

**Dr Benjamin Orenstein**

## **The Resistance Struggle of the Częstochowa Jewry Against the Nazi Regime**

### **Introduction**

Ever since the system of democratic rule came into being, the fundamental principles of the constitutions have been based on protecting the lives and property of the citizens. If, in a constitutional government system such as this, a group is formed in a country, which sets itself the task - due to religious, social or political goals - to overthrow the existing government, this organisation is referred to as an underground movement. The definition of an underground movement, from the scientific standpoint, has absolutely no application in the Nazi era.

The Nazi regime, as the International Military Tribunal at Nuremberg has determined, attacked Poland under fabricated claims, bombed open cities, occupied the country, robbed private and public property, and tortured and murdered the populace without any grounds.

A regime - a government - which does not protect the lives and property of a country's citizens, does not represent the interests of the people of that country and such a regime is illegal - and by all the rules of human ethics, that government must be fought and overthrown.

A movement fighting against such a regime gains the sympathy and aid of all the freedom-loving nations to overthrow a government of violent deeds, terror, robbery and murder. A movement that fought against the Nazi regime needs to be viewed as a legal national movement that struggled against an illegal invading force, which sowed devastation, destruction and death.

The Nazi government not only disrupted the political regimes, by military force, in the countries it occupied, it also disrupted and attempted to destroy religious, spiritual and cultural traditions. Therefore, maintaining the religious, spiritual and cultural traditions, as well as sabotaging the Nazi orders and regulations, also must be considered as part of the Jewish resistance struggle - as all these orders and regulations were in opposition to the fundamental principles of a legal government, which are based on the constitutional rights of the citizens.

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Anything that shares the features of sabotaging the Nazi regulations and orders must be classified as Jewish resistance.

If it was forbidden for Jews to maintain schools and where the teachers organised groups of children and taught them clandestinely - that was an act of spiritual resistance. If it was

forbidden for Jews to hold public prayer services, and they nevertheless maintained prayer quorums [*minyanim*] and held public services - that was an act of religious resistance. If Jews were forced to hand over their radios, valuable metals, furs and various goods, and they managed to sell these things in time to Aryans, or smashed them, hid them or buried them somewhere - that was resistance. If Jews avoided wearing the armband and the tin numbers - that was resistance. If Jews hid in bunkers in a bid to evade the gruesome massacres - that was resistance. If Jews, in the ghetto and the camps, wrote, created folklore, songs and satires, whose purpose was to uplift the spirits of their suffering and of their tortured ethnic brothers and sisters - that was not only resistance, but also heroism. If Jews secretly listened to the radio, read newspapers and books, sabotaged forced labour, gathered clandestinely at organised meetings, incinerated or destroyed archives to prevent them from falling into Nazi hands, hid and walled up [political] party flags, planned and executed acts of passive, active and armed resistance - that was not only spiritual, religious and active resistance, but also the sanctification of the Name [of God] and the People [of Israel].

## The Ha'Chalutz Farm

Directly following "Bloody Monday", a conference of Ha'Chalutz and the League for a Working Land of Israel was held in order to discuss the sorrowful situation that the Nazi occupation had brought about. One of the problems was how to continue maintaining the "*hachshara*" [Heb., training] farm. The conference took place at the home of Daniel Jarzombek on ul. Warszawska 11 and, in it, participants included Eng. Lajb Horowicz, Daniel Jarzombek, Nuta Slomnicki, Szoszana Frenkelberg [sic Frenkenberg], Chaskiel Holand, Berl Gewercman, Izrael Szyldhaus, Juda Cymerman, Josef Kantor, Lajb Mandelbaum, Cwi Rozenwajn and Icek Holender. It was resolved to continue, by any means possible, maintaining the farm which, as well as being a factor regarding provisions and finances, but would also be a cultural and political centre for the training of fighters against the Nazi regime. Eng. Lajb Horowicz and Symcha Lastman took over the management of the farm.

The Ha'Chalutz *hachshara* farm had a long history behind it and was the pride of the Ha'Chalutz movement in Poland. In 1902, the much cherished and well-known communal activists in Częstochowa<sup>1</sup> purchased a plot of land not quite twenty *mórg*<sup>2</sup> in size. The School of Agronomy was set up there. The products of this farm school quickly gained such great that, in 1907, it won second prize at the Polish horticultural exhibition.

The *hachshara* farm was a Ha'Chalutz centre for agronomic education, which implanted a love for working the land, a love for the Zionist ideal and prepared good farmers for the Land of Israel. The majority of the *hachshara* farm's male and female pupils emigrated to [the Land of] Israel, where they set up the finest and most exemplary farms.

Under the leadership of Eng. Lajb Horowicz and Szymon [sic Symcha] Lastman, the *hachshara* farm existed until the deportation of Częstochowa Jewry. On the tragic Yom Kippur of 1942, everyone from the farm came to the ghetto. Some perished during the deportations and the survivors played a significant role in the Jewish Combat Organisation [ŻOB] in the "Small Ghetto".

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<sup>1</sup> [TN: According to the book "Czenstochov" (1958), these activists were Henryk Markusfeld and Messrs Grosman and Stanisław Herc.]

<sup>2</sup> [TN: Obsolete land measurement which varied slightly from region to region in Poland, being on average 0.57 of a hectare.]

## The *Arbeiterrat* [Workers Council]

As soon as the Germans occupied Częstochowa, they began rounding up young Jews, seizing them for forced labour. The work was unpaid and, in addition, they were murderously beaten during work by the overseers.

With the establishment of the *Judenrat* on 16<sup>th</sup> September 1939, the Germans, instead of rushing to capture Jews for forced labour, delegated that task to the *Judenrat*, to provide a set number of forced labourers daily - and the number of forced labourers which they demanded increased from day to day. Besides that, the Germans issued a regulation to the effect that all Jews, aged 12-60, were required to register and to report for forced labour. The general ordinance, regarding forced labour in the *Generalgouvernement*, dates from 26<sup>th</sup> October 1939 and it was made public in Częstochowa on 8<sup>th</sup> March 1940.

The affluent Jews paid the *Judenrat* considerable sums of money in order to buy their way out of going to the forced labour - thus, the entire burden of it fell upon the impecunious population. This elicited a protest from the forced labourers against the *Judenrat*, because they and their families were in need and hungry. These reasons caused the forced labourers to organise.

On 12<sup>th</sup> May 1940, immediately after work, the forced labourers came to the premises of the *Judenrat*, occupied the building and held a mass rally, with an attendance of a thousand forced labourers. Speakers at this historic meeting were Izrael-Awigdor Szyldhaus, Lajzer Szmulewicz and Cwi Rozenwajn. The result of this rally was that the foundation was laid for one of the characteristic organisations during the Nazi rule in Częstochowa.

The name of the organisation was the "*Arbeiterrat*", and its entities consisted of a Presidium, an Executive and an Advisory Board. The Presidium was made up of Mojsze Lubling - Chairman, Mojsze Lewenhof - Secretary and Cwi Rozenwajn - Treasurer. The Executive was made up of Mojsze Lubling, Cwi Rozenwajn, Izrael-Awigdor Szyldhaus, Icek Rozenfeld, Mendel Szymonowicz and Mojsze Lewenhof, and the Advisory Board - Dawid Szlezinger, Gerszon Prędkie, Abram Bratt, Abram Szczekacz and Jankiel Kaufman. Influential personalities - such as Jakow Roziner, Adv. Konarski, Adv. Lajb Fogel, the renowned writer Ch.L. Żytnicki, and many others - helped with their advice and activities.

The tasks of the *Arbeiterrat* were to conduct political, professional and relief activities, which also included publishing a newspaper to inform about the situation, report on the gruesome tactics of the Nazis, keep the masses informed and to arouse and encourage the masses to prepare themselves for the fight against the cruel Nazi murderers.

It is characteristic that the *Arbeiterrat* ran two kitchens: one at the Makabi Hall, under the direction of Icek Rozenfeld, and another which was managed by Abram Łażniarz. The *Arbeiterrat* drama circle was directed by Chaim Praport and Chaim Orbach, and they held an impressive performance of Sholem Aleichem's *Dos Groise Gevins* [*The Big Lottery/The Jackpot*] at the large hall at Aleja 12. The youth choir was under the directorship of the

renowned conductor [Jakow] Rotenberg, and it held an artistic performance of song and recitations at the Makabi Hall.

The events that were happening in Poland were becoming ever more horrific and tragic from day to day. Entire communities were destroyed by gas and fire. The *Arbeiterrat* tried to fight the horrors by all possible means and ways. The *Arbeiterrat* put itself in contact with the Polish resistance movement and the following plan was formulated - the Polish resistance movement would purchase [weapons] for the *Arbeiterrat*. Should the Nazis commence a deportation of the ghetto, the members of the Polish resistance movement would set fire to buildings at an entire series of points. The youth of the ghetto, brandishing revolvers, would break through the Nazi watch posts and join the Polish combat groups, in order to lead an armed struggle against the common Nazi foe.

On Yom Kippur 1942, the tragic news arrived that Nazi death squads had come to Częstochowa and that wagons were standing ready at the platform to deport the Częstochowa Jewry to the gas chambers in Treblinka. The historic test had come. Emissaries of the *Arbeiterrat* immediately contacted the Polish resistance movement. The response was extremely disappointing. The Polish resistance movement replied that they had not yet been able to procure any weapons and that, at that moment, they were not prepared to take up the fight against the Nazis.

Isolated from the world all around, encircled by the killers of the death squads, dismayed at the deportment of the Polish resistance movement, the *Arbeiterrat* convened for its last, tragic meeting, which took place at the close of Yom Kippur, 21<sup>st</sup> September 1942.

Those who participated in this meeting were Mojsze Lubling, Mojsze Lewenhof, Izrael-Awigdor Szyldhaus, Icek Rozenfeld, Mendel Wilinger, Mordche Openhajm, Lajzer Szmulewicz, Rywka Glanc, Cwi Rozenwajn and the writer Ch.D. Żytnicki.

The session was opened by Chairman Mojsze Lubling. He declared that any hope, that Częstochowa Jewry would escape the tragic fate of the annihilation of Poland's Jews, had been dashed. He also delivered the response of the Polish resistance movement, which was another disappointment, because they had not kept their word, but had simply misled them.

The always hot-tempered and belligerent Izrael-Awigdor Szyldhaus called them not to give in to despair and despondency. If it was impossible to procure any weapons, let the ghetto be set on fire and let everything go up in flames - and he went on to delineate a concrete plan as to how this operation should be carried out.

At this final, tragic meeting of the *Arbeiterrat*, many other participants spoke. In the meantime, the Nazi extermination machine had begun operating and the liquidation of the ghetto had commenced. The same date also marks the disbanding of the *Arbeiterrat*.

[But] the spiritual seeds sown by the *Arbeiterrat* were not lost. With the establishment of the "Small Ghetto", the members of the *Arbeiterrat* were the first to join the ranks of the armed Jewish Combat Organisation [ŻOB].

## The Jewish Combat Organisation in the “Small Ghetto”

Following the liquidation of the “Big Ghetto”, in which the majority of Częstochowa Jewry perished in sanctification of the Name [of God] and the People [of Israel] in the gas [chambers and] ovens of Treblinka, six thousand lonely, orphaned young people were left. They were barracked in an entire array of *placówki* [workplaces]. In these *placówki*, the young people began to organise, with the idea of a general Combat Organisation [in mind].

By the time the “Small Ghetto” was implemented and the young people, who had been barracked, [began] coming into the “Small Ghetto” after work, the groundwork had already been done. All the groups - Mojtek Zylberberg’s unit, the *kibbutz* [Heb., commune] which gathered around Rywka Glanc, the small group of survivors from the *hachshara* farm, the members of the *Arbeiterrat* and all the youth organisations of every political tendency and shade - sensed the seriousness of the idea of one general, effective, combat organisation against the common foe - the murderous Nazi regime.

In view of the general national catastrophe, all previous political standpoints and ideological differences disappeared and everyone was united into a single combat organisation called “ŻOB”, which stands for the Polish “*Żydowska Organizacja Bojowa*” and in Yiddish means “*Yiddishe Kamfs Organizatsie*” [Jewish Combat Organisation].

The first thing that was needed, in order to engage in armed combat against an enemy armed from head to foot, was weaponry.

### Grenade Production

The Jewish Combat Organisation in the “Small Ghetto” procured its first armaments by purchasing pistols and bullets on the “Aryan side”. Often, these pistols turned out to be faulty - and the prices were astronomical. These two fundamental reasons moved the leadership to begin their own production, with the aim of arming the partisans in the woods and preparing a large quantity of pistols, bullets and grenades in the ghetto for the imminent, unavoidable clash with the Nazi forces.

To this end, Central Command member, Heniek Wiernik, organised a technical group of dedicated fellow combatants, [who were] qualified professional workmen, graduates from the Crafts School, consisting of metalworkers, electricians and chemists. The group was made up of ten individuals - Heniek Wiernik, his wife Natka, Heniek Kaufman (chemist), Benjamin Mandelbaum, Lajzer Szmulewicz, Zyskind Szmulewicz, Mojsze Rużanski, Benjamin Erenfryd, Abram Czarny and Mendel Wilinger.

At first, the “everlasting spring” pistol was manufactured, [but] it turned out that the “everlasting spring” was effective in battle at a shorter distance and its complexity cost many hours of labour. It was due to this that the production group abandoned the project, [and also] because, in the meantime, they had received pistols and rifles.

Consequently, the necessity arose to manufacture a larger quantity of hand-grenades. Heniek Wiernik decided to produce a “cocktail” - these were one-litre bottles filled with explosive

chemicals. The “cocktail” was used in the following manner - one shook the bottle in order for the liquid to mix with the explosive material, and then hurled it at the desired target. When the bottle broke, the explosion took place, engulfing its surroundings in fire. The “cocktail” was most effective in anti-tank warfare, and it was used in the Warsaw Ghetto Uprising.

At first the production of hand-grenades in the “Small Ghetto” turned out to be very hard and complicated because, before the ghetto was formed, the Germans had already taken away all machines for metalworking. Therefore, they attempted manufacturing parts in different factories, where the members of the technical group were working. In the *Wulkan* factory, which before the War had belonged to the two Jews, Preger and Landau, a large number of members of the technical group were working as qualified labourers, as a result of which they were not supervised so much during work and were able to circulate [freely] throughout the different departments. This was the basis for the plan to begin making the first grenades there.

As a result of organisational and professional discussions, as a test, it was decided to produce a few grenades [made up] of two parts welded together. In practice, it emerged that this plan was not feasible, because the whole grenade needed to be made from a material whose explosion time was equal all around, and this is impossible with welding. Secondly, the production needed to be carried out in the greatest secrecy, guarding oneself from the Polish workers. Thirdly, taking the manufactured items from the factory to the “Small Ghetto” was fraught with perils, due to the frequent searches upon leaving the factory and entering the “Small Ghetto”.

Consequently, it was decided to find a metal alloy which could be brought to a liquid state at a temperature of 800°C because, at such temperature, the production could be carried out with primitive equipment in the ghetto, with the aid of a crucible - viz. a pot with a mass capable of withstanding that temperature.

Following this decision, the intensive work of procuring the raw materials began and making the “*kokił*”<sup>3</sup>, which is a two-part mould for casting the grenades. Obtaining the raw materials was no easy feat, and it was even more difficult to make the “*kokił*”, because one needed to use an entire array of machines and to guard oneself from the eyes of strangers.

The “*kokił*” was made in the *Wulkan* factory and was smuggled into the “Small Ghetto” in a canister of food, that was brought from the ghetto to the factory and then carried back again. In the “Small Ghetto”, the *Judenrat* had a technical department with several machines which were necessary for the production. The technical department’s duties were to carry out various repairs in the ghetto. The leaders of the technical department were Koniecpoler and Zylberszac. They were influenced by the members of the resistance movement and gave them the keys to the workshop for the necessary time.

They began a whole series of tests with different metals, because the grenade’s casing must be neither too hard nor too soft - when used in battle, it needed to shatter into a large number

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<sup>3</sup> [TN: We have been as yet unable to ascertain the origin or the exact meaning of this word.]

of small fragments. After an entire array of tests, they settled on an alloy of zinc and aluminium which fitted all the requirements. The required raw materials were procured, from the storerooms of the HASAG munitions factory, by members of the resistance movement who worked there.

After manufacturing the first hundred grenades, there were new difficulties in obtaining the explosive material. Heniek Wiernik and Heniek Kaufman attended to the matter. They made an improvised laboratory and put together the suitable explosive materials. The chemicals, with which to produce the explosives, were procured on the "Aryan side" and some were supplied by the ghetto's chemist, Praskiewicz.

Once the first hand-grenades were ready, to be tested, they were sent to several places on the "Aryan side". They received satisfying responses from all the locations, to the effect that this was an important weapon in the war against the Nazi regime.

As a result of the experience gained, production rose to a hundred grenades daily. The member of the Jewish Combat Organisation's High Command, Sumek Abramowicz, conducted a special rollcall and urged the technical group to make every possible effort to produce a larger quantity, because the partisans in the woods were in need of the grenades, and a large quantity also needed to be prepared for the ghetto.

In the "Small Ghetto", too, the work was conducted under the strictest secrecy, because there were people with "long tongues" going about, of whom one needed to be cautious, as such characters were in the service of the Gestapo, SS and other pests. There were also cases when such elements became harmful and were liquidated by a court ruling of the organisation.

The finished grenades were sent, in part, to the *Częstochower* partisans in the Koniecpol forests and some were stashed in the bunkers that had been prepared, built underground on ul. Nadrzeczna.

A special commission of the ŻOB resistance movement in Warsaw arrived, which took a keen interest in the grenade production in the Częstochowa "Small Ghetto".

The High Command of the Częstochowa ŻOB decided that, once a certain quantity of grenades had been produced for the "Small Ghetto's" internal needs, the entire technical group would be relocated to the "Aryan side", where they would develop, unmolested, mass-production of grenades for all the organisations fighting the Nazi regime.

## **The Strategy of the Jewish Combat Organisation**

The goal of the Jewish Combat Organisation was clear - fighting the Nazi forces. This, however, did not suffice. Forms and methods of warfare needed to be formulated [in order to determine] how the struggle should be led strategically - whether the combat should be defensive, one of protection or an offensive, one of attack.

Everywhere, in all the ghettos, the Nazis implemented [a system of] collective answerability. For an individual armed foray, the entire community was punished. This also occurred in the

Częstochowa "Small Ghetto" on 4<sup>th</sup> January 1943, when two youths, Izio Fajner and Mendel Fiszlewicz, set upon the Nazi murderers [Felix] Rohn and Sapport, brandishing revolvers. The result of this was that the two heroic youths paid with their lives and twenty-five other young people were shot as punishment.

The Jewish Combat Organisation's goal was not for needless victims to fall, but quite the contrary - to protect the lives of the Jews in the "Small Ghetto". The tactics of the Combat Organisation, therefore, needed to take on realistic forms. Everyone knew for certain that the Nazi regime would, sooner or later, suffer a devastating defeat. But, in the meantime, trains were being sent out, on a daily basis, with Jews to be exterminated in the death camps. The goal was, therefore, to hasten the Nazi downfall and to save as many Jews as possible from annihilation. This goal could only be realised through an offensive struggle, which was impossible inside the ghetto. Therefore, the following strategic plan was developed:

- 1) Training ghetto fighters to protect the population in the "Small Ghetto" and preparing all of them for battle against the Nazi forces in an armed rebellion, should the Nazis start an evacuation.
- 2) Organising partisan groups in the woods to engage in warfare, of an offensive character, against the Nazis.

(The ghetto fighters could only lead a defensive struggle, whereas the partisans could engage in an offensive one.)

The main tasks of the offensive combat, viz. that of the partisans, were:

- 1) To destroy trains carrying Nazi military transports to the frontlines;
- 2) To destroy trains with ammunition and provisions;
- 3) To attack Germans on the roads, highways and forests;
- 4) To destroy bridges and railway connections in order to paralyse German communication;
- 5) To destroy machinery serving for the German military production;
- 6) To seize, from the peasants, the agricultural products destined for the German contingents and to distribute them amongst the needy populace;
- 7) To sabotage German orders and regulations;
- 8) To wage war on informers, confidantes and provocateurs.

The Combat Organisation carried out a significant number of combat operations, not only through the partisan groups, but also through ghetto fighters.

The ghetto fighters were organised in so-called "combat fives" and "combat threes". Such small units of five or three would be sent, from the "Small Ghetto" to dismantle the rails of the railway, so that the approaching German trains would be derailed, causing great losses to the enemy.

The Jewish Combat Organisation was also in contact with a clandestine Polish organisation, which was called the "Polish Underground Armed Forces", whose chief was an officer of the Polish army. Langiewicz, the officer of the Polish Underground Armed Forces, and his



adjutants took it upon themselves to conduct training exercises with the Jewish partisans in the woods and to provide armaments. They were fine military instructors and had a large arsenal of weapons at their disposal. The rendezvous point with this officer was at ul. Kucelińska 61, not far from the HASAG-Raków ironworks.

On 26<sup>th</sup> June 1943, an entire array of Nazi formations surrounded the “Small Ghetto” and the battle commenced. The Jewish Combat Organisation engaged in combat from the bunkers at ul. Nadrzeczna 86, 88 and 90. The battle lasted a week. The Jewish Combat Organisation utilised machine-guns, rifles, revolvers, hand grenades and “cocktails”. Those, who fell in battle, were the pride and flower of Częstochowa Jewry.

Among the fallen were the legendary heroes Mojtek Zylberberg, Commander of the Combat Organisation, and Rywka Glanc, the “mother” of the fighting “Small Ghetto”. With heroic fortitude, blood and the sanctification of the Name [of God] and the People [of Israel], the Częstochowa Jewish Combat Organisation inscribed itself into Jewish history for eternity.

## **The Fallen Heroes of the Częstochowa Resistance Movement**

### **Mojtek Zylberberg**

(Commander of the Jewish Combat Organisation  
in the Częstochowa “Small Ghetto”)

Mojtek Zylberberg was born in 1910 in Kalisz. He was noted for his intelligence and ability to take the initiative. He was physically well-developed and had a *gimnazjum* education. Before the Second World War, he was active in the Revisionist movement. At the end of 1940, he left Kalisz and came to Częstochowa, where he was active in the *Ha'Shomer Ha'Tzair* organisation. During the period of the “Big Ghetto”, he was an unknown refugee and earned his living from trade.

In the time of the tragic deportations, he was selected and sent to *Metalurgia* and, from there, to HASAG-Pelcery, where he was barracked.

Under the worst and most horrifying conditions during the period of barracking in HASAG-Pelcery, when everyone was depressed and mentally and physically broken from all their experiences, he began to promulgate the idea of armed resistance. He organised a combat group, choosing exclusively those who had been known before the War for their activities in different youth organisations. His call to resistance was received with enthusiasm, and his group grew from day to day.

Once the “Small Ghetto” was established, the Jews barracked in HASAG-Pelcery were sent to live there. When Mojtek Zylberberg arrived in the “Small Ghetto”, he found that the groundwork had already been laid. There were three *kibbutzim*:

- *Ha'Shomer Ha'Tzair*, under the leadership of Juda Gliksztajn, who was later active in the Koniecpol woods with a group of partisans and was killed by the AK [Home Army];
- *Dror*, under the command of Rywka Glanc; and

- *Gordonia*<sup>4</sup>.

Mojtek Zylberberg unified all these groups by calling conferences and, as a result, the Jewish Combat Organisation ŻOB (Żydowska Organizacja Bojowa) was established.

Mojtek Zylberberg became the leader of the combat organisation and the one who set the tone in it, issuing orders in all matters. The tasks were colossal and he carried out everything with an iron will - connections with the existing ghettos, including that in Warsaw; connections with the AL [Armia Ludowa], production of munitions, organising forest partisan detachments and combat units - the so-called "fives", armed operations on smaller and larger scales, building underground tunnels and imposing a forced taxation on the wealthier population in the "Small Ghetto" – and if someone refused to pay the tax, he was arrested and imprisoned in the underground movement's detention bunker. And besides the general struggle against the Nazi powers-that-be, a war was also waged on the Jewish provocateurs and denounciators.

During the liquidation of the "Small Ghetto", Mojtek Zylberberg heroically stood his ground, holding an automatic in each hand and shooting incessantly at the Nazi tyrants. He fell heroically at his post.

He was known by the name "Mojtek"<sup>5</sup>. The name Mojtek Zylberberg has grown into a symbol of the fight for freedom, being set down in history as a hero and martyr of the Częstochowa resistance movement.

## Rywka Glanc

Rywka Glanc was born in Konin, in the Posen [Poznań] region, in 1915. She joined the *Freiheit* [Freedom] youth movement. She was instructed and instructed others in the Zionist-Socialist spirit. She travelled to "*hachshara*" [training] and was preparing to emigrate to [the Land of] Israel. She quickly gained notoriety for her organisational capabilities and devotion to the movement and, as a result, she was kept from travelling away, in order to lead the *kibbutzim* movement in Poland.

Rywka Glanc headed the "*hachshara*" points for five years and, for a long time, was active in the Borocho *kibbutz* in Łódź until the outbreak of the War. She settled in Warsaw, where she worked actively along with Cywia Lubetkin, Frumka Plotnicka and others. Having an Aryan appearance, she was entrusted with the duties of courier. She travelled about throughout towns and *shtetls*, awakening, encouraging and organising the pioneering movement and taking with her the illegal literature that was being published during the War. On her journeys, she experienced tragic moments due to the constant searches, but always managed to wriggle out of these perilous situations thanks to her quick judgement.

In 1941, the *Arbeiterrat* organised *kibbutzim* in Częstochowa. The Ha'Chalutz Central in Warsaw delegated Rywka Glanc to be in charge of the *Dror kibbutz*. Upon arriving in Częstochowa, she became the one who set the tone of the activities in the *kibbutz*, awakening

<sup>4</sup> [TN: According to *Sefer Częstochowa*, Vol. II, col. 74, this group was led by Lajzer Geller.]

<sup>5</sup> [TN: This was not a codename, but a diminutive version of his actual given name – Mordche.]

towards her the warmest sympathies from all the members for her comradely conduct, her guileless manner and, especially, due to her dedicated work for the *kibbutz's* interests. She also put herself in close contact with the *Arbeiterrat*, which she viewed as the workforce's greatest communal power, and the only one which helped solve the *kibbutz's* day-to-day problems. Upon the request of the *Arbeiterrat's* leadership, she became a permanent co-worker of the secretariat.

With the beginning of the mass extermination of Jews, Rywka Glanc received a message from the Ha'Chalutz Central to organise an armed resistance movement. She called a whole series of meetings of the active figures of the League [for a Working Land of Israel] at the *kibbutz's* premises at ul. Przemysłowa 2, at which she read the reports of Cywia Lubetkin about the annihilation of Jews and the call to resistance.

All these reports made an overwhelming impression on everyone, but the broader masses did not believe the information regarding the exterminations and, due to a lack of weapons, the plans were not put into action during the "Big Ghetto" period.

During the time of the *akcje*, when a fierce hunger reigned, Rywka Glanc busied herself with procuring food for the *kibbutz*. In the resettlement *akcja* on ul. Przemysłowa, Rywka Glanc was also taken away to the Treblinka transport. Thanks to his selfless efforts, Bernard Kurland managed to have her taken off the railway wagon.

Following the liquidation of the "Big Ghetto", with all her energy, she devoted herself to the Combat Organisation. With a group of dedicated members, she organised the *kibbutz* in the building at ul. Garncarska 72, which became the centre of communal life and the resistance movement and influenced the entire population of the "Small Ghetto".

Rywka Glanc stood at the head of the *kibbutz*. She evoked the greatest affection, admiration and trust. When she showed herself in the little alleyways of the "Small Ghetto", everyone pointed at her, "That is Rywka Glanc!" She always wore a white blouse, a leather jacket and tall brown boots. She was a model of cleanliness and simple elegance. She had colossal influence upon her co-workers during the worst and most desperate of times. This was due to her unchanging equilibrium and tranquil manner. Her dear smile had an effect upon everyone - even if, in the depths of her heart, she was hurting and bleeding for the tragedy of the Jewish people and roaring for revenge. She therefore worked day and night in order to make preparations for the definitive battle with the enemy - the Nazi forces.

At the same time, she [also] carried out the instructions of the Central in Warsaw, travelling about as an "Aryan" and transporting weapons from the Częstochowa "Small Ghetto" to the underground movement in Będzin.

During the liquidation of the "Small Ghetto", she fell in battle along with an entire array of comrades. Rywka Glanc was one of the most heroic daughters that the Jewish people and the pioneering [viz. Ha'Chalutz] movement had produced.

Rywka Glanc has been widely portrayed in Holocaust literature. In the book entitled *Women in the Ghettos*, which was published [in 1946] by the Pioneer [Women's] Organization in New

York, on p. 141, Leib Spizman writes that Rywka Glanc was the soul of the Ha'Chalutz self-defence [unit] in Częstochowa and perished holding weapons, heroically fighting against the Nazi soldiers.

The late Dr Isaac I. [Ignacy Izaak] Schwarzbart, the former Dean<sup>6</sup> of the Polish Jewry, describes Rywka Glanc's great heroism in the special [English-language] publication of the Jewish World Congress from 1953, entitled "*The Story of the Warsaw Ghetto Uprising*".

It emerges, [however,] that an error was made in that brochure, to the effect that Rywka Glanc fell in battle in the Warsaw Ghetto uprising. It should say that she fell in heroic battle in the Częstochowa "Small Ghetto" uprising, which is what occurred in reality.

Meilech Neustadt, in his book *Destruction and Rising [– The Epic] of the Jews in Warsaw*, Vol. II, pp. 401-402, provides a lengthy account of the heroic fighter and leader of the struggle against Nazism. He concludes this account with the words:

*"A daughter of her people, it was from its depths that she emerged, and in the days of misfortune, she fell together with the people, holding weapons."*

### **Mojsze Lubling**

He was born in Wolbrom in 1904 and, later, lived in Sosnowiec. He was an active member of the [Zionist-Socialist] *Poalei Zion* Party from the earliest years of his youth.

In the spring of 1940, he came to Częstochowa with his family - a wife and two small children. As a refugee, he was materially ruined and, during the entire period with his family, lived in need and hunger.

Mojsze Lubling devoted all his energy to organising the *Arbeiterrat*, which was factually the first form of a unified general organisation of the forced labourers in Częstochowa. He was, concurrently, the forerunner of the armed Jewish Combat Organisation in the "Small Ghetto".

Mojsze Lubling was a talented public speaker and an excellent organiser. He was a man who evaluated events and developments clearly. Because of this, he was elected as Chairman of the *Arbeiterrat*.

He foresaw the tragedy that was bearing down upon Polish Jewry and the bitter and sorrowful fate of the Częstochowa Jews. Indeed, he called, roused and encouraged [the Jews] to prepare themselves and to organise for the armed struggle. To that end, he put himself in contact with the Polish resistance movement regarding weaponry and cooperation in the fight against Nazism.

Mojsze Lubling was the main organiser of the struggle to improve the material wrangle of the Jewish forced labourers. He organised *kibbutzim* and also organised the radical Jewish

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<sup>6</sup> [TN: דיען in the original Yiddish; the use of the title "Dean" is unclear in this context, but is likely a ref. to Dr Schwarzbart's position during WWII as representative of the Polish Jewry in the Polish government-in-exile in London.]

intelligentsia, who lent moral support in carrying through all the demands of the forced labourers from the *Judenrat*.

Mojsze Lubling was intensely popular with the forced labourers and, at the same time, was terribly persecuted by the ghetto police. He was arrested on multiple occasions.

On Yom Kippur [1942] at nightfall, the last session of the *Arbeiterrat* was held. At this meeting, it was decided that Mojsze Lubling would leave the ghetto and put himself in contact with Polish labour activists whom he knew well, and that they would find a place of refuge for him, where he would be safe for the time being. Mojsze Lubling categorically rejected this proposal of abandoning the ghetto in order to save his [own] life.

On the following day, 22<sup>nd</sup> September 1943 [sic 1942], during the deportations, he, his wife and one son shared the tragic fate of Częstochowa Jewry and were sent to Treblinka to annihilation in the gas [chambers and] ovens. His [other] son Pinches remained in the “Small Ghetto”, where he later perished.

In Treblinka, Mojsze Lubling was selected to work in the sorting camp. He was an eyewitness to the brutal cruelties in Treblinka. True to his fighting traditions, he organised a resistance movement, which conducted highly secret activity. In an extremely secretive manner, through Polish railway workers, he also sent several letters to the Jewish Combat Organisation in the “Small Ghetto”. These letters constituted historical documents and they had an electrifying effect on the members of the Combat Organisation.

He was in Treblinka for eleven months and was one of the organisers of the rebellion which broke out on 3<sup>rd</sup> August 1943 at 5:30 pm. He perished in this uprising as a hero and a martyr.

Mojsze Lubling is an historic, heroic and radiant figure who the Jewish people and the Zionist-Socialist movement had in its ranks.

### **Eliezer Szmulewicz**

He was born in Częstochowa in 1915. His father, Lewi Szmulewicz, a grain merchant, was a *chussid* [follower] of the *Rebbe* of Wieruszów<sup>7</sup>. Eliezer was brought up in a strict religious spirit, studying first at Jechiel Grylak's *cheder* and later in the public primary school.

From childhood, he began taking an interest in social problems and, in fact, joined *Ha'Shomer Ha'Tzair* at a very young age. This organisation became his second home and he devoted all his free time to it. He held a leading position in the movement and participated in conventions and conferences. Within the organisation, he was known by the pseudonym “Malay”.

He had a talent for languages, and actually studied languages and also the printer's trade. After becoming a qualified printer, he worked for the Zionist weekly *Unser Weg* [Our Way] and also took part in the paper's publication.

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<sup>7</sup> [TN: Ref. to Rebbe Chanoch Henech God Justman of Pilica, who officiated as Rabbi of Wieruszów before succeeding his father as Rebbe of Pilica upon the latter's death in 1920.]

Wishing to emigrate to the Land of Israel, Eliezer Szmulewicz, in 1936, travelled to a *kibbutz* in Mława for "*hachshara*". There, he fell ill and underwent an operation. He then returned to Częstochowa and continued his "*hachshara*" at the Częstochowa [*Ha'Shomer Ha'Tzair*] Horticultural Farm.

On 19<sup>th</sup> June 1937, there was a pogrom in Częstochowa in connection with the Pendrak-Baran incident<sup>8</sup>. On that occasion, Eliezer Szmulewicz took an active part in the resistance against the pogrom perpetrators who attacked the Horticultural Farm.

As soon as the Germans occupied Częstochowa, Eliezer Szmulewicz organised resistance groups which, at first, engaged in informational work by spreading anti-Nazi literature. He was in contact with an entire array of cities.

Eliezer Szmulewicz took an active part in organising the *Arbeiterrat*. He was one of the main speakers at the foundation meeting.

With the start of the deportations of Częstochowa Jewry on 22<sup>nd</sup> September 1942, he lost his large family. They were annihilated in Treblinka. He and his brother, Zyskind Szmulewicz, were barracked in HASAG-Pelcery. In the gruesome days of the deportations and the horrific barracking conditions in HASAG, he dedicated himself to the organisation of a resistance group. He met Mojtek Zylberberg, the future commander of the unified Combat Organisation in the "Small Ghetto" and, together, they worked out a plan.

After three months of being barracked in HASAG-Pelcery, everyone was sent back to live in the "Small Ghetto". The foundations of the Combat Organisation had already been laid. Everything was reorganised and unified under the leadership of Mojtek Zylberberg. Eliezer Szmulewicz was one of the most active members of the technical group which produced explosives and hand grenades. His brother Zyskind Szmulewicz also belonged to this group.

On 24<sup>th</sup> June 1943, two days prior to the liquidation and uprising of the Częstochowa "Small Ghetto", a group of gendarmes headed by the arch-murderer of Jews, Degenhardt, came to the "Small Ghetto" and arrested everyone named Szmulewicz. Eliezer Szmulewicz, not having anticipated anything, was detained on that occasion.

The Combat Organisation's High Command immediately designated a combat unit to liberate the arrested Eliezer Szmulewicz. At the time, the "Small Ghetto" was surrounded by an increased guard, and the final battle of the Jewish Combat Organisation against the Nazi tyrants had already begun. Thus, the plan to free Eliezer Szmulewicz was rendered impractical.

Eliezer Szmulewicz fell then as a hero and fighter against the Nazi tyrants.

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<sup>8</sup> [TN: A detailed account of this affair is rendered in Dr Benjamin Orenstein's book "*Churban Czenstochow*", in the chapter "*Excesses Against Jews in Częstochowa*", pp. 18-22 (see there).]

## Izrael-Awigdor Szyldhaus

He was born in Przedbórz in 1914. From the earliest years of his childhood, he lived in Częstochowa, where he was brought up in a strict religious spirit. Due to his parents' bad financial situation, he started working to earn for bread at the age of fourteen, engaging in house painting.

Izrael-Awigdor Szmulewicz [sic Szyldhaus] belonged, at first, to *Betar* and later joined the *Poalei Zion* organisation, serving it loyally until the last minutes of his life. He was a very active member and was, therefore, elected to the management committee and entrusted with the organisation of the trade unions. He was a management committee member in the Painters' Union.

When the Nazis entered the city, he was active in the Ha'Chalutz movement and took an important part in the organisation of the *Arbeiterrat*. He was a talented orator and used the common language of the people, which influenced the masses. He was, in fact, one of the three speakers at the founding meeting of the *Arbeiterrat*. He was an Executive member in the *Arbeiterrat* and worked in the secretariat of the *kibbutzim*. He was intensely popular with the forced labourers and, at the same time, was persecuted by the ghetto police. He was arrested on multiple occasions.



Ul. Mostowa in the "Small Ghetto" - the arrow indicates the lime pit into which the murderer of Jews Laszyński, a *Volksdeutsch*, threw the victims of the "Small Ghetto".

In the "Small Ghetto", he was one of the organisers of the Jewish Combat Organisation and displayed great organisational capabilities. He was a member of the High Command and fell in armed combat during the liquidation and uprising of the "Small Ghetto".

## Josl Kantor

He was born in Częstochowa in 1917. When he was still a pupil, he was a member of *Ha'Shomer Ha'Tzair*, where he was educated in the spirit of a pioneer and a sportsman, which was expressed in his conduct, external appearance and in the manner he dressed. His greatest aspiration was to make it to the Land of Israel. However, due to some mishap, his plan was not realised before the War.

When the Nazi War broke out, in the winter of 1939, he attempted to travel to the Soviet territories. But he was unsuccessful. The Germans captured him along with hundreds of others and flung them into railway wagons, saying that they would transport them to the Soviet territories. However, in reality, everyone was beaten and taken away to Kraków. From there, he returned to Częstochowa, badly beaten and embittered. Predicting imminent destruction and doom, he turned into a raging, restless man and prepared himself and others for the tragic and heroic tomorrow.

In the period of the "Big Ghetto", he put himself at the service of the Ha'Chalutz resistance movement, conducting scouting-educational activity amongst the youth.

When the "Small Ghetto" was established, he became one of the main organisers and leaders of the armed resistance movement. The friends, who had known him from before the War and from the "Big Ghetto", could not recognise him. He had reached the highest level of lust for battle and readiness to sacrifice his life for the honour of the Jewish people. During the liquidation and uprising of the "Small Ghetto", he fell in the heroic battle of resistance.

## Nuta Słomnicki

He was born in Częstochowa in 1914. From his earliest years, he belonged to the *Freiheit* organisation and was the "*Rosh Ha'Ken*"<sup>9</sup>. He later went on to become the life force of the *Poalei Zion* Party and of the *Freiheit* youth organisation. He was also a regular contributor and correspondent of YIVO (Yiddish Scientific Institute<sup>10</sup>) in Wilno.

During the "Big Ghetto" period, he was active in the clandestine pioneering movement as a management committee member of Ha'Chalutz. He was elected as a member of the *Arbeiterrat* and invested a great deal of time in gathering material on the disgraceful activity of the *Judenrat*.

Following the liquidation of the "Big Ghetto", he joined Rywka Glanc's newly-created *kibbutz* together with his younger brother Icek- [sic Izrael-]Majer Słomnicki, who was also an active member of *Freiheit*, and he was elected to the *kibbutz's* management committee. Both brothers took an active part in organising and forming the armed Combat Organisation, and both brothers fell in battle during the liquidation and uprising of the "Small Ghetto".

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<sup>9</sup> [TN: Heb., "Head of the Nest", viz. leader of the cell.]

<sup>10</sup> [TN: Once the organisation relocated to New York City, it was given the English name "Institute for Jewish Research".]



## **Jechaskiel Kantor**

He was born in Częstochowa in 1917 to the industrialist Lajbel Kantor, the owner of the Stradom mill and a colonial goods shop. After completing the general school, he studied metalworking at the Crafts School at ul. Garncarska 8-10. Once he became independent, he opened a printshop on the First Aleja, which he later relocated to ul. Warszawska.

He was active in the *Askola* sports club, distinguishing himself in football and table-tennis. He was also known as a good chess player and belonged to the chess club.

From the earliest years of his youth, Jechaskiel Kantor belonged to the *Betar* revisionist youth organisation and stood out for his developed political sense and firm, indomitable will and character.

As a twelve-year-old boy, when bloody events took place in 1929 in the Land of Israel and Jews in Częstochowa recited psalms, Jechaskiel Kantor declared that the solution to the unrest could only come by way of an organised, armed youth.

In his social life, he was noted for his humour and occupied the first place in composing up-to-date political jokes.

During the period of the deportations, selections and resettlements, from 22<sup>nd</sup> September to 4<sup>th</sup> October 1942, when the majority of Częstochowa Jewry was annihilated, he lost his entire family.

Jechaskiel Kantor was raging for battle and, in the "Small Ghetto", he organised a resistance group. He sought connections with the Polish resistance movement, obtained weapons for himself and the group, and made contact with the officer Langiewicz from the Polish resistance movement. Jechaskiel Kantor held several meetings with him, at ul. Kucelińska 61, regarding the organisation of partisan detachments, military training, armaments and methods of combat.

Once the united Jewish Combat Organisation (ŻOB) - to which all the youth belonged, regardless of politico-ideological convictions - was established, he joined its ranks, taking an active part in all its work and operations.

He fell in heroic battle during the liquidation and uprising of the "Small Ghetto".

## **Arje Mandelbaum**

He was born in Częstochowa in 1916. He was orphaned at a very young age and struggled with difficult material conditions but, nevertheless, he managed to complete *gimnazjum*. He belonged to the *Gordonia* pioneering youth organisation where, thanks to his innate intelligence, he was one of the most active and revered members. In 1935, he travelled for "*hachshara*" to Zduńska Wola, where he held the office of *kibbutz* secretary.

In the times of the “Big Ghetto”, he was an involved Ha’Chalutz activist and was an active co-worker of the *Arbeiterrat*.

In the “Small Ghetto”, he was active in the Jewish Combat Organisation. He was captured due to some mishap and, with a group of other Jews, was sent away to Bliżyn, near Radom. He could by no means adapt to the murderous regime in that camp and strove to return to the Combat Organisation in the Częstochowa “Small Ghetto”.

Together with Alter Szyldhaus and Berl Rudnicki, Arje Mandelbaum escaped from the Bliżyn camp. The Nazi tyrants launched a manhunt and managed to capture Arje Mandelbaum - he perished under severe torture.

Arje Mandelbaum was one of the most ideal figures produced by the Ha’Chalutz youth and the Combat Organisation in Częstochowa.

### **Janek Krauze**

He was born, in Częstochowa in 1919, to the manufactured goods merchant Zysman Krauze. After completing primary school, he studied metalwork at the Crafts School at ul. Garncarska 8-10.

While still a student, he joined the *Ha’Noar Ha’Tzioni* [Zionist Youth] youth organisation and the Makabi sports club, distinguishing himself in football and boxing. The organisation developed his social awareness and orientation, and the sports club - his readiness for battle.

Janek Krauze was one of the first members of the Jewish Combat Organisation in the “Small Ghetto”. His belligerent nature did not permit him to wait to carry out certain operations. He left the “Small Ghetto” and put himself in contact with partisans, carrying out extremely daring operations. His first mission was in Kamyk, where he and a group of others disarmed a German gendarmerie post, took their weapons and three uniforms and destroyed all the documents.

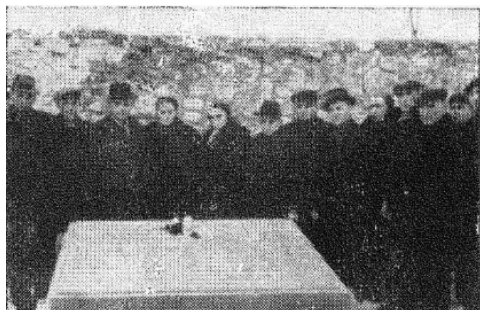
His second mission was with a group of partisans dressed in German uniforms, which they took from Höniger’s drycleaner’s in Częstochowa, at Aleja 35. The operation was on the government bank and, at the time, made a huge impression throughout Poland, for its daring, courageousness and discipline.

After each successful operation, Janek Krauze’s lust for battle increased, as did his energy and daring. He disarmed a *Werkschutz*, who was leading Jewish workers to forced labour, and distinguished himself in an entire array of other [operations].

On 18<sup>th</sup> March 1943, with a group of seven fighters, he was preparing for a mission to derail a train carrying German military personnel and ammunition. Due to an unexpected event, they were encircled by an SS division before leaving their base of departure. One of them managed to escape, and the other six were terribly tortured. On the following day, 19<sup>th</sup> March 1943, they were shot at the Jewish cemetery.

Following liberation, viz. following the collapse of the Nazi regime, the Jewish Committee in Częstochowa sought out the location of the six executed partisans and erected a monument. The inscriptions on the monument are in Yiddish and Polish, and the contents are as follows:

*"Here rest six young combatants, fallen in the fight for freedom on 19th March 1943.*



*Flamenbaum, Moniek – 21 years old;  
Herszberg, Olek – 26;  
Krauze, Janek – 23;  
Rychter, Heniek – 19;  
Rozenblat, Jerzyk – 18;  
Szajn, Szlamek – 23.*

*Honoured be their memory!"*

These were a few figures of the armed Jewish Combat Organisation who, with their blood, gloriously inscribed themselves into the history of the Jewish struggle against Nazism.

### **The Role of *Częstochower Landsleit* in the Uprising at the Treblinka Death Camp**

Treblinka is located seven kilometres - about five miles - from Małkinia [Górna]. Treblinka was set up in 1941 as a labour camp. The trees of a forest were cut down and they began to build barracks and facilities and to assemble machines there. It occurred to none of the workers to think as to the purpose of these machines - none could have imagined that the German technicians had come up with such a demonic plan of gassing and burning people.

The first tests of gassing people were carried out in January-February 1942, whereupon the mass deportations from Lublin, Warsaw and the entire region immediately ensued.

The clothes, shoes and all the other belongings from the first gassed transports [in Treblinka] were sent off to Germany. The Nazi powers-that-be sent back the trains with the items, because they had not been sorted. This compelled the Treblinka murderers to formulate a plan as to how to obtain working hands in a manner that no one should know what was happening in the death camp - how to find workers who would not be permitted to leave the death camp alive. They therefore decided that, from every transport, they would select a certain number for work.

A certain number were also selected from the Częstochowa transports, including Aron Gelbard, Mendel Fiszlewicz<sup>11</sup>, Gerszon Prędkie, Mojsze Lubling, Abram-Lajb Bomba, Jakób Ajzner, Chaim Sztajer, Heniek Szperling, Mojsze Rapoport, Langner, Kudlich and others.

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<sup>11</sup> [TN: This is the same Mendel Fiszlewicz who was killed on 4<sup>th</sup> January 1943 upon attempting to take the life of the SS officers in charge of the "akcja" (see Sefer Częstochowa, Vol. II, "In the Struggle Against the Nazi Beast").]

The number of Jews employed in Treblinka reached 1,250. The work there was varied. Each group of labourers had a specific function to perform and wore a special insignia.

The majority of the *Częstochower landsleit* were communal activists and, as they knew each other, they immediately deliberated - in a highly secretive manner – as to what to do in those gruesome circumstances. First of all, they formed a clandestine group, which subsequently developed into a rebellion movement.

Among the first members of the first clandestine group were *Częstochowers* - including such well-known communal activists as Gerszon Prędko, Mojsze Lubling, and Aron Gelbard – one Jew from Wieluń and one from Łódź.

The tasks of the nucleus (clandestine group) were:

- 1) to investigate the camp from a geographical standpoint;
- 2) to find ways as to how to escape, and
- 3) to seek connections with the outside world.

The perimeter of the camp was fenced all around with electrified barbed wire, so that the merest touch to such a wire was death. The only possibility of escape was to lie down in a [railway] wagon and be covered up with things and, afterwards, once the train was already far away from the camp, open the door and jump out.

The nucleus (clandestine group) decided that Aron Gelbard would be the first to flee the death camp and report as to what was taking place [there]. The plan succeeded - Gelbard escaped, after spending nineteen days in the death camp, where his job consisted of cutting pieces of twine with which to bind together the shoes of the annihilated. He fled Treblinka on 21<sup>st</sup> October 1942 and, after making a journey of constant perils, during which he was terrorised many times by Poles, he nevertheless arrived safe and sound on 9<sup>th</sup> November back in the *Częstochowa* "Small Ghetto".

Aron Gelbard immediately became actively involved in the Combat Organisation, firstly relating the horrors of Treblinka. Gelbard also maintained contact with Treblinka by sending letters via Polish railway workers. Eight letters were sent by Gelbard to Mojsze Lubling, but only three replies came, due to the extraordinary difficulties of communication.

The *Częstochower landsleit* were known as people who [managed to] flee from various camps - and quite a few escaped even from the difficult Treblinka death *combat* [viz. camp<sup>12</sup>].

Thanks to the extraordinary organisational capabilities of the *Częstochower landsleit* Mojsze Lubling and Gerszon Prędko, as well as those of many others, the idea of an organised uprising ripened.

Gerszon Prędko did not live to see the rebellion. He perished in the death camp as a result of the arduous labour. Mojsze Lubling, Chaim Sztajer and an entire array of other *Częstochowers* participated in the uprising. Mojsze Lubling, the indefatigable fighter and labour activist, fell

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<sup>12</sup> [TN: Although we have not been able to find this word in any other sources, we have seen various instances throughout this book where Dr Orenstein apparently uses it to mean "concentration camp".]

in the uprising. Chaim Sztajer managed to make it into the Małkinia woods and became a partisan.

Organisationally, Częstochower *landsleit* contributed much to the rebellion in the Treblinka death camp.

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