

# Gazeta

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Fay and Julian Busgang, Editors

## Institutions in Poland and USA Cooperate

United States Holocaust Museum in Washington, DC, reports that staff members from the State Museum of the Majdanek Concentration Camp in Lublin, Poland, will receive training in collection, care, preservation practices, record keeping, and handling and storage techniques. The objective is to help the Polish staff preserve the remaining artifacts from the camp.

Another institution, YIVO in New York, reports that under a grant from Alfred Jurzykowski Foundation, Dr. Alina Cała, from the Jewish Historical Institute in Warsaw, is cooperating with the staff of YIVO to prepare for publication in Polish the autobiographies of Jewish young men and women written in the 1930's as submittals for contests sponsored by YIVO in Vilna.

In addition, YIVO announced that Dr. Zofia Borzymińska, also associated with the Jewish Historical Institute, was appointed its second annual Ronald S. Lauder Fellow. She will spend the academic year 1995-96 in New York using the YIVO archives to further her study of Polish-Jewish history. She recently published a book on Jewish schools in 19th century Warsaw.

## One Survivor Remembers

The United States Holocaust Museum and HBO, a cable TV programming service, co-produced a 40-minute television program entitled, "One Survivor Remembers", a program broadcast to commemorate the 50th anniversary of the end of World War II.

Producer Kary Antholis provides a touching first person account of the recollections of Gerda Weissman Klein who grew up in Bielsko. Gerda, sent to Germany for forced labor, was one of 2,000 girls on a death march to Czechoslovakia, of whom only 150 survived. Gerda was the sole survivor of her family. Her biography, *All But My Life*, was published in 1957.

## Jewish Properties in Eastern Europe

Edgar Bronfman of the World Jewish Congress personally appealed to US lawmakers to support the efforts of Jewish organizations for the restitution of Jewish properties appropriated first by the Germans and then by Communists in Eastern Europe.

As a result, several congressional leaders, including Senator Robert Dole and House Speaker Newt Gingrich, recently wrote a letter to Warren Christopher, Secretary of State. They requested his attention to the matter of Jewish community and private property in Belarus, Bulgaria, the Czech Republic, Estonia, Hungary, Latvia, Lithuania, Moldavia, Poland, Romania, Russia, Slovakia and the Ukraine.

While some of these countries have adopted laws dealing with restitution of property, such laws have tended to favor only those who continue to be residents of that particular country. However, artificial barriers have been erected to inhibit claims by those who left. Such barriers include short deadlines for filing claims as well as residency and citizenship requirements as a precondition to entitlement.

Property rights, which are a hallmark of a free capitalist society, have been trampled on without any meaningful US objection.

It seems unacceptable that countries which profess to be reprivatizing, refuse to respect property rights of those who were forcibly dispossessed by wartime aggressors or by past, thoroughly discredited, governmental policies.

While the Polish government resists and obstructs the claims of citizens who left or were forced to leave Poland as a consequence of the war, it is, by contrast, supporting the claims of Polish citizens residing in Poland relative to the properties they may have abandoned in the Ukraine or Belarus.

## Letter from the President

It is a year since our Tenth Anniversary Conference took place. All of us felt that it was a great success, and we have been asked to organize another. We had an informal meeting on September 8 with George Szabad who made the trip to Cambridge to help us make the plans.

We have decided to have a one-day conference the weekend of October 12-14, 1996. The theme will be "Living Side by Side", describing how Poles and Jews lived on the same land, interacting, and yet for the most part remained separate.

Among the proposed topics to be discussed at the conference are "The Failure of Jewish Integration and the Emergence of Autonomous Concepts of Jewish Self-Identity from 1863-1939", "Failure And Success of Jewish Integration in Poland Since the Second World War" and "Poles and Jews in the Multi-cultural Environment of Post-Communist East Central Europe".

Once more, we shall hold the conference in Cambridge, MA. You will receive a preliminary announcement and reservation form in the near future. In the meantime, please hold that date and make your reservation at a Cambridge hotel or with friends, for it is Columbus Day weekend.

We shall most probably start off Saturday night with a party, have sessions all day Sunday, and end up with an optional trip on Monday to one of the beautiful spots not far from Boston. Since we are now at the planning stage, please share with us any suggestions or ideas you might have. We shall welcome them.

We would also appreciate it if you would mail us your 1995 membership dues. *POLIN* Volume VIII, which deals with the history of the Jews in interwar Europe, is out. Volume IX, which has as its theme, "Poles, Jews, Socialists; the Failure of an Ideal", describing the inability of Socialism to transcend ethnic divisions on Polish lands, is already at the publishers.

We do need funds to keep up with the publications and would appreciate contributions. However, if you find that you would prefer to be taken off our mailing list, please let us know.

We look forward to an interesting and active year and want to wish all of you a Very Good New Year.

Irene Pipes

## Dzieci Holocaustu Meet in Zakopane

Report from Board Member Genia Shrut, who along with Dr. Jana Prot attended the Dzieci Holocaustu meeting

A gathering of *Dzieci Holocaustu w Polsce* (Children of the Holocaust in Poland) took place in Zakopane, Poland from May 27th to May 29th.

The *Dzieci Holocaustu* organization is growing in size at enormous speed. Starting in 1991 with only 40 people, it now consists of over four hundred members. People are literally "coming out of the closet".

You hear there the most gripping stories, at times stranger than fiction. Those are stories of people born either shortly before the war or during the war, who were hidden by Poles. Most of them found out about their Jewish identities only during the last few years.

One such story is of a Catholic priest whose adoptive Polish mother divulged to him his Jewish roots only in 1978 when he was already a priest. Now, in his early fifties, a professor of theology and philosophy, he hyphenates his name and carries the names of both his birth and his Polish parents with pride.

Another member, saved by nuns in a convent, did not have the good fortune to be reunited with her father who survived the war. The father, a well-known lawyer in Łódź, unsuccessfully looked for his daughter everywhere. He died in 1969 not knowing she had survived. She tries very hard to make peace with what happened.

The most unbelievable story, this time with a happy ending, is that of a British journalist and his sister who lives in a small town in Poland. Separated for fifty-three years (yes, fifty-three), they found each other last year and formed a beautiful bond that different countries, cultures, and time cannot erase.

The organization, headed by Professor Jakub Gutenbaum, has become, for its members, the family they never had. They meet once a month in Warsaw and have a gathering, such as the one in Zakopane, once a year. Next year, the gathering will take place in Wrocław.

A book about some of the members' stories, *Dzieci Holocaustu Mówią* (Children of the Holocaust Speak) can be obtained in Poland from *Stowarzyszenie Dzieci Holocaustu*, ulica Twarda 6, 00-105 Warszawa. Hopefully, the book will come out in English next year.

## Stanisław Barańczak Honored

AAPJS Board Member Stanisław Barańczak, Alfred Jurzykowski Professor of Polish Language and Literature at Harvard University and an outstanding poet, critic, translator, and educator, was awarded an honorary doctorate by the University of Silesia (*Śląsk*) in Katowice, Poland on the 5th of June. Prominent poets and literary figures from all over Poland convened to honor Professor Barańczak during a three-day celebration.

Professor Barańczak's significant, prolific, and multifaceted contributions were widely reported and highlighted in the Polish press. The daily *Nowy Dziennik* called him a "Phenomenon" and the celebration was termed "A Holiday of Poets". One article was captioned "Virtuoso, Moralist, Scandalist?" The latter refers to Barańczak's courageous support of freedom of speech and political independence.

Professor Ireneusz Opacki, who read the citation at the ceremony, reminded the audience that the author of *Ja wiem, że to niesłuszne* (I know that this is not just) was a leader of the New Wave, of Generation '68 in Poland, which began the fight for truth in all forms of expression, including poetry.

Opacki told the large audience assembled in the Faculty Hall that "Professor Barańczak, almost from the beginning of his career, was active in many fields, evidenced varied interests, and found his fulfillment precisely in diversity or through diversity. Professor Barańczak's attainments constitute an abundance for an entire generation of poets, translators, critics, essayists, intellectuals. It almost borders on a miracle."

Krzysztof Krasuski, Professor of Polish Literature at the University of Silesia, called Barańczak, "a master of languages and dictionaries".

Barańczak's writings have secured a place in the history of literature, the history of translation, and the history of Polish humanities. The scope of Barańczak's activity is particularly remarkable because he achieved top rank in many broad fields in an age of narrow specialization in which broad scholarship and top level work in multiple areas seemed impossible.

Barańczak was born in Poznań on November 13, 1946. His first volume of poetry, *Korekta Twarzy* (Proofreading of a Face), was published in 1968. Other contributions as poet, literary critic, and translator followed rapidly during his association with the Adam Mickiewicz University in Poznań.

In 1974, Barańczak translated selected poems of Dylan Thomas. In 1975, he became one of the 59 signatories publicly protesting censorship in Communist Poland. Shortly thereafter, he began to co-edit an uncensored literary quarterly, *Zapis* (On the Record).

In 1977, he was removed from his university post as a disciplinary measure. Although then invited to come to Harvard, he was refused a passport.

In 1980, in response to the demands of the newly formed Solidarity, Barańczak was restored to his academic position, and the ban against publication of his works was lifted.

In 1981, Barańczak arrived at Harvard to assume a chair in Slavic Studies. He also became a coeditor of *Zeszyty Literackie* (Literary Notebooks).

As translator, he has made a major contribution towards bringing to the Polish public the works of such poets as Shakespeare, Emily Dickinson, Osip Mandelstam, Joseph Brodsky, and English metaphysical poets of the 17th century. At the same time, he has brought the works of many Polish writers to the English-speaking world.

Barańczak's writings and translations are extremely popular in Poland, and several of his books can be seen in virtually every bookstore window.

Some of his works which appear in English are a collection of essays, *Breathing Under Water*, an anthology of contemporary Polish poetry, *Spoiling Cannibals' Fun*, a collection of poems by Wisława Szymborska, *View with a Grain of Sand* (the latter two selected and translated with Clare Cavanagh), and *Laments* of the 16th century poet Jan Kochanowski (translated with Seamus Heaney and forthcoming).

Barańczak and his wife Anna, who is also on the faculty of the Slavic Studies Department at Harvard, often attend AAPJS events.

The AAPJS is very proud to have Professor Barańczak as one of its Board members and congratulates him on his new well-deserved honor.

## Gimpel in Kraków

At the Center for Jewish Culture in Kazimierz, Kraków, the Judaica Foundation presented *Gimpel* based on the novel of Isaac Bashevis Singer. The play was adapted and directed by Stanisław Michno and sponsored by the Office of the Mayor of Kraków.

## An Appeal for New Members

We want to thank you for your loyal support of AAPJS and feel sure that you take pride, as we do, in being a member of our organization. As you know, last fall, we celebrated our Tenth Anniversary in Cambridge, an occasion for both fun and recognition of AAPJS's accomplishments.

By now, you should have received *POLIN*, Volume No. VIII. While not all of you may read every article in *POLIN*, we hope that you recognize this collection of scholarly contributions as a remarkable source of information about our Polish Jewish past.

We are concerned, however, that we are only a small group; clearly, the actual size of our membership is only a fraction of the Polish Jewish population in this country. Many more Jews of Polish background, interested in the Jewish past in Poland, would undoubtedly love to enjoy the benefits of membership in AAPJS and get their copy of *Gazeta* and *POLIN*, if only they knew about the work of our association. (Early copies of *POLIN* are by now out-of-print and extremely hard to obtain.)

For the work of AAPJS to continue, we need to enlarge our membership base, and we would like to ask for your help.

We ask that you write to every non-AAPJS member you can think of who might be interested in our organization and invite them to join. If they themselves are not interested, ask them to forward the invitation to a few of their acquaintances who might be interested.

If you write to ten people, chances are that at least two will join. If each of them writes to others, we might gain a few more members. And if each of the people who have received a request pass on the good news to another few, we would have created a much larger circle of potential contributors and people aware of what AAPJS is all about. To make it easier, you can photo copy this appeal and mail or fax it on to others or send a copy of *Gazeta* to get them acquainted with us.

Please start off the New Year 5756 with a firm resolution to help the AAPJS. We would very much appreciate both your personal contributions to our Association and your recruitment of new members!

***POLIN*, Volume IX**, entitled  
*Poles, Jews, Socialists - The Failure of an Ideal*  
will be available to members early in 1996

## Photographic Exhibit at Grinnell College

Today, few Jews live in Poland, yet Catholic Poles drink kosher vodka and sell carved wooden Jewish figurines.

AAPJS member Erica Lehrer, who has visited Poland on several occasions for extended periods of time, displayed her remarkable photographic collection "Commercializing the Jewish Past in Poland" at Grinnell College in Iowa.

Lehrer shows the contrast between the neglected and ignored remnants of the Jewish past, such as pieces of old gravestones used by the Nazis to pave roads, and tourist attractions by Polish entrepreneurs to draw Jewish visitors to Poland.

## The Turning Point '95

"Turning Point '95", a program to bring together leaders and decision-makers from all over the world to engage in an international multi-cultural dialogue, took place at Auschwitz on August 13-28. The program was organized by a French non-profit organization, *Au Coeur de la Communication* (At the Heart of Communication) which maintains offices in San Francisco, Montreal, and Paris.

Participants spent the first day visiting Auschwitz and the next three days in meetings in Birkenau. The guides who led the group were themselves survivors of the camps, thus bringing a personal and emotional perspective to the sessions.

Participants resolved to return to their communities and work to build a healthy society where such atrocities could never again take place.

## Yad Vashem Honors Andrzej Pogonowski

Andrzej Pogonowski, the cousin of AAPJS member Iwo C. Pogonowski, was honored by Yad Vashem as one of the "Just Among the Nations of the World". This medal is awarded to those who risked their lives to help save Jews during the Holocaust. When Andrzej's brother Janusz was taken to Auschwitz, where he was later murdered, Andrzej hid his Jewish classmates in the vacant bedroom, thus saving their lives.

Iwo Pogonowski himself is the author of a significant book, *Jews in Poland - A Documentary History*, published by Hippocrene Books, Inc., New York, 1993.

## Students from Polish High School in Tel Aviv to Hold Reunion in Toronto

It is not widely known that in the early 40's, many Polish refugees found a temporary haven in Palestine.

In September 1939, as the German invaded from the West, and the Russians, from the East, thousands of Poles escaped south to Romania and Hungary. Indeed, the Polish government itself evacuated to Romania.

When the situation in Romania became difficult, the British government evacuated the Poles, as their allies, to Palestine, then a British mandated territory. Other individual Polish families, mainly Jewish, also found their way to Tel Aviv via Turkey, Cyprus, or Greece. By the middle of 1940, some 5000 Polish refugees were living in Tel Aviv as guests of the British government.

In the Fall of 1940, a special Polish School was formed in Tel Aviv so that children of the refugees might continue their education. The school was coeducational and included both elementary and high school. A number of the students were Jewish, but the majority were not. The students, being all refugees, formed close ties and got along remarkably well.

By 1941 and 1942, additional students arrived who were young soldiers on leave from the Polish Carpathian Brigade that had fought in Libya.

In 1942, following an agreement with Churchill, Stalin released many Polish deportees from Siberia and various Soviet labor camps. They left the Soviet Union through Iran and Iraq with the newly formed Polish Army, commanded by General Anders. Thus, again a number of Polish families arrived in Tel Aviv.

Upon graduation, most of the boys joined the Polish Army (Second Corps), a major component of the British Eighth Army. Many fought in the Italian Campaign, including the Battle at Monte Casino. Many girls also joined the army and served in the auxiliary services.

After the war, few Polish families from Palestine returned to Communist Poland. Too many of them had already experienced the Soviet system. They felt betrayed when Roosevelt and Churchill surrendered Poland to Stalin at Yalta and gave away land in the east.

Now, 50 years later, for the first time, the former students of the Polish School in Tel Aviv are planning to come together to reminisce about their remarkable school and unusual wartime education.

The reunion will take place in Toronto on October 14-15. Alumni from Australia, Argentina, and England, as well as the U. S. and Canada, are planning to attend.

## David G. Roth Mourned

David G. Roth, director and mentor of the National Polish American-Jewish American Council passed away on July 29, following heart surgery.

The Council was founded in 1981 jointly by the American Jewish Committee and members of the Polish-American community to address the historic tensions between Poles and Jews and to build mutual understanding. Among those serving on this precedent-setting Council are AAPJS Board Members Irene Pipes, Antony Polonsky and George Szabad.

David Roth was the staff member of the American Jewish Committee who initiated and led the Ethnic Coalition program which interacts on behalf of AJC with many ethnic groups. Roth's efforts were central to the work of the Council in combating anti-Semitism, the stereotyping of Poles, and group defamation in general.

Roth was instrumental in securing foreign aid for Poland and Israel and in furthering educational programs that enhanced intergroup understanding. He led the efforts of the Council with extraordinary sensitivity and dedication.

The AAPJS Board would like to express its sympathy to Roth's wife Sandra and daughter Abbie.

## Survey Results

*Martyrdom and Resistance*, the newsletter of the International Society for Yad Vashem, reports survey results from Poland that reveal a surprising lack of information about Auschwitz. A poll commissioned by Wałęsa found that only eight percent of Poles believe Jews were the principal victims at Auschwitz; 47 percent believe that most victims were Polish.

According to a poll taken for the American Jewish Committee, only 13 per cent of Poles were aware that 80 per cent of Poland's Jews were killed by the Nazis during the Holocaust.

Auschwitz began as a camp for Polish political prisoners, and many Poles still identify its role as such. It was only later in the war that most of the prisoners in Auschwitz and its death camp, Birkenau, were Jews.

During the Communist regime, the official party line was that Auschwitz had been a camp for people who had opposed socialism. Information about the mass murder of the predominantly Jewish victims was suppressed. This propaganda was accepted, and the truth is only very slowly gaining public awareness.

The international press reports that in June of this year, Father Henryk Jankowski delivered a sermon in Gdańsk in the presence of his parishioner, President Wałęsa, containing some very provocative remarks. He said, "The Star of David is implicated in the swastika as well as in the hammer and sickle... Poles, bestir yourselves. We can no longer tolerate governments made up of people who have not declared themselves whether they come from Moscow or from Israel."

These remarks not only appeared to condemn the Jewish people for whom the Star of David is a national symbol, but were clearly also meant to suggest that any politician in Poland who is of Jewish descent should be equated with Nazis and Communists and, as such, is a menace to Poland. Both thoughts are highly offensive to all Jews but, particularly, to those who have remained in Poland.

Bishop Tadeusz Pieronek, secretary of Poland's Roman Catholic episcopate, and Bishop Stanisław Gedecki, Jankowski's immediate superior, both issued statements distancing the church from Jankowski's sermon. The Vatican itself also repudiated his remarks.

At first, the unrepentant Father Jankowski told a television audience, "My superiors are apologizing, but who knows for what." He then stated that Jewish greed was responsible for World War II. However, a month later, he sent a letter to his bishop, saying he regretted his "ill-considered words about the Jewish nation".

President Wałęsa listened in silence to Father Jankowski's sermon and remained silent afterwards. He even defended his longtime friend, saying he had been misunderstood.

Jerzy Ficowski, a well-known Polish writer, wrote a letter to *Gazeta Wyborcza*, Poland's leading daily newspaper, deploring Wałęsa's silence. Konstanty Gebert, a prominent Polish journalist who happens to be Jewish, also criticized Wałęsa for his silence.

Under local and international pressure, Wałęsa's office eventually issued a statement of disapproval. Jewish organizations in Warsaw publicly declared that Wałęsa should have spoken out sooner.

Recently, the Public Prosecutor in Gdańsk initiated an investigation involving Father Henryk Jankowski as an individual suspected of publicly insulting, defaming, and abusing individuals because of their religious affiliation or national origins, an offense in Poland punishable by up to three years in jail.

In November, Poland will hold elections for the office of president. At present, over 30 political figures have expressed interest in running.

Among the announced candidates are Hanna Gronkiewicz-Waltz, currently President of the National Bank of Poland; Lech Kaczyński; Jacek Kuroń, Freedom Party, former Solidarity activist and former Minister of Labor; Aleksander Kwaśniewski, People's Party, currently, its parliamentary leader; Waldemar Pawlak, former Prime Minister, leader of the Farmers' Party; Lech Wałęsa, the current president and original Solidarity leader; Stan Tymiński, one of the right-wing leaders; and Tadeusz Zieliński, currently the official adjudicator of citizen's rights.

With the large number of candidates, it is considered unlikely that anyone will gain much over 35% of the vote in the first round, insufficient to win. Under the Polish election system, there would thus be a run-off between the two top candidates.

Kwaśniewski, a popular leftist with strong support from workers, is expected to be one of the finalists. Wałęsa and Gronkiewicz-Waltz are considered to be competing for the support of the church. Gronkiewicz-Waltz was initially higher in the polls but now seems virtually tied with Wałęsa. Kuroń, a centrist, is also a possibility for the second spot. The situation continues to be fluid and difficult to predict.

According to *Donosy*, the informal Internet News Bulletin from Poland, the Polish episcopate has issued a statement advising voters not to elect individuals who participated at high levels of the government under the Communist regime (probably aimed at Kwaśniewski). The church says they prefer a candidate who would defend ethical and evangelical values yet still respect the views of those of other faiths or without any faith. The bishops called upon Catholics not to cast their ballots for those who support legalization of abortion, oppose the teaching of religion in schools, or oppose ratification of the "*Konkordat*".

The *Konkordat* is an agreement, originally negotiated by the former Suchocka government, which defines the relationship between the State and the Catholic Church in Poland. The present Parliament, controlled by a coalition of the Labor Party and the Farmers' Party, has maintained that any granting of special rights should await the passage of a new constitution.

## POLIN Volume VIII

Abstracted from the *Introduction* by Antony Polonsky

The handsomely produced new volume of *POLIN* is the first to appear under the imprint of the Littman Library of Jewish Civilization. It takes as its theme the history of the Jewish community of Poland in the years between the world wars. As the historian Ezra Mendelsohn has argued, two basic camps, one "optimistic" and the other "pessimistic" can be observed in the historiography of interwar Polish Jewry.

According to Mendelsohn, the pessimists claim that interwar Poland was an extremely anti-Semitic country, perhaps even uniquely anti-Semitic. On the other hand, British historian Norman Davies argues that "the condition of Polish Jewry in the interwar period is often described out of context" as the Zionists needed to paint the situation in Poland in the blackest colors to justify their own political position. The Jews were only one of many ethnic groups in conflict in Poland, and they were not singled out by Polish chauvinists, who were equally hostile to Germans and Ukrainians.

The aim of this volume, edited by Antony Polonsky, Ezra Mendelsohn, and Jerzy Tomaszewski, has been to carry this discussion further. Rather than attempting to provide a comprehensive account of the period, the contributors have examined specific topics which can shed light on the nature of the Jewish experience in Poland in the interwar years.

Mark Levene shows how the effects of the war had greatly exacerbated Polish-Jewish relations, and Jerzy Tomaszewski brings out the contrast between the legal framework, which established the individual and national rights of the Jews, and the actual situation.

How the position of the Jews in Poland and Polish-Jewish relations were perceived at the time and subsequently in memoirs, diaries, and in the memory of individuals is analyzed in the three articles by Alina Cała, Szyja Bronsztejn, and Anna Orla-Bukowska.

Jerzy Holzer examines the way the different Polish political parties saw the Jewish issue, some having been openly hostile to Jews, while others regarded anti-Semitism as a reactionary aberration.

One specific feature of anti-Semitism in Poland, the role of the Catholic belief and the influence of the Catholic Church itself, is investigated by Franciszek Adamski and Anna Landau-Czajka.

Two articles deal with aspects of Jewish politics in

the period. Andrzej Paczkowski examines the extensive Jewish press in Yiddish, Polish, and Hebrew, while Robert Shapiro examines the elections to the Jewish communal bodies, the *kehillot* in 1936, and the three-part political division of Polish Jewry into Zionist, Orthodox, and Socialist camps.

The poverty and economic hardship from which the community suffered, and which was exacerbated by the great depression, emerges clearly from the articles on Jewish artisans and workers by Zbigniew Landau and Bina Garncarska-Kodary.

One of the factors which contributed to the worsening of the position of the Jews in the 1930s was that disenfranchisement and expropriation of property by the Nazis. Its effect was to encourage local anti-Semites everywhere in East Central Europe. Two aspects of the way Nazi policies were felt in Poland are examined by Karol Jonca and Alfred Wiślicki.

Since the articles in this volume concentrate on political and economic life, they tend to give a rather gloomy picture of Jewish life at this time. The two memoirs, by the London-based Cracovian Rafael Scharf, and the Yiddish writer, Yehiel Yeshaia Trunk, give another side of the reality, the inner essence of this lost world so brutally destroyed by the Nazis.

Scharf points out, "The community was fragmented and torn by internal strife, but there was also a sharing of a common fate that transcended social and political differences."

The uniqueness of this world is strongly expressed by Trunk in the "Epilogue" to his *Poyln: Land of Sages and Tsadikim*. He writes, "The multi-faceted Jewish life in Poland was tied together by the style of oneness, in the style of many-sided unity of the Godhead, for what is style if not unity in diversity? And, in addition, the old idealistic prophetic and future-oriented spirit continued to burn in the souls of Polish Jews. It went hand in hand with a cultural this-life orientation, and the spirit bridged the different and opposite forms of the consciousness of Polish Jews.

Internal Jewish conflicts were sharp and bitterly fought... Modern times brought new needs which literature, headed by (Yitshak) Peretz, and socialism, with the Bund at its helm, carried to the masses, there to unearth new sources of creativity."

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We hope that you enjoy receiving our newsletter. We welcome your comments and suggestions. We would like to remind those of you who have not yet renewed your membership to do so; the Association needs your support to continue its work. Members in the categories of Subscribing Member and above automatically receive the latest volume of *POLIN*. To join, check off the appropriate category of membership, and send your name and dues by check to:

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