortress near Warsaw, where some 150 political prisoners were held – men and women. Among the female political arrestees were Madame Grosser, the wife of Bronisław Grosser, and Fajgla Fajnrajch from Częstochowa. Later, the *Częstochowa* SDKPiL member Kaneman was also brought. At the end of the War, following a five-day revolt at the Modlin prison, they were freed.

Szymon returned to Częstochowa. At the beginning, he became once again active in the labour movement and was elected to the local *Rada Robotnicza* (Workers' Council), which was short-lived as a result of the supremacy of the reactionaries. He once again travelled to Berlin, where he found Mendel Szuchter, who helped Szymon come to America.

In America, Szymon Biro was active, sometimes more and sometimes less, in *Częstochower* organisations – at first in the Arbeiter-Ring Branch 261, and later in the *Częstochower* Branch 11 of the IWO [International Workers Order], the *Częstochower* section for aid to the political victims in Poland, and the

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Czenstochover Relief.

## Biro-Fajnrajch, Fela



Her family lived on ul. Warszawska 72, next to the "Three Crosses". They were ten children. Her father, Mojsze-Josel, came from Lelów. He was a religious Jew and versed in Torah [study]. His livelihood consisted in buying dairy products from the Christians in the surrounding villages. Her mother Chaja came from an aristocratic Chassidic family. Her mother's father, Zyskind Zygelbaum, had a watermill with a large estate near Kłobuck. One of Fela Fajnrajch's uncles, Mojsze Zygelbaum, owned a mill in Dąbie, next to which illegal meetings were held.

In the years of the freedom movement, hot discussions took place in the Fajnrajch home between Majer and Dawid – SS members – and Szymon, a Bundist. Majer and Dawid were later arrested. Dawid sat for six years in prison, together with Dawid Lewenhof (died in prison) and Josel Berliner. Their mother wept for whole nights; she took food to Majer and parcels to Dawid.

In contrast with her father, her mother was "enlightened" and secretly supported the freedom movement. Fela Fajnrajch's parents died prior to the Second World War. The rest of the family was scattered throughout the globe: Majer and Symcha Fajnrajch are in the Land of Israel, Abram is in the Soviet Union, one is in Argentina, and Izaak, Dawid, Jankel and Ruchel (they lived in Łódź), and Sura, to our great sorrow, remained in Poland.

Fela learnt [Hebrew] prayer and Yiddish at a *cheder* and other languages at a private school on ul. Garncarska. At a very young age, she started working in Wajnberg's factory. Afterwards, she studied briefly with "Higiena" (Jakub Rozenberg's wife) to become a *gorseciarka* [corsetière]. She also learnt sewing with Waldfogel.

Majer was a lover of literature and theatre and personally participated in amateur performances. The rehearsals took place in the home of Fela's parents. They were preparing for a Purim show – *The Two Kuni Lemels*<sup>9</sup>. The performance was held at the great hall of Bem's hotel on the Second Aleja. Mania Szafranka played the role of the beautiful Karolina. This same show was Fela's first acquaintance with the theatre. From then on, she did not miss one Yiddish performance in Częstochowa.

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<sup>8</sup> [TN: The former is a ref. to Menachem-Mendel Beilis, who the subject of a notorious blood libel, and the latter to the Częstochowa Pauline monk Damazy Macoch who murdered his cousin with an axe over a love affair and also confessed to having stolen treasures from the Jasna Góra monastery.]

<sup>9</sup> [TN: Operetta by A. Goldfaden; "Kuni Lemel" is the name of the protagonist.]

Szmul Frank is the one who led her onto the stage. Her first role was as Teibe'le in [Jacob Gordin's] *The Yiddish King Lear*. The piece was staged at the Nowo Radomsko Ha'Zamir<sup>10</sup>. She acted along with the amateur troupe from Łódź – [Karl] Cymbalist, Madame Glikman, Wajzman, Ajzenberg and others – under the direction of Wajsborg. She later joined the amateur troupe of the Lira [Society]. This was during the First World War. At the time, the most popular cinema in Częstochowa, the Odeon, showed not only films, but also presented vaudeville on stage as a *nadprogram* [Pol., supplement]. They ran a Yiddish *nadprogram* there for several weeks under the direction of the renowned actor, Cymbalist, in which she took part. This Yiddish vaudeville was very successful.

Fela joined the Grosser Club, which was run by Josef Aronowicz, Jakub Rozenberg, Abram-Szyja Stroz, Lederman and others. In 1918 she travelled away to Berlin, where a great number of political refugees had been living from back in the tsarist times. In the spring of 1918, she was arrested for participating in the anti-war movement.

After sitting for two months in the women's prison, she was sent to Modlin. Among the prisoners in the Modlin Fortress she found Mrs Slawa Grosser and the Bundist Sonia, Emanuel Nowogródzki's wife. In 1918, she travelled once more to Berlin, where she joined the Yiddish troupe led by Herr Szydlówer [?]. The later famous actor Alexander Granach also acted in this troupe. In 1923, with the aid of Comrade Mendel Suchter, she arrived in Montreal, Canada, where she performed at the Monument National Theatre.

In 1924, Fela arrived in New York. When the Vilna Troupe came here, she joined it and appeared with them in a whole series of pieces. From the "Vilners", she learnt to mind the purity of the [Yiddish] language. Sometime later, the Freiheit drama studio was founded, which became the Artef [Theatre]. Under the leadership of well-known authorities, they seriously studied the art of theatre, put on an entire array of pieces, and endeavoured to present the best sort of Yiddish theatre. Fela also took part in Maurice Schwartz's [Yiddish] Art

Theatre, performing in a whole series of shows in New York and the provinces, and enjoying the great creative joy that the Art Theatre afforded its actors and spectators.

As of late, Fela Biro has made it her main goal to bring the artistic Yiddish word to the broader masses at their conventions and gatherings. She appears with solo recitals of classical and modern Yiddish poetry, and with the songs and poems about the Jewish Holocaust in Europe, she expresses in an artistic manner the great, unspoken sorrow that weighs upon the hundreds of *landsmannschaften*, whose fathers and mothers and brothers and sisters were annihilated by the cruel Germans. Nowadays, Fela Fajnrajch lives in New York.

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#### Birenholz, Icek-Mendel



Son of Abram-Dawid [sic Szmul-Dawid] and Malka [née Kucharska]; born in Szczekociny (Poland) [on 5<sup>th</sup> January 1852]. He died in 1939 during the first days of the Second World War in Częstochowa at the age of ninety-three [sic eighty-seven].

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#### Birenholz<sup>11</sup>, Abram (Abe)

(Detroit)



Son of Icek-Mendel [and Dwojra née Zylbergold]; born on 7<sup>th</sup> November 1896<sup>12</sup> in Częstochowa. He arrived in America in February 1920. He is one of the founders and active members, as

well as the secretary, of the Chenstochover Rajoner Verein in Detroit.

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#### Birenholz, Mania (Mildred<sup>13</sup>)

(Detroit)



Daughter of Szmul and Pesla; born in Sosnowiec in 1907. She arrived in America on 15<sup>th</sup> July 1920 and is active in the Brandeis Club in Detroit and also in the Pioneer Women [international labour Zionist] organisation.

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#### Birman, Menasze

Born in Kleczew (Poland) in 1886. He always lived in Częstochowa, where he was known as a merchant. He and his wife Chana Birman, born in 1888, as well as their children Dorcia (aged 27), Herszl and Miriam (both 22), all shared the same fate of the Jews in Częstochowa during the deportation. Menasze and Chana Birman's youngest daughter, Blima, lived through the Nazi hell in the ghettos and concentration camps in Częstochowa and Bergen-Belsen. She lost her husband Elia Borowiecki (also a Częstochower) when he was sent away with the transport from Częstochowa to Germany.



*Blima Birman*

Blima Birman is now with her uncle and aunt Max and Jenny Grossman in New York. She is a member of the United Czenstochover Relief

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<sup>10</sup> [TN: Heb., "The Nightingale"; network of Jewish choral chapters, the first of which was founded in Łódź in 1899.]

<sup>11</sup> [TN: Aka Birnholz.]

<sup>12</sup> [TN: According to the official records, Abram Birenholz was born on 5<sup>th</sup> November 1894.]

<sup>13</sup> [TN: Wife of the former; her maiden name is not provided.]

**Bajtner, Tówja**  
(Detroit)

Son of Mojsze and Laja; born in Sosnowiec on 30<sup>th</sup> December 1876. Arrived in America in 1913. Member of the Chenstochover Rajoner Verein in Detroit.

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**Bajtner (née Storozum), Bajla**

Daughter of Jakow-Hersz and Perl; born in Częstochowa. Came to America in 1920. Was a member of the Chenstochover Rajoner Verein in Detroit. Died on 10<sup>th</sup> October 1932 in Detroit at the age of fifty.

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**Bajgelman, Lajzer**



*Lajzer Bajgelman  
with his wife and daughter*

Son of Cudek and Ruchel; born 18<sup>th</sup> May 1896 in Radomsko to Chassidic parents. When he was ten years old, his father dies. His close relative, the Rebbe of Amshinov<sup>14</sup> [Mszczonów], wishes to take him under his guardianship but he refuses, and actually becomes a cap-maker instead. Influenced by the socialist propaganda, he joins the SS Party, where he soon becomes a leading figure. He carries out a strike of the cap-makers, which he wins.

Sometime later, he relinquishes this trade and runs an SS cooperative kindergarten with Herszl Krauz. He becomes a member of the committee distributing the American aid following the First World War. Homeless people arrive in town. He marries one of the

homeless women. His father-in-law then sends him a [family-based] petition and he arrives in America in 1921.

Here, once more, he takes to cap-making. He becomes acquainted with a group of labourers in the same trade and conducts informational work among them. After carrying out a successful strike, he is pushed out of the cap-making trade due to a denunciation, and he throws himself into communal work, becoming the representative of the *Morgen Freiheit* [Morning Freedom] in Rochester, NY, where he lives to this day.

During the War, Bajgelman participates in selling war bonds and reaches the sum of \$300,000, for which he receives an award from the Treasury Department. He also takes an active part in the clothing campaign for the Jewish war victims suffering poverty.



**Besser, J. [?]**

Born in Częstochowa in 1892; arrived in America in 1907. He is a member of the Knights of Pythias.



**Bezbordko, Josef**

Josef Bezbordko, one of the pioneers of the mirror industry in Częstochowa, had been deported by the tsarist authorities from his place of habitation in Russia, which was outside the "Чепра оседлости" [Pale of Settlement].

He settled in Częstochowa in 1907, when he was already forty years old. He became enrooted and connected to his new hometown to such an extent, that, when he later had the opportunity to legally settle in [St] Petersburg, where his brother was living, he declined to do so, putting the Jewish environment and his children's Jewish education above the material privileges.

Born in Sluck [Slutsk], in the famous White Russian [Belarusian] town of Torah scholars, to a father who was a glass manufacturer. With his parents, he wandered over to Moscow, where he attended a Russian secondary school. Being unable to enter university due to the percentage norm<sup>15</sup>, at the age of twenty, he began working with his elder brother in the glass factory that their father had founded.

In 1891, during the expulsion [of Jews] from Moscow, he was given eight days to leave the city, while his elder brother was allowed to remain one year longer to liquidate their assets.

He settled in Warsaw, which was within the Pale of Settlement, and established a mirror factory there, but was unsuccessful. He was twenty-one at the time. He gave up the factory and, with his brother, founded a small factory in Praga, next to Warsaw. When this did not turn out well for him, he moved to Łódź, to which the Russian Jews from Moscow were streaming. Here, together with his brother, he founded a textile factory (of Polish quilts) but he quickly liquidated this factory, too.

He married the daughter of an estate owner from Nieśwież [in Belarus], not far from his [original] home, and he himself also became a farmer. He managed an estate in Andrzejów, near Łódź.

After some years, he decided to return to his old profession - the manufacture of mirrors. In the meantime, his brother had founded a mirror factory in [St] Petersburg and established connections with Częstochowa. This gave Bezbordko the idea to establish a mirror factory in Częstochowa.

At the time - in 1907 - the entire mirror industry in Częstochowa produced just two or three crates of mirror glass per week. But Bezbordko envisioned that Częstochowa could become a better location for the production of mirrors

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<sup>14</sup> [TN: There were three Rebbes of Amshinov at the time; as the Bajgelman family lived in Radomsko, it is very likely that the Rebbe in question was Rebbe Awreme'le Kalisz of Amshinov-Radomsko, although we have found no records tying him to the Bajgelmans.]

<sup>15</sup> [TN: Viz. the quota of Jewish students allowed in a given institution.]

than Moscow, due to its proximity to Germany and its modern methods of production and due to the quick pace of the development of industry in Częstochowa in general.

Being familiar with the demands of the Russian market, he gave his buyers - the small manufacturers of celluloid and metal frames - the appropriate advice. As a result, they increased their production and sold more mirrors. The mirror industry in Częstochowa grew from two or three crates [in total] to thirty crates per week just from Bezborodko's factory, apart from the other mirror factories - about six in number.

Besides being a wise Jew with a noble, bearded countenance, Bezborodko was also a man with a good Jewish soul and a great philanthropist. He was both religious and worldly. He sent his children to be educated in Polish and Russian *gimnazja* and also saw to their Jewish upbringing.

Being a Russian Jew - a "Litvak" and a *misnaged*<sup>16</sup> - he nevertheless gained the greatest sympathy from the different *Chassidim* who, by nature, disapproved of *Litvakes*. He turned the whole building at ul. Dojazdowa 21 (where he had set up his factory and also lived), which had previously been a Christian area, into a Jewish one. He built a synagogue for prayer in the building's courtyard and, for a while, gave up his own dwelling for this purpose.

He was one of the founders of a charitable [viz. interest-free] loans fund, and it was not rare for him to personally help out with a charitable loan. He helped the *Machzikei Ha'Das* Talmud Torah [public *cheder*], working alongside the *Gerer* and *Pilicer Chassidim*. As an old worker for ORT in Russia, he aided the Częstochowa Crafts School and Horticultural Farm. He was one of the founders of the *Tevunah*<sup>17</sup> Society which was headed by the Rabbi of Grajewo<sup>18</sup>, a Mizrahi leader, and whose purpose was to teach *yeshiva* students secular subjects and a trade. He was also active in the *Łódźer Ha'Zamir*.

During the 1919 pogrom, the Christian workers from his factory came running from Stradom and Raków in order to protect his house and family.

Almost all this time, he suffered from a weak heart and had frequent heart-attacks. His ailment worsened following the pogrom. He died in 1922 at the age of fifty-five, leaving behind a wife and ten children.

The Jewish Kehilla in Częstochowa gave him the finest plot, next to the *ohel* [mausoleum] of the *Pilicer Rebbe* - despite being a *misnaged* from Stuck.

Josef Bezborodko's children, the four sons and six daughters - Hillel, Baszka, Osna, Dawid, Mirjam, Perl, Chaja, Izrael, Sarah, Rywka and Boris (the last four were born in Częstochowa) - all settled in France. Some of them established factories of the mirror and glass industry.

The pioneer among them was Dawid (Dave) Bezborodko who, in 1921, travelled abroad on business and happened to fall ill and, as a Russian citizen, he let his return visa to Poland expire and already remained abroad. After a series of wanderings, he settled in France, [where] he came up with several important inventions in the field of optics - mirrors for instruments - and founded there two mirror factories - one in Saverne and the other in Paris. In 1929, with his aid, the entire family came over to France.

The mother, with all her children and sons-in-law, lived through the difficult tragedy of Hitler's occupation. Three sons and two sons-in-law served in the French army. The youngest son, Boris, who graduated from the lyceum and was an officer, and two sons-in-law were in German captivity. One of whom was wounded. Nevertheless, they managed to break out of the POW camp and make it home - then in Lyons, in the so-called "Free Zone".

The family held itself together and was saved with the assistance of a friend, a Christian. The sons were active in the armed underground. Boris particularly distinguished himself as the leader of a Jewish group. Having in his youngest years been a scouting leader and being well familiar with the paths in the Alps, his main task was smuggling Jewish children across to Switzerland. He was arrested and horribly tortured by the Gestapo. But he managed to escape and continued his rescue work. He was detained a second time and sent to Oświęcim, but miraculously managed to save himself from the limekiln. He

returned home after Hitler's defeat - a skeleton with sunken eye sockets. It took several months before he regained his strength and a human appearance.

A second victim was the son-in-law Ginzburg, an agronomist who engaged in supplying the underground fighters with provisions. He was arrested by the Gestapo a few days before Paris was liberated and has not returned to this day.



Dawid Bezborodko

The only one, who left France, was Dawid (Dave) Bezborodko. He came to America with the aid of the French Human Rights League, in which he was active. Here, he experienced all the hardships of a refugee - particularly due to his Bezborodko obstinacy to observe the *Shabbes*.

He later founded the Mechanical Mirror Works mirror factory, where up to a hundred workers are employed. As a member of Ha'Poel Ha'Mizrachi, his ideal is to found a cooperative glass and mirror factory in the Land of Israel and to develop the glass and mirror industry there.

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### Berger, Izzie

Son of Szlojme (Póttorak) and Szajndla; born in Częstochowa on 10<sup>th</sup> November 1892. Arrived in America on 4<sup>th</sup> August 1911. A member of the Częstochower Branch 11 of the International Workers Order and executive member of the Czenstochover Relief Committee in Los Angeles.

His two sons, Jack and Seymour, served in the American army.

Izzie Berger was one of the first founders of the "patronage" to aid political arrestees in Poland, and the first meeting was held in his home. He was the patronage's treasurer. He also helped organise the Nowo Radomsko patronage, besides which he assisted in the foundation of twenty-two [other]

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<sup>16</sup> [TN: Heb. lit., "opponent"; ultra-orthodox Ashkenazi Jews opposed to Chassidism who were predominantly based in Lithuania and Belarus, thus the sobriquet "Litvak".]

<sup>17</sup> [TN: Heb., "Understanding".]

<sup>18</sup> [TN: Rabbi Moshe-Avigdor Amiel, who served as Chief Rabbi of Tel-Aviv from 1935 to his death in 1946.]

patronages which carried out extremely important work during several years. During the War, he worked intensively in the Czenstochover Relief.

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### Berger, Eva



*Izzie and Eva Berger*

Born in Wolbrom on 20<sup>th</sup> October 1893. Arrived in America in 1912 and was married in 1915. Member of Branch 11 IWO and the Czenstochover Ladies Auxiliary. She died in 1946.

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### Bergman, Bronisław<sup>19</sup>

The renowned banker Bronisław Bergman occupied a very prominent place amongst the personalities and communal activists in Częstochowa.

Born on 20<sup>th</sup> December 1861 in [?] (next to Częstochowa). Already in his younger years, when he was still a pupil at *gimnazjum*, he displayed great capabilities. His father Szymon, a *maskil* and a Hebrew writer, as well as a contributor to the journal *Jutrzenka* [Morning Star or Aurora], wished to give his son, besides a national-progressive<sup>21</sup> upbringing, also an academic education. However, the weak state of Bronisław Bergman's eyes forced him to abandon his studies and enter the world of business and industry.

Therefore, for a brief period, he worked outside Częstochowa and, only in 1890, did he return and take over the management of his brother's banking business, where he later also became a partner.

Apart from the field of banking, he also distinguished himself in founding various industrial enterprises that played a role in Polish industry. He was also one of the founders of the Częstochowa Credit Society.

The crisis years following the revolution of 1905, as well as the medical condition of Bronisław Bergman's eyes forced him to diminish his communal and business activities. In 1923 he lost his sight altogether, and he died on 29<sup>th</sup> December 1929.

Bronisław Bergman also had a vast knowledge of rights. More than once, even lawyers turned to him for advice, and he was always able to emerge from the most difficult tangles.

In our city's communal work, he took part in the Dobroczytność [Charity (Society)] and also in the foundation of the Częstochowa [New] Synagogue. Being a great philanthropist, he and his wife Tekla helped many of our city's poor.



*Tekla Bergman*

Tekla Bergman née Herc also personally took part in the aid work for Jewish Częstochowa. She was from the well-known Poznański family in Łódź; her father [Izaak Herc] completed the rabbinical seminary in Warsaw and was a communal activist in Łódź.



*Anna Bergman*

Bronisław Bergman left three children: one son - Dr Stefan Bergman, who is now lector of the Harvard University in Cambridge, Massachusetts - and two daughters: Anka and Marta. The latter was an active lawyer in the city before the War. Both perished during the German occupation.

### Bergman, Marta



Daughter of Bronisław and Tekla; born 2<sup>nd</sup> February 1904 in Częstochowa. After completing the *gimnazjum* in Częstochowa, she studied at the University of Warsaw and graduated as a lawyer.

After a couple of years of practice in various cities in Poland – Łódź and Piotrków – she settled in Częstochowa, where she was active as a lawyer. In 1935, she married Eng. Haltrecht from Łódź and as consequence moved there, where she continued working as a lawyer.

She shared the fate of the martyrs in the years 1939-1945.

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### Berliner, Josel



Born in 1887 in Częstochowa. In 1903, he arrived in Łódź to work as a tailor for eighty yearly roubles. The working hours were from six in the morning to midnight.

In 1904, Josel Berliner participated for the first time in a gathering in the woods around Łódź. This meeting was followed by a demonstration which brought about mass arrests. He was one of the detainees, and sat three months in jail. After that, he returned to Częstochowa. He joined the SS Party and worked for the freedom movement, where he distinguished himself with his audacity and braveness.

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<sup>19</sup> [TN: Elsewhere in this Yizkor Book, he appears as Adam Bergman – most likely his Hebrew name.]

<sup>20</sup> [TN: בֹּרֶזְשֶׁכְּוִיץ in the original, pronounced "Borzechowice"; we have not found any place with a similar name in the Częstochowa area. According to the official records, Bronisław Bergman was born in Częstochowa itself, and there is no mention of this locality.]

<sup>21</sup> [TN: The term "national" in Yiddish is often used to mean "ethnic"; within this context, a "national-progressive" upbringing would mean one that was ethnically Jewish and not assimilationist, yet progressive and not religious.]

One time, he was injured in a clash with the police and Jankel the cane-maker took him with him to his home in Warsaw. He returned to Częstochowa two months later, and the comrades sent him to rest in the countryside. He was provided with a comrade to assist him. The latter had a gun with him and he accidentally fired it. Police arrived and began shooting at them. They returned fire and the policemen fled. He was forced to carry his companion off to a secure location.

Once, the committee sent Berliner to Kłobuck to prevent a pogrom that *Endecja* members had planned. According to the intelligence [received], the pogrom was to start after the multitude left the church. In Kłobuck, he took a group of firefighters with him and left them at the entrance to the church. He himself entered the church and warned the assembled that should a pogrom take place, much blood would be spilt. The leaders became frightened and promised that there would be no pogrom. On that occasion, they kept their word.

In the summer of 1906, when they were in the provinces raising funds for the party, he was arrested along with Dawid Fajnrach and Dawid Lewenhof and locked up in the Kielce prison for three years. One of the dozens of prison episodes was when he was put in solitary confinement. In protest, the political arrestees smashed up everything in the prison and declared a hunger strike.

Following his release from the Kielce prison, he left for America. At the Austrian border, he was arrested because he had in his possession a letter from the party with various addresses. The gendarmes beat him murderously to make him reveal the names of his comrades.

In America, he joined the International Ladies Garment Workers Union and helped in the organisational campaign at the time. He later switched over to the Cloak-Makers

Union. The working conditions at the time were horrendous. The workers did not let themselves be organised. They would throw bottles and stones and pour water on the organisers from the windows of the workshops. It was a difficult and bitter work to convince the labourers that the union would improve their situation. It took a very long time before they managed to form one of the best unions in America.

Josel Berliner can be counted among the fighters for workers' rights [both] in his old hometown and in America.

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### Bernstein, Harry

Son of Milton and Rose; born in Brody, Austria<sup>22</sup> on 18<sup>th</sup> November 1902. Came to America in 1919.

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### Bratt, Harry (Jechiel) (Norfolk, [Va.])

Born in Częstochowa. After serving for a year and a half in the Polish army, he left Częstochowa in 1921 and moved to Berlin, where he lived until 1923. That year, he relocated to England, where he lived until 1926 – the year that he came from England to America. Since 1930, he has been a member of Branch 13 of the Jewish People's Fraternal Order in Norfolk. He was also a member of Branch 11.

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### Bratt, Mojsze-Dawid



*Mojsze-Dawid and Zelda Bratt*

Son of Abram and Frajdl; born in Kamyk (Poland). Died in Częstochowa in 1932 at the age of seventy-six.

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### Bratt, Zelda

Daughter of Zelig and Chana-Itta Helfgot. Died in Częstochowa in January 1941 at the age of eighty.

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### Bratt, Malka

Daughter of Mojsze-Dawid and Zeld; born in Częstochowa in 1895. She was a contributor to the I.L. Peretz School in Częstochowa from 1920. She died in Częstochowa.

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### Bratman, Szaja

He was his parents' eldest son. After his father died, Szaja became the household's main provider. This greatly affected his infirm state of health, and as a result he succumbed to illness. Despite the efforts of his comrades (he was a member of Poalei Zion), he could not be cured and died in 1920 at the age of twenty-two.

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### Brody (Berliner), Max (Chicago)

He was born in 1891 in Lelów (next to Częstochowa). During the years of the freedom movement, he belonged to the SS organisation in Częstochowa and was one of its busiest activists. He took a large part in the organisation of the self-defence [squads] and was in charge of the units when they were preparing for a pogrom in Częstochowa, or when the squads were sent to the *shtetls* around Częstochowa.

A large number of revolutionary and conspiratorial undertakings were carried out with his participation. The leaders of the party acknowledged him, and he was liked by the larger part of the party's members. He was known within the party as "Mendel the Black".

He arrived in America in 1908.

Max Brody is a member of the B'nai Brith Order and was also one of the founders and the first president of the Chenstochover Educational Society in Chicago.

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### Bruder, Srukke [Izrael-Lajb]



Son of Mordka and Ruchla [née Zygas]; born in Częstochowa in 1864. Arrived in America in 1884. He was married in 1888 and has five grandchildren in the American army. He is a member of the *Częstochower* Chasam Sopher Shul and the B'nai Israel Society. He was also one of the founders and the treasurer of the Czenstochover Aid Society in New York.

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<sup>22</sup> [TN: Viz. Austro-Hungarian Empire; Brody is in modern-day Ukraine.]



**Broslawski, Aron**  
(Fond du Lac, Wis.)



Son of Fajwel and Gitla; born on 20<sup>th</sup> July 1904 in Kamyk. He came from Częstochowa to America on 23<sup>rd</sup> November 1922.

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**Brokman, Max**

Son of Wolf and Miriam; born 16<sup>th</sup> August 1878 in Częstochowa. He arrived in America in June 1913 and married Mani Lajpcyger. His sons Louis and William have served in the American army – the former in the rank of captain and the second as a corporal.

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**Brokman, Minnie**



Daughter of Aron-Wolf and Teme [Tenera née Blau] Lajpcyger; born in Działoszyn. Was a member of the Ladies Auxiliary of the Zaloshiner Chevra Bnei Achim. Died 4<sup>th</sup> December 1943 in New York at the age of sixty-two.

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**Brener, Liber**  
(Częstochowa)



[Current] chairman of the Jewish regional committee in Częstochowa and member of the Bund Central Committee in Poland.

He was born in Trisk [Turisk], Wołyń [Volhynia], to Chassidic parents who were confidants of the *Trisker* Chassidic court. Until his thirteenth year, he studied in *cheders* and *yeshivas*, after which he attended a Russian middle school and pedagogical courses.

He was one of the builders of the school system in Wołyń and the pedagogical leaders of Yiddish primary schools in Wołyń, Lublin and the Peretz School in Częstochowa. In 1925, he lost his rights as a teacher and educator as a result of his public political appearances.

From 1936, he took over the leadership of the TOZ's children's insurance in Częstochowa and the entire Częstochowa region. He carried out this work until the outbreak of the Second World War.

During the War period and up to the liquidation of the Jews in Częstochowa, he was one of the main leaders of TOZ in Częstochowa, which conducted widespread activity.

Over the course of the German occupation and until the Jews were deported, he ran an illegal children's club (*światlica*) [common room] - where two thousand children received lessons, an education and full board. He ran a similar *światlica* in the Small Ghetto for the 120 remaining children.

By orders of the Bund, he was in charge of the party's underground work in Częstochowa throughout the duration of the occupation. Even when he was in the HASAG concentration camp in Częstochowa, he maintained constant contact with the party and with the aid organisation in Warsaw and Kraków.

From 17<sup>th</sup> January 1945, when Częstochowa was liberated, he stands at the head of the Jewish Regional Committee in Częstochowa.

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