

## פ [Kuf]

### Kawa, Jakow [Jankiel]

Son of Dawid and Hanna [née Abramowicz]; born in Częstochowa<sup>1</sup>. He is a member of the Stephen Wise Lodge №1. He is now about eighty-four years old.

### Kalka, Symcha



Symcha Kalka was born in Nowo Radomsko and spent his childhood years there. His father, Tobjasz, a Chassidic Jew, was always engrossed in *Ein Yankev*<sup>2</sup> or other Jewish books. His mother Sura [née Goldberg] was known for her honesty and kindness. She shared her meagre morsels with others and was loved by her neighbours - Jews and Christians [alike].

From his earliest years, Symcha had a strong, independent and unique character. He was distinguished in his surroundings for his bearing and dress. Already at a very young age, he showed an interest in modern literature and social issues, and held discussions with his father and the Chassidim who frequented their home.

Symcha Kalka became a printer and settled in Częstochowa. The SS movement, into which he threw himself with all his unbridled temperament and youthful ardour, gained in him one of the most active and devoted activists.

Apart from the dozens of publications, which "Comrade Symcha", undaunted by any perils, was always prepared to carry out, be it during the revolutionary years or later, in the times of the

sinister reaction – almost all the illegal literature printed in Częstochowa was his handiwork, which he executed in Bocian's printing house or in underground ones.

In May 1913, he married Laja Herszlikowicz, a good SS member and, that same year, departed to America. At first, he worked hard here to make a living in his trade.

Later, together with Josef Kaufman, they opened their own printering house on Delancey Street, New York [City] which, at the time, became the rendezvous point for *Częstochower* and *Radomsker landsleit*. In January 1919, at the age of thirty-three, he died of influenza, leaving behind a wife and two sons - Jankiel [Jack] and [Luzer] Louis.

His name will always be mentioned with profound love and respect.

### Kalka, Sura (The Land of Israel)



Sura Kalka (née Grinbaum), was born in 1895 in Częstochowa. She married Szyja Kalka from Nowo Radomsko. In Częstochowa, she was active in the Craftsmen's Club. In 1921, she emigrated to the Land of Israel, where she devoted herself mainly to the relief work for the *Radomsker landsleit*.

She died in 1943, at the age of forty-eight.

The *Radomskers* in Tel-Aviv founded an aid fund for their town, with a management committee [made up] of the following individuals: Szlojme Krakowski, Szlojme Waksman, Mojsze Szytenberg, Dawid Krauze, Szyja Kalka, Dwora Carmel, Laja Birenbaum and

Mordche Chatom [?]. They decided to name the fund after Sura Kalka. Thus was immortalised the name of an uncommonly good soul, whom death tore away in the very prime of her life, and who left behind her an inconsolable sorrow in the hearts of her husband and her many friends.

May her memory be honoured!

### Kałużyński (Arieli), Josef<sup>3</sup>



Born in Częstochowa in 1888. In 1902, he already begins his communal activity as a member of *Poalei Zion*. In 1903, he participates as a delegate in the *Poalei Zion* conference in Kraków, in which Josef Kruk also took part. At this conference, a split occurred between the SS group and *Poalei Zion*. Josef Kałużyński remained in the PZ Party, where he continued his activity until 1908. As consequence of persecution by Tsarist authorities, in 1908, he leaves Częstochowa and emigrates to the Land of Israel.

Here, Josef Kałużyński (Arieli) takes an active part in building the country. He was among the founders of the Borochovo neighbourhood [in Giv'atayim] and of the Achdut [Unity] printing house (a cooperative printing house and bookbindery of the Histadrut). He was the director of this printing house for ten years. He later opened his own printing house<sup>4</sup> where, to this day, the finest works in the trade are printed.

To this very day, Josef Kałużyński has not given up his communal activity. He invests a great deal of energy in the Freemasonry movement. In 1943, his

<sup>1</sup> [TN: In the archival records, he appears as a native of Kłobuck.]

<sup>2</sup> [TN: "Eye of Jacob"; compilation of all the Aggadic (tales; lore) material in the Talmud together with commentaries.]

<sup>3</sup> [TN: According to the article "Dfus Arieli – The Pioneer of Printers in the Country", in the Israeli newspaper "Ma'ariv" from 30<sup>th</sup> October 1978, Kałużyński was an artist by trade and had managed large printing presses in Poland and Austria prior to his emigration to Palestine.]

<sup>4</sup> [TN: According to that same article, this was the "Dfus Arieli" (Arieli Printing Press), which was established in 1925, and focused on printing works of art and coloured prints, which were considered a rarity at the time.]

book on the Freemasonry movement was published. In the monthly journal of the Freemasons, he prints his articles under the title *"From Brother to Brother"*. He is generally a man in whom the *Częstochower landsleit* may well take pride.

#### Kamiński, Majer-Kalman



Son of Berek-Zajwel and Zelda [née Liberman]; born in 1866 in Kamieńsk, near Piotrków. He died in Częstochowa on 17<sup>th</sup> October 1930 (25<sup>th</sup> Tishrei).

#### Kamiński, Chaja-Sura



Daughter of Chaim [Herszlik] and Miriam [Marianna née Szlamkowicz] Frydman; born in Częstochowa in 1868 (at the close of Yom Kippur). She died on 5<sup>th</sup> December 1936 (22<sup>nd</sup> Kislev 5697) in Częstochowa.

#### Kamiński, Arthur

Son of Majer-Kalman and Chaja-Sura; born on 27<sup>th</sup> March 1895 in Częstochowa. He came from Germany to America in 1913. He is a member of the Jewish National Workers Alliance and in the Chenstochover Rajoner Verein in Detroit.

#### Kamiński, Mordche (Markus)<sup>5</sup>



Born 5<sup>th</sup> September 1897 in Częstochowa. He is a member of the Kamiński family who had a little shop on ul. Fabryczna, in front of the *Iglarnia* [needle factory]. The older generation knew him as "Chaim Laskowski's grandson".

His grandfather Chaim Frydman z"l, from Niedziela's building on ul. Senatorska, was known in Częstochowa as "Reb Chaim Laskowski". He was a pious Jew, a man of Torah, a member of the *Chevra Kadisha* and one of the founders of the *Chevras Tehilim* [Psalm-Reciting Society] in Szymon the Baker's building on ul. Mostowa. To this *Chevras Tehilim* belonged such respected burghers as Abram-Majer Glater, Reb Szyja-Dawid Dawidowicz (the father of Dawidowicz the engineer), Reb Szymon *Kłobucker* (Szymon the Fat), Reb Fajwel Alter (Michał Alter's father) and Chaskel Szmulewicz (father of the photographer and active figure of the Lira, Heniek Szmulewicz).

His father, Majer-Kalman, was born in Kamieńsk (near Radomsko), where his paternal grandfather and great-grandfather had lived. That is where the surname "Kamiński" comes from.

At the age of three, he started learning with Little Ides<sup>6</sup>, who was well-known in Częstochowa. Kamiński later encountered her in Paris, selling nuts [from the] Land of Israel.

He spent his *cheder* years at Chil *Melamed's* (Chil *Kłobucker*, or Landsman) on ul. Warszawska. He was a tall Jew with a dark-red beard. He taught us *yiddishkeit* by good means and bad - viz. with the cane. He later attended Leder's school.

His first employment was in Henryk Zorski's banking establishment. There, he made a great many friends and

acquaintances among the people who came on business matters.

In the freedom movement, he belonged to the SS Party.

During the First World War, Kamiński, along with Raphael Federman and other members of the Commercial Employees Union, helped organise the strike of the commercial employees in Częstochowa. From 1916 until the end of the First World War, he was a railway employee and, in the last year, he was even chief cashier on the railway platform.

At the end of the War, when the Germans were disarmed and the Poles took over the management of the railways, he - just like dozens of other Jewish railway workers - was sacked from his post on the day following the liberation. With the words *"Jedź do Berlina"* (travel to Berlin), he, like other Jews, was forbidden from showing himself at the railway. Needless to say, Polish train workers and officials who had hitherto worked in the railway remained in their positions.

Mordche Kamiński was one of the two delegates (the other was Białek - a Christian worker from Lithuania, who was one of the leaders of the Independent [Socialist Party]) - who travelled to Warsaw to demand that the almost two hundred Jewish railway workers, who had been fired, should at least be paid three hundred *złoty* each, as compensation for the time they had worked, as all the Christian labourers had received. In Warsaw, Kamiński and Białek met with the Minister of Railways, [Julian] Eberhardt, who approved the request. In great measure, this was achieved with the assistance of the representatives of the SS [Party] in Warsaw, who took them to all the bureaus in the ministry.

Sometime later, he left for Düsseldorf. There, he found many comrades, who had been dragged off during wartime to work in the coalmines and factories. There, they founded a union of Polish Jews, where he worked for twenty years - throughout the entire time he lived in Germany. He also joined the Zionist movement, was active in the local Zionist management committee and travelled to the countrywide conferences and congresses. He also took part in the *kehilla* life in Düsseldorf and was later elected as a representative on its management committee. It took many years of

<sup>5</sup> [TN: Also son of Majer-Kalma and Chaja-Sura, as follows.]

<sup>6</sup> [TN: Diminutive form of Ides, or Judith, in Yiddish.]

struggle until Polish Jews - payers of the *kehilla* tax, just like the German Jews - won passive election rights, meaning the right to be elected onto the general management committee. In 1924 he, along with others, helped found the Maccabi Sports Union in Düsseldorf.

In 1936, he visited the Land of Israel. In Tel-Aviv, he met his brother Daniel and his wife, who had emigrated from Düsseldorf a year before. Daniel had worked together with him in Częstochowa in the railway.

On the night of 28<sup>th</sup> October 1938, the Nazis dragged 30,000 Polish Jews – old and young, women and children, and even those who had been born in Germany but had remained Polish citizens - out from their homes, packed them into railway trains and trucks, and took them away to the Polish border.

Along with Kamiński, nearly six hundred Jews were deported from Düsseldorf and brought under police escort to Zbąszyń. There, they already found thousands of Jews from all corners of Germany, many of whom were naked and barefoot - all had been turned into beggars overnight.

In Zbąszyń, the Jews were “accommodated” in horse stables. The nights were cold and there was nothing with which to cover oneself. That is what their new “home” looked like. There were only five Jewish families living in Zbąszyń itself. One of them was [that of] Dawid Jelen from Częstochowa (Kamiński’s cousin). He and his wife with her sister did everything within their power to aid the refugees. The first aid was bread with tea, with which they warmed themselves and sated their hunger. That same day (Saturday evening), Kamiński journeyed to Łódź, where his brother, Dr Juda Kamiński, was living.

From Łódź, Mordche Kamiński travelled to Warsaw. There, he made contact with, and helped, in the rescue operation for the Jewish refugees from Germany. With the aid of Dr Emil Sommerstein, the Jewish Sejm deputy, negotiations were conducted with the Polish Foreign Office regarding the return to Germany to liquidate the homes and enterprises. But meanwhile, the pogroms of 9<sup>th</sup> [and 10<sup>th</sup>] November [Kristallnacht] took place in Germany, when all the Jewish houses and synagogues were ruined. From Warsaw, he travelled to see his sister Mariem (Mania) Mauer in Częstochowa - the only one of the

family still left [there?]. Here, he found many refugees, who were supported by the Jewish Kehilla.

Through Germany and Holland, he journeyed to America, arriving in New York on 19<sup>th</sup> November 1939.

He currently lives in Detroit and continues to participate in the Jewish communal life. He is a member of the Zionist Organisation, the Jewish Congress and the Jewish National Workers Alliance, and supports the aid work for the Polish Jews in general and for the *Częstochowers* in particular in every possible manner.

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**Kamiński (née Rotner),  
Libby [Liba]**



Daughter of Harold [Herc] and [Rywka-]Frajda [née Waldberg]; born on 10<sup>th</sup> April 1885 in Zawiercie. Came to America in March 1906. Died on 4<sup>th</sup> January 1928 in New York.

### **Kamiński, Arusz [Aron]**

Son of Mordka and Fajgla [née Rotner]; born in Częstochowa on 25<sup>th</sup> June 1877. He was a tailoring worker. He was married in Częstochowa to Liba Rotner from Zawiercie. Came to America in 1904. He is a member of the Czenstochauer Young Men's and of the United Czenstochover Relief in New York.

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**Konieczpolder, Dawid  
(Częstochowa)**



Born in Częstochowa on 27<sup>th</sup> February 1897. Representative of the Zionist “Ichud” [Union] organisation and of the Jewish Committee. In 1915, in Radomsko, he embarked upon political-communal work and was active up to and during the Second World War. Nowadays, he once more stands in the service of worthy communal Jewish work in Częstochowa.

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### **Kopinski, Leon**



*The Kopinski family*

Born in 1881 or 1882. He studied in *cheder*, in the *yeshiva* and, afterwards, in Germany. In his youngest years, he was an adherent of the SDKPiL (Social Democracy). Later, he switched over to

Zionism, becoming one of the most vigorous fighters for Hebraism.

In 1908, he took part in the founding of the Lira [Society], and was one of its most active figures throughout the entire course of its existence. He frequently held public lectures and conducted debates with the Yiddishists, representing the ideals of the [Agudat] Chovevei Sfat Ever.

Even though he spoke Yiddish and participated in the Częstochowa Yiddish press, his slogan was “*Polanit o Ivrit*” (Polish or Hebrew).

His Zionism was more an ideological one than a territorial one. In speech and in writing, he preached Ahad Ha'Am's idea. He was one of the few who studied Talmudic and Hebrew literature in depth.

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<sup>7</sup> [TN: By then, both their parents had already passed away, and their brothers Daniel and Juda were in Palestine and Łódź, respectively, as mentioned above.]

Until the Second World War, he was active in an entire array of communal institutions. Under the rule of the Nazis, he was appointed head of the Judenrat and was subsequently murdered by the Nazis at the Częstochowa Jewish cemetery, along with all the members of the Judenrat and of the Jewish intelligentsia.



*Members of the Kopinski family at the grave of Leon and Moryc Kopinski*



*Tombstone of the mother of the Kopinskies*



*The mother of the Kopinskies with her children*



Part of the headstone on the tomb of Leon  
and Moryc Kopinski

### The Kott Family



#### Kott, Nuchim



Son of Szlama-Hersz and Blima [née Czarna]; born in Częstochowa on 27<sup>th</sup> November 1902.

#### Kott, Rywka



#### Kolin [Colin], David [Harold]

Son of Mendel and Chana [née Szaja]; born in New York on 14<sup>th</sup> July 1895. He is a professor at the New York University and a member of the American Economic Association.

#### Kolin, Szlama



Son of Haim-Josel [Jochym] and Mariem [Ades-Marya née Przyrowska]; born in Kromołów (Poland). He is seventy-four years old.

Son of Haim-Josel [Jochym] and Mariem [Ades-Marya née Przyrowska]; born in Kromołów (Poland). He is seventy-four years old.

#### Kolin [Colin], Berisz (Detroit)

Son of Szlama and Estera; born in Myszków (Poland) in 1895. Arrived in America on 13<sup>th</sup> May 1913.

He is a member of the Pinsker Society, executive member and former vice-president of the Chenstochover Rajoner Verein in Detroit. He was also one of the most active members of the [first] *Częstochower* society [there]. His two sons, Norman and Arthur, served in the American army

#### Korpiel, Izrael

Died in March 1881 in Częstochowa, at the age of forty-two.

#### Korpiel (née Zajgermacher<sup>8</sup>), Frajdla

Died 6<sup>th</sup> February 1920 in Częstochowa, at the age of seventy-six.

#### Korpiel [Corpuel], Sam [Szmul]

Son of Izrael and Frajdla; born on 23<sup>rd</sup> November 1876 in Częstochowa. He married Martha Kory in November 1904. Came to America on 25<sup>th</sup> December 1887.

Sam Korpiel is a long-standing active member and former vice-president of the Czenstochauer Young Men's [Society] in New York.

He is [also] active in the Czenstochover Relief Committee and in the *Czenstochover Yidn* Book Committee. His sons Julian and Seymour served in the American army.



#### Korpiel, Martha

Born on 1<sup>st</sup> January 1881. Member of the [Czenstochauer] Young Men's [Society], the United Czenstochover Relief and the *Czenstochover Yidn* Book Committee.

#### Kory, Jacob & Sarah

#### Coffee [Kawa], Abram



Son of Szmul and Hinda-Laja; born in Częstochowa on 15<sup>th</sup> July 1895. He married Chawa Wajnryb. Came from England to America on 21<sup>st</sup> May 1921. He is a member of the Lubliner Educational Society and the Chenstochover Educational Society.

#### Kuzminski, Mordche (Max)

Born in 1894, his father Berisz and mother Chana ran a religious household and lived in Częstochowa. From the age of fourteen, he learned tailoring from his father. He belonged to the Tailors Union and to the Polish Socialist Party. He married Ester Rozenblat.

Max Kuzminski came to America in 1918. He is a member of the Cloak-Makers Union and was also a member of the *Częstochower* Branch 26 Arbeiter-Ring and of the Relief Committee. When the *Częstochower* Patronage existed, he was active there

<sup>8</sup> [TN: This is most certainly an error, as her surname appears in the official records as **Zajgerman**.]

and was also a member of the executive [board].

Ester Kuzminski is a member of the Czenstochover Ladies Auxiliary. Their son Hymie voluntarily joined the American army.

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#### Kutner, Morris [Moszek]



Son of Herszlik and Liba [née Rozenchwajg]; born in Częstochowa on 15<sup>th</sup> April 1897. Arrived in America in May 1913. He is a member of the Częstochower Branch 261 Arbeiter-Ring in New York.

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#### Kuperman [Cooperman], Henry

Son of Szlama-Dawid and Sura; born in Będzin. He married Regina Rosenfeld [in 1925]. Came to America on 22<sup>nd</sup> June 1922. He was a member of the Częstochower Branch 261 Arbeiter-Ring in New York. He is currently a member of the *Piotrkówer* and *Będziner* societies.

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#### Cooperman, Regina (Rywka née Rozenfeld)



Regina Cooperman with her mother

Daughter of Dawid Rozenfeld, a craftsman. She did not know her father,

because when she was born, he was [serving] as a Russian soldier in the Russo-Japanese War, in which he perished. She always mentioned him with love in her heart.

Her mother, Nacha (née Gryn), was left, at the age of eighteen<sup>9</sup>, with three children: Icyk-Lajb<sup>10</sup>, Rywka and Różka (Rajzla). The mother did everything to give her children a good upbringing and did not stop when faced with any difficulties. Her arduous labour brought about lung disease.

The brother Icyk-Lajb became an upholsterer and belonged to the Bund. He married Buchla Frydman; they had one daughter – Jadzia (Itka).

The younger sister, Różka, began working as a seamstress at the age of twelve. She belonged to the Shtetl [Beam] youth organisation at the Vereinigte Club and studied at the evening courses for the working youth. She later went over to the Communists, became one of their most active figures in the movement and, for many years, sat in the Polish prisons.

Regina Rozenfeld attended the Russian primary school run by Mrs Wajzer on ul. Teatralna. She studied Yiddish at Ruchla the Lame's on ul. Garncarska. When she was twelve, she started working as a hairdresser in Mrs Wajzman's little home factory at Aleja 8, where the main employment was in the production of wigs. In 1916, the SS [Party] began to organise the hairdressing workers - and R.R. was drawn into the movement. Besides her, Maks Chrapot, S. Moszkowicz and an entire array of other individuals were active among the hairdressing workers.

As a result of her activity in organising the hairdressing workers, she was sacked from her work and she started working for herself. This brought an improvement to her and her mother's situation.

Although they were a poor family without a father and suffered poverty, life after work, in the midst of many close friends and comrades, was interesting and rich in content. R.R. belonged to the Vereinigte; she took part in all the activities of the organisation and celebrated all the holidays. Within her circle of close friends belonged there was Abram Wenger, Hela Wenger, Mania

Herszlikowicz (later the wife of Mojsze Szajn), Fajgla Śliwińska (later Mrs Łękińska), Karola Szacher (married Maks Chrapot), Bajla Librowicz (married Dawid Chrapot), Helfgot, Renia Gross, Sure'le Opoczynski, Gerszon Munowicz, and an array of others.

When the Rozenfeld family lived in the summer in Ostrów, due to their mother's frail health condition, Michał Alter, Cesza Federman, Abram Bratt, Róża Plawner, Rajzla Fajertag, Mojsze Berkensztadt, Regina Warzecha, and other comrades would spend time at their house.

In 1922, she travelled to America. In 1925, she married Henry Cooperman. They have three children - a nineteen-year-old son Danny, a student at university (he served in the American army); a fourteen-year-old daughter, Audrey (Alte'le) and a six-year-old boy, Joel (Gerszon).

In 1931, she visited Częstochowa. Then, life was normal in Częstochowa. She met her mother and siblings for the last time. They perished in the years 1939-1945. The only one who survived, thanks to her good acquaintance with the Polish prisons, was her younger sister Różka. She is currently in Warsaw and continues to be communally active, like before.

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#### Kuklinski, Jakow (Chicago)



Son of Josef and Rajzla; born in Olsztyn on 18<sup>th</sup> July 1894. He married Róża Milsztajn. Arrived in America in 1922. He is a member of the Czenstochover Educational Society in Chicago.

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<sup>9</sup> [TN: This is most likely a misprint for **twenty-eight**, because the marriage of Dawid Rozenfeld and Nacha Gryn was recorded in Kłobuck in 1896 – or about eight years before the start of the Russo-Japanese War in February 1904.]

<sup>10</sup> [TN: Although the names of the parents are not provided, one Icyk-Lajb Rozenfeld appears in the records as having been born in Częstochowa in 1897. It is unknown whether Regina was also born in Częstochowa, but it is obvious from this biography that she grew up there.]

## Kaufman, Mendel

Son of Aba (Aba'le Shoichet) and Jenta; born in Częstochowa in 1873. He married Itta Lewenhof, the daughter of Kasriel *Schenker* [Tavern-keeper] and Brandla [née Proport] Lewenhof. He perished in Częstochowa in 1939-1945.



Mendel Kaufman



Jenta Kaufman



Kasriel Lewenhof



Brandla Lewenhof



Reb Berisz "Dayan" z'l<sup>11</sup>,  
father of Aba and Josef Kaufman



Malka Kaufman z'l,  
mother of Aba and Josef Kaufman

## Kaufman, Aba



Son of Reb Berisz (*dayan*<sup>12</sup> and halachic authority) and Malka [née Brochner or Brechner]; born in Częstochowa in 1882 (a grandson of Reb Dawid *Dayan* z'l [?]). In his childhood years, he studied with the *melamdim* Hercke Gotlib, Lajbel Landau, Chil Landsman (*Kłobucker*) and Icek Rozenberg. Aged thirteen, he began studying at the municipal study-hall with Josef Gliksman, the son of Reb Berl Gliksman (known as "Berl the Big"); with Jankel Kornberg (Podmorek [?]), who later became a ritual slaughterer in Rotterdam in the Netherlands; with Herszl Gancwajch; with Nuta Gerszonowicz (the son of Reb Chaskel *Melamed*), and with Henech Granek.

He also studied with his father Reb Berisz *Dayan*, and [had] a lesson early every morning with the city's rabbi, Reb Nachum Asz z'l. Apart from studying the Hebrew Bible, the Talmud and halachic literature, he [also] read Hebrew and Yiddish books and newspapers, such as *Ha'Melitz* and *Ha'Tzfira*, for example.

He was a member of the religious Zionist Mizrahi organisation and of the *Chovevei Sfot Ever* Society, under the leadership of the well-known *maskil* and pedagogue, Klinicki.

In 1904, he went to the military, where he spent nine months and, after coming from the Caucasus to Częstochowa, he joined the SS Party.

In May 1906, after one Saturday afternoon a bomb was thrown from Szmulewicz's building into ul. Warszawska, where his parents lived, he left Częstochowa together with Herszl Gotajner and Bem. He was in Switzerland, a few months in Antwerp (Belgium), and on 22<sup>nd</sup> January 1907, he arrived in New York.

Together with a few *landsleit*, he founded, in 1908, the Czenstochauer Progressive Young Men's Society<sup>13</sup>. The society's main goal was to assist the newly-arrived *landsleit* in finding employment and to aid them in case of necessity.

In February 1909, together with comrade and friend Chaim-Lajb Szwarc, he founded the *Częstochower* Branch 261 Arbeiter-Ring, where he was Secretary for a few years.

In July 1914, together with the same Chaim-Lajb Szwarc, he founded the Czenstochover Aid Society, which later became the Czenstochover Relief Committee.

In 1922, he was sent by the Relief Committee to different towns throughout the country to raise financial support for the committee.

In 1929, along with other members, he founded the *Częstochower* Branch 11 International Workers Order – the current Jewish People's Fraternal Order.

In 1930, he became a member of the Communist Party. Over the course of

<sup>11</sup> [TN: This photograph is reproduced in a much finer manner in *Sefer Częstochowa*, Vol. I, article "Rabbinical Judges"; see more details there.]

<sup>12</sup> [TN: Rabbinical judge.]

<sup>13</sup> [TN: This cannot be a ref. to the "Czenstochauer Young Men's Society" (without "Progressive") mentioned elsewhere, which was founded in 1888, as stated in the book "Czenstochov" (1958), in the article "The Czenstochauer Young Men's".]

time, for several years, he was an executive member of ICOR ([Organisation for] Jewish Colonisation in Russia) and, for several years, Secretary of the *Częstochover* Patronage (to aid the political arrestees in Poland).

Nowadays, he is an executive member and Secretary of the *Częstochover* Branch 11 of the Jewish People's Fraternal Order and executive member and Secretary of the United Czenstochover Relief Committee.

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#### Kaufman, [Benjamin-]Josef



Son of Reb Berisz *Dayan z"l* and Malka (née Brochner); born in *Częstochowa* on 24<sup>th</sup> December 1892. In the parental abode, he received, as did any other Jewish child in those days, a national-religious education, and he made the path from *cheder* through to private religious lessons. But his aptitude for practical work did not leave him in his studies for long and, already as a boy, he began learning the printer's trade.

The drive to experience more things in life, and the atmosphere prevailing at the time in the circles of the Jewish middle class in Poland, awoke within him the idea to leave *Częstochowa* and to go out into the wide world. This resulted in his coming in 1909 to America.

But the threads binding him to the home of old were not severed, despite the distance that separated him from it. He began seeking contact with his fellow *landsleit* who had arrived here earlier, with the aim of founding a *Częstochover* association in New York, thus further strengthening his ties to the city of his birth. He took the first steps of his communal activity on the American soil.

In 1910 he became a member of Branch 261 Arbeiter-Ring, and he is there to this very day.

In later days, he was able to show his connection to his birthplace, and his dedication as a communal worker. This happened in 1914, when the *Czenstochover* Aid Society was founded in New York.

Contemporaries tell us that Josef Kaufman took upon himself the arduous duties of Secretary and, more than once, put his private and communal affairs aside, in order to arrive on time for a meeting of the *Częstochovers*. His "printing shop"<sup>14</sup>, on 154 Delancey St., was the place to which *Częstochovers* would "make a pilgrimage". This was the connection point with the old home.

In 1917, he became a member of the [Czenstochauer] Young Men's [Society], and occupied the office of Vice-President for a time in 1918. He is currently Chairman of the Cemetery Committee and one of its most active members.

Yet, alongside with the work at the Young Men's, he continues being very active for the [United] Czenstochover [Relief] in New York, and has held the office of Finance Secretary from 1936 to this very day.

Suffice it to say, that in acknowledgement of his work for *Częstochowa* and the *Częstochovers* in America, the United Czenstochover Relief Committee held a banquet on 18th September 1938 in honour of him and his wife, at which other *Częstochover* organisations in New York expressed their gratitude as well.

To this day, his printing shop on 4<sup>th</sup> Avenue 416 is the "Little *Częstochowa*" of New York. All dealings take place there, and Josef Kaufman serves and welcomes everyone with comradely affection and the devotedness of a fellow townsman.

He displays particular activity as a member of the *Czenstochover Yidn* Book Committee. His professional tips and observations are valuable and instructive. Along with other members, he stands in the foremost ranks of the United Czenstochover Relief.

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#### Kaufman, Rae

Born in *Częstochowa* in 1897. Came to America in 1906, and in 1917 married Josef Kaufman. She is active in the Ladies Auxiliary. Rae and Josef Kaufman have three daughters.

#### Klajner, Szymson [Szimsza] z"l

Son of Jakub-Natan and Fajgla [née Grylak]; born in *Częstochowa* in 1882. He was known in *Częstochowa* as a small industrialist and merchant. He was a member of Mizrahi. He shared the fate of the martyrs in 1939-1945. May his soul be bound in the Bond of Life.

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#### Klajnfeld, Charles ([Jakub-]Kopl)



Son of Nechemiasz and Fajgla [née Woldfogel]; born in *Częstochowa* on 12<sup>th</sup> November 1902. Arrived in America on 1<sup>st</sup> July 1921. He lives in Chelsea, Massachusetts, 18 Maverick St.

At the age of sixteen, Kopl joins the Youth Bund, in which he remains until emigrating to America. Upon arriving in America, he stands aside from any political activity whatsoever. But, after spending two years in America, he becomes acquainted with the Labour movement here in the country and joins the Arbeiter-Ring.

In the battle between the rightists and leftists within the Arbeiter-Ring, Kopl sides with the left, [then] leaves the Arbeiter-Ring and becomes a member of the International Workers Order and Minutes Secretary of Branch 1702 and, later, the Cultural Director for a few years and a member of the Order's district committee. During that same period, he is [also] a member of the [Brooklyn] Labor Lyceum Association (a workers' institution), becomes a member of the board of directors and later, Minutes Secretary.

In the years 1925-1930, he is the librarian at the [Brooklyn] Labour Lyceum's library, which is a wide-ranging cultural institution and serves the broad masses in the cultural field. In 1932, he becomes the chief manager of the library. In those years, he is also vigorously active for the ICOR, creates a branch in Chelsea, which carries out

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<sup>14</sup> [TN: In English in the original - thus the quotation marks.]

good work, and he becomes a member of ICOR's city committee.

These last two years, he is intensively involved in the Russian War Relief and also takes part in campaigns to sell War Bonds. In general, he is a man who has occupied himself, during the entire time he has been in America, with communal work and is active in numerous fields.

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### Kielczyglowski, Berl

Son of Jankiel and Ruchla[-Laja née Marcin]; born in Częstochowa in 1882. He lived in Danzig [Gdańsk] and, at the end, in Częstochowa. He married Rywka-Rajzla Berkowicz. He shared the fate of the martyrs in the years 1939-1945.



### Kielczyglowski, Rywka-Rajzla

Daughter of Mendel and Frymet Berkowicz; born in Działoszyn (Poland) in 1881. She shared the fate of the martyrs in the years 1939-1945

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### Kiel (Kielczyglowski), Chaim-Szaja



Son of Berl and Rywka-Rajzla; born on 9<sup>th</sup> September 1901 in Częstochowa. He came from Danzig to America on 9<sup>th</sup> February 1939. He is a member of the Brooklyn Jewish Centre, the Zionist Organisation, the Czenstochauer Young Men's and the United Czenstochover Relief in New York. He married Jenny Kaufman in July 1923, in Berlin.



*Lisa Kielczyglowska née Kutner, the second wife of Chune Kielczyglowski*



*Chune Kielczyglowski*



*Rutka Kielczyglowski, daughter of Chune and Sura*



*Sura Kielczyglowski, the first wife of Chune Kielczyglowski*



*The Kaufman family*

### Kiel (Kielczyglowski), Jenny



Daughter of Mendel[-Lejbus] and Itta [née Lewenhof]; born in Częstochowa on 28<sup>th</sup> August 1899. Came from Danzig to America on 12<sup>th</sup> May 1939. She is a member of the Brooklyn Jewish Centre, the Zionist Organisation, the Czenstochauer Young Men's and the United Czenstochover Relief in New York.

### Kornberg, [Chaim-]Mojsze<sup>15</sup> (Philadelphia)

Son of Alter and Gnendla [née Genendelman]. He is the treasurer of the Philadelphia Bakers Union, locale 201.

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### Knobler, Icze-Lajb

Son of Rachmiel and Ester; born in Częstochowa. Came to America in 1922. He belongs to the Zaloshiner Chevra Anshei Bnei Achim.

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### Kapp (Krzepicki), Max

Son of Kalman and Hinda; born on 25<sup>th</sup> October 1891 in Częstochowa. Arrived in America on 11<sup>th</sup> June 1911. He married Ester Fajersztajn.

Max Kapp is an executive member of the *Częstochower* Branch 261 Arbeiter-Ring, and a member of the Czenstochover Aid Society, the United Czenstochover Relief and the *Czenstochover Yidn* Book Committee.

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<sup>15</sup> [TN: Born in 1873 in Częstochowa.]

His son-in-law Alfred Brauner and his two sons Louis and Calvin served in the American army.



### Kapp, Ester

Daughter of Szmul-Zanwel and Ruchla Fajersztajn; born in Brody (Poland<sup>16</sup>) on 25<sup>th</sup> October 1913 [sic<sup>17</sup>]. Came to America on 25<sup>th</sup> October 1913. She is a member of the *Częstochower* Branch 261 Arbeiter-Ring and a trustee of the Czenstochover Ladies Auxiliary in New York.

### Cooper [née Szpic], Rose

Daughter of Szlama [Szpic] and Estera [née Wrocławska]; born on 10<sup>th</sup> April 1895 in Krzepice. On 23<sup>rd</sup> May she came to America from Częstochowa. She is a member of the [Independent] Opoler [Benevolent] Society in New York and the Czenstochover Ladies Auxiliary.

### Kapp (Krzepicki), Hinda



Daughter of Lajzer and Róża Szymkowicz; born in Częstochowa. Arrived in America in 1928. She died on 8<sup>th</sup> May 1944 at the age of eighty-three.

### Krakowski, Moszek (Detroit)



Son of Lejbuś and Tauba [née Szpryngier]; born in Wolbrom (Poland). Came from Częstochowa to Canada in 1913 and, from there, to America in 1915. He is a member of the Polish *Shule* in Detroit.

### Krakowski, Dwojra



Daughter of Józef and Nacha-Bajla Zajdman [née Hirszon]; born in Częstochowa. She was a member of the Czenstochover Rajoner Verein in Detroit, active in various Jewish communal institutions and gave extensively to charity. She died at the age of forty-nine in Detroit, on 2<sup>nd</sup> March 1928.

### Krakowski, Józef



Son of Moszek and Dwojra; born in Częstochowa [in 1901]. Came to America in 1922. He died here.

### Krak, Herman [Hersz]



Born in 1860 in Konin (Poland), as an only son to his parents. There, he graduated from the *gimnazjum* with honours and, afterwards, the teachers' seminary in Łęczycza. In 1900, he settled in Częstochowa, [where he] worked first as a teacher and later had his own private school, among whose pupils were a large number of children of the *Częstochower balebatim* [Jewish middle class].

Herman Krak was one of the most educated people in Częstochowa. Hebrew, Russian, Polish and German were taught at his school. He was also a teacher at the Częstochowa Crafts School for a number of years. He was the father of five sons and two daughters. He died in Częstochowa in 1911 at the age of fifty-one. His wife Matylda [Tyla] died in 1938 at the age of ninety-two

### Kremsdorf, Irving



Son of Jidl [Judka] and Chawa [Ewa née Szyff]; born in Częstochowa on 12<sup>th</sup> March 1893. Arrived in America in 1904. Member and trustee of the Noah Benevolent Society and of the IOOF

<sup>16</sup> [TN: Although Brody is part of modern-day Ukraine, in the interwar period it was part of Poland.]

<sup>17</sup> [TN: The date of her arrival in America was mistakenly printed here instead of that of her birth; Esther Kapp appears in the 1940 US census as being forty-four years old at the time, setting her birthdate at c.1896.]

[Independent Order of Oddfellows]  
Jupiter Lodge<sup>18</sup>.

His son Julian Kremsdorf was a  
sergeant in the American army.

●  
**Greeting from the  
Kremsdorf Family Circle**

Our family circle was founded by the children of Jidl and Chawa Kremsdorf in their memory. Our circle's goal is to keep all the members of the family in unity and love and to help one another. The number of members, which consist of children, grandchildren and great-grandchildren with their husbands and wives, now reaches a total of about seventy. During the last war, eleven members of our circle served in the American army.

The experiences during the last thirteen years have justified the existence of our circle. Under the leadership of Irving Kremsdorf, who was president for the first five years, our circle struck deep roots and fulfilled the aspirations of its founders.

Over the course of these years, we have had successful functions, supported every member in need with money and counsel, and were together in suffering and joy. Our circle is now managed by the younger members, and it is our hope that they will carry on doing their work to the pride of their elders.

The founders of the circle were<sup>19</sup>:

Esther Crystal [sic Kirstel]; Louis and Mary Lefkowitz; Louis and Sarah Singer; Abraham and Helen Friedman; David [J.] and Rose Kremsdorf; Louis [sic Max] and Hannah Kremsdorf, and Irving and Mary Kremsdorf.

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**Kremsdorf, Jidl**

Son of Szmul-Chaskiel and Hinda [Hendla née Kijak]; born in Częstochowa<sup>20</sup>. Came to America in March 1903. He was a member of the Zaloshiner Chevra Anshei Bnei Achim.

He died on December 1912 in New York.



**Kremsdorf, Chawa**

Daughter of Herszlik and Ruchla Szyff [née Lenczner]; born in Częstochowa. Came to America in March 1903. She was a member of the Ladies Auxiliary of the Zaloshiner Chevra Anshei Bnei Achim. She died in November 1933 in New York.

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**Kremsdorf, Efroim <sup>21</sup>**

He was a fine member of the *Poalei Zion* in Częstochowa. He was brother-in-law of Leon Altman<sup>22</sup>, who had a café on ul. Teatralna.

When the working masses in Hungary, under the leadership of Béla Kun, took over the government, Efroim Kremsdorf took part in the struggle along with his comrades from the *Poalei Zion* party. He later returned to Częstochowa and work temporarily at the Workers Home cooperative.

Sometime later, he once again travelled [this time] to Vienna and, during the Fourth Aliyah [1924-1928], came to the Land of Israel. Here, he started off as an agricultural worker, which was his ideal. But, after a couple of years of arduous life, he came to Tel-Aviv and settled in Ir Ganim<sup>23</sup> and his financial situation began to improve.

But it was not long before it was heard that Efroim had been burnt during the night. To this day, no one knows how this happened.

**Kruk, Dr Josef**



"My grandfather", writes Dr Josef Kruk in his article *The End* [this book, pp.239-243], "fought in the woods for Poland's freedom."<sup>24</sup>

This Jewish intellectual's tradition of fighting for liberty and justice is quite well-established - it is older than his grandfather and great-grandfathers. But it is certain that, in Josef Kruk's soul, lived the rebel and fighter of his grandfather, the old Polish revolutionary.

However, most children of these same old Jewish progressive intellectuals and fighters for Poland's freedom were brought up and grew in an assimilationist environment. Yiddish - the language of the people - was repugnant to them. They called it "to jabber"<sup>25</sup> that jargon".

To them, being progressive meant distancing themselves, as far away as possible, from the life of the Jewish people. When the freedom movement in the 1890s drove those more sensitive amongst them to the masses, they considered it respectable to be cosmopolitans, social-democrats or - when more of a Polish patriot - members of the PPS [Polish Socialist Party].

Josef Kruk also grew up in an assimilationist environment. His revolutionary activity commenced at the school desk in the Russian *gimnazjum*, in the tradition of his grandfather - against the russification of the schools. When he began his activity amongst the Jewish workers,

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<sup>18</sup> [TN: We have not been able to confirm the existence of an Oddfellows "Jupiter Lodge".]

<sup>19</sup> [TN: All the individuals listed below were the sons and daughters of Jidl and Chawa Kremsdorf with their spouses.]

<sup>20</sup> [TN: According to the archival records, he was born in Radomsko in 1850.]

<sup>21</sup> [TN: According to genealogical sources, Efroim was the son of the aforementioned Jidl's brother, Szlama Kremsdorf, and his wife Haja-Frymeta née Destilier; Efroim was born in Częstochowa in 1893.]

<sup>22</sup> [TN: Efroim's sister Sura married Leon (or Aryje) Altman.]

<sup>23</sup> [TN: Heb., "City of Gardens"; old name of modern-day Ramat Gan.]

<sup>24</sup> [TN: This quote is not verbatim.]

<sup>25</sup> [TN: The term used in the original Yiddish is "szwargotschen" - a germanised form of the Polish verb "szwargotać" (gibber/jabber).]

he could not yet speak Yiddish and, even in the later years, his Yiddish was a bit *fargoyisht* [gentile-like].

And yet he, Josef Kruk – be it as leader and guide of a large part of the Jewish intelligentsia in Częstochowa, or as the founder of the first group of Labour Zionists, and later as one of the leaders of the SS-Vereinigte-Independents<sup>26</sup> – became the fiery prophet of Jewish rebirth [and] the *Pillar of Fire* which always led, inspired and called upon the Jewish masses to the fight for their national and national<sup>27</sup> rights in their place of habitation, and to the fight for a healthy and secure Jewish life on a territorial basis.

Just like many great personalities and leaders in the history of mankind, he was not afraid to be left on his own. Like a heroic captain, he did not abandon his ship [even] in the hardest times and did not renounce his ideal. Prisons and jails did not frighten him, whether in the old Russian times or in independent Poland. He belongs to the small group of “twelve martyrs, twelve rulers” [?].

He marks the beginning of his revolutionary Jewish-Socialist activity in his memoirs<sup>28</sup>, in the chapter *How We Printed and Smuggled the First Declaration*, with the following words:

*“It was a romantic, ‘heroic period’, when every revolutionary felt like a hero who works miracles. [It was] an epoch of revolutionary dreams and of love and faith - a period when every illegal brochure awakened new ideas, and every new proclamation made one’s soul tingle; a time when any revolutionary word was a great deed, a hero’s deed - it was an era of the utmost self-sacrifice.*

*This period was even more romantic and more revolutionary for the groups of Jewish workers and intellectuals who, with such suffering and with all their souls, strove to find a harmonic synthesis between the general revolutionary-socialist ideals and the needs of the Jews as a nation - an amalgamation of socialism and territorialism. For them, this was a time of true ‘Sturm und Drang’<sup>29</sup>; for them, each word from the party held a magical power; for them, every printed attempt to prove the new principles of*

*the new Jewish creative socialism signified a new epoch.”*

This was in 1905. Josef Kruk, at the time already had several years of “internship” in revolutionary activity, [as] the pioneer of the Częstochowa mass-movement of the SS [Party] and the recognised leader among the members of the Central Committee [CC]. He was the one whom the CC tasked with printing the party’s first declaration in Kraków, which he smuggled across the border with Dawid Malarski. It did not go smoothly, but with “*nissim*” [Heb., miracles] and a fearless will of iron, he achieved his objective.

In 1906, Josef Kruk left Częstochowa and commenced his activity as the leader of the party’s groups abroad. He entered the University of Bern and graduated with a doctorate. In 1911, upon his return from a congress on [Jewish] emigration in Kiev, a group of Częstochower comrades - Hela Birman, Jakób Goldsztajn and A. Chrobolovsky - met with him in Gutek Bornsztajn’s house in Zawiercie (it was still dangerous for him to travel through Częstochowa).

During the First World War, he and his wife Dr Róża Kruk stayed in London. He was one of Dr Israel Zangwill’s close friends and, with his broad knowledge of international workers’ issues, he influenced the development of the Labour Party. Later, when he was already in Poland, he was invited by the leaders of the Labour Party to London, to hold lectures there on international affairs.

With the outbreak of the [1917 Russian] revolution, he travels back to Russia. In 1918, he comes to Poland, settles in Warsaw and is, once more, positioned at the top of the *Vereinigte* party.

It was a heightened, historic moment when Dr Kruk, as candidate to the first Polish founding assembly (constituency), appeared in Częstochowa with his first lecture, *The Fight for Jewish Rights in the Past and Present*.

It was exactly fifteen years since he, along with a handful of intellectuals,

had founded the first group of Labour Zionists in Częstochowa and published the first hectographed<sup>30</sup> announcement to the Częstochowa Jewish workers.

Częstochowa’s Jewish masses and intelligentsia welcomed him with festive enthusiasm, joy and affection. The light of a heroic personality - the bearer of a great ideal of human liberty and a fighter for the rights of the Jewish masses to live as a people in equality with all the nations of the world - radiated from him.

This threefold light never left him. It radiated from his personality and from his widely oriented and deeply analytical articles and lectures, which were always important events in the cities of Poland where they were held - in Warsaw, Częstochowa, Wilno, Białystok, etc. With this light, he went through all the *Seven Lairs of Hell* of the party struggle and persecutions on part of the Polish police.

He was not afraid to say the truth to the reactionaries and the military clique which had seized the government. And this was a rarity in Poland and a great hazard - especially later, when, as a member of Independent, he made public appearances at the mass-meetings of Polish workers.

He soon got his first taste of Polish “freedom”, for which he had fought since his youth when, in 1919, on his way to Częstochowa, he threw himself [into the fray] to rescue a Jew from the hands of the uniformed hooligans at a railway station, and received a split head<sup>31</sup> himself.

On another occasion, he nearly had his head split when, at a PPS meeting in the firefighters’ hall in Częstochowa, following Piłsudski’s “revolution”, he called Piłsudski a traitor to the workers.

And, as if he did not have enough troubles, some police *czynownik* [bureaucrat] moved into his apartment in Warsaw and put him in a state of deprivation for long months.

For a long time, he languished in the prisons of Częstochowa and Piotrków, following a trial in which he was sentenced to a year and a half imprisonment.

<sup>26</sup> [TN: Viz. the Independent Labour Socialist Party, or *Niezależna Socjalistyczna Partia Pracy (NSPP)*.]

<sup>27</sup> [TN: The word “national” is printed twice by mistake.]

<sup>28</sup> [TN: As yet, we have been unable to ascertain the title of this work.]

<sup>29</sup> [TN: Ger., lit. “storm and stress/urge”; name given to German literary movement of the late 18<sup>th</sup> century that exalted nature, feeling, and human individualism and sought to overthrow the Enlightenment cult of Rationalism (*Encyclopaedia Britannica*).]

<sup>30</sup> [TN: Made with an apparatus for copying documents by the use of a gelatine plate that receives an impression of the master copy.]

<sup>31</sup> [TN: It is unclear whether his skull was actually fractured or if he only received a serious gash.]

The “best” - for last. After the Independent Party was liquidated by the Polish government of the *pułkownicy* [colonels], he was sent to the notorious Kartuz-Bereza camp - from which he was rescued barely alive.

One of his achievements, which should sometime be described more at length, was the foundation of the Workers Emigration Union. After Dr Machelman’s<sup>32</sup> Kiev [Jewish] Emigration Society, this was the first attempt to organise Jewish emigration on a wider communal basis. It is characteristic that, in this work, he was aided by Dr [Izaak] Szyper from the right-wing *Poalei Zion*. But competition between the parties and denunciations on part of *szantażyści* [blackmailers] caused this important institution to be closed down by the government.

In 1938, Dr Josef Kruk and a group of close comrades joined the Committee for the Working Land of Israel. At the same time, he reserved for himself the right to [also] continue working for the Freeland League<sup>33</sup>, which had been organised some years earlier by the old leaders of the SS [party], such as Zalman (“Bourgeois”) Majzel in Warsaw and D. Czerniszewski [?] in Wilno.

Following the [Nazi] occupation of Poland, Dr Josef Kruk fled to the Land of Israel. The Częstochower *landsmannschaften* there welcomed him enthusiastically and elected him honorary president of their national council. Just as [he had] in Poland, in the Land of Israel, too, he occupies an important position among the communal activists and journalists, and takes part in an entire array of communal committees and important institutions.

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<sup>32</sup> [TN: This is most certainly an erroneous ref. to Dr Max Emmanuel Mandelstamm (1839-1912), who headed the Kiev Jewish Emigration Society.]

<sup>33</sup> [TN: The Freeland League for Jewish Territorial Colonisation was in direct conflict with mainstream Zionism, inasmuch as it opposed the establishment of a Jewish state in Palestine.]