

# Gazeta

Newsletter of the American Association for Polish-Jewish Studies

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Fay and Julian Bussgang, Editors

## Letter from the President

*Dear Members and Friends:*

*We had a very special board meeting on February 7. Not only did we have eighteen members present, but we also hosted visiting new board members from New York City. Nancy and Jan Brumm and Marjorie Federbush came to Boston to be with us and discuss how we of the American Association for Polish Jewish Studies (AAPJS) and their American Society for Jewish Heritage in Poland (ASJHIP) could cooperate in the future. It was agreed that we will mail Gazeta to their 250 members and begin including in it information about activities of the ASJHIP. We hope to organize joint events both in Boston and New York.*

*Phyllis Myers, from Washington, who also attended, will try to do the same in her area and report news to Gazeta from the Washington area. Julian and Fay Bussgang accepted the additional responsibility for which all of us are most grateful.*

*On Sunday, February 6, at Harvard Hillel, we hosted a launch/reception for POLIN Volume 17. Our out of town guests joined the well attended event. Antony Polonsky spoke briefly on the subject of this new volume entitled The Shtetl: Myth and Reality. Alexandra Hawiger was in charge of the reception.*

*Welcome to our newest member, Peter Osnos.*

*Irene Pipes*

## ASJHIP Dinner

The American Society for Jewish Heritage in Poland organized a multimedia presentation by Professor Michael Steinlauf on Jewish Popular Culture in Prewar Poland. The presentation, which was open to the public, took place on 24 May at Temple Emanu-El in New York.

The presentation was followed by a benefit dinner, in support of the fourth annual Emanuel Ringelblum Fellowship, at the restaurant Yura & Company, which donated the meals.

## CLIL – Jewish Choir

A Jewish choir called Clil (pronounced Tslil), which means “sound” or “tone” in Hebrew, was founded in Łódź in 2003 and now operates both in Łódź and in Warsaw. The Clil choir is composed of some forty volunteers of various ages, roughly half of whom are Jewish. In Warsaw the choir performs at the Yiddish Theater, and in Łódź, at the Jewish community building. The founder and director is Agnieszka Najmałowska, a graduate of the Łódź Academy of Music.

Sponsors include the Israeli Embassy in Poland, JOINT, Beit Warszawa, TSK<sup>o</sup> (Jewish Social-Cultural Association), quite a few academic institutions, the Jewish community of Łódź, the municipality of Łódź, and several individuals and foundations.

The Hebrew repertoire includes “Ani Ma'amin,” “Chanukah Chag Yafe,” “Eli Eli,” “Eliyahu Hanavi,” “Hatikva,” “Hava Nagila,” “Hine Ma Tov,” “Lecha Dodi,” etc. The Yiddish repertoire includes “Bei Mir Bist du Schön,” “Tziri Bim,” “Yiddischer Tango,” “Rozinkes mit Mandlen.” The choir also sings some Sephardic songs.

The group has produced a very nice DVD of their songs that can be ordered from Stowarzyszenie Chór Żydowski CLIL, ul. Rajdowa 4/55, 94-003 Łódź, POLAND. See <<http://www.clil.pl/>>. E--mail address: <[clil@clil.pl](mailto:clil@clil.pl)>.

## March of the Living

### Polish-Jewish Youth Meetings

Andrzej Folwarczny, the leader of Forum for Dialogue Among Nations ([www.dialog.org.pl](http://www.dialog.org.pl)), arranges meetings between young Poles and Jews in connection with the March of the Living, which took place this year from May 2–8. A special seminar was organized for Warsaw high school teachers to prepare Polish participants for the meetings. Last year a similar project for Canadian and Polish students proved very successful. See <<http://www.marchoftheliving.org>>. Click on “Polish-Jewish Student Dialogue.”

## **Jan Nowak-Jeziorański**

Jan Nowak-Jeziorański, a legendary wartime figure, freedom fighter, radio personality, and staunch supporter of amicable Polish-Jewish relations, passed away in Warsaw on 20 January, at age 91, after a long illness.

Born Zdzisław Jeziorański, he assumed the name Jan Nowak upon joining the underground during World War II and used the name Jan Nowak-Jeziorański after the war.

Nowak-Jeziorański was an active participant in the Polish underground army (AK). Like the late Jan Karski, he served as courier for the Polish government-in-exile in London, following the Warsaw Ghetto Uprising, to report on the liquidation of the ghetto. He returned to Poland to fight in the 1944 general Warsaw Uprising.

After the war Nowak-Jeziorański worked in London for Radio Free Europe, where he headed the Polish Broadcasting Service for some twenty years. His voice on Radio Free Europe symbolized hope for an independent Poland to a nation subjected to Soviet domination. Later, he moved to Washington, D.C., and was very active in Polish causes, including advocating for the entry of Poland into NATO. In 1996 Nowak-Jeziorański was awarded the Presidential Medal of Freedom, the United States' highest civilian award.

Nowak-Jeziorański was an important leader in the effort to improve Polish-Jewish relations in the United States. He served on the board of the Polish-American Congress but resigned in 1996 in protest against anti-Semitic statements issued by its former leader. He served as a member of the Polish American-Jewish American Council, spoke out against bigotry and anti-Semitism, and called on Poland to apologize for the 1941 massacre of hundreds of Jews in the town of Jedwabne.

Nowak-Jeziorański returned to Poland in 2002 to spend his final years in his now free and democratic homeland.

The American Association for Polish-Jewish Studies mourns his loss.

### **March of Remembrance in Kraków**

A March of Remembrance took place in Kraków on the 62nd anniversary of the liquidation of the Kraków ghetto, Sunday, 13 March 2005. The event was organized jointly by the Judaica Foundation, the Jewish Community in Kraków, the Jewish Culture Festival Society, Pod Orłem Pharmacy Historical Museum, the Galicia Museum, and the Kraków Dialogue Club. The honorary committee included the mayor of Kraków, Prof. Jacek Majchrowski and Provincial Governor Jerzy Adamik.

## **Jewish Officers**

### **in the Polish Armed Forces**

Avotaynu Foundation has republished the book *Jews—Officers in the Polish Armed Forces, 1939–1945*, originally assembled by Benjamin Meirtchak of Tel Aviv and published by the Association of Jewish War Veterans of Polish Armies in Israel in 2002.

The book lists the names of some 4,900 Polish-Jewish officers who fought in the Polish army in World War II. Each entry provides name, birth date, military rank, service branch, and the circumstances of death where applicable. Meirtchak acknowledges the assistance he received from the Polish Military Archives in Warsaw.

Martin Gilbert comments in the Foreword that the participation of the Polish Jews in the fighting is a neglected aspect of the war. The author estimates that there were 180,000 Polish Jews in the ranks of the various Polish military units on Polish soil and in exile.

Meirtchak was determined to get recognition for the Jewish fighters who fought in the common cause alongside their Polish compatriots, whether in the Polish army in September 1939, the Polish armed forces in the West, or the Polish People's Army in the USSR. Women officers in the Polish People's Army are also listed.

Meirtchak himself fought in the defense of Warsaw in September 1939 and later in the Polish army in the USSR in the Battle of Lenino. He was wounded and decorated and attained the rank of captain. In 2001 the Republic of Poland promoted him to the rank of Lieutenant Colonel.

Information for ordering the book can be found at: <http://www.avotaynu.com/books/polishofficers.htm>.

### **Remuh Jewish Library in Kraków**

Jewish Association Czulent has undertaken to create a Jewish library in Kazimierz, Kraków's former Jewish quarter. The library will be named for Rabbi Moses Isserles, a sixteenth century scholar known as Remuh.

Czulent is seeking donations from institutions and individuals of books, encyclopedias, dictionaries, albums, and magazines about Jewish history, culture, tradition, and religion, as well as materials about Polish-Jewish relations, Israel, anti-Semitism, and related topics.

Some donation have already been received from Austeria Publishing House, the Jewish Historical Institute, the Israeli Embassy in Warsaw, and private sponsors from Poland and the United States.

For additional information, please contact: Jewish Association CZULENT, 64/4 Dietla St., 31-039 Kraków, Poland. E-mail: <mikeurbaniak@yahoo.com>.

## The American Society for Jewish Heritage in Poland

### A New Partnership

Submitted by Marjorie S. Federbush

At the 7 February board meeting of the American Association for Polish-Jewish Studies (AAPJS) in Cambridge, Massachusetts, Irene Pipes, president of AAPJS, and Nancy Brumm, president of the New York City based American Society for Jewish Heritage in Poland (ASJHIP), announced innovative plans for future cooperation. The decision followed exploratory discussions that took place after both nonprofits realized that they share mutually strong commitments to the preservation of the rich heritage of the Jews of Poland.

The new collegial arrangement will begin with the publication of the Spring 2005 edition of *Gazeta*. AAPJS has agreed to increase the number of copies printed, so that ASJHIP can circulate the popular newsletter gratis to its 265 supporters. Future *Gazetas* will include columns highlighting ASJHIP's activities. In appreciation, ASJHIP will contribute annual funding to advance the work of AAPJS.

A second prong of the dual initiative will be a jointly sponsored panel discussion, scheduled for the fall in New York City, featuring Brandeis University Prof. Antony Polonsky of AAPJS and Princeton University Prof. Jan Gross of ASJHIP.

AAPJS, the older of the two organizations, was founded in 1984 following an international conference on Polish-Jewish Studies at Oxford University. Dedicated to documenting and preserving the history of Polish Jews, the Association published in 1986 the first volume of *POLIN*, a compilation of scholarly papers edited by Prof. Antony Polonsky, then a professor at the London School of Economics. *POLIN* has become a widely acclaimed yearbook of scholarly thought. AAPJS recently celebrated the launching of *POLIN Volume 17*.

The American Society for Jewish Heritage in Poland emerged in 1999 following a chance encounter between Nancy Brumm and Dr. Feliks Tych, director of the Jewish Historical Institute (JHI) in Warsaw. Dr. Tych's compelling description of JHI, especially of its role as preserver of the famed Ringelblum Archives, fascinated her. Written in the Warsaw ghetto from 1939 to 1943 under the aegis of Dr. Emanuel Ringelblum, these authentic accounts of life in the ghetto had been buried in tin boxes and milk cans and subsequently recovered after World War II ended.

Nancy relayed her enthusiasm to Prof. Jan Gross and Stephanie Steiker. The result was the formation of

ASJHIP, a nonprofit organization set up to garner financial support for the Jewish Historical Institute.

Subsequently, they approached Marjorie S. Federbush, then executive vice president of The Ronald S. Lauder Foundation. The foundation welcomed the mission of the new entity and immediately provided some seed money and technical assistance.

Boston-based AAPJS and New York-based ASJHIP both support historically significant institutions throughout Poland that are safekeeping the legacy of Polish Jewry.

Over the years, AAPJS has engaged numerous Polish communities in efforts to stimulate the Polish-Jewish dialogue—using the force of scholarship to rectify historical misperceptions. AAPJS has a particularly close association with Kraków's Center for the Study of the History and Culture of Polish Jewry at Jagiellonian University, where it helped establish the "Brandeis in Kraków" program. AAPJS also works with JHI and the Mordechai Anieliewicz Center for Jewish History at Warsaw University, founded by one of its members.

ASJHIP focuses its core mission on Warsaw and JHI. To date, it has funded the complete renovation of the Institute's bookstore as well as paid to produce post cards designed to generate additional revenue for research.

A cornerstone of ASJHIP's ongoing program of support is the "Ringelblum Fellowship," established in memory of Dr. Emmanuel Ringelblum. Now in its third year, the fellowship enables a successful applicant to pursue dissertation research at JHI while simultaneously assisting with a collaborative project initiated by the Institute.

Both organizations share a keen desire to educate—through the mechanisms of lectures, seminars, films, and events. In addition, AAPJS has sponsored the publication of more than nineteen books.

AAPJS and ASJHIP are optimistic that their joint endeavors will result in greater understanding by contemporary Jews and contemporary Poles of the history and remarkable achievements of Jews in Poland and the intertwined and ongoing relationships of two peoples who shared the same land for centuries.

ASJHIP invites all interested persons to visit its website at <[www.asjhip.org](http://www.asjhip.org)>.

## **The 60th Anniversary of the Liberation of Auschwitz**

On 27 January 2005, the 60th anniversary of the liberation of Auschwitz-Birkenau, many Polish officials, world leaders, and Jewish survivors gathered at this infamous Nazi death camp on the outskirts of the Polish town of Oświęcim to pay tribute to the victims.

Auschwitz began as a German labor camp for Polish political prisoners, but gradually, gas chambers and crematoria were constructed, and its role shifted to become a death factory for Jews from Poland and other European nations. The camp complex included Birkenau, the main death camp, and over thirty subcamps, many used for forced labor.

Under Communist rule, Poland proclaimed that Auschwitz was a camp where people of many countries suffered under the Nazis but maintained relative silence about the fact that 90 percent of the victims were Jews.

This year's tribute was paid to the Jewish victims through Jewish memorial music performed by Cantor Joseph Malovany of New York. Rabbi Andrew Baker of the American Jewish Committee remarked that this was a great change in attitudes since the anniversary ten years ago. At that time, aides to then President Wałęsa refused to include the Kaddish, the Jewish prayer for the dead, in the official program.

Among the world leaders who gathered on this occasion were Presidents Jacques Chirac of France, Moshe Katsav of Israel, Horst Koehler of Germany, Aleksander Kwaśniewski of Poland, Vladimir Putin of Russia, and Viktor Yushchenko of Ukraine. Yushchenko's father, who served in the Soviet Army, had been held as a prisoner-of-war in Auschwitz. Vice President Richard Cheney represented the United States.

Hundreds of camp survivors now residing in different countries, such as Israel and the United States, attended, as did some of the military liberators. Many of the survivors were accompanied by members of their families.

While the overwhelming majority of the victims of the Auschwitz death camp were Jews, others who went to their deaths there were gypsies (Roma), political prisoners, and homosexuals.

The camp is being preserved and maintained as a museum to remind the world of the unspeakable, organized cruelty and barbarism of which human beings are capable.

**Please Renew Your Membership in AAPJS**

## **Remembrance for the Future**

The Association of "Children of the Holocaust" in Poland has created a program called "Remembrance for the Future." The objective is to educate young Poles about the Holocaust and alert them to the dangers of fanaticism and intolerance. As part of the program, members of the Association meet with students and their teachers and describe their own experiences. Two hundred high school students from all over Poland have participated.

Last year the Association invited students to take part in a contest. In teams of five, students were asked to write a screenplay based on wartime experiences described to them by a member of the Association. The Association's prize for the winning teams was to sponsor, in cooperation with the Polish Ministry of Education, a visit for the students and their teachers to the United States Holocaust Memorial Museum in Washington, D.C.

The two first-prize docudramas bring to life the memories of two "hidden children," Ludmiła Kaltenberg and Gabriela Bromberg, whom the students met at Holocaust education programs. Produced by a Polish film company in cooperation with the Polish Ministry of Education and aired over Polish Television, the films are slated for distribution to Polish schools and in-service teacher training programs.

On 18 January the Polish Embassy in Washington hosted a reception to honor the two teams who shared first-prize honors in the script-writing competition.

At the reception, Phyllis Myers, on behalf of the AAPJS board, congratulated the students and their teachers for their efforts to keep the memories of "hidden children" alive. She brought special greetings from board members Julian and Fay Bussgang, who had translated the poignant memoirs of members of the Association of "Children of the Holocaust" in Poland—*The Last Eyewitnesses: Children of the Holocaust Speak*. The book was published by Northwestern University Press in 1998. The English translation of a second volume of the Association's memoirs is about to be released.

In Washington the students' busy schedules included programs hosted by the American Jewish Committee, Georgetown University, the Polish American Congress, the U.S. Holocaust Memorial Museum, and the John Paul II Cultural Center. In New York they met with Polish Consul General Agnieszka Magdziak-Miszewska, as well as with filmmaker Andrzej Krakowski. Krakowski showed them his film about the 15,000 Jews expelled from Poland in 1967–68 during the regime of the Communist "anti-Zionist" Gomułka government.

## Hidden: Poland

*Hidden: Poland* is a film produced by Rene Lichtman and Allan Siegel and directed and edited by Allan Siegel. The film was sponsored by the World Federation of Jewish Child Survivors of the Holocaust.

The film is based on interviews with and accounts of Jewish child survivors who spent the war years in Poland, hidden under many different circumstances. It draws on archival footage, personal photographs, and other documents of the period.

The stories of four Jewish children are featured: Ludwik, from Warsaw, flees east and joins the partisans under a disguised identity; Lilian, also from Warsaw, escapes from the ghetto and hides in the countryside; Janine, from Lwów, finds refuge in a convent and is later adopted by a Polish family; and Aaron, from a small town, spends the war hidden in an attic with his sister.

The stories of these four survivors illustrate both how people of good will helped save Jews and how brutality and ethnic hostility contributed to the misery of Jewish families and caused many lives to be lost.

## Vilnius

Vijai Maheshwari, a freelance writer living in Prague, reports in the *Smithsonian* magazine of December 2004 on a major effort being initiated in Vilnius, Lithuania, to restore some signs of the former Jewish presence.

Before World War II, Wilno (now Vilnius) was part of Poland and was the home of some 100,000 of the area's 240,000 Jews. Jewish culture flourished in Wilno. YIVO Institute of Jewish Research was established there. Today, Vilnius is the capital of Lithuania, and there are only about 200 Jewish survivors and perhaps 4,000 Jews in all of Lithuania, a country of three and a half million people.

Remaining Jewish community members have set out to preserve certain reminders of vibrant Jewish life in Vilnius. When political changes began in the USSR, Rachel Margolis, an 83-year old survivor, led the task of creating a small Holocaust museum, which opened in 1989. The museum includes a tribute to Sugihara, the Japanese consul who saved Jews by issuing them visas.

The ambitious project to rebuild parts of the Jewish quarter and reconstruct the Great Synagogue is being led by Emmanuel Zingeris, a former Jewish member of the Parliament, and was approved by the Lithuanian Parliament in 2000. The estimated cost of reconstruction, as much as \$140 million, is to be financed from abroad by developers of proposed business ventures such as hotels and office space.

## Jews in Kraków – 700 Years

*Przegląd Polski* (Polish Review) of 31 December 2004 has a report by Vera Frister on a Chanukah celebration in Tel Aviv. The Polish-Israeli Friendship Society and the Association of Cracovians in Israel organized a special event to mark the seven hundred years since the formation of the Jewish community in Kraków (1304–2004). Numerous institutions, individuals, and organizations in Israel and Poland joined in supporting the celebration.

The event was initiated by Miriam Akavia, head of the Polish-Israeli Friendship Society, and a friend of Poland's Nobel laureate poet Wiesława Szymborska. Szymborska came to Israel as guest of honor and read two of her poems. Leopold Kozłowski, known as "the last klezmer of Galicia," performed at the piano.

## Who Saved Kraków?

Unlike other cities in Poland, Kraków, a city of enormous historical value, survived the war virtually intact.

How did it happen that Kraków was not destroyed? Many Poles believe that the city was saved by the intervention of the Church. However, another answer can be found in the book *In a World Gone Mad*.<sup>1</sup> Amalie Petranker, a Jewish girl from Stanisławów, posing as Felicja Miłaszewska, worked in Kraków as secretary for an Austrian engineering company, Meyrede & Krauss (M&K).

On 17 January 1945, when Germans retreated to escape the advancing Red Army, the German command placed a phone call to M&K to instruct them to set off explosives that had been placed in 287 key locations in Kraków. The M&K personnel had already fled. Amalie, who remained, received the phone call ordering M&K to set off the explosives. She quickly answered, "*Jawohl*," and did not let on that the M&K personnel were no longer there.

A short time later the Russians arrived, and Captain Tadeusz Zaleski (pseudonym of Naftali Saleschutz) came to the office. Discovering that they were both Jews in disguise, she disclosed to him the plans for blowing up the city, and he saw to it that the explosives were dismantled and removed. Later, Amalie and Naftali (now Norman Salsitz) married, came to America, and settled in New Jersey. They wrote several books about their experiences before Amalie passed away in 2003.

Today, sixty years later, there is an effort in Poland to honor Amalie for her quick thinking and bravery in not revealing the true situation to the Germans, thus sparing the city of Kraków.

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<sup>1</sup> *In a World Gone Mad* by Amy Hill Hearth and Norman & Amalie Petranker Salsitz, Abingdon Press, Nashville, 2001.

## ***POLIN* Volume 18: Women in Jewish Eastern Europe**

by Professor Antony Polonsky

The historian Megan Doolittle has observed, “One of the most corrosive assumptions of mainstream history is that it is only public events and lives which are important and meaningful.” Certainly, Jewish women’s exclusion from the public domains of religious and civil life has been reflected in their near absence in the master narratives of the East European Jewish past. In his monumental *History of the Jews in Russia and Poland*, Simon Dubnow made the observation that “not a single woman (attained) literary fame among the Jews of Poland and Lithuania.”

Attempts to highlight women’s achievements (as students, workers, and revolutionaries) have not challenged or restructured the historical narrative; rather, the separate treatment of women has only served to “fill in the gaps” (in a move known as compensatory history) and “to confirm their marginal and particularized relationship to those (male) subjects already established as dominant and universal.” Nor have Jewish women found their place in general studies of Polish and Russian women, which have often excluded women of other nationalities due to the differences in their cultural, religious, and social development. As a result, in contrast to the rich body of new knowledge about women in Europe and the United States, the study of Jewish women in Eastern Europe is still in its infancy. The fundamental task of historians to construct women as historical subjects, “as a focus of inquiry, a subject of the story, an agent of the narrative,” has only recently begun.

This neglect of women’s experiences may be explained in part by the traditional preoccupation with political and intellectual history in East European Jewish studies and a near absence of social history (or the writing of history from the “bottom up”). Although a mass of information and rich debate about women’s experiences has been generated in other disciplines, basic questions about everyday Jewish life have gone unanswered. Only small inroads have been made in the study of Jewish women’s social experiences in reproduction (birth, contraception, and abortion), sexuality, the family (the household, marriage, divorce,

motherhood, and widowhood), social deviance, charity, body and mind, popular culture, everyday life (material culture, clothing and fashion, food and diet), work, religion, and education—all of which have been staples of social history for decades.

Volume 18 represents the first collection of essays devoted exclusively to the study of Jewish women’s experiences in Eastern Europe. It seeks to “recover” lost achievements and voices and place these empirical findings into a broader analytical framework. It is edited by Paula Hyman of Yale University, the doyen of Jewish women’s history in the United States, and by ChaeRan Freeze of Brandeis University, the author of a widely-praised monograph on Jewish divorce in nineteenth century Russia. In response to the cutting-edge gender theories proposed by Joan Scott, Judith Butler, and others, its contributors, who are drawn from North America, Israel, Western and Eastern Europe, have attempted to go beyond a description of “what” women experienced to explore “how” gender constructed distinct experiences, identities, and meanings. Volume 18 constitutes an important first step in the integration of these new findings in the master narratives of the past, in the deconstruction of old paradigms and models, and the rethinking of East European Jewish history with the aid of new insights gleaned from the research on gender.

As in previous volumes of *POLIN*, in the section “New Views,” substantial space is also given to new research into a variety of topics in Polish-Jewish studies. These include an analysis of the distribution of Jews in Poland-Lithuania in the second half of the eighteenth century by Zenon Guldon and Waldemar Kowalski, an examination of the views on Jewish issues of the writer Julian Ursyn Niemcewicz by Jakub Goldberg, an investigation of the way the Bund’s propaganda was affected by its use of different languages by Susanne Marten-Finnis, and an exploration of the problem of the service of Poles in the German local police in former Eastern Poland after 1941 by Martin Dean. The volume also includes a full section of Review Essays and Reviews.

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### **Holocaust Assets in Israeli Banks**

Israel has recently made available a list of prewar dormant European-investor accounts in five Israeli Banks. Owners and their heirs can now seek restitution. There has been no progress as yet regarding unclaimed real estate.

Claims should be filed promptly, as the government of Israel plans to appropriate unclaimed accounts for the benefit of needy survivors in Israel. Further information can be found at <[www.knesset.gov.il/](http://www.knesset.gov.il/)>.

## Adam Rotfeld, New Foreign Minister of Poland

The Polish weekly *Polityka* of 18 February 2005 provides a very interesting personal account by Adam Rotfeld, who was named Minister of Foreign Affairs of Poland on January 5, 2005.

Adam Daniel Rotfeld was born into a Jewish family in Przemyślany, near Lwów (now Lviv, Ukraine), on 3 April 1938. The name was originally spelled Rothfeld. His father was a lawyer. His parents escaped from the Przemyślany ghetto to the forest but were caught and killed by the Nazis. His sister, who was eleven years older, survived in the forest. One of his uncles, Wilhelm Rothfeld, was a member of the Polish Parliament from Równo; he perished in Auschwitz.

Rotfeld recalls that in December 1941, a few months after Germany attacked the Soviet Union, Studite monks who were clients of his father came to their house. They suggested that they take the school age children in the family for safekeeping to their monastery in Uniów, a small village seven kilometers from Przemyślany. These boys from well-to-do families found life in the monastery too difficult and were soon returned home. When the monk who brought them back was ready to leave, he asked Adam's father whether he would like to place his three and a half-year-old son in their care. Adam's parents consented, and this was the last time he saw them.

Within a year, Rotfeld was baptized and given the name Daniel Czerwiński. A few years after the war, his sister told him what his original name had been, and he returned to it. The sister was able to recover a photo album with pictures of their parents.

The initiative to hide some one hundred and fifty Jewish children, boys in monasteries and girls in convents, came from the head of the Uniate church,

Metropolitan Andrzej Szeptycki. Klemens Szeptycki, brother of the metropolitan, was the head of the Studite monastery where Rotfeld was hidden.

In the summer of 1944 Western Ukraine was reoccupied by the Soviet Army. Klemens Szeptycki was arrested and is thought to have perished in jail. Metropolitan Andrzej Szeptycki died in November 1944.

In 1946 the monastery was liquidated. Rotfeld, then about nine years old, was sent to an orphanage in Złoczów. He and a few other boys escaped and returned on foot to Uniów, where some monks who had remained behind looked after them again.

In 1951 Polish children were being repatriated from the USSR to Poland. A family who knew Rotfeld's parents asked that he be placed on the list and returned to Poland. Most of the three thousand children were reunited with families, all except Adam and three others.

Sent to an orphanage in Kraków, he began school. In high school in the mid-1950s, he was elected student leader and delegate to a district conference. There, the authorities accused him of being anti-Soviet and wanted him removed from office. However, his schoolmates and the director of the school supported him, and he remained.

Rotfeld earned his doctoral degree in law at Jagiellonian University and then studied in the Polish Institute for International Relations in Warsaw. In 1984–85, he was a resident fellow of the Institute of East-West Security Studies in New York. In 1989 he became director of the Project for Building a Cooperative Security System in and for Europe at the International Peace Research Institute in Stockholm (SIPRI). In November 2001 he was appointed to a position at the Ministry of Foreign Affairs.

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### **Chief Rabbi of Poland**

Rabbi Michael Shudrich has been named chief rabbi of Poland by the Union of Jewish Religious Communities in Poland. The position has been vacant since Rabbi Pinchas Menachem Joskowicz, who served as chief rabbi from 1988 to 1999, resigned and returned to Israel.

American-born Rabbi Shudrich has devoted the last dozen or so years of his life to the revival of the Jewish community in Poland. He first served several years as director of The Ronald S. Lauder Foundation in Warsaw at the critical time when the Polish-Jewish community was beginning to reconstitute itself. He returned to live in New York but assumed a part-time position as the chief rabbi of Warsaw and Łódź, spending half of each month in the States and the other half in Poland.

Rabbi Shudrich's assumption of the new position received wide acceptance among the Jewish community of Poland. He speaks Polish well and by now is very familiar both with the community and with Polish officials. He has played a visible role at many important commemorative events and observances, such as in Jedwabne, Auschwitz, Bełżec, and Łódź.

### **Chaim Hilfstein High School in Kraków**

The 11 March 2005 issue of *Przegląd Polski* in New York, the weekly supplement to *Nowy Dziennik*, has a moving article by Jerzy Piekarczyk called "Pamięć Ocalonych" (Recollections of Survivors).

The article reviews the memories of alumni of a private Jewish high school in Kraków founded in 1904 on Brzozowa Street and named for Chaim Hilfstein. The school was closed in 1939. The language of instruction was Polish, but students also learned Greek, Latin, German, and Hebrew. Though the attitude toward Judaism was progressive, students were required to spend ten hours a week studying Judaic subjects such as the Bible, Hebrew literature, and the history of the Jews.

About a third of the students survived, many now in Israel. In 1950 they formed an association and have been holding emotional reunions every five years. Among the prominent alumni are Natan Gross, a Polish-Jewish writer and poet who lives in Tel Aviv, Dr. Igo Feldblum of Haifa, and the late Rafael Scharf, who lived in London.

Prof. Aleksander Skotnicki of Kraków is organizing a photographic exhibition to commemorate the school.

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