

## ט [Tes/Tet]

### **Czarny, Jakub-Dawid & Sura (née Szerman)**



Well-known Częstochowa residents. They shared the fate of the martyrs in the years 1939-1945. The same fate was shared by their children Roza Solomonowicz (née Czarny) and her husband; Pessa Kuperszmit (née Czarny) with her husband and child; Szmul Czarny with his wife and two children, as well as Frajdla and Gryna Czarny.

Honoured be their memory!

### **Czarny, Abram**



Died in Częstochowa in 1938

### **Czarny [née Wejnblum], Chana-Rajzla**

Died in Częstochowa in 1932.

### **Czarny, Nuchem**



Son of Abram and Chana-Rajzla; born in Częstochowa in 1900. He died on 1<sup>st</sup> January 1938 in New York.

### **Czarny, [Icek-]Jakub (Jack)**

Son of Abram and Chana-Rajzla; born in Częstochowa on 11<sup>th</sup> October 1893. He married Angie Goldberg. Arrived in America in 1920.

### **Czarny, Angie [Alta]**



*Jakub and Angie Czarny*

Daughter of Szlama and Estera Goldberg [née Gliksman]; born in Częstochowa on 5<sup>th</sup> April 1899. Arrived in America in 1920. In Częstochowa, she was active in the SS Party and the Educational Society for Jewish Workers in Częstochowa.

### **Czarny, Fay (Fajgla)**

Daughter of Jakub and Angie; born in New York on 16<sup>th</sup> September 1924. She is a student at the Hunter College in New York.

### **Trembacki, Izaak (Chicago)**

Son of Jakub-Moszek and Mariem [née Lewkowicz]; born in Częstochowa on 7<sup>th</sup> March 1888. He married Mania [Maria] Zonszajn. Came to America on 13<sup>th</sup> September 1913. He is a member of the Chenstochover Educational Society in Chicago, where he holds the position of treasurer. His son Philip served in the American army.

### **Częstochowski, Symche**

Son of Kalman; born in Częstochowa in 1860 and died there in 1941.

### **Częstochowski (Kalman's), Mendel**

(Peterson, NJ)

Son of Kalma and Ruchla [née Pozner]; born in Częstochowa [on 11<sup>th</sup> September 1870]. Came to America in 1904. He is an executive member of the Łódźer Branch 140 Arbeiter-Ring in Peterson, NJ.

### **Częstochowski, Fajgla<sup>1</sup>**

Daughter of Ruben [Berek] and Gela Abusz [née Bonal]. She was a righteous woman and worked for the poor. She died at the age of fifty-two in Częstochowa.

Her mother journeyed to die in Jerusalem and she died there in the same year of her arrival.

### **Częstochowski (Kalman's), Abram**



Son of Mendel and [Golda-]Fajgla [née Pinkus]; born in Peterson, NJ, on 15<sup>th</sup> August 1910. He was a member of the Young Men's Hebrew Association and other Jewish societies. He was killed in an accident on 6<sup>th</sup> February 1940.

### **Częstochowska, Szoszana<sup>2</sup> (Tel-Aviv)**



<sup>1</sup> [TN: Born in 1857 in Chrzanów; she was the wife of Szymon Częstochowski, also a son of Kalma and Ruchla.]

<sup>2</sup> [TN: According to genealogical sources, Szoszana, originally Chaja-Rojza, was born in Częstochowa on 2<sup>nd</sup> May 1894 to Reb Isuchor-Dow (Berisz) Częstochowski and Fajgla-Chana née Cygler. She died on 20<sup>th</sup> April 1980 in Ein Harod, Israel, where she is buried.]

The daughter of one of the Chassidic families in Częstochowa with the finest lineages, the soul of a poet awakens in her in her earliest youth, and she begins to write hearty and folksy poems, thanks to which she very quickly makes a name for herself and wins the love of the public of readers.

Her first poems were published in the *Częstochower Tageblatt* [Cz. Daily]. One of her poems appeared in almost every Friday edition of that paper, and they always aroused the interest and sympathy of the public. Through the *Częstochower Tageblatt*, her poems became known to the entire Yiddish press in Poland and even in America, and she began receiving invitations to participate in different literary and artistic journals. Her poems were published, among others, also in a special publication which appeared in New York, in which only female poets participated.

Along with her proclivity for poetry, a strong inclination towards pedagogy and children's education also awoke inside her, and she began taking an interest in the workers' kindergartens, children's schools and pedagogical courses that had been newly founded then (at the beginning of the First World War), and she stood in close contact with the Central Yiddish School Organisation (CISZO) and for a long time helped with the work in its institutions.

Her parents, however, saw no great "*tachlis*" [practical purpose] in these two "trades", and by counsel of their *Rebbe*<sup>3</sup>, they decided to marry her off to a decent, young Chassidic lad - and specifically the one whom the *Rebbe* had prophesised to be her true match<sup>4</sup>.

Unable to endure the pressure and the anguish of her parents, whom, by the way, she loved dearly and respected greatly, she decided to leave her home and travelled to Łódź. There, she immediately gained access to literary and social circles, becoming a regular visitor to [the poet] Icchak Kacnelson, [Icchak] Tabenkin<sup>5</sup>, [the poet] Miriam Ulinower and other Jewish writers,

poets and pedagogues, who treated her in a very friendly manner. She began to work on herself assiduously and perfected her Hebrew-language skills and she, very soon, made a name for herself as a first-class teacher and educator of children.

When the renowned Jewish scholar and historian Prof Majer Bałaban assumed the position of Director of the Jewish Gimnazjum in Częstochowa, at once, he engaged Szoszana Częstochowska as a teacher and as an accompanist to his own children.

For a few years, she worked in the Częstochowa gimnazjum with great success, and was much loved by the children, as well as by the parents, the Director and the entire staff of teachers which, at the time, consisted of first-class pedagogical experts, some of whom are, to this day, also in the Land of Israel, such as Izaak Szwajger<sup>6</sup>, Dr Szwarcbard [?], Perelfka [?] and others.

Her name as a teacher became very popular in Poland and she began receiving offers from various cities with very good conditions.

However, as an ardent Zionist from her earliest youth, she decided to journey to the Land of Israel, in order to continue her life there and her work in the field of pedagogy and the education of children.

In 1924, she travels to the Land of Israel and, at once, finds her place in the country's largest *kibbutz*, Ein Harod. She is welcomed into Ein Harod with open arms, and becomes one of the co-builders and co-founders of the children's educational institutions and schools in Ein Harod, which later serve as a model for all the workers' settlements, *kibbutzim* and groups in the entire country.

[After] working for a few years in Ein Harod with great success, she is sent to Western Europe to become acquainted with the newest methods and achievements in the field of pedagogy and the education of children, where she spends a few months and collects

new and fresh material for her future activity in the Land of Israel.

Upon returning from abroad, Szoszana Częstochowska regularly contributes to various pedagogical journals in the country and enters the pedagogical council of the united *kibbutzim* there as a member.

Nowadays, she holds the position of instructor at all the schools of Ha'Kibbutz Ha'Meuchad [The United Kibbutz], and travels all over the country, giving speeches and lectures to teachers [in schools] and kindergartens, and is considered one of the most respected pedagogical experts in the Land of Israel.



We should add that her parents, Reb Berisz Częstochowski and his wife - who were not very pleased with their daughter's career in Poland - are nowadays also in Ein Harod. Reb Berisz continues to be prayer-leader and reader of the Torah scroll<sup>7</sup>, and lives in peace and tranquillity within the group<sup>8</sup>, alongside a large congregation, *keinehure*<sup>9</sup>, of pious and Chassidic individuals - all of whom are parents of the *kibbutz's* members, who live in Ein Harod their unique, independent life, free and unmolested - and not long ago, he, Reb Berisz Częstochowski, was sent by his peers in Ein Harod on a journey to Jerusalem to initiate the writing of a Torah scroll for the study-hall of the religious Jews in Ein Harod - the largest Jewish Socialist workers' *kibbutz* in the Land of Israel.

<sup>3</sup> [TN: Her father Reb Berisz was a follower of the Radomsko Chassidic dynasty; see his biography in *Sefer Częstochowa*, Vol. II, cols. 423-424, titled "Reb Berisz Częstochowski".]

<sup>4</sup> [TN: Ref. to the Talmudic statement, "Rav says: Forty days before an embryo is formed, a Divine Voice issues forth and says, 'The daughter of so-and-so is destined to (marry) so-and-so' etc." (Talmud Bavli, Sotah, 2a.).]

<sup>5</sup> [TN: One of the founders of the kibbutz movement, who later founded and lived in Ein Harod, the same kibbutz as Szoszana.]

<sup>6</sup> [TN: Aka Yitzhak Demiel; Hebrew teacher and writer.]

<sup>7</sup> [TN: These were functions Reb Berisz had performed for many years in the Radomsko shtiebel in Częstochowa, as mentioned in his biography in *Sefer Częstochowa*, Vol. II, cols. 423-424.]

<sup>8</sup> [TN: This is stressed because Ein Harod was a secular kibbutz - and, as a Chassidic Jew, one would have expected him to live there in permanent conflict.]

<sup>9</sup> [TN: Yid.+Heb., lit. "without any evil eye"; also pronounced "keinehora" in some communities. This expression is traditionally used when mentioning a large number of people, assets, etc. whom one wishes well and would not have any harm done to them.]