

⚡ [Tzadik]

Cyberman, Ajzyk (Australia)



Born in Częstochowa. He completed Leder's primary school, attended the Mickiewicz and Szudejko secondary schools [in Częstochowa] and studied jurisprudence at the universities of Warsaw and Kraków. During his last fifteen years of study, he was active in the Jewish academic circles and in building the Jewish Academic Home in Warsaw¹.

In 1924, he settles in Łódź. He practices as a lawyer. In communal life, he is active as Vice-President of the Central Craftsmen's Union (ul. Południowa 4) in Łódź. He works in the economic council of Jewish World Congress, under Dr Tartakower. He is co-founder of the club for the Jewish intelligentsia and founder of the Jewish Lawyers Union in Łódź and is its first president.

When, in 1933, Dr [Emil] Sommerstein founded an all-Poland council for Jewish lawyers, in order to aid him defend the positions of the Jewish lawyers in the Sejm, Adv. Cyberman was the representative of Łódź on this council. In Łódź. He was also active as a columnist.

In Wilno, already as a refugee, Adv. Cyberman was one of the founders of a home for the Jewish intelligentsia.

In 1941, he crossed through Russia and arrived in Japan, where he worked in the Jewish Refugees Committee as an administrative manager. In August 1941, he arrived in Australia, where he occupies a respected position in Jewish communal life.

He is co-editor of the only Yiddish newspaper, the *Sydney Yiddishe Nayer*, and was Honorary Secretary of the

Jewish World Congress over the course of four years. He founded the Australian Federation of Polish Jews and is a member of the Board of Deputies. [He is] one of the founders of the aid fund for European Jews².

Adv. Cyberman regularly publishes articles of a publicist, politico-social and literary character in the Australian press.

[Ed: In Australia, he was known as "Alfred Cyberman". He died in Sydney on 2nd August 1968.]

Cwern, Zyskind (Chicago)



Son of Josek and Chaja [née Rozental]; born in Częstochowa on 16th October 1888. He married Gitla Kirszenbaum. Arrived from Belgium to America on 10th April 1909. He is one of the founders and a member of the Chenstochover Independent Verein in Chicago and was the financial secretary there for four years.

Trzeszniewski, Mordche

Died aged seventy-seven in 1928, in Częstochowa.

Trzeszniewski, Ester

Died aged seventy-six in 1927, in Częstochowa.

Cieszynski [née Weiser], Blima



Born in Komarno, Galicia, into a Chassidic home. Her father, Reb Icek Lemberg³, was a follower of the *Belzer Rebbe*. At home, Blima was brought up in a very religious manner. In her youth, in 1914, she left home and lived, worked and studied in Paris and Berlin. In 1923, she comes to America and settles in New York. She currently lives in Chicago. She is the wife of Mojsze Cieszynski'.

Cieszynski, Mojsze (Mojsze C.) [aka Ceshinsky, Morris]



His parents – honest Jewish folk who lived on ul. Garncarska 58 – belonged amongst the radiant Jewish figures who, in the greatest poverty, did not pass up on the merit of paying tuition fees for their children. As a result, Mojsze, one of three brothers and one sister, went to [a private] *cheder* and not to the [public] Talmud Torah. They even paid tuition fees for him for the holidays [when there is no *cheder*] because, like every other Jew – as his father, Jakub Cieszynski, argued before

¹ [TN: *Żydowska Strzecha Akademicka w Warszawie*.]

² [TN: *Most likely ref. to the "United Jewish Overseas Relief Fund" in Australia*.]

³ [TN: *As his surname was Weiser, "Lemberg" (Lwów) was possibly his town of origin*.]

his mother Estera-Fajgla [née Gnendelman] – the *melamed* also needed to celebrate the holiday.



Jakub and Estera-Fajgla Cieszynski

Besides *cheder*, Mojsze also studied Russian, Polish and a little German in a municipal primary school. At the age of fifteen, he started working. Thanks to his father, who was a [member of] Mizrachi and took his son along with him to Zionist meetings, he already then knew of Dr Herzl and his idea - Zionism. But, more so than the Viennese *Die Welt* [The World] and *Der Yid* [The Jew] from Kraków and other Zionist brochures that he read, it was the Dreyfus process and the pogroms on Jews in Russia and Poland that had an effect on him.



Mojsze Cieszynski's brother

In 1904, Mojsze Cieszynski joined the Poalei Zion Party and took part in all of the struggles and perils of the revolutionary movement at the time. He remained active and loyal to his ideals during the entire time that he was in Częstochowa, and also today in America.

In 1910, he was the Częstochowa correspondent for the *Warsaw Moment*, [which was] under the editorship of Cwi Pryłucki. Even before that, he published dispatches in the *Warsaw newspapers Der Weg* [The Way] and *Unser Leben* [Our Life]. It is precisely from these reports that his penname "Mojsze C." originated.

Conducting information work in the Poalei Zion circles in the revolutionary years, he later participated in the cultural work of the Jewish Literary Society and supported every cultural undertaking.

From 1912, Mojsze Cieszynski was one of the first pioneers and most important contributors to Częstochowa's Yiddish press, starting from the *Częstochower Reklamen Blatt* [Advertisements Page], *Wochenblatt* [Weekly] and *Tageblatt* [Daily]. With his tremendous energy and tempestuous impetus, he aided in the greatest measure its establishment and it taking root in Częstochowa's Jewish life, despite the extraordinary difficulties standing in its way.

He also supported the Yiddish press morally and materially following the First World War.

In America, he collected and saved the weekly and daily issues published by the Yiddish newspapers in Częstochowa with particular attentiveness. An entire array of materials for the book *Czenstochover Yidn* has been taken from these newspapers gathered by Mojsze Cieszynski.

In 1913, he participated, as delegate from Częstochowa, in the worldwide *Poalei Zion* conference in Kraków.

The Russian gendarmerie kept an eye on him – especially for his great many notices on working life printed in the newspapers. In 1914, he was arrested, along with the management of the professional union of the bakery workers, for his public appearance at one of their gatherings and was imprisoned for several months.

In 1914, on the eve of the First World War, Mojsze Cieszynski departed for America. In New York, he soon found a wide field for his communal activity and was one of the founders of the Częstochower Branch 11 of the Jewish National Workers Alliance.

In 1915, his booklet *Turme Erinnerungen* [Prison Memoirs] was published in New York.

During his time in New York, he was a travelling salesman for various Yiddish publishers and a distributor of newspapers. He journeyed across towns and villages, filling Jewish homes with the books of the Yiddish classics - Mendele, Sholem Aleichem and Peretz

– and [also] of the newer Yiddish authors.



Hinda Rajch, wife of Elchunon Rajch, the sister of Mojsze Cieszynski; died in Częstochowa.



Elchunon Rajch, brother-in-law of the Cieszynskies; died in Warsaw

In 1922, Mojsze Cieszynski settled in Chicago. There, he was joined by Bina [née Zwick] Cieszynski⁴. She was a native of Krzemieniec. In her hometown, she had been educated more in Russian than in Yiddish. When she came to Chicago in 1914, she learnt a rich Yiddish and participated in the work of the national workers' circles. She devoted herself particularly to the Yiddish children's school. Bina Cieszynski was one of the founders of the Maccabi School in Chicago. She helped in the founding of the Sholem Aleichem branch of the Jewish National Workers Alliance, where she was an executive member and also a relief activist. Politically, she sided with the left-wing Poalei Zion movement.

That same year, Mojsze Cieszynski's book dealership was opened in Chicago, which was the centre for the Chicago Yiddish readers, writers, and intellectuals of all [political] tendencies.

The discussions at Mojsze Cieszynski's bookshop never ceased – they went on from early in the morning to late into the night. Writers corrected their

⁴ [TN: According to a clipping from a contemporary Chicago Yiddish newspaper, and as mentioned subsequently in this article itself, Bina Zwick was M. Cieszynski's first wife and she died in Chicago in 1936.]

manuscripts, artists drew their illustrations, plans for literary work were made and meetings were held - among others, also [those] of the Chenstochover Aid Society in Chicago.

Mojsze Cieszynski's book dealership, at the same time, also became a world centre for writers and a publishing house for the entire globe. Authors from Poland, the Land of Israel, Mexico, Argentina, [etc.], who visited America, did not fail to pay M.C.'s bookshop a visit - to catch up on the world's literary news, make plans, and purchase rare finds, which were not to be found in any other place. M.C.'s book dealership also maintained literary contact with Yiddish authors, publishers and cultural institutions throughout the entire globe.

Mojsze Cieszynski, himself, also published articles on political, social and literary subjects in an entire array of newspapers and journals in Chicago, New York, Philadelphia, Toronto, Buenos Aires, etc.



In 1931, a new period commences in his work. He becomes a publisher and editor of Yiddish books - "Mojsze Cieszynski's Book Publishers in Chicago"⁵. With its large number of books published, this publisher holds a prominent position on the Yiddish literary world map. According to the circumstances in America, he also invests a great deal of money into this. But this does not discourage the Cieszynski family and they do not cease their work.

Between 1931 and 1942, his publishing house published some fifty books by European and American writers. Among the more well-known publications, we must note [H.] Leivick's *Lieder fun Gan-Eden* [Songs from Paradise], Fiszl Bimko's [F. Bimco] nine drama volumes, Rivke Galin's poems *Taybele*, Sholem Schwartzbard's memoirs in two tomes, Dr [Isadore] Polishuck's *The Development of Consciousness and the Process of Knowledge*, Dr Israel [W.] Marcus' *Chosen Pearls from Our Cultural Treasury* and others.

Cieszynski's publications were sent to all European Jewish centres. The books were sent for free to many European cultural institutions, if only there was

the demand for the Yiddish word and a desire to read it and maintain it.

Mojsze Cieszynski's countless endeavours for the Yiddish book and the Yiddish word are truly too many to enumerate. Nevertheless, one of them does need to be mentioned here, because it is not connected to the Jews in localities, but to those on the road - the Jewish emigrants. In a circular letter, M.C. appealed to the shipping companies in numerous countries to institute Yiddish sections in the libraries of their ships for the great number of Jewish passengers whom they were transporting. His petition should serve as a good example for our large and influential Jewish organisations.



In Chicago, Mojsze Cieszynski was one of the founders of YIVO (Yiddisher Wissenschaftlicher Institut⁶). Before that, he had sent an entire array of books and materials and a little financial aid for Yiddish writers over to the YIVO in Wilno - even though this forced him to renounce many personal necessities.

He was active in the Chicago Culture Society and helped found the Society for Jewish Culture. He is a member of the Sholem Aleichem branch of the National Jewish Workers Alliance and of the Sholem Aleichem Institute. He aids in the work of the different types of Yiddish schools, such as the Sholem Aleichem schools, Arbeiter-Ring schools, the Alliance's schools and others. He has taken an active part in the Chicago branch of the American Federation for Polish Jews, where he was executive member for several years. He is one of the founders and the Secretary of the Chenstochover Independent Verein and has been active in the relief work for Częstochowa during all his time in Chicago.

For several years, M. Cieszynski was on the executive [board] of the League for a Working Land of Israel.



Along with the foundation of his book dealership, the Cieszynski couple - Mojsze and Bina - began collecting books and rare items for his private Yiddish library. His agents in Europe purchased the best cultural treasures

for him. Over the years, he managed to amass a huge library which was renowned in Chicago. Writers frequently came to his house, where the library occupied a separate chamber, in search of information for their literary work.

The kind and patient Bina Cieszynski devoted immeasurable work and attention to this library. [Even] in sickness, day in and day out, she dusted the thousands of books and publications and kept them in order.

In December 1934, a group of friends, authors and cultural activists - with the Sholem Aleichem Institute as the main *mechytzen*⁷ - held a festive banquet in honour of the Cieszynski couple. A large number of friends, readers, writers and cultural activists attended this banquet. The great many salutations from respected figures, authors and cultural activists from America and other countries have shown that the Yiddish literary world knows how to appreciate the Cieszynski couple's selfless work.

In December 1936, Bina Cieszynski died from a heart disease. Mojsze Cieszynski lost his spouse, his most faithful friend and his helper in all his undertakings.

Following her death - even more so than Mojsze Cieszynski himself - their home library was left orphaned and, for several years, it stood in a storage facility. The negotiations with the Sholem Aleichem Institute in Chicago, the *Beis Ha'Midrash La'Torah*⁸ library and other institutions to take the library into their own premises came to nothing. It was only through the mediation of Mendel Elkin that the library found its redemption in the *Yiddisher Wissenschaftlicher Institut* (YIVO), on 535 W 135th St, New York. The Bina Ceshinsky Library is in YIVO's building in a separate room along with the library of Kalman Marmor. Among the library's books are many interesting old manuscripts, artistic pictures, statues, etc. In the same chamber, there is also a portrait of Bina Cieszynski, painted by the Chicago Jewish artist, Sam Bayer, in commemoration of the deceased.

In 1942, Mojsze Cieszynski married his second wife, Blima Weiser, who comes from a Chassidic family from Komarno (Galicia). Her father was called "Reb

⁵ [TN: The official name in Latin characters appears either as "M. Ceshinsky Publisher" or "Verlag Ceshinsky".]

⁶ [TN: "Yiddish Scientific Institute"; once the organisation relocated to New York City, it was given the English name "Institute for Jewish Research".]

⁷ [TN: Heb. "fellow-in-law" (at a wedding); viz. co-celebrator, or one of the main parties at a festive occasion.]

⁸ [TN: Heb., lit. "The Study-Hall for Torah"; this institution's name in English is "The Hebrew Theological College" (HTC).]

Icyk Mirel-Laja's⁹. Blima Weiser-Cieszynski does not lack familiarity with the Yiddish language and culture, and also other European languages.

To all that has been said above of Mojsze Cieszynski - or "Mojsze C.", as he is popularly called - one unique trait must be added, which is perhaps the greatest praise for an individual. This is that: never - whether in his youth or now in the older years, be it politically, communally or in personal life — was he embittered, nor did he ever conduct intrigues against anyone. He has always been everyone's friend and comrade

The Ceshinsky Collection at the YIVO Central Library & Archive



Bina Cieszynski



[Text on the library stamp:
Beis Ha'Midrash La'Torah Library,
Bina Cieszynski, Yiddish Section.

The YIVO Central Library & Archive has been enriched with an important collection of books and periodicals. This treasury of books, which consists of about two thousand volumes, was brought in by the Chicago cultural activist and publisher Mojsze Cieszynski, in memory of his prematurely deceased wife, Bina Cieszynski, who for years dedicated herself to the gathering of *sforim* [religious books], books [viz. secular ones], periodical publications and also archival materials.

This collection's periodicals are its strongest feature. It contains rare periodical publications, such as the

- *Warschauer Jüdische Zeitung*¹⁰, 1767-68 [sic. 1867-68];
- *Kol Mevasser*¹¹, 1869, Odessa;
- *Wiener Jüdischer Kikeriki*¹², 1879;
- *Ha'Tzifra*¹³, 1881, Warsaw;
- *Ha'Asif*¹⁴, 1885, Warsaw; [Der] *Familien Fraynd*¹⁵ (ed. Spektor), 1888;
- *Jüdisches Volksblatt*¹⁶, 1889 [St] Petersburg;
- *Die Jüdische Bibliothek*¹⁷ (ed. I.L. Peretz), 1891; *Die Naye Zeit*¹⁸, 1898;
- *Der Jude*¹⁹, 1899, Kraków; *Die Jüdische Familie*²⁰, 1902, Kraków;
- *Dos Judisze Folk*²¹, 1906, Wilno, and many others.

In the collection of books there are also quite a few important items, such as

- [Judah Leib] Ben-Ze'ev's *Otzar Ha'Shorashim*²², 1817;
- Chaim-Zelig Słonimski's writings, 1866;
- [Joshua-Mordecai] Lifschitz's *Russian-Yiddish Dictionary*, [Zhytomyr,] 1869; T
- *iferes Yisroel*²³ (Yiddish), 1883, Odessa;

- a Preßburg [Bratislava] edition of *The Memoirs of Glückel of Hameln*, 1836;
- an old edition of [Maimonides'] *Moreh Nevuchim* [*The Guide for the Perplexed*] in Hebrew and another in Yiddish,
- and more.

Besides these, there is also a collection of books [with works] of art and on [the subject of] art.

It is apparent from this collection that the Cieszynski couple devoted themselves to collecting according to a certain plan, and this treasury is therefore of great importance. They [also] did not fail to amass a fine collection of Soviet publications, which are currently already difficult to obtain anywhere.

The management committee of the Central Library is presently engaged in making lists and preparing the treasury of books for cataloguing. All the Cieszynski books, together, constitute a single unit in a separate place. Along with the *sforim* and archives that were brought back from France not long ago, the YIVO Central Library & Archive has recently [indeed] been greatly enriched with both with books and archival materials.

⁹ [TN: Viz. Reb Icyk, the son of Mirel (Miriam), Laja's daughter; his maternal grandmother was probably a well-known individual.]

¹⁰ [TN: Ger., "Warsaw Jewish Newspaper"; the first Warsaw weekly in Yiddish, published in 1867-1868, edited by H. Glatztern.]

¹¹ [TN: Heb., lit. "A Voice of Tidings", rendered in some sources as "The Herald"; Yiddish literary and general-interest weekly published in Odessa from 23 October 1862 until 28 November 1872.]

¹² [TN: Ger., "Viennese Jewish Cock-A-Doodle-Do"; satirical publication that appeared in Vienna in 1878-1883.]

¹³ [TN: Heb., "The Siren" or "The Morning"; Hebrew newspaper published in Warsaw from 1862 to 1906.]

¹⁴ [TN: Heb., "The Harvest"; Hebrew literary yearbook published by Nachum Sokolov in 1884-1889.]

¹⁵ [TN: Yid., "The Family Companion", usually known as "Der Hoyzfraynd", or "The Home Companion"; Yiddish literary yearbook edited and published by Mordechai Spektor in Warsaw from 1888 to 1895.]

¹⁶ [TN: Ger., "Jewish People's Paper"; weekly published by Aleksander Zederbaum in 1881-1889.]

¹⁷ [TN: Ger., "The Jewish Library"; this Yiddish literary magazine was one of the first products of Jacob Dinezon's collaboration with I.L. Peretz.]

¹⁸ [TN: Yid., "The New Era"; New York Yiddish newspaper.]

¹⁹ [TN: "The Jew"; Zionist weekly in Yiddish published in 1899-1902, which was edited in Warsaw but printed in Kraków.]

²⁰ [TN: Ger., "The Jewish Family"; a monthly Yiddish journal on science and literature.]

²¹ [TN: Yid., "The Jewish People" (we have rendered the title as it appears in the archives of the Centralna Biblioteka Judaistyczna); a Yiddish weekly "for all Jewish interests".]

²² [TN: Heb., "Treasury of Roots"; lexicon of biblical Hebrew roots and Hebrew-German dictionary. In the original, the word "Ha'Shorashim" is misspelt, appearing as "Ha'Shishim".]

²³ [TN: Heb., "The Splendour of Israel"; title of Yiddish translation in three volumes by Dr Benzion Benedict of Joseph Holt Ingraham's work, *The Prince of the House of David*.]