

Gazeta

Newsletter of the American Association for Polish-Jewish Studies Vol. 13, No. 3 Winter–Spring 2006
1583 Massachusetts Avenue, Cambridge, MA 02138 Fay and Julian Bussgang, Editors

AAPJS President's Letter

Dear Members and Friends:

The American Association for Polish Jewish Studies needs your financial support to continue its work. Our aim is to accurately document the history of Polish Jewry. We urge you to renew your membership in the AAPJS or to join it if you are not yet a member.

All of our funds go toward publishing the annual scholarly journal POLIN: Studies in Polish Jewry. While there were other journals devoted to the Jews of Eastern Europe before POLIN, they were not accessible to the English-language reader and focused mainly on current events.

The growth and coverage of POLIN has been truly remarkable. From the very beginning, it defined its geographic and subject area as broadly as possible. Thus, virtually every territory that has ever been associated with Polish history and culture falls within the purview of the publication. Recently, Volume 17 was runner up in the East European section of the National Jewish Book Awards.

A donation of \$100 or more will entitle you to full membership in the AAPJS. You will receive a copy of the current annual volume of POLIN, our newsletter Gazeta, and invitations to all events. Volume 18, which deals with Jewish Women in Eastern Europe (edited by Chaeran Freeze, Paula Hyman and Antony Polonsky), has already been mailed to all members in good standing for 2005. Volume 19, which examines Polish-Jewish Relations in North America, is at the printers, and Volume 20, which investigates the memory of the Holocaust, is being edited. In each case, the book will be mailed to paid-up members at no additional cost. If you contribute at least \$ 30–50, we will send you our newsletter Gazeta; if we receive no contribution, we will be unable to send you the next issue.

Since the AAPJS is short of funds, we must appeal for your support. Please contribute generously.

I would like to welcome our new members: Mr. and Mrs. Jack Bershada, Dr. and Mrs. Joseph Fegenbaum, and Mr. Harvey Krueger.

We wish all of you a wonderful Passover.

Irene Pipes

Polish Bookstore in Tel Aviv Closes

The Neustein Polish-language bookstore in Tel Aviv, which had operated for some 46 years, recently closed due to the death of its owner. Started by Edmund Neustein in 1958, the store became a unique and valuable resource of Polish literary classics and a wide variety of Polish books. Some of the holdings will be transferred to the Polish Institute in Tel Aviv and some to Yad Vashem in Jerusalem.

Talk by Prof. Richard Pipes on April 23

Discussion of the Book – *The Jewish Century*

The next AAPJS sponsored meeting will take place at Harvard Hillel, 52 Mt. Auburn Street, Cambridge, Massachusetts, on Sunday, April 23, at 4 PM.

We are pleased to announce that Professor Richard Pipes, Baird Professor of History Emeritus at Harvard University, will discuss the recent controversial book, *The Jewish Century*, by Yuri Slezkine (Princeton University Press, 2004).

Slezkine, who is professor of history at University of California in Berkeley, begins his book with the assertion that “the Modern Age is the Jewish Age, and the twentieth century, in particular, is the Jewish Century.” The book has received awards including some from Jewish sources, but it is extremely provocative and has drawn negative comments as well.

The launching of Volume 18 of *POLIN* will be celebrated, and extra copies will be available for purchase.

There is no charge for attendance, but donations to AAPJS will be welcome.

Polish Supreme Court Restores Citizenship

On October 2005, in a precedent-setting and final decision, the Polish Supreme Court (NSA) ruled that the 1958 State Council decree stripping emigrants of their Polish citizenship was illegal and invalid.

As a result, all Polish citizens who were theoretically stripped of their Polish citizenship when forced to emigrate to Israel, Germany, and other countries in 1958, in 1968, and in subsequent years, “remain Polish citizens” and are entitled by law to confirmation of their Polish—and hence European Union—citizenship.

This decision affects as many as two million people worldwide, including many tens of thousands of Polish Jews.

New Publication About the Holocaust

The Institute of Polish Philosophy and Sociology (Instytut Filozofii i Socjologii Polskiej - IFiS), a branch of the Polish Academy of Science (Polska Akademia Nauk—PAN), has established a Center for Research on the Holocaust (*Centrum Badań nad Zagładą Żydów*).

An event introducing the Center's new publication, *The Holocaust—Studies and Materials*, was held on December 15 at the PAN Club, Nowy Świat 72. The event was chaired by Professor Marcin Kula, author of the book *Uparta sprawa: Żydowska? Polska? Ludzka?* (A Stubborn Issue: Jewish? Polish? Human?).

Poland's Threatening Other

The University of Nebraska Press has just published *Poland's Threatening Other* by Dr. Joanna Beata Michlic, assistant professor of the Holocaust and Genocide Studies Program at the Richard Stockton College of New Jersey. The book reviews the image of the Jew in Poland and examines the legacies of Polish anti-Semitism and other anti-minority prejudices from 1880 to the present. The book continues the debate begun by Jan Tomasz Gross's *Neighbors* (2000), in which Gross gives a detailed description of the collective murder on 10 July 1941 of the Jewish community of Jedwabne by its ethnic Polish neighbors.

Dr. Michlic analyzes the nature and impact of Polish nationalism and anti-minority anti-Jewish prejudices on modern Polish society and culture, tracing the history of the concept of the Jew as "the threatening other."

For further details see the website of the publisher: <<http://www.nebraskapress.unl.edu/bookinfo/5017.html>>.

Spielberg Archives at USC

Filmmaker Steven Spielberg and President Steven B. Sample of the University of Southern California have jointly announced that the Survivors of the Shoah Visual History Foundation archives of videotaped interviews with Holocaust survivors will be transferred in perpetuity to the USC College of Letters, Arts, and Sciences in Los Angeles, effective January 1, 2006. The Spielberg archives contain 52,000 video testimonies from 54 countries. Spielberg is a trustee of the university.

The new USC Shoah Foundation Institute for Visual History and Education will be dedicated to research and scholarship in the humanities and social sciences. The archives will help students and faculty contribute to the scholarship and teaching about the Holocaust and will provide a broader access to academic studies of the history of the Holocaust.

Dialogue in Understanding Through Youth

The Polish American Journal reported on a Maryland program called Dialogue in Understanding Through Youth (DUTY). The program, financed by the U.S. State Department, aims at bringing together American youth, ages 15–17, of Polish and Jewish backgrounds. A \$250,000 grant will permit a group of 12 Polish-American and 12 Jewish-American students from Maryland to travel together for a couple of weeks during the summer in Poland and Israel. In Poland, the students plan to visit Kraków, Warsaw, Jasna Góra, and Łódź.

The selected students will be helped to understand each other's heritage by educators traveling with them and through meetings with local youth. The tour will begin with meetings and briefings in Washington, D.C.

Additional information is available from Ms. Victoria Leshinskie of the Polish Heritage Association of Maryland at 410-962-8611, at: www.pha-md.org/main.php?page=home, or <exchanges.state.gov/education/citizens/students/nena/duty.htm>.

Ringelblum Exhibition Opened in Los Angeles on February 19

Marjorie Federbush, ASJHIP

Raising awareness of the scope and significance of Poland's rich Jewish history, particularly as manifested by collections housed in the Jewish Historical Institute (JHI) in Warsaw—including the remarkable Ringelblum Archives—continues to motivate activities of the American Society for Jewish Heritage in Poland (ASJHIP), a sister organization of the American Association for Polish-Jewish Studies.

As part of ASJHIP's educational outreach, President Nancy Brumm, Treasurer Maxine L. Rockoff, and Board Member Jan Brumm recently celebrated, at the University of Judaism in Los Angeles, together with more than 400 attendees, the opening of the widely acclaimed Ringelblum Exhibit "Scream the Truth," first shown in New York and exhibited more recently in San Francisco. The advent in Los Angeles of this eloquent testimonial to Holocaust atrocities is largely due to the prodigious efforts of Alec Lauterbach, a Kraków native and Los Angeles resident, who was determined that Southern Californians have a chance to see firsthand and respond directly to the installation's powerful message.

Dr. Michael Berenbaum, a noted Holocaust scholar and author, led a thoughtful two-hour panel discussion, virtually "mesmerizing" those assembled—just one of a number of highlights of the opening ceremonies.

As a patron of the exhibit, ASJHIP donated half the costs of shipping exhibit items to Los Angeles. Now working in tandem with both Alec Lauterbach and the Museum of Jewish Heritage in New York, ASJHIP is seeking new venues and offering to contribute some seed monies to locales that might be willing to host the show. ASJHIP is especially eager to find a site appropriate for mounting the installation in Boston.

For further information, see the ASJHIP website at <www.asjhip.org>. E-mail address: <info@asjhip.org>, mail address: American Society for Jewish Heritage in Poland, 1382 Third Avenue, #334, New York, NY 10021, tel. (212) 330-6588.

Ringelblum Fellowship 2006–7

Traditionally, the American Society for Jewish Heritage in Poland (ASJHIP) awards a Ringelblum Fellowship to an American graduate student who spends one year in Warsaw pursuing his/her own dissertation topic as well as assisting the Jewish Historical Institute with its own research.

In a departure from this pattern and as a means of providing seed money for JHI's new project, "The Aftermath of the Holocaust in Poland 1944–2005," ASJHIP has decided to reallocate the remainder of the 2006 Ringelblum Fellowship stipend and all of that for 2007 directly to JHI. This will allow Dr. Feliks Tych, JHI Director, to appoint a Polish scholar as the new Ringelblum Fellow, whose task will be to begin immediately researching materials and working with colleagues already assembled. Dr. Tych is seeking additional support for the program from a broad spectrum of foundations.

Please Support Our Work, Renew Your Membership In AAPJS

New Government in Poland

As a result of the recent Polish elections, Lech Kaczyński, who had served formerly as Minister of Justice and later as the mayor of Warsaw, was sworn in on December 23 as president of Poland. Kaczyński replaced Aleksander Kwaśniewski, who had served two full terms and was not eligible for reelection.

Parliamentary elections gave the largest representation (approximately 27%) to the party called PiS (*Prawo i Sprawiedliwość*—Law and Justice). The leader of PiS is Jarosław Kaczyński, the twin brother of the president.

The new prime minister is Kazimierz Marcinkiewicz, also from the PiS. Marcinkiewicz had been active in the Solidarity movement and served as cabinet chief under the former prime minister Jerzy Buzek.

President Kaczyński visited the United States on 9 February and met with President Bush. He also met with officials of the American Jewish Committee to discuss progress in the development of a museum in Warsaw dedicated to commemorating Polish Jewry.

Helsinki Commission Urges Reparations

The U.S. Helsinki Commission called on Polish Prime Minister Kazimierz Marcinkiewicz and the Polish government to pass a law providing redress for individuals who had private property confiscated during the Nazi and Communist eras. The Commission on Security and Cooperation in Europe, also known as the Helsinki Commission, is a U.S. Government agency that monitors progress in the implementation of the provisions of the 1975 Helsinki Accords.

“We welcome the passage of a bill to provide some compensation for individuals who suffered wrongful confiscations in areas east of the Bug River. But, the fact remains that Poland is the only country in Central Europe that has failed to adopt a general private property compensation or restitution law,” said Commission Chairman Senator Sam Brownback (R-KS) in early 2005. He added, “When you are talking about victims of property confiscation, particularly from the Nazi occupation, you are talking about elderly people for whom every delay truly means justice denied.”

Poles Killed for Helping Jews

According to the Internet magazine *Forum*, Professor Władysław Bartoszewski stated recently in a radio interview that an effort is being undertaken to establish a database of the names of Poles killed by the Nazis for helping Jews. Data is being collected by the Institute of Strategic Studies (ISS) in Kraków, along with the Polish National Archives.

A committee was formed in 1997 on the initiative of Anna Wybranowska of Montreal to establish how many Poles were killed by the Nazis for helping Jews. The initial study was based on data researched at the Jewish Historical Institute, the State Archives of New Documents (*Archiwum Akt Nowych*), the Institute of National Memory (IPN), and the History Institute of People’s Movement (*Zakład Historii Ruchu Ludowego*).

Inquiries can be addressed to <index@iss.krakow.pl> or to <akrochmal@archiwa.gov.gov.pl>. Those who wish to submit names are asked to fill out a questionnaire form. Please see: <<http://www.iss.krakow.pl/index/index.html>>.

“For Repairing the World”

A new prize “For Repairing the World” was created this year to reward teachers in the United States and Poland who have educated and inspired young people in their charge with the spirit of tolerance and respect for others.

The prize was created in honor of Irena Sendler, the heroine of the Polish underground organization *Żegota*, who led a rescue operation that saved the lives of over 2,000 Jewish children from the Warsaw Ghetto. The first award was presented on March 24 at the Palace of the Polish Ministry of Foreign Affairs by the 96-year-old Irena Sendler herself, who also had nominated the recipients.

The organizers plan to have two awards given each year, one in Poland and one in the United States. Each recipient will receive a \$10,000 prize funded from American sources.

The recipients of the prize this year were Norman Conard of Union Town, Kansas, whose students created the play *Life in a Jar* about Sendler’s rescue of Jewish children from the ghetto and hiding the list of their names in a jar buried in the ground; and Robert Szuchta, history teacher from the Witkacy Liceum of General Studies in Warsaw, coauthor of the Polish-language textbook *How to Teach About the Holocaust*. Szuchta is the author of over fifty methodological and historical articles on Holocaust and multicultural education that have been published in Poland and abroad.

Caviar and Ashes

A new book by Assistant Professor of History Marci Shore at Indiana University, called *Caviar and Ashes: A Warsaw Generation’s Life and Death in Marxism, 1918–1968* (Yale University Press 2006), tells the story of the young avant-gardists of the early 1920s who later became radical Marxists.

Shore begins with this generation’s coming of age after the First World War and narrates a half-century-long journey through futurist manifestos and proletarian poetry, Stalinist terror and Nazi genocide, a journey from the literary cafés to the cells of prisons and the corridors of power. Using newly available archival materials, Shore explores what it meant to live Marxism as a European, an East European, and a Jewish intellectual in the twentieth century.

Prof. Jan Gross of Princeton called the book “utterly original” and its scholarship “breathtaking.” Prof. Michael Steinlauf of Gratz College commented, “There is scarcely any study I can think of in any language to compare to this one.”

I Know This Jew!

Jan Grabowski’s book, *Ja tego Żyda znam!—Szantażowanie Żydów w Warszawie, 1939–1943* (I know this Jew! Blackmailing of Jews in Warsaw), [IFiS PAN 2004], claims that the phenomenon of *szmalcownicy* (blackmailers) did not constitute marginal behavior but was the source of income to thousands of people. Based on actual records of German courts operating in Warsaw, the author documents the fact that some *szmalcownicy* worked as translators and confidants of the German police. He states that Jewish lives were lost not only from direct denunciations but also because many Jews, fearing blackmailers, did not dare venture beyond the ghetto walls and thus perished. Also, Poles who may have otherwise helped Jews were fearful of being denounced themselves.

Volume 19, Polish-Jewish Relations in North America

Antony Polonsky

Although they came from the same geographic area in Europe, the paths of Poles and Jews quickly diverged in the New World. Volume 19 of *POLIN* will examine the different passage to Americanization of the two groups. The initial encounter between Poles and Jews in the United States, which took place in the years between 1830 and 1880, was marked by considerable mutual sympathy and understanding. The Poles who came to America were for the most part fugitives from the unsuccessful national insurrections of 1830–31, 1846–48, and 1863–64. They were largely drawn from the radical wing of the Polish national movement, which favored the granting of equal rights to Jews and their transformation into “Poles of the Mosaic faith.”

The Jews in the United States, both those who had established themselves before the Revolution and in the early decades of the nineteenth century, as well as the more recent immigrants from Central Europe after 1830 (like so many of their American counterparts), felt considerable sympathy for the Polish struggle to re-establish their national independence, which had been brought to an end by the partitions of the late eighteenth century. Outside of a few larger cities, contact between Poles and Jews was probably extremely limited, given the small number of Polish immigrants in America and the areas in which many clustered (Texas and the mid-West). Yet as Abraham Duker has pointed out, relations between the political elites of the two communities were good.

A number of Jews served on various solidarity committees established by Polish political émigrés (not all of whom were of Polish origin—for example, Mordechai Noah, who was a member of an early organization). These committees sought to appeal to the patriotism of Jews of Polish origins, printing appeals for solidarity (and funds) in the Jewish press. However, the text of these messages and the disappointing response to the appeals, do suggest that few Jews shared the Poles' patriotic sensibilities. Penina Moise of Charleston, VA, wrote a number of verses in 1833 extolling the virtues of Kościuszko, and a number of American Jews linked the actions in support of the American revolution of Haym Salomon with those of Pułaski and Kościuszko.

The situation altered dramatically in the 1880s with the beginning of mass emigration from the western parts of the tsarist empire and from Galicia. The new wave of emigration brought much larger numbers of both Poles and Jews to the New World. The Poles were mostly peasants, primarily from Galicia, where the terms of the abolition of serfdom and the

forced labor tribute had created widespread rural poverty. The Jews, too, were mostly impoverished and came from small market towns (*shtetlakh*).

The two groups often lived in geographic proximity to each other and initially replicated the symbiotic relationship that had existed in the Polish lands. Soon, however, the bulk of the Polish emigrants came under the influence of Catholic and nationalist political orientations and came to see the Jews as oppressors and hostile to Polish national aspirations. The beginnings of the emergence of integral nationalism in Poland in the form espoused by the National Democrats and their leader, Roman Dmowski, undermined much of the earlier Jewish sympathy for Polish national aspirations.

The conflict widened during and after the First World War, when the attempts to extend the borders of the Polish state beyond the narrow ethnic limits of Polish settlement led to clashes between Poles and Jews, which had significant resonances in North America. The situation worsened in the interwar period, in spite of some attempts to mitigate the disputes between the two groups. It surfaced with greater intensity during and after the Second World War, when in the eyes of many Jews, the Poles as a collective had abandoned them in their hour of need—if they did not actually assist the Nazis in carrying out their genocide of Jews in Europe.

On the Polish side, there was a widespread belief that Jews did not understand the difficult conditions of the Nazi and Soviet occupations of Poland and failed either to recognize the limited possibilities available to Poles to assist Jews or the suffering they themselves endured. These conflicts have continued ever since.

Today what divides the two groups is, primarily, different memories and understandings of the formerly common Polish-Jewish past. We aim to investigate how attitudes inherited from the past and prejudices which have been entrenched and developed in the New World have affected Polish-Jewish relations in North America.

It is our hope that this volume will lead to a better understanding of the roots of these conflicts—the product of a shared but disputed past—and will help to alleviate them. Among those who have contributed to the volume are many leading Polish and Jewish scholars, including the editors, Mieczysław Biskupski and Antony Polonsky, Karen Majewski, Ewa Morawska, Andrzej Kapiszewski, John Radziłowski, David Engel, the late Stan Blejwas, Stephen Whitfield, and Father John T. Pawlikowski.

61st Anniversary of the Liberation of Auschwitz

January 27 was the 61st anniversary of the liberation by the Soviets of the infamous Nazi death camp, Auschwitz, where approximately one million Jews were killed. This year the United Nations designated January 27 as International Day of Remembrance of the Holocaust, giving special significance to the commemoration.

A ceremony was held in Auschwitz with the participation of the new Polish Prime Minister Kazimierz Marcinkiewicz,

members of the diplomatic corps, and local government officials, as well as former prisoners and veterans' groups.

One of the highlights of the ceremony was a program of reminiscences presented by former Auschwitz prisoners. The event concluded with the placing of flowers and the lighting of candles in front of the monument at Birkenau.

The Vatican has issued a statement that Pope Benedict plans to visit Auschwitz later this year in May.

The Book *Jakub's World*

When the war started, Jack Terry was a nine-year-old boy named Jakub Szabmacher, living in the small village of Beżyce, Poland. His family was murdered, and he was sent to various concentration camps, finally liberated in Flossenburg.

Terry, now a psychoanalyst living in New York specializing in the treatment of Holocaust survivors, has joined forces with Alicia Nitecki, professor of English at Bentley College in Waltham, Massachusetts, to publish *Jakub's World*. The book is in part Terry's memoir and in part a history of what happened in Beżyce and in the Flossenburg concentration camp. Nitecki is the author and translator of several other books including *We Were in Auschwitz*.

Jakub's World was published in 2005 by the State University of New York Press (ISBN 0-7914-6408-3). See <<http://www.sunypress.edu/details.asp?id=61094>>.

Days of Judaism in Kielce

The Polish Episcopate organized the ninth Polish "Days of Judaism" in Kielce, January 14–20, under the honorary patronage of Archbishop Stanisław Gądecki, vice chair of the Conference of the Polish Episcopate; archbishop of Kraków Stanisław Dziwisz; and prof. dr. hab. Władysław Bartoszewski, chair of the Council for the Protection of Monuments to Struggle and Martyrdom (*Rada Ochrony Pomników Walki i Męczeństwa*).

Previous such "Days of Judaism" have been held in Warsaw, Kraków, Wrocław, Łódź, Lublin, Białystok, Poznań, and Katowice.

Bishop Kazimierz Ryczan of the Kielce diocese, the Jan Karski Society, and several other Kielce cultural associations participated in organizing the program, which consisted of religious services, commemoration of the Jewish presence in Kielce, exhibits, concerts, lectures, and theatrical performances. Archbishop Gądecki himself conducted services in the local cathedral, which were attended by the ambassador of Israel and other dignitaries. Jewish services were conducted by Michael Schudrich, chief rabbi of Poland.

One of the exhibits of paintings and Judaica, prepared by the Jewish Historical Institute in Warsaw, was entitled "Our Older Brothers." Among the books presented was Agnieszka Sabor's *Sztetl—śladami żydowskich miasteczek* (*Shtetl—following the traces of Jewish towns*), which is a guide to the former Jewish presence in the towns of Działoszyce, Pińczów, Chmielnik, Szydłów, and Chęciny.

The ceremonies ended with a performance by the Kraków klezmer band.

***New York Times* To Exercise More Care**

The Polish consul in New York, Krzysztof Kasprzyk, objected to a *New York Times* story describing Sobibór as a "Polish death camp." A number of Polish-connected readers also lodged objections with Public Editor Byron Calame.

The New England Polish paper *Biały Orzeł* (White Eagle) reports that, as a direct result of the many complaints, the *New York Times* has agreed to no longer refer to German death camps in occupied Poland as "Polish death camps."

Reception at Polish Embassy to Launch *The Last Eyewitnesses*, Vol. 2

The Polish Embassy in Washington, D.C., held a reception in November to launch the English version of Volume 2 of the book *The Last Eyewitnesses: Children of the Holocaust Speak* (*Dzieci Holocaustu mówią...*), edited by Jakub Gutenbaum and Agnieszka Latała (Northwestern University Press, September 2005). The book, written by members of the Association of "Children of the Holocaust" in Poland, contains wartime stories of child survivors who still live in Poland.

Julian and Fay Bussgang (your editors of *Gazeta*), who are cotranslators of the book, gave talks at the Embassy about Jewish life in Poland today and recounted some of the more memorable stories from the second volume.

The program was arranged by AAPJS Board Member Phyllis Myers of Washington, D.C., and chaired by Mr. Mariusz Brymora, Polish cultural attaché in Washington.

A number of members from the Polish and Polish-Jewish communities in the Washington, D.C., Maryland, and Virginia areas attended the event. A delicious luncheon reception was given by the Embassy following the talks.

Stanisław Lem Dies (1921–2006)

Science fiction writer Stanisław Lem died in Kraków on 27 March 2006 at age 84. His best known work was *Solaris*, on which the movie by the same name was based. The movie (2002) was directed by Steven Soderbergh and starred George Clooney.

Lem, a very talented man from an affluent Jewish family, was born 12 September 1921 in Lwów, Poland (now Lviv, Ukraine). Following in the footsteps of his father, he began medical studies at University of Lwów.

During the Nazi occupation, he survived on false papers. He worked as a car mechanic and welder and was active in the underground resistance against the Germans. After the war, he moved to Kraków and completed his medical degree at Jagiellonian University. However, he soon switched to science fiction writing and became extremely popular.

Lem's books were translated into some forty languages and sold over twenty-seven million copies. In addition to *Solaris*, among his best known works are *The Invincible*, *His Master's Voice*, *Cyberiad*, *The Man from Mars*, and *The Star Diaries*.

Harvard professor and Polish poet Stanisław Barańczak wrote in *Contemporary World Writers* (Bassnett & Chevalier, 1993, p. 317): "Evolution provided by history is, for Lem, merely a consoling myth: he visualizes the future only to find more proof to support his suspicion that human fate has remained and will remain essentially the same, regardless of all the successes of technology and social progress. In his 'robot tales' he suggests half-jokingly that even artificial intelligence, if created by humans, is bound to inherit human flaws."

Lem was an honorary member of the Polish Academy of Science and of the Association of Science Fiction Writers of America. He received honorary doctorates from several Polish universities and many other awards.

Lem leaves his wife, Dr. Barbara Leśniak, and a son, Tomasz, age 37.

Contributions of Polish Jews:

Joseph Tykociński–Tykociner (1877–1969), Pioneer of Sound on Film

Dr. Sławomir Łotysz, Zielona Góra University

Joseph T. Tykociner was born 5 October 1877 in Włocławek, Poland, to a Jewish family. His father, a grain merchant, wanted his son to join him in business, but Tykociner preferred a career in science. He left Poland at age 18 for study in the United States and found a job in a workshop in New York, where he also ran experiments on his own inventions. His ideas drew attention even then from such prominent scientists as Nicolas Tesla and Professor Michael Pupin of Columbia University.

In the fall of 1897 he returned to Europe to study in Germany. He finished the Höheres Technisches Institut in Cöthen and then went to London, where in 1901, he took a job with Guglielmo Marconi. He participated in the successful establishment of the first transatlantic radio communication.

In 1903 he started a job in the firm Telefunken in Berlin. In 1904, when the war started in the Far East, the Russians asked Tykociner to establish a radio communications system for their fleet. Tykociner became a pioneer in shortwave radio and helped develop a system to link the Russian fleets in the Baltic with those in the Black Sea, receiving an award from the tsar for his efforts. He worked on this project until the October Revolution began.

Tykociner returned to Poland during the war for Polish independence. At the beginning of 1919 he proposed to the new Ministry of Post and Telegraphy a project to create a direct radio link between Poland and the United States. He remained in Poland working for the Ministry for eight months.

In January 1920 the Polish National Railroads contacted Tykociner asking for help in organizing a telegraphic communications system for the Polish railroad system. In April of the same year, the Polish military authorities approached him with a similar request. Tykociner also received a proposition that he organize a national Radio-Telegraphic Institute. It is not known to what extent he became engaged in these activities.

Seeking more opportunity to pursue his interest in inventions, he again left for America. In 1920 he took a position with the Westinghouse Research Laboratory. When Tykociner was head of the Russian radio communications effort, he had befriended the young Vladimir Zworykin. After fleeing the Bolshevik revolution in Russia, Zworykin also came to Westinghouse and later went on to invent television.

In 1921 Tykociner accepted a laboratory position as research professor of electrical engineering at the University of Illinois in Urbana. He studied antennas by use of models, working in high-frequency measurements, dielectrics, piezoelectricity, photoelectric tubes, and microwaves.

Tykociner advanced rapidly and achieved his greatest accomplishment, the adding of sound to motion pictures. He devised a way of recording sound on film. On 9 June 1922 he demonstrated the operation of this invention at a conference of the American Institute of Electrical Engineers in Urbana, Illinois. His wife, Helena, spoke the first words on the film.

Tykociner had been working on a photo-optical method of recording sound on light-sensitive celluloid film by taking advantage of a special mercury lamp connected to the electric

circuit with a microphone. The receiver consisted of a system with lenses, light-sensitive elements, and amplifiers. With this new method of recording sound on film, mechanical devices such as a phonograph were no longer needed. The era of silent movies had come to an end.

Although Tykociner filed a patent application a few days before his famous 1922 experiment in Urbana, the patent for this technology issued rather late, in mid-1926. Tykociner had disagreements with university president David Kinley who would retain patent rights. Kinley told Tykociner that in order to stay at Illinois he would have to pursue other fields. Tykociner dropped his sound on film work and switched his area of research. In the mid-1920s he experimented with antennas, which was a precursor to radar development.

The famous inventor, Lee de Forest of New York, patented in 1923 his own process of photographically recording sound on film, which was similar to Tykociner's but even more effective. He is thus often credited with inventing sound on film, although Tykociner was the pioneer.

Tykociner was the originator of many other inventions, including one with Jakob Kunz and Lloyd Garner. In 1941 they patented an improved, extremely sensitive photo-optical element that could be used in cameras or sensors. In contrast to the traditional design, they applied the impact of hydrogen atoms on the electrode, which greatly increased the sensitivity of the device. In the period from 1924 to 1941, alone or with coworkers, Tykociner was granted at least five patents in the United States and one in Canada. He was the author of many scientific publications in the field of electronics.

In 1962 he retired from the university in order to dedicate himself to the theory of "zetetics," the science of research activity and the creative process. He explained its purpose as the collection and systematization of "all information about research activities, including creative processes, with the view of extending that knowledge which leads to discoveries, inventions, and the solution of human problems." He had described its fundamentals three years earlier in a book entitled *Research as a Science: Zetetics* (Urbana 1959). From then on his publications were mainly on zetetics.

In 1965, at the age of 84, he came out of retirement to teach the first classes in zetetics and continued to teach the subject until the time of his death. Many of his papers are now housed in boxes in the University of Illinois archives.

In 1964 the National Electronics Conference in Chicago honored him with its third Award of Merit, and in the same year, he was named a Fellow of the Institute of Electrical and Electronic Engineers.

Tykociner is hardly remembered in Poland, the country where he was born and grew up, in spite of his engagement in various tasks undertaken for the Polish government in the early years of Polish independence during the interwar period.

From the earliest days of the German occupation, Tykociner and his wife maintained contact with family and friends in Poland, writing letters in Polish and trying to help them as best they could. Tykociner died 11 June 1969 in Urbana, Illinois, leaving no immediate survivors.

The Aftermath of the Holocaust in Poland 1944–2005 Demography, Moral Consequences, Economy, Politics, and Culture

Marjorie Federbush, ASJHIP

The concept of Jewish identity in Poland has undergone multiple iterations since the German occupation and defeat in 1945 that reduced the Jewish population of Poland from three million to 200,000. Those Jews who still live in Poland today (or their parents), perhaps 10,000 to 15,000, have not only survived the Holocaust but also lived through Soviet totalitarianism and are now experiencing the novel introduction of democratic freedom.

To unravel the complexities of these cataclysmic political, economic, and social changes in a historically meaningful way is both the mission and the challenge of the Jewish Historical Institute's (JHI) newly conceived project "The Aftermath of the Holocaust."

In the spirit of Emanuel Ringelblum, who from 1939–43 gathered an interdisciplinary team of journalists, historians, and eyewitnesses—called "Oneg Shabas"—to fully document every aspect of Jewish life in the Warsaw Ghetto, JHI, under the leadership of Director Prof. Feliks Tych, has similarly assembled an interdisciplinary team of historians and scholars to conduct this seminal study.

Professors from universities in Warsaw, Lublin, and Łódź, together with academics from JHI, the Polish Academy of Sciences in Warsaw (PAS), and other experts, will examine the full range of thought and expression as well as the culture of memory that has defined the Jewish experience in Poland since the end of World War II through the present.

Prof. Monika Adamczyk-Garbowska, chair of Jewish Studies at Maria Curie-Skłodowska University in Lublin, will serve as deputy head of the Project that will be housed in JHI.

Emanuel Ringelblum's visionary goal was to compile into a single document and then publish the accounts, testimonies, and data so carefully but painfully assembled by his group of brave "reporters."

Similarly, JHI's goal, under Dr. Tych, is to publish in 2008 the results of this comprehensive study.

Parallel Polish and English versions of the study will be published following a final review by an international conference in 2007.

Just as Ringelblum imposed the highest standards of historical accuracy upon those providing research, JHI is equally dedicated to reaching the most comprehensive, historically accurate conclusions possible. Specifically, JHI cautions the multiple specialists engaged in research in each field to avoid rigorously the use of static projections and stereotypes.

The methodology designed to foster objectivity in the study is interesting, a type of "checks and balances" system. At the outset, historians will be divided into teams and each team assigned to cover one of the key topics. The teams will then convene and debate research reports of the other teams. Next, team conclusions will be referred to outside experts for another review. These combined opinions will, in turn, be submitted for broad consideration and final approval to an international community of scholars assembled for that purpose at the above-mentioned international conference in Warsaw. Following the conference, the definitive form of the results will be published.

ASJHIP resolutely endorses the concept of this study and regards the Jewish Historical Institute in Warsaw as the appropriate entity to initiate a serious historical examination of the impact upon Poland's Jews of events defining the last half of the 20th century.

Located on Tłomackie Street opposite what once was the Great Synagogue, JHI was founded in 1946 in the same building that served its predecessor organization. Today, JHI stands as one of the "few remaining traces of what was, prior to WWII, the most important Jewish cultural center in the world—Warsaw." JHI currently houses and preserves important museum, archival, and library collections and is the largest such repository for Jewish cultural heritage in Poland.

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Polish Jewish Soldiers During WWII – Exhibit at the Jewish Historical Institute

It has come to our attention that a very interesting exhibit, presenting the various experiences of some 130,000 Jewish soldiers who served in the Polish army during World War II, was assembled in 2002 by the Jewish Historical Institute in Warsaw (Żydowski Instytut Historyczny–ŻIH).

The exhibit included a sampling of surviving photographs of Jewish officers who served in the Polish army and were among the 15,000 Polish officers detained in prisoner-of-war camps in Kozielsk, Ostaszków, and Starobielsk; posters announcing that the Jewish community had donated an airplane to the Polish army; military documents; announcements; and various correspondence. The exhibit contained also a few photographs and documents of Jewish volunteers in the First Brigade of Piłsudski who fought for Polish independence in World War I.

A particularly interesting part of the exhibit was the collection of 92 caricatures drawn by Second Lieutenant Henryk Mintz, a physician, in a camp for Jewish prisoners-of-war in Vamosmikola, Hungary. In 1941, when Hungary entered the war as a coalition partner of Nazi Germany, the camp was reorganized along purely ethnic lines, and only Jewish prisoners were confined there. However, it was not a concentration camp; e.g., prisoners were allowed the freedom to hold religious services.

By a lucky fluke, after the camp was liquidated in November 1944, the prisoners in Vamosmikola escaped the

tragic fate of other Jews and were instead added to the Polish prisoner columns evacuated from camps in Hungary to camps in Germany.

According to the story, the caricatures in the exhibit were drawn in 1941–44 by Dr. Mintz in secret so as not to offend his fellow prisoners with a depressing view of camp life.

The Mintz collection was donated to the Polish National Library in Warsaw by Dr. Władysław Metanomski, who inherited it from his father, Dr. Justyn Metanomski. Justyn Metanomski was a Polish reserve officer mobilized in Lwów early in September 1939. He was first interned in the Vamosmikola camp but ended the war in a prisoner-of-war camp in Germany. He somehow saved the Mintz caricatures and took them out of Poland after the war, first to England and then to Canada.

Justyn Metanomski kept the saved caricatures in a closet in his apartment in Toronto. When he died in 1987, his son inherited them and brought them to his home in Columbus, Ohio. In 1994 Władysław decided to donate them to the Polish National Library in Warsaw.

Władysław himself survived deportation to the Soviet Union in 1940. He joined the Polish 2nd Corps, which left the USSR in 1942 to train in the Middle East, and then went on to fight the Germans in Italy. After the war, he went to England, where he was reunited with his father, and then to Canada and the United States.

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