

## ש [Shin]

**Szaja, Joe**  
(Passaic, NJ)

---

### **Szaja, Mordche & His Sons** (by Morris Szaja [aka Shaya])

The Szaja family was considered one of Częstochowa's oldest families. Mordche "*Dreksler*" [lathe-turner], the father of the Szajas, ran a large factory with some fifty workers. The factory was run in a primitive manner, according to the circumstances in those times. Some of the workers ate and slept in the owner's house, and his wife - "*Die Mutter*" [The Mother], as she was called - took care of them.

Mordche Szaja himself was a skilled professional and he endeavoured to make his children into fine specialists. He encouraged his five sons to open their own factories and took promises from them to the effect that they would never become partners or compete against each other - for only thus would they be able to live in peace. And indeed - the eldest son, Icyk'l, manufactured pins, rings and medals; Herman - spectacles and toys; Szajusz<sup>1</sup> - cigarette cases and lighters; Motusz<sup>2</sup> - quill pens and quill holders, and Berisz - thimbles. They did, in fact, remain friends and they discussed the running of their factories together and helped one another.

The Szajas employed hundreds of Jewish workers.

Only two of the Szajas emigrated to America. One of them is Mojsze (Morris) Szaja, the writer of these lines, a son of Icyk'l Szaja, who has been in New York since 1920. Here, he married a young lady from Częstochowa - Sarah Win, a daughter of Grojnm Win. The other son [of Icyk'l, Kaufman Szaja,] married [Szysia-Lajb] Mass' daughter Nettie [Nachaj].

So far, there have been no reports from Częstochowa of anyone of the multi-branched Szaja family having been saved from annihilation.

---

**Szapiro, Motte [Shapiro, Max]**



Son of Mendel and Masza; born in Nowo Radomsko on 2<sup>nd</sup> January 1893. Arrived in America in 1913. He married Leah'ke Wallis from Kozłowa Ruda [Kazlų Rūda] (Lithuania).

Motte Szapiro is an active member of the Nowo Radomsker Society, [where he has been] in charge of hospitality for many years, and an executive member of the Relief Committee since its foundation. He was an active member of the patronage for the political arrestees in Poland. In Radomsko, he belonged to the SS Party.



*Leah Szapiro*



*The Szapiro family in Radomsko*



*The Szapiro family*

---

**Sharp<sup>3</sup> (Sierpiński), Majer**  
(Chicago)



Son of [Uszer-]Ansziel and Chaja; born in Warsaw on 9<sup>th</sup> February 1892. He married Lina Granek. Arrived in America in 1913. He is a member of Arbeiter-Ring and in the Chenstochover Educational Society<sup>4</sup> in Chicago. His two sons, Sidney and Nathan, served in the American army.



*Lina Sharp*

---

**Szykman, Fajgla**

Daughter of Szmul-Burech and Rywczka Staszewski; born in Żarki, Poland. She died in 1918 at the age of forty-seven in Zürich, Switzerland.

---

<sup>1</sup> [TN: Diminutive form of Szaja (Heb. Yeshayahu).]

<sup>2</sup> [TN: As this name is invariably used as a diminutive form of Mordche – the father's own name – it cannot be that the son was also named thus. There are several other sons of Mordche Szaja in the archival and genealogical records who are not mentioned here, but none had a name similar to Motusz.]

<sup>3</sup> [TN: Although spelt here with a P, his sons Sidney and Nathan appear in the "Częstochowers in the Fight Against Fascism" section as "Sharf".]

<sup>4</sup> [TN: The words "in Chicago" and the sentence following them were printed out of place in the original, at the beginning of the next page.]

### **Szapiro, Mendel [Shapiro, Manny]**

Son of Max and Lina; born in New York on 19<sup>th</sup> March 1923. He fell in a campaign in India on 30<sup>th</sup> June 1944.

In his memory, the Nowo Radomsker Society decided to create a fund for orphaned children in Europe, as part of the Nowo Radomsker Relief Committee. The fund already has over \$1,500.

It is interesting to add that, when Mendel Szapiro lay in 1928 [sic 1938?] in the Montefiore Hospital with a serious illness, he contributed to the hospital's monthly publication, [the *Montefiore*] *Echo*. Every month, he published an article of a literary nature on the life of the patients in the hospital. He received several awards for his literary works.

### **Szuchter, Samuel (Symcha)**



Born in Częstochowa in 1893, he came to America in 1910 and settled in Chicago. He graduated from primary school, then from secondary school and came, in 1914, as a student to the University of Chicago. During the First World War, he interrupted his studies and joined the American army, with which he fought in 1917-18 in France and Germany. In the army, he was commissioned as a lieutenant and was appointed to the intelligence division.

In September 1919, he once more entered the University of Chicago and, in December of that same year graduated as Doctor of Philosophy with a distinction in Romance languages.

Afterwards, he joined the clothing industry, where he was active as a labour manager and executive member of various garment firms.

He currently lives in Cincinnati, Ohio, and is Vice-President of a large garment manufacturing company.

During all this time, he has never forgotten Częstochowa and, on various

occasions, he has contributed smaller or larger sums to the aid work for the hometown of his youth.

### **Szuchter, Mendel**



Mendel Szuchter, the child of a poor cobbler from ul. Garncarska in Częstochowa, with his spiritual development, education and his place in the communal life of the Jewish masses in Częstochowa - and afterwards in America - occupied the foremost position amongst his brothers, comrades, friends and sympathisers.

His name became the symbol of idealism, camaraderie, probity to his people, and faithfulness to his ideal to the last minute of his life.

In the midst of all of life's currents and storms, which swept him to the right and to the left - from the SS to the general Poalei Zion Party, [then] to the left-wing Poalei Zion and finally to the Communist Party - he remained the same - a Prometheus who was bound to the ground of Jewish life, the dreamer of the ghetto, and the fighter for the existence of the Jewish people and for a new, free and healthy Jewish life.

He was the archetype of the Jewish masses, who broke free from the asphyxia and crowdedness of the ghetto to a place on God's earth, as equals among all the nations of the world.



Mendel Szuchter was born in 1890 or 1891. His father was already an older man by then, and his mother died when he was still a boy. He was truly a child of loneliness and want.

Already back in his younger years, Mendel began to learn tailoring. In 1905, when he was fifteen or sixteen, he became one of the pioneers of the SS workers group which Josef Kruk and Icek Gurski had organised. That same

year he travelled to London. A year later, he returned to Częstochowa.

In 1908, he was arrested during a police raid on the SS [Party's] printing press and, in 1909, he was sent away to Siberia. He managed to escape from there and, shortly afterwards, arrived in America and settled in Chicago. Here, he started working in cloaks and, with his ardour, threw himself into the activity of the [Cloak-Makers] Union, where he became one of the leaders.



*Mojsze Sz wajcer*

During this same period, he was also active in the American ST (Socialist-Territorialist) organisation, and was one of the first pioneers of the Yiddish Radical schools founded by the SS and Poalei Zion. Following the Balfour Declaration, he, along with the majority of the SS organisation in America, joined *Poalei Zion* - and, after the schism, he went over to the left-wing *Poalei Zion* and became one of its leaders.

The difficult state of the Jewish masses in Europe, following the First World War and the pogroms in Ukraine and Poland, influenced him to cast himself into the work of organising public opinion in America against pogroms and persecutions. He became one of the most prominent activists of the aid work and occupied a respected position in the People's Relief Committee. In 1920, he was sent as a delegate to a relief conference in Berlin and visited Poland, bringing aid for a large number of people and communal institutions.

His visit in Europe, where he encountered the misfortune which the First World War had left and the need and suffering of the masses face to face, made a profound impression upon him and pushed him to the leftist faction of the Labour movement. He became one of the organisers of the Jewish Workers Aid Committee [?] and a warm supporter of the Soviet Union. Jewish colonisation in the Soviet Union and the proclamation of Jewish autonomy in the Birobidzhan region inspired him. He was one of the founders of ICOR and a member of the national executive [board].



*Mendel Szuchter at a gathering of landsleit*

Yet along with the communal work, he did not stop educating himself. He entered the University of Chicago. At first, he intended to study agronomy, but he later studied law (jurisprudence) - until he graduated in 1924 as a lawyer. During the last years of his study, he was also a teacher in a Yiddish school in a little town near Chicago.

As a lawyer, his popularity as a communal activist and a fighter for the workers increased from day to day. He became the advocate and fighter for the rights of the masses, the trade union, and every single individual in need of Jewish assistance.

In those years, the Jewish masses leaned more towards the leftist movement. Mendel Szuchter, like hundreds of others, went with the flow and, in 1927, he officially joined the Communist Party.

His reputation and name, as a communal activist and loyal comrade, grew along with the waves of the leftist movement. But, in 1929, there came the critical turning point and the beginning of his tragic end.

During the period of the Arab attacks on the Jewish settlement in the Land of Israel, he was to make a public appearance at a mass meeting in order to justify the Communist Party's views on the events there. Yet he refused to do so and was, therefore, banished from the party. As a result, he lost all the communal support and began to fall from his social pedestal.

Nevertheless, he was later re-admitted into the party. Mentally and physically broken, he spent a few months in a sanatorium, ceased to practise as a lawyer and was no longer able to regain his strength.

The last lifeline<sup>5</sup>, which he hoped to clutch onto, was his activity as a field-organiser of the ICOR. When he was in a small town near New York, he felt unwell in the street and was taken to hospital, where he died shortly afterwards.

His name and memory as a beloved comrade, who always shone with idealism, comradely love and boundless loyalty to his people will never be forgotten.

---

#### **Szuldzynger, [Aron-]Towja** (Detroit)

Son of Dawid and Fajgla, he was born on 15<sup>th</sup> September 1901 in Częstochowa and arrived in America in 1920. He is a member of the Chenstochover Rajoner Verein in Detroit.

---

#### **Schumer<sup>6</sup>, Jack** **(Szmulewicz, Jankiel)** (Detroit)

Son of Mordka[-Bejnisz] and Molly [Machla née Gruca]; born in Częstochowa in 1903. Came to America in 1922. He is a member of the Jewish National [Workers] Alliance in Detroit.

#### **Schumer, Joe** **(Szmulewicz, Godel)** (Detroit)

Son of Mordka and Molly; born in Częstochowa in 1906. Came to America in 1921. He is a member of the Jewish National [Workers] Alliance in Detroit.

---

#### **Schumer, Sam** **(Szmulewicz, Szmul)** (Detroit)

Son of Mordka and Molly; born in Częstochowa in 1907. Came to America in 1921. He is a member of the Jewish National [Workers] Alliance in Detroit.

---

#### **Schumer (Szmulewicz), Szulim** (Chicago)

Son of Mordka-Bejnisz and Matte [Machla née Gruca]; born in Częstochowa in 1901. He married Gitla Gryc. Came to America in 1923. He is a member of the Chenstochover Educational Society in Chicago.

---

#### **Szwarc, Chaim-Lajb**



Born in Rozprza, near<sup>7</sup> Częstochowa, on 15<sup>th</sup> August 1883. This date, however, is not certain because, in those times, parents neglected registering [births] at the correct moment, due to a variety of reasons.

But Chaim-Lajb's origins were in Częstochowa. He was born in Rozprza due to the fact that his father Awigdor *Brukarz* (Paver), just when Chaim-Lajb's mother was in the last months [of pregnancy], was paving the *Rozprzer Rebbe's* courtyard and she travelled there to bring Chaim-Lajb into this world. His *bris* was, in fact, held at the *Rebbe's* court.

---

<sup>5</sup> [TN: *Rettenzbrett* (salvation-plank) in the original, onto which a shipwrecked victim clutches for his life; the expression is also used in Polish, in the form of "ostatniq deskq ratunku".]

<sup>6</sup> [TN: The following four individuals were full siblings, as seen from the Częstochowa archives, even if the first three appear here as sons of Mordka and Molly, while the fourth's parents appear as Mordka-Bejnisz and Matte.]

<sup>7</sup> [TN: This is relatively speaking, as Rozprza is next to Piotrków, at a distance of more than 70 kilometres from Częstochowa.]

Chaim-Lajbe'le comes from the Zygas family<sup>8</sup>. One of his uncles was a Cantonist<sup>9</sup>. Part of this family, as well as their brothers - who had received the name Bruder at an investigation in a Russian customs office - emigrated in the 1880s to America, where this offshoot of the clan branched out. This was during the period when the *Częstochower* Chasam Sopher *Shule* and the Young Men's Society were founded in New York. In the years 1904-05, additional members of the Zygas family came to America, brought over by their relatives and parents. The latter were treated by their children with great respect and deference. Of those who remained in Poland, to this day, there is no trace of life.



Lena [Laja] Szwarz



Chaim-Lajb Szwarz's mother



Ch.L. Szwarz's wife with their daughter

Only one - Hercke Zygas, Mendel's son - was saved, brought over to America by the Jewish Labour Committee and is currently in New York.

Chaim-Lajbe'le grew up in the streets of *Częstochowa*. Ul. Nadzeczna was where, already in his childhood years, he displayed his mischievousness and agility. He was given the nickname "Frog". Aged five, Chaim-Lajbe'le began attending *cheder*. His *melamed* was Icek Krasser, a strict, stern Jew. But Chaim-Lajbe'le did not study for long with this *Rebbe*. Instead of sitting in *cheder*, he went about in the streets, in the Old Market [Stary Rynek] and hid there from the *bahelfer*<sup>10</sup>.

This led his father to take him away from Icek *Melamed* and to bring him to Towja *Melamed* at the new *Talmud Torah* [public *cheder*]. But Towja *Melamed* had no time to study with the children and Chaim-Lajbe'le, in the meantime, helped the Christian potter make clay whistles. At the age of eight, Chaim-Lajbe'le became a *bahelfer* for another *melamed* - Reb Awreme'le. But here, too, he exhibited great mischievousness and got up to a variety of pranks. Aged eleven, he began working in the factories of Mordche *Dreksler*<sup>11</sup> and Godl Wajnberg for forty-five kopeks a week, for a working day from six in the morning to nine at night.

In 1896, not yet thirteen years old, Chaim-Lajbe'le began working for a house painter, Aron Goldberg. After a year of work, he was already able to paint a house and, by the age of fourteen, was already earning three roubles a week. Shortly afterwards, a master took him to work over in Będzin. Due to an injustice, which Chaim-Lajbe'le suffered from the master regarding his wages, and as a result of the quarrel that arose from it, he stole across the Austrian border and, after a short wandering, came to Kraków. Here, he was detained by the police as being a suspicious-looking character, but was freed following an inquiry with *Częstochowa*. Despite the harsh winter, he once more set out - [this time] towards Vienna. On the way,

he worked briefly in Bilitz [Bielsko-Biała], after which he arrived in Vienna.

He returned to *Częstochowa* for *Rosh Hashana*. Permeated with socialistic and liberal ideas from the other side of the border, Chaim-Lajbe'le began seeking out this type of literature. He first headed to Henech Lapidés' [bookshop], where he met Aba Kaufman - his friend to this day. Chaim-Lajbe'le also began to write songs. This kept him from being harassed by the *Częstochowa* "Good Boys" [criminals<sup>12</sup>]. Besides that, he was [also] supported by his friends<sup>13</sup> Josef-Hersz Grajcer, Kasriel "Stodola"<sup>14</sup>, Jakow-Ber Zylber, Lipa Goldblum and Mordche'le the Baker.

Chaim-Lajbe'le began to take an interest in Yiddish theatre. He would hold rehearsals and actually put on theatre in gardens. He brought over actors - Piurnik, Cluwa the Yellow and Akselrod. He then began to write, read and paint. With the money he earned, he supported his ailing father.

In 1904, he married Mojsze Poznański's daughter Udlá and settled in Żarki. Shortly afterwards, he returned to *Częstochowa*. He led the first painters' strike and won it. That same year, when the Russo-Japanese War broke out, Chaim-Lajbe'le fled to his wife's uncle in Katowice. But he was only there for a few days and travelled on - [this time] to Mährisch-Ostrau [Ostrava, Czechia] (then Austria). Here, he was taken in by a committee for immigrants and, after a short while, he became an involved activist. He helped many of his own *landsleit* who passed through there on their way to England, America, etc.

However, he did not remain long in Mährisch-Ostrau and, in 1905, he arrived in London. Here, he went through rough days. But, by chance, he came upon several *landsleit* Stodola (Rotbard), Jakow-Ber Silver, Dawid Gotlib and others. He began working for Gostyrński (a brother of the Gostyrński from *Częstochowa*), at first earning three and later eight shillings a day, and he brought his friend Dawid Gotlib into this work. Although there were already *Częstochower landsleit* in London at the time - such as Wolf-

<sup>8</sup> [TN: His mother, Brajndla née Zygas, was the daughter of Salomon Zygas and Perla née Dow or Dof.]

<sup>9</sup> [TN: A child who was abducted by the Russian authorities and brought up as a military cadet, to go on to serve for a compulsory 25 years in the Tsar's army.]

<sup>10</sup> [TN: The *melamed*'s assistant in charge of taking the children to *cheder* in the morning etc. "Belfer" in Polish.]

<sup>11</sup> [TN: Lathe-turner; his surname was Szaja, as mentioned above in the entry "Szaja, Mordche & His Sons".]

<sup>12</sup> [TN: The likely meaning is that - as one who was considered a bit of a rover - were it not for his lyrical inclinations, the local Jewish criminal elements would have tried to pull him into their line of work.]

<sup>13</sup> [TN: This group met regularly to discuss scientific and political matters, as mentioned above in the chapter "New Winds" of the article "Częstochowa Becomes a City".]

<sup>14</sup> [TN: Pol. "Barn"; nickname of the Rotbard family in *Częstochowa*.]

Jankel Szacher's son Abram, Abram-Ber Murzyn, Rywek<sup>15</sup> Kantor and others - Chaim-Lajbe'le bonded with others and, in 1906, he was one of the co-founders of a Jewish socialist club. Among other activities that the club conducted, it also presented theatrical performances.

In 1906, Chaim-Lajbe'le travelled to Canada. He arrived in Toronto, where he found his friends Mojsze-Dawid and Aron - *Częstochower* painters. For a short time, he worked in Toronto and, in 1907, he came to New York. At the beginning, he went through very hard times there. Initially, he worked as a bread delivery man and took part in a strike for the inclusion of the bread couriers into the Bakers Union - and was one of those who led the strike to victory.

In 1908, he met Aba Kaufman and, together with him, founded the Arbeiter-Ring Branch 261. In 1914, he was one of the founders of the Czenstochover Aid Society and, in 1916, he became its chairman. In 1922, together with L. Szymkowicz, he went as a delegate to Częstochowa, tasked with examining the state of the I.L. Peretz Yiddish school and kindergarten.

After 1925, he moved to Chicago. Here, he was one of the co-founders of the Czenstochover Aid Society. He was also in Detroit, on a mission from the Relief Committee in New York.

In 1931, he relocated to Los Angeles. Here, he started his literary activity at the Arbeiter-[Ring and<sup>16</sup>] he was very active in creating a drama section. Along with Joe Szybel, Dawid and Jochewed Israel, Harry Grauman, Fefer and Lena Swarc<sup>17</sup>, he was one of the co-founders of a relief committee for political arrestees in Częstochowa. Later, Dr Zanvil Klein also arrived. The foundation meeting took place on 10<sup>th</sup> May 1933. He also took part in founding the Food Workers Union [?]. He was arrested for organising a strike, but was released after the trial. He and his wife Laja were active in founding

the Czenstochover [and Vicinity] Aid Society in Los Angeles. In 1936, he visited Honolulu and wrote a series of songs. Eight weeks later, he returned to [sic from?] Honolulu.

In 1938, he became one of the directors of the Central Jewish Committee<sup>18</sup> and became the editor of the newspaper *Town Fair Naves* [News].

In 1939, he settled in Portland. Here, he continued composing songs. In 1941, he was once more in Chicago. Nowadays, he lives with his [second] wife Laja and his daughter Beverly in Seattle, Washington. Although far away from the *Częstochower landsleit*, he is nevertheless connected to his hometown with the most tender feelings. He dedicates much of his literary work to it and supports the *Częstochowers* in any way he can.

#### Szytler, Jakow

Son of Chaim and Elka; born in Kłobuck on 10<sup>th</sup> September 1884. He married Miriam Liwak<sup>19</sup>. Came to America in September 1910. He is a member of the Czenstochover Educational Society in Chicago.

#### Szwarc, Beverly<sup>20</sup>

Daughter of Chaim-Lajb and Laja [née Malarski]; born in 1930 [in Chicago]. She has completed high school and is now studying in college. Beverly Swarc shows great lyrical talents. One of her poems is *Rosh Hashanah*, [which was] written in English and translated [to Yiddish] by Ch.L. Swarc<sup>21</sup>:

#### I

*Today is a holiday the world over,  
In every heart – is the tremble [of]  
Rosh Hashanah;  
From every street streams my people,  
Wishing "May you be inscribed for  
good year!"*

#### II

*Pearl-like tears emerge  
From a nation fighting for its land;  
The testimony remains to this day –  
The Kotel Western Wall.*

#### III

*The land of milk and honey,  
In the land of my sacred ancestors;  
In the land where blood has been spilt,  
Slaughtered, burnt without mercy.*

#### Szwarc, Maurice

(pen-name: Maurice Swan)



Son of Louis Swarc; born in New York on 19<sup>th</sup> January 1908.

He joined the American army on 22<sup>nd</sup> May 1943. He was assigned to write the biographies of military leaders for Washington. In 1944, he was appointed editor of the army newspaper *Wings*. He held this post for seven months. In addition, Maurice Swan [also] wrote the editorials in the paper *Keep 'Em Flying* and various articles for the paper *Alert*.

Maurice Swan's wife is Nora, an artist, the daughter of a renowned musician [sic painter], Leo Birchansky, and Betty Birchansky [née Tannenbaum], the former headmistress of a secondary school in Odessa.

Maurice Swan was the literary editor of the [paper] *News Press* in Santa Barbara from 1937 to 1939. He was concurrently editor for the publisher J.F. Rowney in that same city. He was subsequently called to the *New York*

<sup>15</sup> [TN: Diminutive form of Rywen (Reuben).]

<sup>16</sup> [TN: Some text is apparently missing between the words "Arbeiter-" and "he was very active".]

<sup>17</sup> [TN: This is Lena (Laja) Malarsky, daughter of Abram-Wolf Malarski and Szajndla née Top, Chaim-Lajb's second wife, regarding whom the article "The Malarskies" in this book provides many more details.]

<sup>18</sup> [TN: In English in the original; we have as yet been unable to find an organisation with this exact name either in Yiddish or English-language sources. It is perhaps a ref. to the American Jewish Committee (AJC). We have also found no mention of the newspaper mentioned in this same sentence.]

<sup>19</sup> [TN: Appears as Marie Litwok in US genealogical sources.]

<sup>20</sup> [TN: Appears as Beverly or Beverley Malarsky Schwartz in US genealogical sources.]

<sup>21</sup> [TN: As the reader may well imagine, we have been unable to trace the original English-language poem that she wrote in the 1940s as a teenager and which was most likely never published. As a result, we have had no other recourse but to translate her proud father's Yiddish translation back into English, in the knowledge that it would be literally impossible for us to somehow hit by chance on the English-language original's exact wording.]

*Times* to become the literary critic. He held this position until he was called up to the army.



*Maurice Schwartz  
with his wife and child*

He has recently completed a historical novel [entitled] *Margin of Ruin*, which is soon to be published.

---

#### **Świderski, Zanwel**



Son of Jakub and Dobra [Goldsztajn]; born in Sieradz (Poland) [c.1859]. He died at the age of seventy-eight, two days before *Yom Kippur* of 1937, in Częstochowa.

---

#### **Świderski, Udla**



Daughter of Lipman and Fajga Lurys [née Wilczek]; born in Praszka (Poland) [c.1856]. Died at the age of eighty-one in 1938, in Częstochowa.

---

#### **Sztybel, Abram**

(Los Angeles, Ca.)

Son of Wolf and Bajla [née Urbach]; born on 22<sup>nd</sup> October 1892 in Częstochowa. Came to America in 1912.

As a result of his service in the American army during the First World War, he was the commander of the American Legion Post 394 in [the] state [of] Iowa. During his entire time in America, he has supported the Czenstochover Relief Committee and the institutions maintained by it. He was one of the founders of the Chenstochover Aid Society in Los Angeles.

His son Sidney was a corporal in the American army.

---

#### **Sztybel, Jack**



Son of Wolf and Bajla; born in Częstochowa on 28<sup>th</sup> August 1898. Came to America in 1923. His only son is named Joseph Barry<sup>22</sup>.

In Częstochowa, Jack Sztybel belonged to the SS-Vereinigte Party. In America, he was active in the Chicago Relief Committee, and in Los Angeles - one of the organisers of the *Częstochower* patronage for political arrestees in Poland, and treasurer thereof to the last minute of his life. He died on 30<sup>th</sup> May 1940 in Los Angeles.

---

#### **Sztajer, Mordche**

(Chicago)



Son of Dawid and Ruchla [née Flatau]; born in Częstochowa in 1887. Came to America in 1911. His son Henry David [Shteier] served in the American army.

---

#### **Sztencel, Herszlik**

The father of Mordche and Kopl. He died in Częstochowa in 1927.

---

#### **Sztencel, Chana[-Itta née Gold]**

The mother of Mordche and Kopl. She died in Częstochowa in 1927.

---

#### **Sztencel, Kopl**



Son of Herszlik and Chana-Itta [née Gold]; born in Częstochowa on 5<sup>th</sup> July 1884. Came to America in 1911. He is a member of the Independent Lodsher<sup>23</sup> [Benevolent] Society in Brooklyn.

---

#### **Sztencel, Mordche-Josef**

Son of Herszlik and Chana-Itta; born in Częstochowa on 4<sup>th</sup> May 1877. In 1902, he married Ruchla Gliksman. Arrived in America on 31<sup>st</sup> July 1914. He is a member of the Independent Lodsher [Benevolent] Society in Brooklyn. Their son Hyman was a sergeant in the American army.

---

<sup>22</sup> [TN: It is unclear whether the latter is a middle name or a new surname.]

<sup>23</sup> [TN: Viz. Łódźer; we have rendered the spelling as it appears in English-language historical sources.]

**Sztencel, A.**<sup>24</sup>

(A Czeŝtochower poet celebrates  
an Oyneg Shabbes<sup>25</sup>  
in London's Whitechapel)

*"It would be a sin for me were I not to give any special honours to the few, numbered individuals in London, who toil, with a tragic drudgery, to keep a literary candle burning in the darkness of Jewish life in England.*

*One such touching Yiddish toiler is the beloved A. Sztencel. He is both a "Don Quixote" and a lamed-vuvnik<sup>26</sup> of Yiddish. He is the water carrier and the wood chopper<sup>27</sup> of the Yiddish word in London. He is extremely moving in his love for Yiddish, zealotry for Yiddish, and, being a poet, his misery for Yiddish. [He is] a believer in Yiddish literature, yet, being a poet, he senses the tragedy of the Yiddish language.*

*With great efforts and financial hardship, he publishes the "Loshn un Leben" [Language and Life] monthly booklets – and in this publication's title itself, there already lies a hint of the desperate effort that he, with the aid of Moysheh Oyved<sup>28</sup>, is putting into the battle to fortify a bit of a position in London for the neglected Yiddish language.*

*I witnessed an image of his tragic, self-sacrificing devotion to Yiddish and to the Yiddish literature when, on Saturday during the day, in the week of Pesach, we entered by chance the little hall somewhere in ruined Whitechapel, where he, Sztencel, holds a sort of Oyneg Shabbes on a weekly basis.*

*He has already been holding this curious Oyneg Shabbes for a long time, week in and week out. There can be thunder and lightning, bombs can fall on Whitechapel – he, Sztencel, does not forgo the hour when, influenced by his tenacity, a crowd of a hundred people gathers to spend time with him in an atmosphere of Yiddish language, Yiddish literature and Yiddish melody. He holds lectures on Jewish history before the assembled, celebrates literary occasions with them, and so on. The picture that was revealed before*

*me when we happened to enter there was both moving and distressing.*

*The crowd – one hundred people, as stated – consisted entirely of older, common-folk types. Most of them sat wearing caps; women – some of whom were practically geriatric – had on headscarves. From this very fact, one can and must, be moved. Simple people, Jewish folk, come on Shabbes during the day to hear a Yiddish word from a Yiddish poet, like they once would come to listen to a maggid [preacher]. May there be as many of these meetings as possible! But it is precisely in the 'may there' that lies the trouble. Barely, [just] barely a hundred old people in a large London community. We therefore cannot fill our hearts with optimism as regards Yiddish in London.*

*I felt a rending pity for our Yiddish. I also feel [sic felt?] this more than once in New York. [But] no longer – in New York, writers sometimes permit themselves, may they be strengthened, to exhibit the inflexibility of humiliated greatness, the obstinacy of captains who do not abandon their ships even when mortal perils loom over their vessels. They still believe in the ships and in the power of their own faith more than in the force of the dangers.*

*The Yiddish gathering of the old Jews huddled together in the surroundings of destroyed streets seemed to me like a displaced group of fire victims, who try to cheer up one another, each with his own bit of misery. 'So this, then, is the situation', I told myself sharply and biting.*

*When I left, with every moment, my heart was filled more and more with profound esteem and limitless reverence for the knight of Yiddish, for Sztencel, who had remained in the little hall – although he had strongly wished to accompany me – to see the lovely but poor, and sweet but miserable Oyneg Shabbes through to the end."*

**H. Leivick**

**Szternberg, Jakub [Jack]**



Son of Szulim [sic Szymon] and Ruchla [née Brauner]; born in Czeŝtchowa. Came to America in 1922. He was a member of the Czenstochover Neighbourhood Educational Society in Chicago and was active for the Czenstochover Relief Committee. He died at the age of thirty-eight in Chicago in 1935. He was married to Mrs Jonell [sic Janette].

**Szternberg, Chaim [Hyman]**

Son of Szulim [sic Szymon] and Ruchla [née Brauner]; born in Czeŝtchowa in 1899. Came to America (Chicago) in 1920, where he married his wife, Miriam. They have three small children. He is a member of the Chicago Painters Union Loc. 275, the Czenstochover Independent Verein in Chicago and the International People's [sic Workers] Order.

**Szternberg, Nusen (Nathan)**  
(Chicago)



Son of Szulim [sic Szymon] and Ruchla [née Brauner]; born in Czeŝtchowa on 12<sup>th</sup> May 1902. He married Sylvia Lipman. He came from the Land of Israel to America on 15<sup>th</sup> August 1923. He is a member of the [Jewish] People's

<sup>24</sup> [TN: The following article, which was originally published in "Der Tog" of 21<sup>st</sup> July 1946, is about the London-based Yiddish poet Abraham Nahum Stencil (Abram-Nuchim Sztencel), who was born in 1897 in Czeladź, near Sosnowiec. We have as yet not been able to establish his direct connection to Czeŝtchowa.]

<sup>25</sup> [TN: Heb., lit. "Delight of Sabbath"; a festive gathering with refreshments held on Saturday.]

<sup>26</sup> [TN: One of the generation's Lamed-Vuv [36 in gematria] righteous men; said of an extremely modest individual of great virtue who conducts himself like a very simple person.]

<sup>27</sup> [TN: In biblical Hebrew in the original; this traditional Jewish expression is used in ref. to a simple person who toils arduously even at the most menial tasks with little reward. It is derived from the verse in Deuteronomy 29:11: "Your little ones, your wives, and thy stranger that is in thy camp, from the heaver of thy wood unto the drawer of thy water."]

<sup>28</sup> [TN: Pseudonym of the Yiddish writer Morris Edward Good (Gudak), 1885-1958.]

[Fraternal] Order and the  
Chenstochover Independent Verein in  
Chicago.

---

### Sztern, Morris

Son of Symcha-Binem and Rajzla; born  
on 17<sup>th</sup> July 1893 in Tomaszów  
Mazowiecki (Poland). Arrived in  
America on 15<sup>th</sup> August 1912. He is the  
Financial Secretary of the  
Częstochower Branch 261 Arbeiter-  
Ring in New York. His two sons, Sidney  
and Louis, served in the American  
army.

---

### Szczekacz, Kalman<sup>29</sup>



Born in Częstochowa in 1848. When he  
was twenty years of age, he was taken  
to the Russian military in the times of  
Alexander II. There, he graduated from  
a school for non-commissioned officers  
and became a *Feldwebel*<sup>30</sup>. He  
participated in the Russo-Turkish War  
[of 1877-1878].

When he was about thirty-three, he  
returned home and became the  
*shames* [caretaker] at the Old Study-  
Hall, where he spent forty-five years.

He was very fond of discussing military  
matters and also enjoyed it when  
people listened to his stories. He took  
upon himself the obligation of teaching  
[orphaned] Jewish children to recite  
the *Kaddish* [mourner's prayer]. In this  
manner, he taught some two hundred  
and fifty children.

Under the Nazis, he was the  
"Judenältester" [Eldest of the Jews]. In  
February 1942, there was still word  
from him. Since then, there has already  
been no knowledge of him. He could  
still have lived many years. He has a  
son, Michał Szczekacz, in Tel-Aviv.

---

### Szymkowicz, Grojnem [George]

Born in Częstochowa in 1876; came to  
America in 1886.

---

### Szymkowicz, Harold



Son of Grojnem and Celia; born 4<sup>th</sup> April  
1915, died 30<sup>th</sup> June 1940. He was an  
active member of the Knights of  
Pythias, George Hamilton Lodge No  
456.

---

### Szymkowicz<sup>31</sup>, Lajbel [Lewek] (Louis)



Son of Ajzyk and Chana [née  
Windman]; born in Częstochowa in  
1866. His parents were middle-class  
folk. His father was a tailor. In 1883, his  
father left Częstochowa and travelled  
to America.

Lajbel Szymkowicz was born in  
Częstochowa and he received an  
elementary education in a Russian  
primary school. His teachers were  
Szapocznik and Majerson. Once he had  
completed this school, he learnt the  
goldsmith's trade, in which he worked  
until he received his call-up papers.  
Uncle Hajman, having sent passages on  
a ship, Lajbel, together with his mother  
Chana, brother Grojnem, and sisters  
Ruchel and Bencia [Bina?] left

Częstochowa and arrived in America in  
the summer of 1886.

Lajbel Szymkowicz belongs to the  
*Częstochower Shul*<sup>32</sup> on Clinton Street,  
New York, to which his father also  
belonged.

Lajbel was forced to leave his father's  
house due to the fact that he had to  
work on *Shabbes*. He worked in  
jewellery. At 25, he married Chaja  
[Helen] Gotajner, born in Częstochowa,  
who died on 26<sup>th</sup> February 1920,  
leaving behind four orphans (two sons  
and two daughters).

Later, Louis Szymkowicz went into the  
Yiddish theatre business, heading the  
vaudeville theatre at the cinema hall on  
Sutter Avenue in Brownsville  
[Brooklyn] and, in 1898, the Yiddish  
theatre on Delancey Street, New York.  
In 1918-19, he produced benefits in  
Brooklyn, at the Lira Theatre on Seigel  
Street. His theatre featured  
performances by the renowned actors  
Jacob Adler, Kessler, Schoengold, Bida  
from Częstochowa, Mr and Mrs  
Goldberg, Mr and Mrs Jacobs and  
others. To this day, he is involved in the  
Yiddish theatre business.

Lajbel Szymkowicz is one of the  
founders of the Czenstochauer Young  
Men's [Society], a member of the  
*Częstochower Shul* [and] a founder of  
the [United] Czenstochover Relief  
Committee and the Ladies Auxiliary. He  
was chosen as a delegate to  
Częstochowa following the First World  
War, to work out the plan for building  
the I.L. Peretz House for the  
kindergartens and the Yiddish primary  
school. He is a member of the  
*Czenstochover Yidn* Book Committee  
and past-Chairman of the Relief  
Committee. His political convictions are  
socialist and he is also member of the  
Labour Party.

His two grandsons served in the  
American army.

---

### Szymkowicz (née Gotajner), Celia

Born in Częstochowa in 1877. She  
married Louis [sic Grojnem]  
Szymkowicz in 1901.

---

<sup>29</sup> [TN: Son of Majer and Szajndla née Husman.]

<sup>30</sup> [TN: Rank equivalent to sergeant in the British Army.]

<sup>31</sup> [TN: Spelt Schimkowicz after arriving in the US; this and the other details we have included in brackets are taken from the family's headstones in Mt. Zion Cemetery in Queens, NY.]

<sup>32</sup> [TN: This is the Chasam Sopher Synagogue.]



**Szymkowicz, George [Grojnem]**



Son of Louis [Lajbel] and Helen. He died at the age of twenty-one in New York on 15<sup>th</sup> November 1916.

**Szajer [Shier], Chanina**



Son of Juda-Majer and Laja Szajer; born in Częstochowa on 15<sup>th</sup> May 1882. Came to America in 1906. He was married in 1908 to Riley<sup>33</sup> Silver, the daughter of Reb Szaja-Lajzer Silver [Zilber]. He is a member of the Zionist Organisation in Passaic, New Jersey. His son Julius was a physician in the American army.

**Szajer, Laja**

Born in Krzepice, near Częstochowa, in 1859. Died in 1921. She was the mother of Chanina, Fradel, Mordche, Dawid, Rachel, Ester, Mojsze and Josef. Honoured be her memory.

**Szlezynger, Szlama  
[Schlesinger, Solomon]  
(Chicago)**

Son of Abram-Lejb and Chaja [née Wolnicka]; born in Częstochowa on 7<sup>th</sup> February 1885. He married Hendla [Helen] Przyrowska. He came to America from Germany in 1921. Szlama Szlezynger is a member of the

Chenstochover Educational Society in Chicago. His wife Hendla is active in the Bendiner Ladies Auxiliary and is treasurer of the Chenstochover Aid Society in Chicago. She is one of their most active workers. Their two sons, Kurt and Morris, served in the American army.

**Szlingbaum, Szlama-Majer  
(Jackson Heights, NJ)**



Son of Szyja[-Falek] and Estera-Maika [née Szprynger]; born on 14<sup>th</sup> December 1893 in Warsaw. For a long time, he lived in Częstochowa, and arrived in America on 28<sup>th</sup> August 1912. Szlama Szlingbaum is a member of the Częstochower branch of the International Workers Order.

**Szmulewicz, Golda  
(Chicago)**



Daughter of Morton and Alice Sieradzki; born in Radomsko on 18<sup>th</sup> September 1889. She lived all the years in Częstochowa. Came to America in July 1904. She is a member of the Ladies Support [?] and the Sisterhood B'nai Israel [?].

**Szmulewicz, Fajtel**



In 1904, when he was sixteen or seventeen (a worker in Wajnberg's factory), he was pulled into the freedom movement and became a member of the SS [Party]. He was distinguished for his seriousness and his commitment to the Jewish socialist ideal.



*Mendel Szmulewicz*



*F. Szmulewicz's mother*



*Fajtel Szmulewicz in the service of the Mishmar Ezrachi<sup>34</sup>*

After the years 1905-1906, when only a small group was left of the large SS masses in Częstochowa, Fajtel Szmulewicz remained faithful to the idea and was one of the most active in the group. He was a man of deeds. He was one of the founders and most

<sup>33</sup> [TN: Appears as Relia in the Częstochowa archives and as Rae/Ray in the US records; she was the sister of Jakow-Ber Silver, who is mentioned extensively in Częstochowa yizkor books.]

<sup>34</sup> [TN: Heb., "Civil Guard"; Jewish militia established in 1939 in Palestine.]

involved members of the Jewish Literary Society and later of the Lira. He helped found the Jewish Library and was its librarian for years. He also extensively aided the creation of the Yiddish press in Częstochowa. One of his feuilletons in the *Częstochower Wochenblatt* was *What Jews Rejoice In*.

F. Sz. was one of the founders and a committee member of the Popular Bakery during the First World War and Secretary of the Educational Society, which was the official front of the SS under the German occupation.

In 1916, he was sent to work by the Germans and arrived in Breslau [Wrocław], where he met with a great many Jewish workers, established a cultural society with a reading room, arranged lectures, and so on.

In 1918, when the Jewish mass emigration via Germany commenced, he put himself in contact with the Jewish delegation in Paris and founded an information bureau for emigrants.

When the ORT was relocated to Berlin, he established, with the aid of Aron Singalowsky, a branch in Breslau.

In 1920, he founded a branch of the Berlin Eastern Jewish Association [?] and became its chairman for many years. He arranged lectures, was elected delegate to all the alliance's conventions, established a Yiddish newspaper for Eastern Jews (*Unser Leben* [Our Life]), took an active part in the *kehilla* elections - in which a *Częstochower Jew* was elected as representative of the Eastern Jews - and he became a member of the cultural commission of the Breslau *Gemeinde*<sup>35</sup>.

In 1922, when the Polish government took away citizens' rights from some of the emigrating Jews, he took part in the foundation of the Association for Stateless Persons<sup>36</sup> and, with the aid of the representative from the League of Nations, [Leo] Motzkin, the Jewish National Council in Warsaw and by personal intervention with the Polish consul, he was able to restore Polish citizens' rights back for many Jews in Germany.

In 1933, when Hitler came to power and the deportations of Polish Jews ensued, he travelled regarding this

matter to Warsaw to intervene with the Refugees Committee.

Upon his return he was also deported and he decided to journey to the Land of Israel.

Being employed in the glass trade, there, he became the longstanding chairman of that section and wrote a series of articles, on the problems of a craftsman, in the only Yiddish newspaper - *Naye Welt* [New World]. He became a member of the Yiddish Writers & Journalists Club, worked with the local YIVO committee and took an active part in the activity of the *Częstochower landsmannschaften*, as the secretary of the *Va'ad Ha'Artzi* [National Committee] under the leadership of Dr Josef Kruk.

When the *Mishmar Ezrachi* national defence group was founded, he was one of the first to join its service and remains there to this day.

His two sons are [also] serving the [Jewish] settlement - one of them as a *ghaffir*<sup>37</sup> and the other as the member of an agricultural *kibbutz*.

As secretary of the *Częstochower Va'ad Ha'Artzi*, he has taken the most active part in the publication of this book, *Czenstochover Yidn*, both with his own articles and also by preparing the articles of an entire array of *landsleit* in the Land of Israel.

---

#### Szklarczyk, Louis (Lajzer) (Chicago)

Son of Herszl and Laja; born in Radomsko in 1894. Came to America from Częstochowa in 1912. He is an executive member of the [Chenstochover] Educational Society in Chicago.

---

#### Szpic, Jechiel [Chil]

Son of Josef and Fradel; born in Działoszyn. He died in Breslau [Wrocław], Germany<sup>38</sup>.

#### Szpic, Rajca<sup>39</sup>

Daughter of Icek and Rajzla Chaskel. She died in Krzepice (Poland).

---

#### Szpigelman, Wolf & Chana



Wolf Szpigelman



Chana Szpigelman

Both were born in Częstochowa. Their name was renowned in Częstochowa for their charitable work. Wolf died in 1912 and Chana in 1932.

---

#### Szpigelman, [Izrael-]Josef [Spiegelman, Joseph]

Son of Wolf and Chana [née Imich]; born in Częstochowa. He currently lives in Detroit. He received a secondary school education and also studied Yiddish and Hebrew with the well-known pedagogue, Reb [Aron-]Lajzer Klinicki z'l, the author of the books *Hallel Ve'Zimra* [Praise and Melody] and *Ha'Chaim Ha'Chadashim* [The New Life].

He left Częstochowa in 1910, because he did not wish to serve in the Russian army. He visited Częstochowa in 1931.

---

<sup>35</sup> [TN: Ger., "parish/congregation"; viz. the Jewish *kehilla*.]

<sup>36</sup> [TN: "Staatenlos Verband" in the original; we have not been able to find the official name of this organisation in English.]

<sup>37</sup> [TN: Community policeman appointed by the British authorities.]

<sup>38</sup> [TN: Although by the time this book was published in 1947 Wrocław had been returned to Poland, it had hitherto been under the control of various Germanic kingdoms for centuries, and was therefore traditionally considered part of Germany.]

<sup>39</sup> [TN: According to archival records, she was married in 1883 in Krzepice to Chaim Szpic.]

**Szpigelman [Spiegelman],  
Majer [Max]**  
(Detroit)

Son of Wolf and Chana; born on 5th May 1905 in Częstochowa. Came to America in June 1921. In Częstochowa, he was a management committee member of the Jewish Gymnastics-Sporting Association.

---