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Josef was active in the SS Party in Warta for many years. Now, in the years following the War, Josef lived through difficult days. It pained him when he saw that the party, in which he had been active since his youth, was becoming lesser in influence and shrinking from year to year. The activities were becoming ever smaller. There was no life in the organisation and the membership was steadily decreasing in numbers. The party activists in Warta were despondent. They eventually came to the decision, that there was no other option but to merge with the Independent Socialist Party in Poland - the party whose members were known, at the time, as “*Drobnerowcy*”, after their leader **Bolesław Drobner**.

The SS Party leaders in Warta hoped that, by merging with the Independent Socialist Party, they would somehow manage to make the members maintain their belief in the idea of territorialism¹.

However, Josef’s heart was not at all with this unification. During this period, Josef would go about with great doubts, immersed in thought, continuously soul-searching himself and his party, to which he had devoted part of his life. Josef did not cease to ask himself, “Have I blundered? Is territorialism really the only ideal by which to alleviate the dearth of the Jewish worker or common man of the people?” The concern with seeking a territory for Jews somewhere in the distant lands truly was all very well and good, and all the talk of “concentrated emigration” did sound very appealing. But Josef perceived no practical results before him. He wished to see actions, instead of only hearing words. And with this merger, Josef knew that the ideal of seeking a territory for Jews would be put off even further, for *le’usid luvoy*², in the distant future.

Josef thought it would be better to dedicate himself to practical Jewish-Socialist activity and the only party which truly cared about the wellbeing of the Jewish worker - Josef now realised - was the Bund. The Bund also cared about the Yiddish culture. It stood up for the Yiddish language and literature which, to Josef, were so dear. The “Independents”, under the leadership of Bolesław Drobner, hardly took into account the national Jewish problems, and especially Yiddish culture. Josef remembers this very well from his old meetings with the [Jewish] “*Drobnerowcy*”, who were assimilationists through-and-through, and who displayed - like all assimilated Jews in Poland - a disdain for Yiddish and Yiddish culture.

The unification of the SS group with the “Independents” took place at a large conference, which was specially convened in the city of Warta. Delegates of both parties, from throughout the country, came to town and it was festive and merry. But Josef was left cold by all the speeches from the delegates and leaders. In many of the speeches and arguments of the

¹ [TN: As opposed to mainstream Zionism, the Jewish Territorialist movement championed the Yiddish language instead of modern Hebrew, and was against creating a Jewish State in Palestine, in order not to displace the large Arab population already living there, but advocated establishing a Jewish homeland elsewhere instead, such as in Africa or South America.]

² [TN: Heb., lit. “the future that is to come” (לעתיד לבוא); expression used in the Talmud in ref. to “the world to come”, viz. the long-awaited messianic era, which in this case means something so distant, that it will never actually materialise.]

leaders, he perceived a pose, an act, and empty political jargon. This conference, and its main motto of unifying the two groups, rekindled in Josef his thoughts of soul-searching and he was left, once again, sitting immersed in doubts. Josef saw that the merger was artificial. The ideological pairing of the two groups was only on the outside - inside, there was no connection between the two. Josef immediately sensed, that the unification on part of the SS group with the "Independents" was no more than [a bid] to strengthen itself as an organisation, meanwhile losing sight of the idea of territorialism and pushing it aside.

This pained Josef. A great dream had been torn asunder. Years of dreaming and idealistic aspirations had gone up in smoke! It became cramped for Josef in the new, united party. Unwillingly, he started becoming closer to the Bund and its practical socialistic activities. He finally reached the decision, after lengthy deliberation, that only in the Bund would he be able to somehow maintain his faith in socialism and also be able to do something tangible for the needs of the Jewish workers and the common folk, and just Jews in general.

The leaders of the Bund welcomed him with open arms. They saw in Josef a force, and Josef grew in the Bund. With his speech, tact and reason, he elicited respect from everyone. At the time, the Bund was waging a fierce war against the [religious] Aguda people in the city, in the Kehilla³ Council. But even the Aguda people had to acknowledge the leaders of the Bund - every time Josef made one of his speeches, they listened with great civility.

But, in the fight against the religious leaders in town, Josef never forgot with whom he was speaking and against whom he was leading the struggle. He knew the limits and employed wording that would not offend the religious Jews, with whom he earned great respect on part of the city's [Chiel] Rabbi, Reb Nuchem⁴ Asz.

At the Kehilla sessions, Josef always showed tact and deference towards Rabbi Nuchem Asz, who was much loved by everyone in the city. Regardless of the conflicts and sharp words at the Kehilla sessions with the town's *parnushim*⁵, when the budgets were being prepared, Josef gave respect to the city's Chief Rabbi. Every time the Rabbi appeared at the meetings of the *Kehilla*, Josef rose along with all the *parnushim*, in a show of deference for the elderly man, whose countenance radiated Torah and wisdom.

Months later, when Josef left the city to travel abroad, the Rabbi gave him one of his books as a gift and wrote a few warm words to him on the title page. Josef took this book with him in all his wanderings.

Josef works for the Bund. He is active in multiple areas - day and night sessions, lectures, debates and deliberations regarding this or that matter. His material situation, however, is not good. Livelihood is scarce. His little daughter Sure'le is in the [I.L.] Peretz kindergarten. She is the only joy in Josef's life. At home, it is cramped - [there is] dearth and bitterness. [But] the party swallows him up, and he often forgets these troubles.

³ [TN: Heb., (Jewish) Community; self-appointed governing body for the city's internal Jewish affairs.]

⁴ [TN: Spelt "Nachum" in most Latin-character sources.]

⁵ [TN: A "parnes" (Heb.) is a member of the Kehilla Council, and the equivalent of a councilman in a secular City Council.]

Nevertheless, he must do something. Rywka corresponds with her sister Terca [Tirzah] in Paris. Something needs to be done to increase Josef's income. Maybe emigrate to Paris, where Terca is living? Terca comes to visit Josef's home in Warta. The mood slightly improves. Terca recounts the joys many Polish Jews have in Paris. Even those, who have only been in Paris for a couple of weeks, live like rich people. Why should Josef and Rywka suffocate here, in dark Poland?

Josef feels beaten. He does not wish to leave Poland. He feels that he is needed here in town. The Jewish masses, common folk and workers require his aid and organisational skills. But here something happens, which forces Josef to give in to his wife and his sister-in-law from Paris. He loses his position and is left literally without bread.

At the time, Josef was secretary of the HMO, in the insurance department for those working as commercial and office employees. Poland was then being ruled by a regime, which was consistently eliminating the socialist elements. Every employee in any state institution was required to sign a declaration of loyalty to the Piłsudski regime. Josef naturally refused to give his signature. He saw Piłsudski as one who had betrayed the workers. And thus, Josef lost his position and was left jobless.

Rywka and the child travel to Paris. It is settled that Josef will later also arrive there.