



THE JACOB RADER MARCUS CENTER OF THE  
**AMERICAN JEWISH ARCHIVES**  
A DIVISION OF HEBREW UNION COLLEGE – JEWISH INSTITUTE OF RELIGION

**MS-630: Rabbi Alexander M. Schindler Digital Collection, 1961-1996.**

Series A: Union of American Hebrew Congregations, 1961-1996.

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Box  
12

Folder  
5a

Polish project [Art and artifacts], 1982-1983.

For more information on this collection, please see the finding aid on the  
American Jewish Archives website.

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Observations

Dear Alex,

These and similar stories have made me wonder whether the time hasn't come to publicize also the contributions made by the late Dr. Lawrence Marwick, Philip Miller, and myself toward

## The Vanished World of Polish Jewry: An Exhibition of Polish-Jewish Artifacts

the resurrection of a bit of the legacy of our Jewish brothers and sisters of Poland. Cordially, Harry

S.L. Shneiderman

AT THE HEIGHT OF THE SHOCKING EVENTS IN POLAND, which were accompanied by anti-Semitic incitement, a remarkable exhibition opened in New York containing works of art, historical documents, illuminated Haggadas, prayerbooks, ceremonial objects and communal archives rescued from burned-out synagogues that once belonged to the destroyed Jewish communities of Poland. The showing was a preview, by invitation only, of a major exhibition that will open at the Jewish Museum in New York City on May 4 and then travel to Chicago, Los Angeles and perhaps other cities as well. Forty of the 220 pieces that comprise the exhibit were displayed at the Knoedler Art Gallery; many of the items had never been exhibited before either in Poland or elsewhere. Ninety of the pieces will be shown at the Jewish Museum exhibit.

This project, the first of its kind done cooperatively by a Jewish religious institution in America and a cultural institution in a Communist country, was implemented under the new freedoms that were won by the recently suppressed Solidarity movement in Poland. It is the result of an agreement on Jewish-Polish cooperation between Rabbi Alexander M. Schindler, president of the Union of American Hebrew Congregations (UAHC), and Henryk Samsonowicz, new rector of Warsaw University.

The laborious effort of gathering these items was done by Rabbi Phillip Hiat of UAHC, who negotiated the project with the heads of Polish museums, archives, universities, libraries and religious institutions. In many cases the artworks on Jewish themes were hidden away in cellars and a good deal of "detective work" was needed to unearth them.

In this aspect of the work Rabbi Hiat was assisted by Rector Samsonowicz and Professor Witold Tyloch, head of the Department of Hebrew at Warsaw University, who played an

active role in implementing the agreement with the Union of American Hebrew Congregations.

Prominent in the exhibit was the participation of the Jewish Historical Institute in Warsaw, which has a very rich collection of artworks, historical documents and old Hebrew manuscripts.

Of the hundreds of Jewish communities in Poland which had valuable collections of historical documents and ceremonial objects, only two were represented at this preview.

Among the guests at the opening of the fragmentary but truly representative exhibit in the Knoedler Gallery the mood was glum. This was in sharp contrast to the enthusiasm and exaggerated optimism which reigned nine months ago in the House of Living Judaism, headquarters of the Union of American Hebrew Congregations, where the agreement on Jewish-Polish cultural exchange was signed. The center of attention at that festive occasion was the representative of the Polish side, Professor Henryk Samsonowicz, who has been on the black list of the Polish government since 1968 because of his protests against the dismissal of Jewish teachers from Warsaw University. In 1980, however, he was the first rector of the university to be elected by the academic senate and the students, rather than being nominated by the government. At the signing of the agreement, Prof. Samsonowicz stated:

"Ever since its establishment, the Polish state has drawn upon ancient Jewish cultural treasures. The first Polish coins in the second half of the tenth century, which were made by Jewish minters, contained biblical symbols and Hebrew letters. In later centuries, Jewish culture in Poland was under Polish influence. Thus the influences crisscrossed through a thousand years of Jewish-Polish interrelationship. This (present) agreement is an attempt to renew mutual Polish-Jewish cultural relations."

To this Rabbi Schindler responded that whenever he has occasion to talk about Polish Jewry he is filled with anguish. He concluded: "Jews lived in Poland even before there was a Polish state. Later they created a wonderful civilization that found expression in a deeply religious way of life and great intellectual

S.L. SHNEIDERMAN an author, journalist and recipient of three literary awards for his books, is the Yiddish specialist in AJCongress, Department of Public Relations.



achievements. Then came the Germans who, in sixty months, destroyed three million Jews and almost everything that had been created during a thousand-year history. Whatever remains of the Jewish community in Poland will now be studied by scholars with access to the documents and remnants of a life that no longer exists."

At the Kroedler preview no speeches were made. Even the sumptuous refreshments that had been prepared were barely touched by the guests. Instead, there was a great deal of talk about the martial law imposed by the military regime and about the growing anti-Semitism in Poland. Particularly distressing was the news about the arrest of Dr. Mark Edelman, the last surviving commander of the Warsaw Ghetto uprising. (After the liberation, Edelman carved out an impressive medical career. At the moment of his arrest he was head of the cardiology department of the Pirogow Hospital in Lodz.)

On that evening of December 21, 1981, when every form of communication inside Poland had been shut down, and connections with the outside world had been cut, the chairman of the Jewish congregations in Poland, Moshe Finkelstein, came to the opening of the exhibition in New York! When I asked him how he had managed to get to the United States under present circumstances, he did not reply. He did, however, try to minimize the extent of the repression in Poland. Regarding the arrest of Mark Edelman he said bluntly that the Vaad Ha-Kehilot (Council of Religious Communities) would not become involved in this matter. The next day came a news report that Edelman had been released.

I then asked Mr. Finkelstein about the number of Jews in Poland today and I received the surprising answer: "Between ten and twelve thousand." This is more than double the figure I heard in Warsaw last year. And that was an assessment by well informed Jews and by the non-Jewish general secretary of the Vaad Ha-Kehilot, Jerzy Kornacki. Even the Yiddish weekly, *Folkstimme*, which finally began protesting against recent anti-Semitic libels, put the number of Jews now in Poland at 8000.

The news about the worsening situation of the few thousand beleaguered Polish Jews created an atmosphere of painful farewell — for who knows how long — among the people attending the preview. For many of the American-born, nattily attired guests the items in the exhibit had come as a great surprise; they had never imagined that the Polish Jews, who have always been presented as "clients" of American Jewish philanthropic institutions, had ever possessed such magnificent, gold-embroidered Torah curtains, silver-and-gold Torah crowns and pointers set with precious stones.

Of grand scope is the silver Hanukkah menorah which the wealthy congregation in Breslau (now Wroclaw) used for the first time on Hanukkah 1913. The menorah now belongs to the Wroclaw Jewish congregation, which is located in the same building where Zvi Hirsch Graetz wrote his monumental *History of the Jewish People*.

An example of the traditional Jewish illuminating art is the eighteenth century Scroll of Esther (paint on sewn parchment). The scroll belongs to the collection of the Jewish Historical Institute in Warsaw. In the same collection are also several volumes of eighteenth and nineteenth century Responsa, in manuscript. One volume bears the stamp of the Yeshiva Khakhme Lublin, whose magnificent building is used today by the Veterinary Department of the Lublin Medical Academy.



**Left: A 200-year-old Torah crown from Warsaw, made of silver and gilt with semi-precious stones. Right: The opening of Kol Nidre from a thirteenth century prayerbook.**

A remarkable item in the exhibit is the Yiddish-Hebrew Record Book of the Association of Tailors, Tinsmiths and Jewelers in Nasielsk. This record book, with a shears done in excellent calligraphy, encompasses the years 1776-1868. From Nasielsk also comes Lazer Rosenthal, who emigrated to Germany around the same time. Rosenthal collected a large treasure of Jewish books and manuscripts which can still be found in Amsterdam and is known as the *Rosenthaliana*. Alongside the old rarities from the period when every shtetl represented a thriving center of Jewish life one sees a Hebrew grammar book — in Polish — by Prof. Witold Tyloch, published in 1980 by Warsaw University.

It is not possible here to describe all forty-two items in the preview, because each of the volumes, ceremonial objects and artworks has a rich historical background. Among the works were those of several generations of Jewish artists, as well as nineteenth century Polish artists who painted Jewish types and scenes in positive colors. The famous artist Aleksander Gierymski (1850-1901) was represented by an oil painting which portrays Jews, in holiday attire, going to *tashlich* at the town river. Julian Karczewski (1806-1833) was represented by "Jewish Funeral in Vilna, 1824." And Jewish *klezmerim* (Yiddish musicians) have been immortalized with deep sympathy by Cyprian Godebski (1835-1909).

Very revealing was the panoramic painting of the great Polish master, Jan Matejko (1838-1893), who brought to life a historical scene showing Jews in gabardines, *shtraymlekh* (broad-rimmed hats) and prayer shawls, being received by King Wladyslaw Herman in the year 1906.

At the front of the hall hung a portrait of a Jewish woman painted by Maurycy Gottlieb (1856-1879), a young student of Matejko, who has been called "the Jewish Rembrandt." A special place in the exhibit was devoted to the Jewish artists who died in the ghettos of Warsaw, Cracow, Lodz and Drohybycz. Among them were Maurycy Trebacz, Abraham Neumann, Wilhelm Wachtel and the writer-author Bruno Schulz.

The complete exhibition opening in May will offer a heartbreaking glimpse of the Polish Judaica and of a culture that vanished in flames. □



Gablota A (Case A)

Józef Pankiewicz (1866-1940)

Żyd z koszem, 1887

olej/płótno

Własność: Muzeum Narodowe w Warszawie

Maurycy Gottlieb (1856-1879)

Portret chłopca w czapce, brak daty

olej/płótno

Własność: Muzeum Narodowe w Warszawie

Jakub (Jankiel) Adler (1895-1949)

Talmudysta, brak daty

olej/tektura

Własność: Żydowski Instytut Historyczny, Warszawa

Gablota B (Case B)

Pabin Dawid Ben Zimra (Radbaz)

Responsa, tom III

Wydane w Fuerth, 1881

Oznakowanie stemplem Jesziwy w Lublinie

Własność: Żydowski Instytut Historyczny, Warszawa

Responsa rabinów z miasta Reggio

Włochy, XVIII w.

Rękopis

Własność: Żydowski Instytut Historyczny, Warszawa

Księga protokołów z posiedzeń cechowych krawców,  
blacharzy i jubilerów z Nasielska

Polska, 1778-1841

Rękopis

Własność: Żydowski Instytut Historyczny, Warszawa



2.

Witold Tyloch

Gramatyka języka hebrajskiego

w języku polskim i hebrajskim

Wydana w Warszawie, 1980

Edykt dotyczący Żydów krakowskich

ogłoszony przez króla Stanisława Augusta w 1777 r.

XVIII-wieczna kopia rękopisu

Własność: Żydowska Gmina Wyznaniowa, Kraków

~~OZDOBNY PAS NASZYWANY NA TAŁES (Atara)~~

Polska, przypuszczalnie XIX w.

Plecionka z pozłacanych pasków srebra  
na spodzie bawełnianym (szpanier arbajt)

Gablota C (Case C)

Aleksander Gierymski (1850-1901)

Święto trąbek (Taszyk), 1884

olej/płótno

Własność: Muzeum Narodowe w Warszawie

KUBEK HIDUSZOWY

Polska, przypuszczalnie wyrób warszawski, I poł. XIX w.

Srebro tłoczone i grawerowane z lanymi nóżkami

Własność: Muzeum Narodowe w Warszawie

BALSAMINKA (Bezamin)

wykonawca: M. Charwat

Srebro częściowo pozłacane, tłoczone i grawerowane

Polska, Warszawa, 1896-1908

Własność: Żydowski Instytut Historyczny, Warszawa

KOŁPAK ŻYDOWSKI (Sztrajml)

Polska, przypuszczalnie XVI w.

Tradycyjnie uważany za nakrycie głowy Remy

(rabina Mojżesza Isserlesa (1520-1572))

Czarny wełniany filc z obszyciem z lisa

Własność: Żydowska Gmina Wyznaniowa, Kraków

*Printed Silver  
clips*

*white  
1917*

3.

Gablota D (Case D)

SWIECZNIK CHANUKOWY STOJĄCY

Niemcy, pocz. XX w.

Sygnowany: Breslau, 1913

Własność: Żydowska Gmina Wyznaniowa - Wrocław

Gablota E (Case E)

KORONA NA TORĘ (Atara)

Polska, przypuszczalnie wyrób warszawski, koniec XVIII w.

Srebro pozłacane, inkrustowane kamieniami półszlachetnymi

Własność: Muzeum Narodowe w Warszawie

KORONA NA TORĘ (Atara)

Augsburg, 1819

Srebro częściowo pozłacane

Własność: Żydowska Gmina Wyznaniowa - Kraków

OKRYCIE NA TORĘ

Polska, 1883

Czerwony aksamit haftowany metalową nicią  
z aplikacją z kolorowych kamyków i cekinów

Własność: Muzeum Narodowe w Warszawie

TARCZA NA TORĘ (Tas)

Wykonawca: A. Icek

Polska, pocz. XIX w.

Sygnowane: Lublin 1848

Własność: Muzeum Narodowe w Warszawie

Gablota F (Case F)

Maurycy Gottlieb (1856-1879)

Portret młodej Żydówki

olej-płótno

Własność: Muzeum Narodowe w Warszawie



4.

CZEPEK KOBIECY (Czopke)

Polska, XIX w.

Plecionka z pozłacanych pasków srebra

naszytych na bawełniany spód (szpanier arbajt)

Własność: Muzeum Narodowe w Warszawie.



Eksponaty wchodzi w skład wystawy, która będzie pokazywana w większych miastach amerykańskich. Wystawa, pod auspicjami Związku Amerykańskich Gmin Hebrajskich (the Union of American Hebrew Congregations), została zorganizowana przy współpracy Ministerstwa Kultury i Sztuki PRL, Głównego Urzędu do spraw Wyznań, Uniwersytetu Warszawskiego, Muzeum Narodowego w Warszawie, Żydowskiego Instytutu Historycznego z siedzibą w Warszawie, Żydowskiej Gminy Wyznaniowej w Krakowie, Żydowskiej Gminy Wyznaniowej we Wrocławiu oraz Prymasa Polski, Biskupa Lublina i Arcybiskupa Krakowa.





*des. of Pinhas*

W dolnej części stronicy opisana jest obraz, jakiej dopuścił się członek Towarzystwa imieniem Mordechaj oraz wymierzona mu kara. Mordechaj i jego żona wywołali awanturę i używali przekleństw w obecności przywódców Towarzystwa. "Nie opuszczę tego miejsca dopóki nie poleje się krew, wszystko jedno czyja" - zanotowano w księdze groźbę Mordechaja. Za ten czyn postanowiono ukarać go wykluczeniem z Chewry na trzy lata.

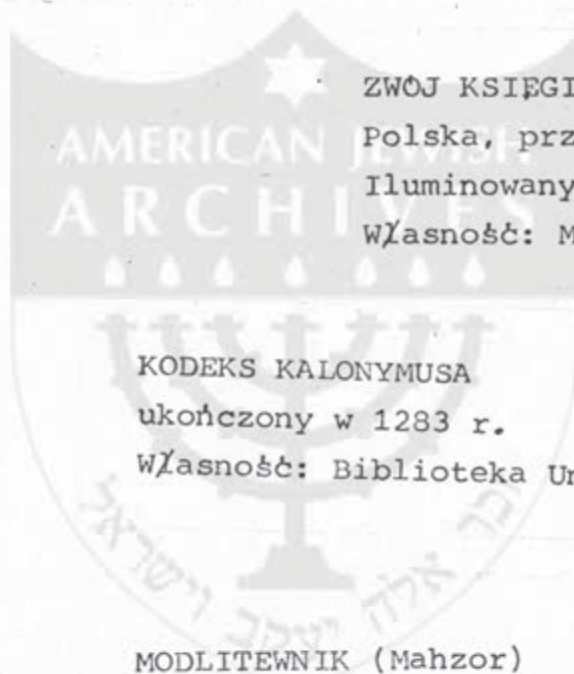
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Takie ozdoby były naszywane na tę część tałesu, która spoczywała wokół szyi. Niekiedy tałes był zakładany na głowę i dlatego nazywano tę jego część koroną lub atara.

Napis w języku niemieckim:  
W darze dla Nowej Synagogi  
by uczcić wiekuißtą pamięć  
ukochanych rodziców  
Marcusa i Berty Schönlander  
ich syn Moritz  
Breslau, 1913

MONETY POLSKIE (brakteaty)  
Wykonane przez żydowskich mincerzy  
w czasach Mieszka III (1173-1202)  
Tłoczone srebro  
Własność: Muzeum Narodowe w Warszawie



ZWOJ KSIĘGI ESTER (Megillat Ester)  
Polska, przełom XVIII/XIX w.  
Iluminowany rękopis, zszyty pergamin  
Własność: Muzeum Narodowe w Warszawie

KODEKS KALONYMUSA  
ukończony w 1283 r.  
Własność: Biblioteka Uniwersytecka we Wrocławiu

MODLITEWNIK (Mahzor)  
XIV-XV w.  
Własność: Biblioteka Uniwersytecka we Wrocławiu

SZTUKA ŻYDOWSKA I JEJ ZABYTKI  
UTRACONE I ODZYSKANE  
WYSTAWA OBJAZDOWA Z POLSKI

Specjalne kubki używane do wina podczas  
odmawiania błogosławieństwa (Hidus).



Balsaminki w kształcie wieżyczek przypominających wieże w średniowiecznych miastach były szczególnie lubiane przez żydowskie rodziny. Trzymano w nich aromatyczne zioła, które wachano w czasie odmawiania błogosławieństwa na zakończenie Szabesu (Hawdala).

Napis w jęz. hebrajskim:  
wewnątrz: Sejfer Tora  
pośrodku:  
Należy do  
Szomrim Chewra  
Świętej Gminy w Lublinie  
w roku [5]608 (1848)

po lewej:  
"I zrobisz też diadem  
ze szczerego złota

POŚWIĘCONY

po prawej:  
i wyrzeźbisz na nim  
jak się rzeźbi na  
pieczęci.  
JAHWE"

Ex. 28:36

Ta księga nazywana Pinkas zawiera nazwiska i daty przyjęcia rzemieślników to Towarzystwa Chewra, jak i wpisy transakcji oraz kontraktów o pracę.

Ekspozyty wchodzi w skład wystawy objazdowej, która będzie pokazywana w większych miastach amerykańskich. Wystawa, pod auspicjami Związku Amerykańskich Gmin Hebrajskich (The Union of American Hebrew Congregations), została zorganizowana przy współpracy Ministerstwa Kultury i Sztuki PRL, Głównego Urzędu do spraw Wyznań, Uniwersytetu Warszawskiego, Muzeum Narodowego w Warszawie, Żydowskiego Instytutu Historycznego z siedzibą w Warszawie, Żydowskiej Gminy Wyznaniowej we Wrocławiu, Żydowskiej Gminy Wyznaniowej w Krakowie oraz Prymasa Polski, Biskupa Lublina i Arcybiskupa Krakowa.

Własność: Żydowski Instytut Historyczny, Warszawa

Rękopis

Włochy, XVIII w.

Responsa rabinów z miasta Reggio

Własność: Żydowska Gmina Wyznaniowa, Kraków

XVIII-wieczna kopia rękopisu

ogłoszony przez króla Stanisława Augusta w 1777 r.

Edykt dotyczący Żydów krakowskich

Maurycy Gottlieb (1856-1879)

Portret chłopca w czapce, brak daty

olej/płótno

Własność: Muzeum Narodowe w Warszawie

Własność: Muzeum Narodowe w Warszawie

olej/płótno

Zydz z koszem, 1887

Józef Pankiewicz (1866-1940)

Jakub (Jankiel) Adler (1895-1949)

Talmudysta, brak daty

olej/tektura

Własność: Żydowski Instytut Historyczny, Warszawa

OZDOBNY PAS NASZYWANY NA TAŁES (Atara)

Polska, przypuszczalnie XIX w.

Plecionka z pozłaczanych pasków srebra

na spodzie bawełnianym (szpanier arbajt)

Własność: Żydowski Instytut Historyczny, Warszawa

Rabin Dawid Ben Zimra (Radbaz)

Responsa, tom III

Wydane w Fuerth, 1881

ze stemplem Jeszybotu w Lublinie

Własność: Żydowski Instytut Historyczny, Warszawa

Księga protokołów z posiedzeń cechowych krawców,

blacharzy i jubilerów z Nasielska

Polska, 1778-1841

Rękopis

Własność: Żydowski Instytut Historyczny, Warszawa

KOŁPAK FUTRZANY (Sztrejml)

Polska, przypuszczalnie XVI w.

Tradycyjnie uznawany za nakrycie głowy Remu

(Rabina Mojżesza Ben Izraela Isserlesa, 1520-1572)

Czarny wełniany filc z obszyciem z lisa

Własność: Żydowska Gmina Wyznaniowa, Kraków

KORONA NA TORE (Atara)

Augsburg, 1819

Srebro częściowo pozłacane

Własność: Żydowska Gmina Wyznaniowa - Kraków

KORONA NA TORE (Atara)  
Polska, przypuszczalnie wyrób warszawski, koniec XVIII w.  
Srebro pozłacane, inkrustowane kamieniami półszlachetnymi  
Własność: Muzeum Narodowe w Warszawie



Aleksander Gierymski (1850-1901)

Święto trąbek (Taszyk), 1884

olej/płótno

Własność: Muzeum Narodowe w Warszawie

TARCZA NA TORE (Tas)

Wykonawca: A. Icek

Polska, pocz. XIX w.

Sygnowane: Lublin 1848

Własność: Muzeum Narodowe w Warszawie

OKRYCIE NA TORE

Polska, 1883

Czerwony aksamit haftowany metalową nicią  
z aplikacją z kolorowych kamyków i cekinów

Własność: Muzeum Narodowe w Warszawie

Witold Tyloch

Gramatyka języka hebrajskiego

w języku polskim i hebrajskim

Wydana w Warszawie, 1980

Maurycy Gottlieb (1856-1879)

Portret młodej Żydówki, 1879

olej/płótno

Własność: Muzeum Narodowe w Warszawie

CZEPEK KOBIECY (Czopke)

Polska, XIX w.

Plecionka z pozłaczanych pasków srebra  
naszytych na bawełniany spód (szpanier arbajt)

Własność: Muzeum Narodowe w Warszawie

BALSAMINKA (BEZAMIM)

Wykonawca: M. Charwat

Srebro częściowo pozłacane, tłoczone i grawerowane

Polska, Warszawa, 1896-1908

Własność: Żydowski Instytut Historyczny, Warszawa

Stanisław Noakowski (1867-1928)

Przekrój synagogi warszawskiej przy ul. Tłumackiej, 1922

Rysunek piórkiem i akwarelami na papierze

Własność: Muzeum Narodowe w Warszawie

KUBEK HIDUSZOWY

Polska, przypuszczalnie wyrób warszawski, I poł. XIX w.

Srebro tłoczone i grawerowane z lanymi nóżkami

Własność: Muzeum Narodowe w Warszawie



E. Wodwicki

Wielka Synagoga Warszawska, brak daty  
akwarela/papier

Własność: Żydowski Instytut Historyczny, Warszawa

Stanisław Noakowski (1867-1928)

Elewacja warszawskiej synagogi przy ul. Tłumackie, 1922

Rysunek piórkiem i akwarelami na papierze

Własność: Muzeum Narodowe w Warszawie



STOJĄCY ŚWIECZNIK CHANUKOWY (Menora)

Niemcy, pocz. XX w.

Sygnowany: Breslau, 1913

Własność: Żydowska Gmina Wyznaniowa, Wrocław

Witold Tyloch

An Outlay of the exhibition

ONE THOUSAND YEARS: THE HISTORY OF JEWS IN POLAND

Sign: THE EARLIEST HISTORY

Text: Beginnings of Jewish settlement in Poland have been noted as early as the 10th century. The oldest historical testimonies from the 12th century seem to indicate that already in the 11th century, during the reign of king Ladislaus Herman (1079 - 1102), Jews constituted a permanent group of population on Polish territories. It is also confirmed by a testimony of Ibrahim ibn Jacob, the Jewish traveller and merchant, who visited Polish lands in the 10th century and delivered the first information on Poland, recorded by El Bekri in a chronicle written in the 11th century.

Map: Poland in the Middle Ages  
Beginnings of Jewish settlement in Poland. Directions of migration.  
Graphic composition.

Print: The Report of Ibrahim ibn Jacob - a facsimile in: Monumenta Poloniae Historica ed. A. Bielowski, Cracow 1862, vol. 1  
The report of the Spanish Jew from Tortosa, Ibrahim Ibn Jacob who in years 965-966 visited Central Europe, bringing valuable description of Slavonic countries, including Poland.  
Library of the Warsaw University, inventory no...

Print: Portraits of the Polish kings after Bacciarelli.  
Postcards published by the Polish Publishing Agency.

Manuscript: The Biblical Hebrew Codex of Josef Ben Kalonymus  
Library of Wroclaw University, inv. no.

Manuscript: The Liturgical Hebrew Manuscript Mahsor  
Library of Wroclaw University, inv. no. PS of 1/1  
1a1/2



2.

- Manuscript: Passover Haggadah. Manuscript in a form of book from the 17th century.  
The Jewish Historical Institute, Museum, inv.no.
- Caption: Poles showed more friendliness toward Jewish settlers than the populations of other countries. During that time Jews began arriving in Poland from other European countries where, after the first Crusade of 1096, they had been met with a wave of persecution and repressions. On Polish territories they found a peaceful sanctuary and an agreeable atmosphere, giving them an opportunity to develop a religious and cultural life of their own. Autonomous Jewish congregations among Christian population existed already in the 11th century in the main Polish towns as : Gniezno, Poznan, Wroclaw, Cracow, Calisia and Przemysl.
- Print: Artur Szyk  
The Calisian Statute in miniatures, Cracow 1932  
The Jewish Historical Institute, Museum, inv. no. A-1030
- Text: Since the 12th century Jews have become a permanent part of the population on Polish territories. Then, they were not only merchants but also farmers. Jews performed also important economic functions. These facts are confirmed by the historical documents from Silesia. During the reign of Mieszko III the Old, Jews leased a mint in Gniezno, striking coins with Jewish inscriptions, mainly brakteates. They struck coins as well during the reign of the younger son of Mieszko, a Calisian prince and later, in the years of Przemyslaw I and Przemyslaw II. in the 13th century.
- Photo: Coins of the Polish princes made by Jewish minters. In the circumference visible Hebrew inscriptions. Photographic reproduction.
- Photo: Jews in liturgical cloth - a stained glass from the Wloclawek Cathedral, mid-fourteenth century.  
Source: F. Koper: The History of Polish Paintings, Cracow 1929, vol.1
- Caption: The Polish chronicler Wincenty Kadlubek recalled that Prince Mieszko III the Old (1126-1202), grand duke of Greater and Lesser Poland and senior

3.

sovereign of Poland severely punished those who dared to assault Jews engaged in agriculture and other works. Jewish immigrants from Western Europe brought to their new homeland a thorough economic experience, talents for trade, considerable financial means and handicraft skills.

Sign: UNDER THE ROYAL PATRONAGE

Text: Prince Boleslaw the Pious (1221-1279) , sovereign of the Calisian-Gniezno Duchy, answering a petition from the representatives of Jewish congregation in Gniezno, issued on August 16, 1264 a famous and important bill known as the Calisian Statute. This document granted certain privileges to Jews and defined their legal status in the entire Great Poland province. The privilege of Boleslaw the Pious became a legal basis of Jewish congregations' existence in Poland in centuries to come.

Water color: Stanislaw Noakowski  
Interior of a Synagogue  
National Museum, Warsaw, Polish Drawings no. 69

Water color: Stanislaw Noakowski  
Interior of a Synagogue with animal motif fresco  
National Museum, Warsaw, Polish Drawings no. 71

Water color: Stanislaw Noakowski  
Interior of a Synagogue seen through an arcade  
National Museum, Warsaw, Polish Drawings 70

Water color: Stanislaw Noakowski  
A typical example of a Synagogue built in Poland  
National Museum, Warsaw, Polish Drawings 272

Textile: Torah Curtain  
Historical Museum of Cracow, inv. no.

Textile: Typical Jewish Attire  
-Man's cap  
-Boy's cap  
-Fur calpac *Fur Hat (Shtreiml)*  
Historical Museum of Cracow, inv. no.

Metal: Torah Shield  
Historical Museum of Cracow, inv. no.



4.

Metal: Torah Crown  
Historical Museum of Cracow, inv. no.

Ceramics: Passover Plate  
Historical Museum of Cracow, inv. no.

Caption: The Calisian Statute protected the life and property of Jews and ensured them against discrimination in courts, recognizing their oath as a sufficient evidence in a trial. It protected synagogues and cemeteries against desecration and made it illegal to accuse Jews of ritual murder, threatening false accusers with the capital punishment. The Calisian Statute obligated Christian subjects to give assistance to Jews when, attacked at night, they asked for help.

threa

Photo: All privileges granted to Cracow Jews and *reaffirmed* ratified by king Stanislaus Augustus on June 14, 1765, consisted of laws and bills regarding Jews of the entire Crown from the times of the Calisian Statute to the reign of Stanislaus Augustus Poniatowski.  
Source: Jews in the Revived Poland, Warsaw 1933, p. 197

Text: The Statute of Calisia was an important document on human rights and the first document confirming state rights of Polish Jews. It became a basis of a legislature regarding the Jewish community in Poland and was later *reaffirmed* ratified by consecutive sovereigns. Casimir IV of the Jagiellonian dynasty ratified the Calisian Statute in 1453, extending the same rights to Jews living in the Grand Duchy of Lithuania. This statute was later *reaffirmed* ratified by the kings: Alexander in 1505, Sigismundus I the Old in 1531, Sigismundus II in 1548 and in 1559, Stefan Batory in 1580, Sigismundus III Vasa in 1592, Ladislaus IV in 1633, John Casimir in 1649, Michael Korybut Wisniowiecki in 1669, John III Sobieski in 1678, Augustus II the Strong in 1697, Augustus III the Saxon in 1733, and by the last Polish king, Stanislaus August Poniatowski.

5.

All these sovereigns gave Jews their patronage and secured their living as well as freedom to observe all religious laws. That was guaranteed by royal decrees.

Photo: Statute of Cracow congregation of 1595. Manuscript from the beginning of the 17th century. Source: M. Balaban ( Archives of The Jewish Denominational Congregation in Cracow).

Photo: A Deed dated 1485, the oldest Jewish document found in Poland. The Jewish Elders of Cracow renounce their right to trace in the name of all Jews. Source: M. Balaban ( Archives of Old Documents, Cracow)

Photo: Traditional Hebrew prayer for the Polish king, according to a manuscript from "Kupa" Synagogue in Cracow, the 15th century. The name of the king and blessings were probably inscribed in the 17th century. Source: M. Balaban (Archives of Old Documents, Cracow)

Caption: During the First Republic, thanks to enlightened and wise politics of its sovereigns, coexistence of Poles and Jews was regulated in such a way that it could give an example of legislature in a modern history even for future times. Polish kings, in their privileges granted to Jews, showed a better understanding of religious freedom than other European legislators, even in the 20th century. The Calisian Statute became later a legal basis for Jewish self-rule in Poland and it contributed to the development of their social, economic, cultural and religious autonomy.

Sign: POLAND AS A SPIRITUAL AND CULTURAL CENTER OF JEWS

Photo: A Synagogue in Szydlow, Kielce voivodship  
PIS 2992 B

Photo: A Synagogue in Wodzislaw, Kielce voivodship  
PIS 62200



6.

- Photo: A Synagogue in Rzeszow  
The Jewish Historical Institute, Archives III-5176
- Photo: A Synagogue in Lancut  
The Jewish Historical Institute Archives III-2511
- Photo: A Synagogue in Tarnobrzeg  
The Jewish Historical Institute - Archives III -
- Photo: Jewish Cemetary in Sokolow, Lesser Poland  
The Jewish Historical Institute Archives III-2074
- Photo: Jewish Cemetary in Piotrkow Trybunalski  
The Jewish Historical Institute, Archives III-5357
- Photo: Part of tombstone's stella with ornaments typical  
of Jewish cemeteries in Poland  
The Jewish Historical Institute, Museum, inv. no.  
A-1032/5
- Photo: Part of tombstone stella with fragments of a  
text: "Here reposes a woman - lady...."  
The Jewish Historical Institute, Museum, inv. no.  
A-1032/9
- Photo: Part of tombstone stella with fragments of text:  
Here is buried....  
The Jewish Historical Institute Museum, inv. no.  
A-1032/10
- Photo: Part of tombstone stella with fragments of text:  
".... child. Good fate..."
- Text: During the reign of Casimir IV Jagiellonian impor-  
tant centers of Jewish thought were found in Poz-  
nan and Cracow. In Poznan taught Rabbi Moses ben  
Isaac Mintz. He enjoyed great authority and fame  
thanks to his responsa and takkanot, or amend-  
ments. In Cracow Jacob ben Josef Pollak founded  
famous Yeshiva, or Talmudic Academy. Educated in  
Germany, he brought to Poland a methodology of  
the Talmudic sciences, which prevailed in Poland  
till W.W.II. Jacob Pollak influenced the whole Eu-  
ropean Ashkenazi Judaism. He was the first Rabbi  
from Poland whose name was recorded in the histo-  
ry of Jews.
- 15/16

7.

- Map: Monuments of Jewish Culture in Kazimierz, the quarter of Cracow.  
Source: L. Ludwikowski: The Old Synagogue in Cracow, Kazimierz, Warsaw 1980, p. 36.  
Graphic composition
- Photo: A Panorama of Cracow and the Jewish quarter Kazimierz at the end of the 15th century.  
Source: M. Balaban (Liber Chronichorum, Nurmberg 1493)
- Photo: Interior of the Old Synagogue in Cracow.  
Photo taken before W.W.II. View at Bimah and  
Source: M. Balaban
- Photo: The Vestibule of the Old Synagogue in Kazimierz, quarter of Cracow.  
Source: M. Balaban
- Photo: A 16th century copper laver for hand washing at the Synagogue "Remu" in Cracow.  
Source: M. Balaban
- Photo: Moses hands over to Joshua tablets with the Ten Commandments. A miniature from the 16th century Bible treasured by the Jewish Denominational Congregation in Cracow.
- Manuscript: Sidur - parchment prayerbook from the 14th century  
The Jewish Historical Institute, Library Manuscr. 254
- Caption: In 1503 king Alexander elected Jacob Pollak to the dignity of the Chief Rabbi of all Polish provinces. That nomination was approved in 1506 by his succesor, king Sigismundus Augustus the Old. After Jacob Pollak had resigned, his brother-in-law Asher Lemel became the next Chief Rabbi and was also elected by the king. Nominations of Chief Rabbis by kings became a tradition and, similarly to nominations of bishops among the Catholics, Polish kings bestowed the titles of Chief Rabbis to the members of the most influential and the most renown Jewish families.



8.

Photo: The Tombstone of Reb Moshe Isserles Auerbach at the "Remu" Cemetery in Cracow.  
Photo credit: Daniel Zawadzki, Cracow.

Photo: Interior of the Old Synagogue in Cracow - the main hall with Bimah  
Photo credit: Daniel Zawadzki, Cracow

Photo: Page One of the general privilege for Cracow Jews and for all Polish Jews, <sup>reaffirmed</sup> ratified by king John III Sobieski on April 27, 1676.  
Source: M. Balaban ( Archives of the Jewish Denomi-  
national Congregation, Cracow)

Manuscript: The Book of Minutes from guild sessions, 1602.  
The Jewish Historical Institute, Library of manus-  
cripts, no 1169

Caption: In 1541 the Polish king called to the office of the Chief Rabbi a disciple of Jacob Pollak, Shalom Szachna, famous as the outstanding Talmudist and scholar. Students from the entire Crown and Lithuania came to his court. Later, king Sigismundus the Old elected in 1547 Shalom Szechna's son-in-law Rabbi Moses Isserles as his successor. A prominent scholar, Rabbi Isserless was the last Chief Rabbi to be nominated by the king. He was the greatest Talmudist ever in the history of Poland. His contemporaries praised him as "Maimonides of the North" or "Maimonides of the Polish Jewry". His knowledge and wisdom brought to Cracow disciples from all over Europe. Thanks to such eminent personalities, in the course of centuries which had passed from the date of the Calisian Statute, Poland became a spiritual center of Ashkenazi Jews.

Photo: View at the exterior of the Synagogue in Orla, Bialystok voivodship.  
The Historical Jewish Institute, Archives III-3344

Photo: The Synagogue in Nowy Sacz  
The Jewish Historical Institute, Archives III-2755

Photo: The Synagogue in Kuznica, Bialystok voivodship  
PIS 18703

9.

- Photo: The Synagogue in Dabrówka Tarnowska, Krakow voivod.  
The Jewish Historical Institute, Archives III-5113
- Sign: TOWARDS THE SELF-RULE
- Map: Council of the Four Lands - Waad arba aracot  
Graphic composition
- Text: In 1551 king Sigismundus Augustus renounced his privilege to nominate the Chief Rabbi and recognized the right of Jews to the choice of their leader. Jewish congregations elected their own representatives. These authorities were independent from each other. In order to discuss mutual problems the representatives of congregations used to meet on special sessions which, at the beginning of the 16th century, took place in Lublin, during the fairs. These fair courts, where disputes were resolved, changed gradually into the highest Jewish Tribunal in the Crown, and later in Lithuania as well. In 1549 the Polish Diet (Parliament) introduced poll tax on Jews. Representatives of congregations divided the amount of due tax accordingly and paid it to the Treasury. The Jewish community in Poland formed their representation known as Council of the Four Lands, or Waad arba aracot, already in the reign of king Sigismundus Augustus. The first meeting of that council took place in 1581, with the participation of representatives from Greater Poland, Lesser Poland, Ruthenia and Lithuania. After 1623, when Lithuanian Jews organized a separate Council, their place was filled in by Jews from Volhynia. Sessions took place twice a year: in February in Lublin, and in September in Jaroslaw. The Council founded also a Tribunal.
- Painting: Julian Karczewski  
A Jewish Funeral oil/canvass  
National Museum, Warsaw, inv. no. 233931
- Painting: Wacław Koniuszko  
Coming Home from the Synagogue oil/canvass  
National Museum, Warsaw, inv. no. 232669
- Painting: Wincenty Smokowski  
A Jewish Wedding oil/canvass  
National Museum, Warsaw, inv. no. 184401



10.

Painting: Stanislaw Grocholski  
A Praying Jew oil/canvass  
National Museum, Warsaw, inv. no. 184401

Painting: Jozef Pankiewicz  
A Jew with a Basket oil/canvass  
National Museum in Warsaw, inv. no. 232254

Text: Nathan Hanover, a Jewish chronicler from the 17th century made a comparison between the Council Tribunal and the Sanhedrin in Jerusalem. Council of the Four Lands, an example of autonomous and self-governed organization of Polish Jewry, was active to the end of existence of the First Republic. It is valued by historians as the greatest and the most unique accomplishment in the history of Jews in Diaspora. Polish authorities recognized Council of the Four Lands as the legal representation of Jews in the Crown and in Lithuania. Decisions of its Tribunal were treated equal to the state courts' rules.

Sign: LIGHTS AND SHADOWS

Manuscript: Thoughts of Rabbi Solomon, son of Jerochan. Thoughts of Rabbi Adonim Halevi ban Libra. In Hebrew, 1863. The Jewish Historical Institute, Library, no. 8

Manuscript: Yehuda ben Shlomo Al-Marizi. A copy of unknown manuscript, written by Simon Syskind Kajzerszlit. In Hebrew, 1764. The Jewish Historical Institute, Library, no. 5

Manuscript: Rabbi from Korfu and Italian Rabbis. 343 solutions of ritual and customary problems. In Hebrew and in Italian - the 18th century. The Jewish Historical Institute, Library, no 12.

Archives: The Title Page of a benediction speech of Zwi Hirsch Segala Hurwic from the holy town of Kleiny The Jewish Historical Institute - Archives no.

Archives: Statuten der Gesellschaft der Bruder zu Breslau gestoftet im Jhr. 1780 Breslau 1793 "Archiv der Synagogen-Gemeinde Breslau". The Jewish Historical Institute, Archives no.

11.

- Archives: Vorstandes der Synagogen-Gemeinde zu Breslau Betreffend: Handel der Juden 1750, "Archiv der Synagogen-Gemeinde Breslau".  
The Jewish Historical Institute, archives no.
- Archives: A document allowing the Jewish congregation in Wroclaw the right to trade, dated 1752. "Archiv der Synagogen-Gemeinde Breslau".  
The Jewish Historical Institute, Archives no.
- Text: At the turn of the 16th century a unique flourishing of intellectual and spiritual life of Polish Jewry occurred. That period ended abruptly with the outbreak of Cossack uprisings, headed by Bohdan Chmielnicki. One third of the Jewish populations perished in pogroms, organized by Cossacks and Tartars, despite the protection of Prince Jeremi Wisniowiecki. These uprisings led to the Swedish invasion, known as the Swedish Deluge. The entire Poland shed blood and underwent the worst crisis in its pre-partition history. After the invaders were expelled, kings Michael Korybut Wisniowiecki and John III Sobieski reiterated to ancient tradition of assistance to Polish Jewry and recognized their privileges. Unfavorable times for Jews came, though, during the reign of kings of Saxony, and in the years of Stanislaus Augustus Poniatowski. General chaos made it impossible to introduce the equal rights for Jews.
- Photo: A receipt dated 12/25/1782 from the Commission of National Education for Jewish Congregation in Cracow. The amount of 4,903.4 Polish zlotys was the finance charge of the so-called Jesuit loan.
- Photo: A Receipt from the Commission of the Crown Treasury dated 9/15/1777 for Jewish Congregation in Cracow. The amount, 563 Polish zlotys, was a real-estate tax.
- Photo: A receipt from The Cashier of Cracow City Hall for Jewish congregation, dated 4/8/1777. The amount of 900 Polish zlotys was property tax.
- (All of the above: Archives of The Jewish Denominational Congregation, Cracow)
- Photo: The first and the last page of the general privi-



*reaffirmed*

lege for Cracow Jews - and all Polish Jews, *reaffirmed*  
ratified on December 12 1735 by King Augustus III.  
Source: M. Balaban (Archives of the Jewish F Denominational Congregation, Cracow)

Photo: King Stanislaus Augustus Poniatowski's edict regarding Jews.  
The Jewish Historical Institute, Archives no.23

Photo: A Notice of Hugo Kollataj, Inspector of the Commission of National Education, dated 3/13 1783, forbidding students to impose fees on Jews.  
Source: M. Balaban, Archives of the Jewish Denomin. Congregation, Cracow.

Photo: An Address of the Jewish Congregation of the city of Cracow *presented* given to the king Stanislaus Augustus Poniatowski during his visit in Cracow. On the photo: the title page of Polish text, text of Hebrew prayer, the title page of Hebrew text.  
Source: M. Balaban

Text: As a result of those difficult times, under the burden of tragedies fallen upon Jews during Chmieleński's uprisings, a new religious movement in Judaism, the Hassidism, came into existence. Its founder was Elieser Ben Israel (1700-1760), known as Baal Shem tov (Bearer of the Good Name). The Hassidic philosophy corresponded well with the common feelings of Jewish community in Poland, so that movement gained fast recognition and numerous followers. It is the most popular Jewish orthodox movement until the present time. It proclaims that man should accept his fate and mustn't rebel against it. Objections voiced by the great Talmudist Elias Ben Shlomo Zalman from Vilna, bearer of the title of Gaon, did not stop the movement from spreading.

Manuscript: The Book of a religious brotherhood from Zamosc, dated 1774.  
The Jewish Historical Institute, Library, Manuscr. 1213

Manuscript: The Chronicle of Nasielsk, dated 1760.  
The Jewish Historical Institute, Library of Manuscripts 1160

13.

- Hevrah Kadisha*
- Manuscript: The Chronicle of "Chewra Kadisza" (The Holy Society) from Witkow locality, dated 1774.  
The Jewish Historical Institute, Library, Man. 1020
- Metal: Torah Shield, made in Poland in the 18th century  
The Jewish Historical Institute, Museum, no. S-212
- Metal: *Lamp.* Hanukkah Candlestick, made in Poland in the 18th century.  
The Jewish Historical Institute, Museum, no. S-1/2
- Manuscript: Illuminated Manuscript of Book of Esther from the 18th century, Museum, no. B-404.
- Manuscript: Illuminated Manuscript of Book of Esther from the 18th century, Museum no. B-402
- Manuscript: Illuminated Manuscript of Book of Esther from the 18th century, Museum, B-403
- Manuscript: Illuminated Manuscript of Book of Esther from the 17th/18th century, Museum no. B-409
- Print: Talmud - three copies  
Jewish Congregation in Cracow, inv. no.
- Textile: Woman's Sabbath cap  
National Museum in Warsaw, no.
- Textile: *Breastcover* Woman's embroidered Brustdeckel  
National Museum, Warsaw, no.
- Lithography: A. Oleszczynski  
Stanislaus Staszic  
National Museum, Warsaw, Polish Graphic 5394
- Lithography: W. Oleszczynski  
Hugo Kollataj  
National Museum, Warsaw Polish graphic 18442
- Print: Tadeusz Czacki  
A Discourse on Jews and Karaites, Vilno 1807  
Library of the Warsaw University, no.
- Print: Hugo Kollataj  
A Project of Jewish Reforms. Political rights of the Polish Nation. vol. 2



14.

Library of the Warsaw University, no.

Print:

tion,

An Anthem performed on May 3, 1792 during a commemoration of the first anniversary of the Constitution, ratified by the Diet (Parliament) in 1791 and endorsed by all orders of the Republic. This Anthem sung in Warsaw and other Polish cities is a gift from the deputies of Jewish Assembly in Warsaw, as a token of their common joy shared by all Jewish Congregations. Printed in Warsaw by Peter Dufour, 1792.

Library of the Warsaw University, no.

Photo:

Abraham Stern, a mathematician and inventor, member of Warsaw Scientific Society.

Source: M. Balaban

Photo:

A recommendation letter of Stanislaus Staszic who moved that Abraham Stern should be a member of the Royal Friends of Sciences Society.

Source: M. Balaban

Sign:

IN THE DEFENSE OF POLAND'S INDEPENDENCE

Text:

During the First Republic occurred, naturally, unfavorable events for Jewish community. There were periods of tension and unrest, even clashes and social strifes. Nevertheless, they were not on such a scale as in other European countries, even under the rule of the kings from the Saxon dynasty and hard times in the years of the last king of Poland. Apart from anti-Semitic tendencies, revealed in the then literature, Jews loved Poland as their real homeland, expressing their sentiments especially when the country was at the brink of the downfall, during its last years of independence. A clear evidence of Jewish allegiance to Poland and its fate was the creation of the Jewish Legion, headed by Berek Joselewicz, during Kosciuszko Insurrection.

Map:

Poland in the times of partitions at the end of the 18th century.

Lithograph:

Juliusz Kossak  
Berek Joselewicz, Chief of Squadron, 5. Cavalry Regiment.

National Museum, Warsaw. Polish Graphic no.

15.

- Photo: A Resolution of the Jewish Committee of Cracow, approved by the Senat of the Cracow Republic, dated 1.19.1821. The Jewish Committee offers 100 Polish zlotys as a donation for Kosciuszko's monument.  
Source: M. Balaban (Archives of The Jewish Denom. Congr., Cracow)
- Caption: Berek Joselewicz (1764-1809), Colonel of the Light Cavalry Regiment, appealed to his brethren to arms in the defense of Poland. Jews fought bravely arm in arm with their Polish brothers under Kosciuszko but, alas, the invaders won and as a result Poland was erased from the map of Europe. Berek then left Poland and in 1798 joined the Dabrowski Legion in Italy. In the rank of an officer he took part in the Italian and Danube campaigns. In 1807 he returned with the Legion to the Duchy of Warsaw, where, on 7/22/1807 a constitution was proclaimed giving equal rights to all citizens. But similarly to Napoleon's decree of 1808, the Duchy of Warsaw postponed these equal rights for Jews for the next ten years. Berek joined the Army of the Duchy of Warsaw and served there in the 5. Cavalry Regiment. He was killed by the Austrians in the battle of Kock, in 1809, fighting for Poland.
- Textile: Torah Curtain, manufactured in Poland, in the 18th century.  
The Jewish Historical Institute, Museum, no. S-207
- Metal: *Alms*  
Donation Box, Polish, the 19th century
- Metal: Standing Hanukkah Menorah  
The Jewish Congregation of Wroclaw, inv. no.
- Metal: Spice Container, Polish, 18th/19th century  
The Jewish Historical Institute, Museum, no. C-114
- Metal: Spice Container, Polish, the 19th century  
The Jewish Historical Institute, Museum, no. C-106
- Metal: Spice Container, Polish, the 18th/19th century  
The Jewish Historical Institute, Museum, no. C-112
- Metal: Spice Container, Polish, 19th/20th century  
The Jewish Historical Institute, Museum, C-113



16.

- Manuscript: Illuminated Manuscript of Book of Esther from  
the turn of the 18th century  
The Jewish Historical Institute, Museum, no. B-401
- Photo: J.F. Piwarski  
Faivel from Grzybow (lithography)  
The City Historical Museum, Warsaw, no. 16128
- Photo: J.F. Piwarski  
An Officious Moneylender (lithograph)  
The City Historical Museum, Warsaw, no. 16120
- Photo: J.F. Piwarski  
A Bookinist from Jelen (lithograph)  
The City Historical Museum, Warsaw, 16119
- Photo: J.F. Piwarski  
Mordko the Hatter from Janow (lithograph)  
The City Historical Museum, Warsaw, no. 11618
- Photo: J.F. Piwarski  
A Winetaster from Opatow (lithograph)  
The City Historical Museum, Warsaw no. 7647-8
- Photo: J.F. Piwarski  
A Morning in Ostrowiec, or Getting Ready for the Fair (lithograph)  
The City Historical Museum, Warsaw, no. 15001
- Photo: J.F. Piwarski  
Old Shapsa with Matches (lithograph)  
The City Historical Museum, Warsaw, no. 16131
- Photo: J.F. Piwarski  
Clothman Laiser (lithograph)  
The City Historical Museum, Warsaw, 16130
- Photo: J.F. Piwarski  
Yankel Kapotka (lithograph)  
The City Historical Museum, Warsaw, no. 16129
- Plaque: Cyprian Godebski  
Musiciens Juif Polonais (Polish-Jewish Musicians)  
1875, bronze.  
The Jewish Historical Institute, Museum, no. A-636
- Textile: Torah Curtain, 19th century  
The Jewish Historical Institute, Museum no. C-242

17.

- Textile:** Torah C<sup>o</sup>urtain, the 20th century  
The Jewish Historical Institute, Museum, no. C-243
- Photo:** The Great Warsaw Synagogue on Tlumackie Street,  
constructed in 1877, designed by L. Marconi. Bom-  
bed by the Nazi during Warsaw Ghetto Uprising of  
1943.  
The Jewish Historical Institute, Museum, no.
- Photo:** Typical <sup>U</sup>street characters in Warsaw at the beginning  
of the 20th century  
The City Historical Museum, no. 9
- Manuscript:** A Book of Proceedings of the Synagogue's Committee  
during 1857-1878, on Danilowiczowska Street in  
Warsaw  
The Jewish Historical Institute, Archives, no. 1
- Manuscript:** A Registry of Marriages of the Cracow Jewish Congr.  
during 1877-1882  
The Jewish Historical Institute, Archives G.W.Z.Kr.  
no 588
- Manuscript:** A Statute and its Draft for the Israeli Meeting  
House in Cracow, 1869, printed in 1893  
The Jewish Historical Institute, Archives G.W.Z.  
kr. no.134
- Photo:** Dr. Simon Dankowicz - the first progressive prea-  
cher in Cracow *Reform Rabbi?*  
Source: M. Balaban
- Photo:** Rabbi Simon Schreiber (born 1883)  
Source: M. Balaban
- Photo:** Rabbi Ber Meizels  
Source: M. Balaban
- Text:** In the situation when the partitioning authorities  
repressed Polish Jews and Poles alike, an analogous  
fate of both nations created a mutual understand-  
ing and a certain spiritual community. Both na-  
tions had common enemies and that fact drew them  
closer. These common enemies, though, tried to  
feed the fires of strife, provoked frictions and  
feuds between the two nations. For the cause of  
bringing Poles and Jews together acted on the  
Polish side: Joachim Lelewel, Hugo Kollataj, Ma-  
teusz Butrymowicz, Stanislaus Staszic and Prince  
Adam Czartoryski. Evoking the Kosciuszko Insurrec-



18.

tion J. Lelewel wrote: "When in 1794 a despair armed the capital, Jews were not afraid of being killed. Together with soldiers and civilians they proved that they felt no fear and that the common good of the homeland was dear to them". Jews felt a deeper need for working together with the Polish society and with a group of Polish patriots. These tendencies were represented by the Rabbinical School founded in Warsaw in 1826. In 1823, Antoni Eisenbaum begun publishing the first Polish-Jewish journal, Dostrzegacz Nadwislanski (The Vistula Observer) and Moshe Jankielewicz published then a brochure On Effective Means of Enacting a Reform for Jews in Poland. During the 1830 Uprising a student of the Rabbinical School, Lemel Hernisz wrote a highly patriotic poem: "The moment of our fame has come, wake up worthy compatriots". Another journal, Izraelita Polski (The Polish Israeli) was published then as well. Josef, son of the heroic Berek Joselewicz made then a patriotic appeal to Jews.

Lithograph:

W. Oleszczynski  
Joachim Lelewel  
National Museum, Warsaw, Pol. Graph. 5917

Lithograph:

Prince Adam Czartoryski  
National Museum, Warsaw, Polish Graph. 4839

Sign:

WE WERE TOGETHER IN THE BATTLE FOR INDEPENDENCE

Drawing:

F.K. Dietrich  
City Guards  
National Museum, Warsaw, Polish Graph. 2754/6

Drawing:

F.K. Dietrich  
Militiamen  
National Museum, Warsaw, Polish Graphic 2754/7

Drawing:

F.K. Dietrich  
Jewish Militiamen  
National Museum, Warsaw, Polish Graphic 2754/8

Photo:

Rabbi Dov-Ber Meizels. Portrait from the times of 1863 Uprising  
Source: M. Balaban

Photo:

A copy of a pre-election program from 1848, proclaimed by Rabbi Ber Meizels  
Source: M. Balaban

Print:

Adam Mickiewicz  
Mister Thaddeus, a facsimile of the manuscript

19.

The National Library, Warsaw

- Photo: A photocopy of a Benediction Address from citizens of Stanislawow and Wegrow districts presented to Rabbi B. Meizels in 1861, for his patriotic activities.  
Source: M. Balaban
- Photo: An Invitation for a patriotic service at the Warsaw Synagogue on Nalewki Street, on 10/9/1861  
Source M. Balaban
- Photo: A Banner - gift of the Polish <sup>Jewish women</sup> Jewesses from Calisia for insurgents of 1863 Uprising  
Source: M. Balaban
- Photo: Portraits of Gumplowicz Family  
- Ludwik Gumplowicz in the uniform of the insurgent of 1863 Uprising  
- Ludwik Gumplowicz with son Ludwik
- Photo: Maurycy Weber, an insurgent of 1830 Uprising and a patriotic activist in Cracow  
Source: M. Balaban
- Photo: Julian Klaczko, a critic, a writer, a historian  
Source: Jews as Freedom Fighters for the Independent Poland, Lvov 1939, p. 115
- Photo: Aleksander Kraushar - historian, critic, poet.  
The City Historical Museum, Warsaw, no. 7326, 2472
- Photo: Matjas Rosen - banker, philanthropist, Warsaw assemblyman  
The City Historical Museum, Warsaw, no. 5845/1, 12855
- Photo: Leopold Kronenberg, banker, financier, philanthropist, politician  
The City Historical Museum, Warsaw, no. 3622, 248
- Print: Dostrzegacz Nadwislanski (The Vistula Observer)  
Warsaw  
The Jewish Historical Institute, Library no.
- Print: Jutrzenka (The Dawn)  
A weekly for Polish Jews, Warsaw  
The Jewish Historical Institute, Library, no.



20.

- Print: Warszojer Jidisze Cajtung (The Warsaw Yidish News-<sup>d</sup>paper)  
Warsaw  
The Jewish Historical Institute, Library no.
- Print: Izraelita (The Israeli)  
A weekly, Warsaw  
The Jewish Historical Institute, Library, no.
- Print: Hacefira (  
Warsaw  
The Jewish Historical Institute, Library no.
- Drawing: A draft design of the Synagogue's facade, Warsaw  
Tlumackie Street. By L. Marconi /?/  
National Museum, Warsaw. Polish Drawings 3017
- Drawing: Interior design of the Synagogue, Warsaw, Tlumac-  
kie Street. By L. Marconi /?/
- Caption: The first Jewish-Polish poet was Julian Klaczko  
(Yehouda Leib) (1823-1908), active mostly abroad  
as a literary and art critic. He collaborated with  
The Polish News published in Paris. Julian Klaczko  
published letters of Adam Mickiewicz. Another pro-  
minent Polish-Jewish poet was Aleksander Kraushar  
(1823-1931) known also as a distinguished his-  
torian and insurgent of 1863 Uprising. In the hard  
times for the Polish nation, before the outbreak  
of 1863 Uprising, Warsaw Rabbi Ber Meizels acted  
in solidarity with Poles and called Jews to sup-  
port the Polish cause. As a result, he was arres-  
ted by Tsar's authorities. In the appeal of 1862,  
addressed to his brothers, he expressed his  
allegiance to Poland in such a way: "She hugged  
us when all other countries breathed murder and  
conflagration." To demonstrate his feelings, Rabbi  
Meizels took part in the funeral of victims, mur-  
dered in street clashes in 1861 by Tsarist Police.  
He also wrote an appeal to other Rabbis. In that  
document he compared S. Muchanow, the chief of the Tsarist Police  
to Haman. Accused of being a revolutionary, Rab-  
bi Meizels was arrested and, as an Austrian subject  
he was extradited from Warsaw to Cracow. All Warsaw  
took part in his funeral in 1870.
- Photo: Franciszek Smolka  
in:

20.

Print: Warszojer Jidisze Cajtung (The Warsaw Yiddish News-<sup>d/</sup>paper)  
Warsaw  
The Jewish Historical Institute, Library, no.

Print: Izraelita (The Israeli)  
A weekly, Warsaw  
The Jewish Historical Institute, Library, no.

Print: Hacefira (  
Warsaw  
The Jewish Historical Institute, Library, no.

Drawing: A draft design of the Synagogue's facade, Warsaw, Tlumackie Street. By L. Marconi /?/  
National Museum, Warsaw, Polish Drawings 3017

Drawing: Interior design of the Synagogue, Warsaw, Tlumackie Street. By L. Marconi /?/

Caption: The first Jewish-Polish poet was Julian Klaczko (Yehouda Leib) (1823-1908), active mostly abroad as a literary and art critic. He collaborated with The Polish News published in Paris. Julian Klaczko published letters of Adam Mickiewicz. Another prominent Polish-Jewish poet was Aleksander Kraushar (1823-1931) known also as a distinguished historian and insurgent of 1863 Uprising. In the hard times for the Polish nation, before the outbreak of 1863 Uprising, Warsaw Rabbi Ber Meizels acted in solidarity with Poles and called Jews to support the Polish cause. As a result, he was arrested by Tsar's authorities. In the appeal of 1862, addressed to his brothers, he expressed his allegiance to Poland in such a way: "She hugged us when all other countries breathed murder and conflagration." To demonstrate his feelings, Rabbi Meizels took part in the funeral of victims, murdered in street clashes in 1861 by Tsarist Police. He also wrote an appeal to other Rabbis. In that document he compared S. Muchanow, the chief of the Tsarist Police to Haman. Accused of being a revolutionary, Rabbi Meizels was arrested and, as an Austrian subject, he was extradited from Warsaw to Cracow. All Warsaw took part in his funeral in 1870.

Photo: Franciszek Smolka  
in:



- Caption:** In the Austrian Partition Franciszek Smolka (1810-1893) was an activist for the cause of equal rights. He expressed his opinion in the debate of the Galician Parliament in 1868: "They cannot become Poles before we do not return all which is due to them. Let us remember that Jews were persecuted and we shall understand that they cannot be full of love toward us, because....one should not expect that everything which was deteriorating for centuries, will turn into better in one moment".
- Painting:** Maurycy Gottlieb *Jewish Woman*  
Portrait of A Jewess oil/canvass  
National Museum, Warsaw, no.
- Painting:** Maurycy Gottlieb  
Portrait of A Jewish Girl oil/canvass  
National Museum, Warsaw, no. 231269
- Painting:** Jankiel Adler  
A Jew Reading a Book , oil/paste-board  
The Jewish Historical Institute, no : A-118
- Painting:** Samuel Hirszenberg  
A Jew with a Stick oil/canvass  
The Jewish Historical Institute, Museum, no. A446
- Painting:** Rafael Lewin  
An Old Synagogue in Vilna , oil/canvass/plywood  
The Jewish Historical Institute, Museum no. A-50
- Photo:** Ceremonial patriotic march of Warsaw inhabitants commemorating the anniversary of the 1791 Constitution. A group of Warsaw Rabbis takes part in the march. 1916.  
The Jewish Historical Institute, Museum, no, 565
- Sign:** BETWEEN THE TWO WARS
- Map:** Jewish population on Polish territories during the two decades between World Wars  
Graphic composition
- Text:** Poland regained its independence in 1918 and that fact opened a new period in the thousand

years long history of Jews in Poland. Two million Jews lived in Poland when it became independent again. Their number grew to 3,5 million in twenty years. They were Polish citizens with equal rights. In such atmosphere occurred a fast consolidation of Jewish community, involved in political and economic life of the revived homeland. The representatives of Jewish population in the Polish Parliament formed the so-called Jewish Circle with 34 deputies, though numerous Jewish deputies were active in other political groups. A fast development of intellectual life in Jewish community occurred as well in that time.

- Print: Jews in Reborn Poland (various authors)  
Warsaw, 1933, vol. 1,2  
The Jewish Historical Institute, Library, no.
- Print: Jews as Freedom Fighters for Poland's Independence.  
various authors  
Lvov 1939  
The Jewish Historical Institute, Library no.
- Print: The Polish Jewry to Their Brothers who fought for Poland's Independence in 1905-1918  
Warsaw, published after 1936  
The Jewish Historical Institute, Library, no.
- Print: Nasz przeglad (Our Review)  
A daily, Warsaw  
The Jewish Historical Institute, Library no.
- Print: Opinja (The Opinion)  
A Jewish weekly, Warsaw  
The Jewish Historical Institute, Library, no.
- Print: Miesiecznik Zydowski (The Jewish Monthly)  
Warsaw  
The Jewish Historical Institute, Library, no.
- Print: Hajnt (Today)  
a daily, Warsaw  
The Jewish Historical Institute, Library, no.
- Print: Moment (The Moment)  
a daily, Warsaw  
The Jewish Historical Institute, Library



23.

- Print: Welt-Szpigel (The World Mirror)  
a weekly, Warsaw  
The Jewish Historical Institute, Library no.
- Print: Literarisze Bleter (The Literary Pages)  
a weekly, Warsaw  
The Jewish Historical Institute, Library no.
- Print: Historysze Szryftn (The Historical Writings)  
Warsaw  
The Jewish Historical Institute, Library no.
- Print: Bleter far Geszichte (The Pages for History)  
Warsaw  
The Jewish Historical Institute, Library no
- Print: The Third Part of the Biography of the great Man  
David Ben-Simra  
Yeshiva, Lublin  
The Jewish Historical Institute, Library no. 20060
- Print: A Minter's Manual by Shaptai Kac  
Frankfurt  
Yeshiva, Lublin
- Print: The Book of Questions and Answers by Nat Szurek,  
edited by Shrage Zwi Tenenbaum  
Munkacs 1899  
Yeshiva Lublin  
The Jewish Historical Institute, Library no. 20061
- Photo: A reproduction of a postcard: the Great Warsaw Synagogue on Tlumackie Street. On the left - the Judaistic Main Library which from 1936 lodged The Judaistic Institute. This building, designed by Edward Eber, was constructed between 1928-36. Burned down during the W.W.II, it was reconstructed in 1946-47 and serves as an abode of the Jewish Historical Institute.
- Caption: Polish Jews created a religious and secular school system of their own, in Hebrew, Yidish and Polish. Despite the attempts to discriminate Jewish students in a form of putting limits to their number at the universities, young Jews studied numerous at the state colleges. Numerous Yeshivas, or Talmudic academies famous of their prestigious level of education gathered students from all over Europe.

The most prominent Yeshiva was the Judaistic college in Lublin (Jesziwat chachmej Lublin). Poland was a seat of distinguished Rabbis of Hassidism, as Rabbi Abraham Mordechai Alter from Gora Kalwaria, Rabbi Aaron Rokach from Belzec, Bencion Halbestam from Bobrowa. Jewish press in Polish, Hebrew and Yidish had many readers. In fields of History and Law scholars as Moseš Szor (Schorr), Alexander Kraushar, Ignacy Schiper, Simon Askenazy or Meier Balaban gained wide recognition.

- Print: Book of Esther  
Warsaw, 1935, by the Society of the Orphanage,  
(in Yidish, Hebrew and Polish)  
National Museum, Warsaw, no.
- Print: S. Londynski  
A Song about a Jewish Soldier  
Paris 1931  
National Museum, Warsaw, Polish Graph. 2338
- Print: New Year 1924 Wishes  
The Jewish Historical Institute, Museum, no. B-164
- Paper: Flag for the Festival of the Torah  
The Jewish Historical Institute, Museum, no. B-20
- Painting: Izrael Lejzerowicz  
Autoportrait, oil/canvass  
The Jewish Historical Insitute, Museum no A-47
- Painting: Emil Szinagel  
In a Carriage, oil/canvass  
The Jewish Historical Institute, Museum, no. A-46
- Painting: Abraham Neuman  
Market Square in Kazimierz-upon-Vistula, oil/canv  
The Jewish Historical Institute, Museum, no. A-46
- Painting: Artur Markowicz  
At the Synagogue, oil/canvass  
The Jewish Historical Isntitute, Museum, no. A-61
- Painting: Maurycy Trebacz  
A Street in Kazimierz  
The Jewish Historical Institute, Museum, no. A-17



- Pastel                      Wilhelm Wachtel  
A Jewish Boy, study, pastel  
 The Jewish Historical Institute, Museum, no. A-17
- Painting:                  Leon Lewkowicz  
A Girl, oil/canvass  
 The Jewish Historical Institute - Museum, no. A-694
- Water Color                E. Wodwicki  
The Great Synagogue in Warsaw, watercolor  
 The Jewish Historical Institute, Museum, no. A-694
- Drawing:                  Bruno Schultz  
Self-portrait  
 The Jewish Historical Institute, Museum, no. A-460
- Drawing:                  Bruno Schultz  
A Composition. Licentious Women  
 The Jewish Historical Institute, Museum, no. A-738
- Drawing:                  Bruno Schultz  
Women-Sadists  
 The Jewish Historical Institute, Museum, no. A-461
- Drawing:                  Bruno Schultz  
An Autoportrait with A Friend  
 The Jewish Historical Institute, Museum, no. 739
- Drawing:                  Bruno Schultz  
A Grotesque - An Organ grinder at the courtyard  
 The Jewish Historical Institute, Museum, no. A-514
- Metal:                     Marek Szwarc  
A Little Shepherd with a Lamb, composition in brass  
 The Jewish Historical Institute, Museum, no. A-346
- Metal:                     Adolf Merzer  
A Jew- Water Carrier, brass  
 The Jewish Historical Institute, Museum, no. A-342
- Painting:                  Daniel Greifenberg  
Nature morte at the Window oil/canvass  
 The Jewish Historical Institute, Museum, no. A-15
- Gouache:                  Artur Markowicz  
The Circumcision

The Jewish Historical Institute, Museum, no. A-45

Painting:

Adolf Messer *Seder*

Passover Plate oil/canvass

The Jewish Historical Institute, Museum, no. A-45

Drawing:

Norbert Strassberg

The Ecstasy

The Jewish Historical Institute, Museum, no. A-68

Lithograph:

Maksymilian Eljowicz

A Study of Rabbi's Head

The Jewish Historical Institute, Museum, no. A-135

Text:

The economic hardship of the independent Poland had an unfavorable impact on Jewish population. Against that background serious conflicts arose between Poles and Jews. They were deepened by the complicated political situation. Consecutive administrations, particularly after 1926 Coup did not oppose to economic battle against Jewish population. There was even a campaign against ritual slaughter held in the late Thirties. As a result, that slaughter was substantially reduced. In Spring of 1939 there was even introduced to the Parliament a project of a legislature totally banning ritual slaughter. Despite frictions and disputes there was a tendency to maintain peace and good relations.

Photo:

Jozef Pilsudski

National Museum, Warsaw, no.

Caption:

Evidence of a real position of Polish leadership to the Jewish question are Jozef Pilsudski's greetings when a delegation of Orthodox Jews called on him. He said: "I should have been ashamed to call myself a Pole, if anti-Jewish pogroms take place in reborn Poland". Stanislaw Wojciechowski, Supreme Chief Pilsudski's minister of internal affairs and later, the president of Poland, in a circular dated 2/2/1919 stressed that Jewish population had the same rights as Poles because in the independent Poland all men were equal. He warned that all illegal actions against Jewish population would be severely punished. When such excesses took place in June 1919, they were condemned in the Parliament by deputies Ignacy Daszewski and Maciej Rataj.

Sign:

IN THE DAYS OF MARTYRDOM AND STRUGGLE



27.

- Text: The Invasion of Nazi Germany on Poland on September 1st, 1939 begun the period of bloodstained occupation which lasted five years. The cruel terror of Germans on Polish lands was supposed to lead to the biological annihilation of the Polish nation.
- Map: Nazi crimes in Poland  
The Jewish Historical Institute, Museum, no.
- Photo: Transport of Nazi troops during campaign of 1939, Banners on cars said: "We go to Poland in order to fight Jews".
- Photo: Jewish population of Warsaw voluntarily dig anti-tank truncheons in the days of the siege.  
The Jewish Historical Institute,
- Photo: The camp of prisoners of war of Jewish extraction in Biala Podlaska  
The Jewish Historical Institute, Museum, no. 365
- Photo: Nazi soldier cuts a beard of a Jew  
Jewish Historical Institute, Museum, no. 344
- Photo: The Nazis cut Jews' corkscrew curls  
The Jewish Historical Institute, Museum, no. 343
- Poster: A Decree making obligatory for Jews wearing arm bands with David's Star, Zawiercie 12/15/1939  
The Jewish Historical Institute, Arch. Posters no. 106
- Photo: Discriminatory arm bands with David Star of, worn during the occupation on Polish territories incorporated into the Reich.  
The Jewish Historical Institute, Museum, no. 336
- Photo: Persecutions of Jewish population on Polish lands during the Nazi occupation  
The Jewish Historical Institute, Museum, no. 335
- Photo: A streetcar with a sign: "Jews only" in Cracow  
The Jewish Historical Institute, Museum, no. 334
- Photo: The Warsaw Ghetto wall . on Bonifraterska Street during the Nazi occupation  
The Jewish Historical Institute, Museum, no. 330

28.

- Photo: Persecution of Jewish population. Melemed Loffler from Lvov persecuted by Nazi soldiers.  
The Jewish Historical Institute, Museum, no. 308
- Photo: Sign "Jews are prohibited to enter the park" from the times of Nazi occupation in Poland.  
The Jewish Historical Institute, Museum, no 305
- Photo: Nazi postcard from the time of the occupation, showing an entrance to the Lodz Ghetto  
The Jewish Historical Institute, Museum, no. 311
- Textile: Prisoners' garb, caps, shoes, for men, women and children from Maidanek concentration camp  
Museum of Maidanek, no
- Poster: Decree concerning the obligatory wearing the Star of David by Jews in Cracow district, Cracow 11/18/1939  
The Jewish Historical Institute, Archives, posters no 23, 93
- Poster: Police decree concerning a creation of the Jewish quarter in Radomsko, 9/1/1942  
The Jewish Historical Institute, Archives, poster no. 146
- Poster: Announcement concerning a creation of Jewish quarter in Cracow, 3/3/1941  
The Jewish Historical Institute, Archives, poster no. 32
- Poster: Announcement of Warsaw Employment Office 8/25/1942  
The Jewish Historical Institute, Arch. Ring. II/189/ posters.
- Print: Food stamps for children from the Warsaw Ghetto - 1942,  
The Jewish Historical Institute, Archiv. I/776
- Poster: Announcement concerning registration of Jews able to work, Rzeszow 7/31/1940  
The Jewish Historical Institute, Archiv. posters no. 147
- Photo: Chairman of the Judenrat Warsaw, Adam Czerniakow at his office, at the abode of the Jewish Congregation in Warsaw, Grzybowska Street no. 26  
The Jewish Historical Institute, Museum, no. 790
- Photo: Book trade in Warsaw Ghetto during the Nazi occu-



29.

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The Jewish Historical Institute, Museum, no. 790

Photo:

Street vendors in the Warsaw Ghetto

The Jewish Historical Institute, Museum, no. 789

Photo:

Deportation of Jewish Population from Plock, 1/1/  
1941.

The Jewish Historical Institute, Museum, no. 603

Photo:

Muranowski Square in Warsaw during the Nazi occupation

The Jewish Historical Institute, Museum, no. 562

Photo:

The so-called "Races"- sadistic practices of the Nazis over Jews in Minsk Mazowiecki near Warsaw  
The Jewish Historical Institute, Museum, no. 350

Photo:

Transport of Jewish children from the orphanage in Marysin to the concentration camp in Chelmn upon Ner

The Jewish Historical Institute, Museum, no 345

Photo:

Discriminatory signs on Jewish shops in Bedzin, Polish territories incorporated to the Reich.  
The Jewish Historical Institute, Museum, no. 341

Textile:

The Star of David - discriminatory<sup>ry</sup> sign from provinces incorporated to the Reich 3  
The Jewish Historical Institute, Museum no. B,206/

Poster:

Decree forbidding Jews to travel by train - Cracow 1940

The Jewish Historical Institute, Museum, posters  
no. 96

Poster:

A Decree of City of Cracow subprefect forbidding Jews to enter Planty Park and The Main Marketplace.  
The Jewish Historical Institute, Arch. Posters  
no. 29,86

Poster:

Decree of the Warsaw Judenrat concerning the obligatory poll tax, Warsaw, 1/2/1940  
The Jewish Historical Institute, Archives, posters  
no. 161

Photo:

Devastated Synagogue in Orla, Bialystok voivodship  
The Jewish Historical Institute, Archives III-  
3352, 3350

- 30.
- Photo: Devastated Jewish cemetery in Tomaszow Mazowiecki  
The Jewish Historical Institute, Archives, III-5368
- Photo: Desecrated Synagogue on Polish territories incorporated to the Reich. The Nazis turned it into the stables.  
The Jewish Historical Institute, Museum, no 313
- Instrument: Banjo made of Torah-Scroll parchment  
The Jewish Historical Institute, Museum, B-274/3
- Instrument: Tamburino made of Torah-Scroll parchment  
The Jewish Historical Institute, Museum, no. B-263/3
- Photo: Cracow Jews clearing streets from snow, part of obligatory labor  
The Jewish Historical Institute, Iconography 3065
- Photo: Warsaw - Krakowskie Przedmiescie Street. A group of Jews is convoyed to obligatory work  
The Jewish Historical Institute, Icon. 2970
- Photo: Jews led to the execution  
The Jewish Historical Institute, Icon. 355
- Photo: Jews before execution at a Nazi camp  
The Jewish Historical Institute, Museum, no. 338
- Print: A manual Right-Wrong, in German, for concentration camps guards  
The Jewish Historical Institute, Museum, no. B-378/3
- Poster: A Decree concerning the forming of Ghetto in Lublin with a plan of the Ghetto - Lublin, 3/24/1941
- Photo: Jews put to the cart, surrounded by the Nazis. Courtyard of the Warsaw University  
The Jewish Historical Institute, Museum, no. 348
- Poster: Decree signed by F L. Fischer, governor of the Warsaw District, making obligatory for Jews wearing arm bands with Star of David - Warsaw, 11/24/1939  
The Jewish Historical Institute, Museum, no. B-217/3  
220/3
- Photo: Deportation of Jewish population to the Lodz Ghetto,  
The Jewish Historical Institute, Museum, no. B-240/3



31.

- Print: Food stamps from the Lodz Ghetto  
The Jewish Historical Institute, Museum, no. B-240/
- Text: The aim of the Nazi genocide was the total annihilation of Jews. The Nazis destroyed the Jewish nation and its culture. For that purpose they set up Ghettoes and concentration camps on the occupied Polish territory. Of around 3,5 million of Jews living in Poland before 1939, the Nazis murdered 2,7 million of them. But as a result of occupant's terror, perished over 6 million of Polish citizens. Many of them were killed while rescuing their Jewish brothers. In Poland the Nazi apparatus imposed the death penalty on those Poles who helped the Jews.
- Poster: An Order of governor Frank prohibiting the inhabitants of Warsaw District to help the Jews, Warsaw 6/17 1941.  
The Jewish Historical Institute, Archives, posters no. 176
- Poster: An Announcement on penalties for giving refuge to the [Jews hiding] Czestochowa, 9/24/1942  
The Jewish Historical Institute, Archives, posters no 14, 71
- Print: The Tribune of Freedom no. 14 of 8/15 1942 with an article: Planned Extermination of Jewish Population  
Museum of History of Polish Revolutionary Movement, Library
- Photo: Julian Grobelny, pseudonim "Trojan" (1893-1944), chairman of Counsel of the Assistance to Jews "Zegota"  
The Jewish Historical Institute, iconography 8444
- Manuscript: Records of the Cracow Chapter of Counsel of the Assistance to Jews  
The Jewish Historical Institute, Archives, Underground materials no 119.

32.

- Print: Information Bulletin no. 11 of 3/18/1943 with an article: Blackmails and How to Combat them - a communique of the Administration of Civil Struggle (ian) on combatting blackmails exercised on Poles giving refuge to the Jews.  
Museum of History of Polish Revolutionary Movement Library
- Photo: An area of the the destroyed Jewish quarter in Warsaw  
The Jewish Historical Institute, Museum, no. 39
- Print: The Struggle of the Youth no. 4 of 4/5/1943 with an article: To the Comrades Behind the Wall.  
Museum of History of Polish Revolutionary Movement Library
- Poster: An Order of the Nazi occupying authorities of 5/13 1943 commanding the Polish population to turn over Jews and Communists to the Nazis.  
The Jewish Historical Institute, Archives, posters nr 159
- Photo: Hand notes made by Menachem Kon on the situation in the Warsaw Ghetto  
Reproduction
- Photo: A letter of the Chief Rabbi of Warsaw, H.Ch. Michelson on the living conditions in the Warsaw Ghetto
- Photo: A manuscript of a monograph The History of Jews in Warsaw by Emmanuel Ringelblum  
A reproduction
- Photo: <sup>a)</sup>  
The Gurdsmen - the journal of the People's Guard Staff - May 1942  
A reproduction
- Photo: Ojf der Wach ( On Guard) of 12/26/1942, an underground journal distrubuted in the Warsaw Ghetto  
A reproduction
- Print: The liquidation of the Warsaw Ghetto, Warsaw 1942  
A diary of A. Szymanowski (7/22-9/12, 1942) saying of the transport of Jews to Treblinka concentration camp.  
The Jewish Historical Institute Library



- Photo: Mordechai Anielewicz, pseud. "Mlachi" or "The Angel", the leader of the Warsaw Ghetto Uprising  
The Jewish Historical Institute, Museum, no. 14
- Photo: Ruins of the Great Warsaw Synagogue on Tlumackie Street, blown off on May 16, 1943 on the orders of the Nazi SS General Jürgen Stroop  
The Jewish Historical Institute, Museum, no.
- Documents: Documents of the State distinctions given posthumously by Poland's People Republic to the Jewish freedom fighters:  
Order of the Grunwald Cross, 3d Class for:  
Niuta Tajtelbaum  
Josef Kaplan  
Andrzej Szmidt  
Josef Lewartowski  
Second class: Mordechai Anielewicz  
The Jewish Historical Institute, Museum, no.
- Photo: The figure symbolizing Poland led to the execution for her help given to the Jewish population  
The Jewish Historical Institute, Museum, no. 356-357
- Photo: An underground delivery of food to the Ghetto. With the cooperation of Polish population, there were numerous successful attempts of such an activity  
The Jewish Historical Institute, Museum, no. 9
- Text: The Polish population did not yield to the terror of the occupiers and they found enough strength to organize rescue operations for Jews, even though they themselves were subjects of the Nazi threats. This action, known by the cryptonym "Zegota" was undertaken by various political and social groups of the Underground Poland. First letter of that cryptonym was the same as the first letter in the word "Jew". For safety reasons no one used the word "Jew" in underground contacts. Zofia Kossak, a renowned writer wrote in a leaflet published underground in August 1942: "Who is silent in the face of the murder, becomes an accomplice of murderers. Who does not condemn, he allows it to happen". In September, 1942 was founded the Provisional Committee of the Assistance to the Jews, acting by the Polish Government on Exile.

34. In December of 1942 was founded Counsel of the Assistance to Jews , with the participation of the Jewish organizations. Thanks to Poles, who in every case risked their lives, it was possible to rescue 130 to 140 thousand of Jews. In Yad va-Shem in Jerusalem the biggest number of trees were planted by the Poles, recipients of the title The Righteous of the World.
- Print: The Nazi Concentration Camps on Polish territories 1939-1945, by various authors  
Warsaw, 1980 published by the Main Commission on Investigating the Nazi Genocide in Poland, vol. 1,2 plus maps
- Photo: A photographic reproduction of both sides of the medal given to Marek Arczynski for his rescue operations of Jews during the Nazi occupation in Poland.  
The Jewish Historical Institute, Museum, no.
- Sign: THE NEW ROAD OF LIFE: PEOPLE'S POLAND
- Print: The Manifesto of the Polish Committee of the National Liberation of July 22, 1944  
Museum of History of the Polish Revolutionary Movement, Library
- Text: Poland, liberated from the Nazi bondage, in its first document, the Manifesto of the Polish Committee of National Liberation, on July 22, 1944, created for Jews conditions of full development and gave them equal rights to the fullest extent. This document was signed also by the representatives of Jewish organizations.
- Map: Contemporary Poland, The present Jewish congregations are marked.  
Graphic composition
- Print: The Constitution of People's Poland Republic  
The title page and excerpts referring to the status of the national<sup>ty</sup> and religious practices
- Albums: Photo-albums on Jewish activities in People's Poland.  
The Jewish Historical Institute, archives, no
- Posters: 10 posters of the Elwira Kaminska State Jewish Theater  
-from the collection of Dr. Tyloch



## Prints:

The Bulletin of the Jewish Historical Institute.  
Bleter far Geszichte (Historical Pages)  
 Various publications as monographs, folders etc.  
 published by the Jewish Historical Institute  
Folks-Sztyme (Voice of the People)

## Photo:

The burned down building of the Main Judaistic Library on Tlumackie Street in Warsaw. Reconstructed in 1946-47, it became an abode of the Jewish Historical Institute and it houses judaica -- as archives, museum objects and prints.  
 The Jewish Historical Institute, no.

## Painting:

Adam Muszka  
A Jewish Boy oil/plywood  
 The Jewish Historical Institute, Museum, no. A-138

## Caption:

The Polish Constitution of 1952 granted equal rights to all citizens, regardless of their religion. A majority of Jewish citizens who survived emigrated, though, to Israel. Jews who stayed in Poland have secured all conditions for the development of the religious and cultural life of their own. The Social-Cultural Society of Jews is active in Poland. The bi-weekly Folks-Sztyme (Voice of the People) is published in Yiddish. At the State Jewish Theater productions in Yiddish are shown. The Janusz Korczak National and International Committee has its headquarters in Poland. The Jewish Historical Institute is subordinate to the Polish Academy of Sciences and is financed by it. There is also the Religious Union of the Mosaic Denomination, consisting of 19 congregations from: Bielsko-Biala, Bytom, Czestochowa, Dzierzoniow, Gliwice, Katowice, Cracow, Legnica, Lublin, Lodz, Sosnowiec, Szczecin, Swidnica, Tarnow, Walbrzych, Warsaw, Wroclaw, Zgorzelec and Zary near Zagan.

October 6, 1982

Rabbi Alfred Gottschalk  
Hebrew Union College  
3101 Clifton Avenue  
Cincinnati, Ohio 45220

Dear Fred:

Thanks for your letter of September 30. I agree with you that it would be important for us to now call the first meeting of the committee of the Union and the College concerning the Polish project.

I do have a memo from you indicating that Hebbert Zafren, Paul Steinberg and Norman Gross will represent the College and Phil Hiat, Robert L. Adler and myself will represent the Union.

One of the more difficult things in setting up such a meeting is Bob Adler's schedule. I happen to know that he is coming to New York for the entire week beginning the afternoon of October 25 to attend the HUC-JIR Board of Governors meetings and some Jewish Welfare Board meetings. It occurs to me that this would be a good time to schedule the meeting, unless your representatives are going to be engaged with other College business.

If you could give me some idea of what your schedule is, I will try to set such a meeting for some time the week of October 25. It seems to me to be a natural. Please let me hear from you as soon as possible so I can begin the preparations.

With best regards.

Cordially,

Theodore K. Broido

TKB:tb

bcc: Rabbi Alexander M. Schindler  
/ Rabbi Philip Hiat





HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION

Cincinnati • New York • Los Angeles • Jerusalem

THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220  
(513) 221-1875

September 30, 1982

Mr. Theodore Broido  
U. A. H. C.  
838 Fifth Avenue  
New York, NY 10021

Dear Teddy:

I think it would be very important for you now to call the first meeting of the Committee of the Union and the College on our joint relationship to Poland and its very academic institutions vis-a-vis retrieval of manuscripts, student exchange, etc. I think you have a memo from me as to who the College's appointees are to this Committee.

With warmest regards,

Sincerely,

Alfred Gottschalk

AG:rws



Introductory paragraph: The Agreement...

This agreement with Warsaw University has given de facto access to other institutions in Poland, e.g. National Museum, National Library, Jewish Historical Institute, Jewish Museum (Cracow), Bierut University of Wroclaw, etc.

#### Article 1

The terms of Article 1, that is, the inclusion of Semitic linguistics, Hebrew language and culture, and Jewish history, reflect the political reality under which Warsaw University operates. The significance of this agreement is underscored by the active interest of other major academic institutions, e.g. Harvard, Columbia, Michigan, Tel Aviv, et al. in their desire to participate in the program. It is to our credit that we were able to execute this agreement, as broad and undetailed as it appears, and whose consequences go far deeper than the surface meaning of the text. This first article is a call to action, not an action per se.

#### Article 2

While Philip Hiat was not duly authorized to negotiate on behalf of the College-Institute, nevertheless, he saw an opportunity to project the College-Institute as the Jewish academic institution of pre-eminence for this program. Since the rare opportunity presented itself he seized it in order to give the College-Institute the advantage over other institutions.

#### Article 3

A joint committee of the College-Institute and the Union should be formed for this program.

#### Article 4

Some method ought to be found to enable the scholarly world to gain access to the items in this paragraph, to set a program to catalog the Hebraica in Poland that is available to us. To the best of our knowledge there is rare and pedestrian material in all relevant institutions: Jewish Historical Institute, National Library, university libraries, and regional archives (as well as some Church repositories perhaps).

#### Article 5

To make available to English readers translations of selected works of Judaic interest, both past and present, e.g. the historical and sociological research done by such scholars as I. Schipper, M. Balaban, R. Mahler, M. Fuks, S. Datner, and W. Tyloch.

#### Article 6

With the full cooperation of the Polish side items in this paragraph, when located, will be evaluated as to possible reproduction. N.B. This article puts the responsibility on the Polish side to locate the materials. There is no guarantee that the American side will want to reproduce them.



#### Article 7

Articles 5 and 7 are essentially the same, except this paragraph covers art and manuscript materials.

#### Article 8

The joint College-Institute and Union committee will determine the extent of microfilming with specialists engaged to establish priorities.

#### Article 9

Already in effect? The College-Institute may have begun exchanging publications with the Catholic University of Lublin.

#### Article 10

In effect. Two scholars from Warsaw University have made application for graduate study at the College-Institute in Cincinnati. Dr. Paper has been working on this.

#### Article 11

Invitation has been made to Dr. Gottschalk to visit Warsaw University. Because of scheduling difficulties, however, he could not make the trip this time around. Dr. Gottschalk has discussed rescheduling with Philip Hiat. Professor Tyloch has already made visits to our campuses in New York and Cincinnati.

#### Article 12

The tentative title for the first conference is The Golden Age of Polish Jewry (1400-1800). Timing for the conference is flexible.

#### Article 13

The exhibition, Fragments of Greatness is a concrete example of co-operation between Poland and the U.S. As for films, the Polish side in consultation with the American side, more specifically, with the Departments of Education within the College-Institute and the Union, will prepare materials (films, videotapes, etc.) for the teaching of the Hebrew and Yiddish languages and Jewish culture.

#### Articles 14-17

(Nothing to add).

#### Article 18

The Polish text and the English translation were received by John Kordek, then the cultural attache at the American Embassy in Warsaw, who was pleased by the accuracy of the English translation.

## Priorities

- 1 Microfilming of materials in libraries and archives.
  2. Identification of books, with an eye toward cataloging.
  - 3 Reproduction of illuminated manuscripts, e.g. Wroclaw Mahzor, Wolff Haggadah, Megillot Esther.
  4. Begin preparing for the first conference.
- N.B. Article 10, 11, and the beginning of 13 have been started.





November 23, 1982

The Honorable Eugeniusz Wyzner  
Under Secretary General  
United Nations  
New York, New York 10017

Dear Your Excellency:

Enclosed is the only bill we will ask you to remit to us  
from our celebration in California. Would you be good enough  
to send a check to our office in the amount of \$352.67.

We thank you very much for all of your courtesies.

Sincerely,

Philip Hiat



איחוד  
ליהדות  
מתקדמת  
באמריקה

# Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION  
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100 CABLES: UNIONUAHC

*Rabbi Hiat*

November 2, 1982

FROM: THEODORE K. BROIDO  
TO: MEMBERS OF THE POLISH PROJECT COMMITTEE

A meeting of the above entitled committee was held on October 25.  
Present were:

Robert L. Adler	Philip Miller
Theodore K. Broido	Rabbi Paul Steinberg
Rabbi Philip Hiat	Dr. Herbert Zafren

Mr. Norman Gross could not be present.

The history of the project was reviewed by the group, both by Rabbi Hiat and Philip Miller. A discussion of some of the conflicts and confusion concerning the administration of this project followed.

At the suggestion of Robert L. Adler, it was agreed that we would:

- A. Distribute all of the relevant background material.  
(See attached).
- B. That Rabbi Hiat, representing the UAHC and Dr. Zafren, representing the HUC would develop a list of their "dreams" for the project, i.e., the programs that we would like to see implemented, with, if possible, some priority rating and some ball park dollar figures.

This material is to be distributed to the committee at least ten days prior to our next meeting, which is set for December 21 at 9 a.m., so that you will have an opportunity to digest it. A meeting notice has already been sent to you.

Chairman  
Donald S. Day

President  
Rabbi Alexander M. Schindler

Honorary Chairmen  
Judge Emil N. Baar  
Irvin Fane  
Dr. S.S. Hollender  
Earl Morse

Immediate Past Chairman  
Matthew H. Ross

Vice-Chairmen  
Robert L. Adler  
Alan V. Iselin  
Joseph Kleiman  
Norma Levitt  
Alfred N. Miller  
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L. Kenneth Rosett

Administrative Secretary  
Theodore K. Broido



April 24, 1981

Rabbi Alfred Gottschalk  
President, HUC-JIR  
3101 Clifton Avenue  
Cincinnati, OH 45220

Dear Fred:

I received your letter of April 17 regarding the Polish matter and I hasten to respond.

I am glad you share our assessment, shared by many other responsible and knowledgeable people, that this is a most significant document which portends great promise in the academic world, both Jewish and non-Jewish.

To the question at hand. Let me assure you that Philip Hiat never intended to represent the College-Institute. The invitation to Philip Miller came from the University of Warsaw via Phil Hiat, the primary invitee. Their close working relationship in the past afforded the College-Institute an opportunity to help and participate in this project. While there were and still are other academic institutions that would be delighted to cooperate in such a venture, we felt that the unity of Reform Judaism could best be expressed with the College-Institute being the academic institution of preeminence, and so it is.

As the initiator of this project and since it was Phil Hiat's efforts that helped to break the barrier, he did the correct thing in initialing the agreement, leaving the formal signing for another occasion and after there was an opportunity for consultation between the UAHC and the HUC-JIR.

I believe that if you still feel this project deserves our highest attention we can work out an agreement between the HUC-JIR and the UAHC, spelling out who will do what, where there is mutual responsibility, and how to work out any financial obligations which may grow out of the agreement.

If you feel that you cannot join in the signing until this internal agreement is worked out, then you may care to initial the document at this time as an indication of your participation but with reservation.

Warsaw University is clearly interested in carrying forward this exchange. The UAHC as the initiator of this program stands ready to fulfill the terms of the agreement.

Rabbi Alfred Gottschalk  
April 24, 1981  
Page -2-

With warmest regards from house to house, I am

Sincerely,

Alexander M. Schindler







HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION  
*Cincinnati • New York • Los Angeles • Jerusalem*

THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220  
(513) 221-1875

April 17, 1981

Rabbi Alexander Schindler  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, NY 10021

Dear Alex:

It was good talking to you today. Here follow my suggestions on the proposed contract between the University of Warsaw, the UAHC and HUC-JIR. Let me begin by saying that I very much like the spirit of this agreement, and I think if it is feasible to do even a significant but limited part of it, it will have been worth the effort.

However, I am troubled by a number of aspects that I want to share with you. I am only going to deal with the English translation of the agreement. I'll leave the Polish to you. The agreement apparently is concluded between Warsaw University represented by its Rector; the Union of American Hebrew Congregations; Hebrew Union College-Jewish Institute of Religion, the latter being represented by Dr. Philip Hiat. Of course, it is not possible for Phil Hiat to represent the College-Institute in an official capacity since he is not an employee of the College, nor does the College have any direct authority over him. Yet this document contains an important number of items that fall directly within the orbit of the College's authority, about which we had no prior knowledge and which, as I indicated to Phil, we have had no opportunity to discuss or prioritize within the full schema of our obligations, particularly budgetary obligations. In addition, we had consented to Phil Miller joining Phil Hiat and he (Philip Miller) clearly was the College's representative; yet he is not at all mentioned in that capacity. I asked Phil Hiat the reason as to why he was not so represented and received no satisfactory reply from him.

The contract alludes to certain mutual relationships and obligations to be assumed in some instances specifically by the Union of American Hebrew Congregations; Hebrew Union College-Jewish Institute of Religion, and others to be solely exercised by the Union of American Hebrew Congregations. In those paragraphs where "the American side" is referred to as carrying out mutual obligations, there is no clear indication as to whether this is the Union's responsibility or the College's responsibility. Since each of

(next page, please)




Rabbi Alexander Schindler  
Page two  
April 17, 1981

these items carry a monetary component to it, it is terribly important that this be spelled out in a supplementary statement of agreement. Warsaw University is clearly interested in carrying forward its exchange programs with a comparable institution -- that is the College-Institute. Consequently, the text of the agreement should read, in all instances where the semicolon exists, the Union of American Hebrew Congregations, New York, N. Y., and the Hebrew Union College-Jewish Institute of Religion; the representative of the College-Institute should be Philip Miller. I think we need to keep those lines clear for our own sanity as well as normal, orderly procedure.

There are other things about the contract that I do not understand, e.g. paragraphs 7 and 8 where only the Union of American Hebrew Congregations is alluded to makes it appear that indeed two related but separate institutions are carrying out an agreement with the University of Warsaw.

I look forward to clarification from you on the above and on any other issue on which you may have your own thoughts about this contract. Again, let me reiterate, I think that the total achievement is commendable and if it can be carried out would indeed be a contribution to the world of Jewish scholarship by rescuing materials now doomed to loss and/or extinction.

Sincerely,



Alfred Gottschalk

AG:rws



## THE AGREEMENT

concluded by Warsaw University, represented by its Rector Professor Dr. Henryk Samsonowicz and the Union of American Hebrew Congregations, New York, N.Y.: Hebrew Union College — Jewish Institute of Religion, represented by Doctor Philip Hiat, concerning cooperation in Oriental Semitic and Hebrew studies.

1

To initiate and bring into effect cooperation in Semitic studies, and particularly Hebrew and Judaic studies, the agreement provides for joint research in the following fields:

- a) Semitic linguistics
- b) Hebrew linguistics
- c) History of the Hebrew language and culture
- d) History of Jews, with special regard to the history of Jews in Poland
- e) Historical problems of Judaism.

2

The coordinating center in Poland: Section of Ancient Near East and Hebrew Studies, Institute of Oriental Studies, Warsaw University, represented by Professor Dr. Witold Tyloch, Director; in the USA: Union of American Hebrew Congregations, New York, N.Y.: Hebrew Union College — Jewish Institute of Religion, represented by Dr. Philip Hiat.

3

To achieve the aims mentioned above in Item 1 of the present agreement, a joint committee will be created. It will include members proposed by The Union of American Hebrew Congregations: Hebrew Union College — Jewish Institute of Religion, and Section of Ancient Near East and Hebrew Studies, Institute of Oriental Studies, Warsaw University.

4

The first step in the cooperation (cf. Item 1 above) will be the compilation of catalogues, repertories of manuscripts and old printed texts in Hebrew available in Poland, to be subsequently published by the American side. A share of the Polish side in the profits from sales will amount to 60% of the sum total.

5

Maintaining the same level of profit shares, the American side will undertake to finance the translations of the Polish contributions to the fields mentioned in Item 1 of the present agreement.

6

With a full financial support of the American side, the Polish side will search for Hebraic relics, manuscripts, old and other prints, in the Polish collections and will compile respective catalogues. The American side will be responsible for translating and publishing these materials in English, shares in the profits of both sides being as stated above.

The Union of American Hebrew Congregations is willing to finance publications, manuscripts and reproductions of old prints edited by the Polish scholars, shares of both sides in the profits being as stated above.

- 2 -

8

The Union of American Hebrew Congregations will deal with the reproductions of microfiches and microfilms, with an analogous share in the profits.

9

Both institutions will exchange their publications.

10

In order to ensure an adequate training for the Polish scholars who will accomplish the above aims, the American side will grant in the period of five years four annual fellowships for the study in American or other foreign universities and will cover travel expenses of the fellowship recipients.

11

Both sides will promote the exchange of professors and other research workers. Costs of residence will be covered by the inviting side, while costs of travel — by the invited party.

12

Once in five years both sides will organize a joint scientific conference financed as stated in Item 11 above.

13

The American side will finance exhibitions and films popularizing Hebrew studies. The Polish side will be responsible for their organization.

14

The American side will grant to the Polish side annual student fellowships for deepening the knowledge of Hebrew, Judaic and Yiddish studies. There will be one fellowship a year or more every few years.

15

The fellowships mentioned in Items 10 and 14 will be available only to persons directed and recommended by the Director of Ancient Near East and Hebrew Studies, Institute of Oriental Studies, Warsaw University.

16

The present agreement is valid for 5 years from the date of its signing and may be prolonged by silent agreement for the next 5 years period.

17

The agreement may be terminated by both sides at 6 months' notice.

18

The agreement is drafted in Polish and English, both versions being equally valid.

Warsaw, <sup>April</sup>~~March~~ 27 1981

For

Union of American Hebrew Congregations  
Hebrew Union College Jewish Institute  
of Religion

For

Warsaw University



November 23, 1982

Mr. Luis Lukowiecki  
Ingeniero Civil, M.S.  
Apartado 2438  
San Jose, Costa Rica

Dear Mr. Lukowiecki:

My colleague and friend Mr. Joshua M. Dwork just returned from an official visit to your beautiful country. He recounted his conversation with you and your friends of my work in Poland. I am taking the liberty of enclosing some of the material regarding this historic endeavor.

I am aware that a large portion of the Jewish community of Costa Rica have their ancestral roots in Poland. I would be curious to find out what material of a Jewish nature they possess that might shed light on Polish antiquity, history, culture, art or music.

Your assistance in this matter would be of great help to me. You on the other hand, might be interested in seeking financial support for these programs from the Jewish community in your country. Anything that can be done would be of great importance.

Until I hear from you, I remain

Most cordially,

Philip Hiat

The Significance of this agreement is underscored by the active interest of other Major Academic Institutions (e.g. Harvard, Columbia, Tel Aviv Univ. + Univ. Michigan (etc)) and their desire to participate in the program. It is to our credit that we are unable to execute this agreement as broad + ~~undetailed~~ as it ~~seems~~ appears, where consequences go far deeper than the surface meaning of the text.

What Does it Cost To

1. Micro Film <sup>materials</sup> (Mannett)

② Reproduction Codes

③ Students To U.S.

④ Travel To Poland.

⑤ Scholar For Post Doctoral Studies

⑥ Planning a ~~scientific~~ Conference.



The agreement with Warsaw <sup>Niderent</sup> ~~Niderent~~  
de facto give us access to all <sup>relevant</sup> ~~relevant~~  
in Poland.

Pg 101 while there is a wide difference between  
Semitic ~~studies~~ <sup>linguistics</sup> ~~for~~ & Hebrew linguistics

<sup>opening</sup>  
The language of the section particularly  
subtitled ~~the~~ <sup>the</sup> ~~parag~~ into a ~~series~~  
Political sphere

### A call to Action

<sup>Terms</sup>  
The (Romanian) / Article 1 ~~Constructive as~~  
~~it is~~ <sup>it is</sup> ~~the~~ <sup>the</sup> ~~for~~ <sup>for</sup> ~~political reasons~~ <sup>political reasons</sup> ~~of~~  
~~including~~ Semitic linguistics, Hebrew language  
culture & <sup>Jewish</sup> history are

The inclusion of Semitic linguistics Heb language  
& culture & Jewish history are a reflection of the  
Political reality under which the <sup>Warsaw</sup> ~~University~~ operates.

134 While while that was not authorized to  
negotiate on behalf of the College-Institution.  
Nevertheless, he saw an opportunity to  
propose the College Institution as the <sup>Jewish</sup> ~~Academic~~  
Institution for the Program.  
Since the <sup>opportunity</sup> ~~opportunity~~ presented itself he seized  
it ~~he took advantage of it~~ in order  
to give the College-Institution advantage over  
other Institution.



19h ③ A Joint Committee of the Carlyle Institute  
+ N.A.H.C. Should be formed for this  
program.

19h ④ Some Method be found to enable  
individual individuals to have the access  
to the item in this program and  
Set a Program to Catalogue the Hebrew  
in Poland, that are available to ~~the~~ us.  
To the best of our knowledge there ~~are~~ is  
rare ~~Hebrew~~ + Judaic material in  
all ~~the~~ ~~collections~~. Relevant institutions in  
Poland. E.g. ZIH, National Library, (National Museum  
+ university libraries, + regional archives.  
(+ perhaps some church repositories).

19h ⑤ To make available to English readers  
Translation of ~~some~~ selected work of  
Judaic interest both Past + Present  
e.g. The Historical + Sociological Research  
done by such scholars as I. Schipper, H. Bialabon  
R. Hakler S. Patner W. Tyloch. M. Fuchs.

19h ⑥ with full Cooperation of Polish Side  
Items 19h 6 when located will be evaluated  
as to possible ~~Reproduction~~ ~~duplication~~ Reproduction  
(e.g. Book manuscripts objects of Art Judaica).



pg ⑦ pg 5 & 7 are essentially the same  
except that this paragraph ~~concerns~~ <sup>concerns</sup> Act in  
monument materials.

pg ⑧ The Joint Committee Set of Colly Institute  
& N.A.A.C.P. will determine the extent of  
Micro Filing with Specialist Engaged by  
the Committee to establish records.

pg ⑨ S.O.P. AMERICAN JEWISH  
ARCHIVES

pg ⑩ In Affair 2 Scholars From W.N.  
affiliated to Graduate School AUC - J.H.  
Council Dr. Vaper working on this coming.

pg ⑪ Invitation have been extended to Dr. Gottschalk  
to come to W.N. meaning Scherby  
perhaps could not go this time around  
has hope for only that to describe  
to him. Dr. W. Taylor has already made  
an visit to AUC - J.H. Council / School.  
J.H. School.

pg ⑫ Tentative Title for First Conference  
the Golden Age of Polish Jewry.  
14 to 18 hundred  
Timing of Conference is flexible.

pg 13 The Exhibition of Fragments of Questions is  
a concrete Example of Joint Cooperation  
between Poland & N.S. (e.g. Warsaw Album  
~~Warsaw~~)

③ The Polish Side in Consultation with the  
American Side (more specifically Dept of Ed.  
& Man & College Instr.) will prepare material  
(Films Videos etc) for teaching of the Ashken  
& Yiddish Languages & Jewish Culture.

pg 14 In The Hands of the Paper Curve

pg 15 Straks for itself

pg 16 " " Just

pg 17 " " "

pg 18 The Polish Text & English Translation in  
an version for <sup>cultural aspect</sup> ~~course~~ John Rordick  
Amer. Entan Warsaw who was pleased  
th the accuracy of English Translation.



Imports  
Considering that a <sup>number</sup> ~~new~~ of the articles have  
been put into effect eg. 10 11  
13A 14.

- ① we believe that it is crucial for  
Micro Film work to begin in earnest  
~~with the Manuscripts at (201) Jewish Historical~~  
~~Institute~~ because of the fragile condition  
of Materials in Libraries + Archives.
- ② Reproduce some of the <sup>Manuscripts</sup> ~~Manuscripts~~  
[Raymond Rodet already undertake  
Urosław Macha  
Promisław Anzjak  
Example of Megilot Esther]
- ③ Start Preparing for 1st Scientific Conference.
- ④ ~~Catalogue~~ Identification of Materials [Cataloguing]

Professor Witold Tyloch.

815439 - UW-PL.

---

Telex received Tried calling Twice very long wait for line.

Photographs of Exhibit will be sent from your Counsel in N.Y.

IAP 66 Formus will come from Colege with approval of NABANSKI And Magdalena To come To United States, They are authorized for such forms.

Your paper requirements will be met very soon Probably from Frankfurt. The size paper noted and understood.

~~Did~~

Please Speak To Uroclow about formal permission make it same as 21H AM proceeding with Codex 15 already sold.

Must stay in country until Schindler & Bromfman make decisions about 40th Anniversary then will be able to come.

Thank Rector for kind letter to Me & Schindler



Must find way for Bohrow to come from  
outside source.

Cemetery project moving forward will

have positive news next week.

Affectionate greeting <sup>from Sylvia</sup> to Bohrow <sup>from me</sup> ~~and~~

~~Friends in Poland~~ to Minister LOPATKA

& Director DUSIK. ~~Only Hail~~

Fraternally to my Brother

Only Hail

Friday, April 15

Opening ceremonies of rededication of the Nezek Synagogue Warsaw; participants: Rabbi Salgo of Hungary and/or Rabbi Rosen of Romania. (Does Rabbi Schindler physically participate in this program). A gift of silver adornments for the torah in the ark from Mount Neboh Congregation and the Union of American Hebrew Congregations.

Saturday evening, April 16

A performance and reception at the Jewish theater of Warsaw.

Sunday morning, April 17

At the Jewish Historical Institute, display of Jewish material in cooperation with the Academy of Sciences of Poland.

Sunday afternoon, April 17

Opening of the exhibition at the National Museum of Warsaw.

Sunday evening, April 17

Second performance at the Yiddish Theater Warsaw

Monday, April 18

During the day hours at the building opposite the American Embassy medals will be distributed from Yad VaShem to Poles who helped Jews, followed by distribution of medals to Jewish leaders and fighters. In the afternoon at the monument and at Umshlag Plaza and at the bunker of Anielowicz flowers will be placed and prayers recited.

Tuesday, April 19

Symposium at the Jewish Historical Institute and in the evening another symposium at the opera house.

Wednesday, April 20 (a.m.)

Treblinka - a childrens reception and a visit to the Jewish Memorial.

Wednesday, April 20 (p.m.)

A last performance at the Jewish theater.

Thursday, April 21

Auschwitz - Program and speeches.

Friday, April 22

Krakow - visiting the Ramah Synagogue, the Jewish Museum.

\*Following the visit to Krakow all those who wish to visit other cities and sites are free to do so.



Friday, April 15

Opening ceremonies of rededication of the Nezek Synagogue Warsaw; participants: Rabbi Salgo of Hungary and/or Rabbi Rosen of Romania. (Does Rabbi Schindler physically participate in this program). A gift of silver adornments for the torah in the ark from Mount Neboh Congregation and the Union of American Hebrew Congregations.

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\*Following the visit to Krakow all those who wish to visit other cities and sites are free to do so.

# PHONE-O-GRAM<sup>®</sup>

for:

*Hat*

M. *Cissy Grossman* of \_\_\_\_\_

☒ Telephoned

☐ Returned your call

☐ Came In

☐ Will call again

☐ Please return the call

☐ See me

Message: \_\_\_\_\_

Phone: \_\_\_\_\_ Date *12/1* Time *11:01* By \_\_\_\_\_





TELEPHONE MESSAGE FOR

HIAT

M MARK FRIEDMAN

of

☐ Telephoned

☐ Visited Your Office

Date / Time

☐ Return Call

☐ Will Call Again

MESSAGE

679-0600

Callers Telephone No.

Area Code

Extension

Call Taken By

☐ See Me For More Details



# THE JEWISH PUBLICATION SOCIETY OF AMERICA

1930 Chestnut Street • Philadelphia, Pennsylvania 19103 • 215/564-5925

November 1982

Dear Rabbi:

The JPS Campus Program, now in its sixth year, has been hailed as a vital service to the Jewish community.

As you know, our idea is to bring quality and interesting books of Jewish significance to college students at low cost. That is why JPS subsidizes this needed effort to help build a sense of identity in Jewish youth, so crucial to our survival as a people. Please note that this special offer gives students any two books from our list for only \$7.50. A copy of the new 1982-83 Campus Program brochure is enclosed.

The program was originally designed to introduce important Jewish books to our young men and women at a time when so many of them are taking a sharp new look at their parents' values (and rethinking these values) as they search for their own answers. It is a program meant to rekindle their interest in the Jewish community and Jewish heritage.

Since we trust that you share our ideas and aims, please tell your young people about the JPS program and perhaps bring the brochure to their attention. Your congregants will also be interested in sending a JPS membership as a gift. All these actions can serve as a connecting link between your synagogue and students close to you, all through the year.

We would be extremely appreciative of your help in publicizing this JPS Campus Program. We would be pleased to send you as many additional brochures as you may want to use. And before we close, may we call your attention to books we have added:

NOTES ON THE NEW TRANSLATION OF THE TORAH  
WHOSE LITTLE BOY ARE YOU?  
TRADITION IN AN AGE OF REFORM  
ESSAYS ON HUMAN RIGHTS  
SUMMONED TO JERUSALEM  
THE MENORAH TREASURY  
PROPHETS WITHOUT HONOUR

Thank you for your interest. We look forward to your further cooperation.

Cordially,

Dr. Muriel M. Berman  
President

Enclosure

New York Office: 60 East 42nd Street, Room 707, New York, N.Y. 10165 • 212/687-0809  
Israel Office: 24 Ben Maimon Street, Jerusalem, Israel • 02/690579

President  
Muriel M. Berman

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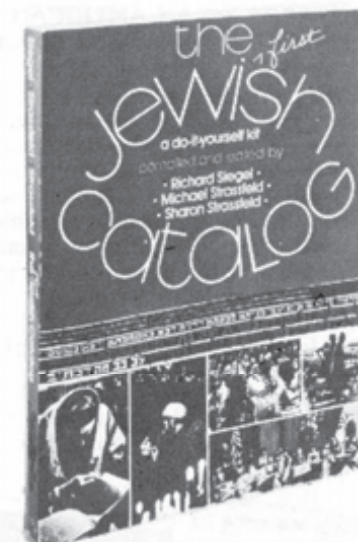
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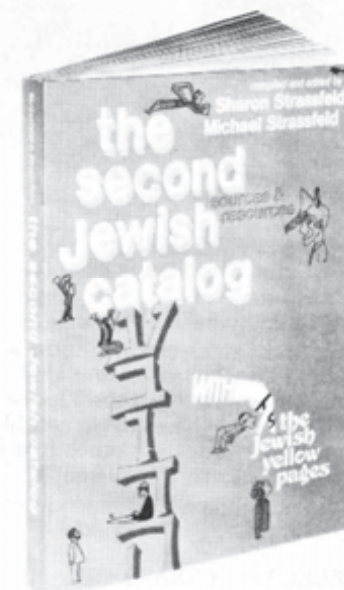


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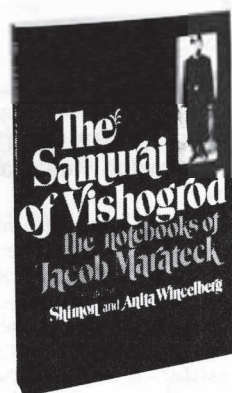
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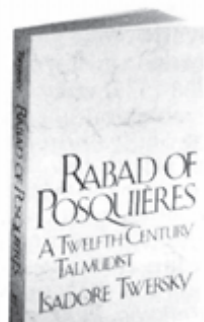
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HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION

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SCHOOL OF GRADUATE STUDIES  
Office of the Dean

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220  
(513) 221-1875

November 24, 1982

Rabbi Philip Hiat  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, New York 10021

Dear Rabbi Hiat,

Here is a copy of the letter that I have just sent to Professor Tyloch concerning the two students who have been suggested as candidates for a year of study with us in Cincinnati. I believe that the explanations given are quite clear and self-evident. I wanted you to be informed about all of this so that you would know exactly where we stand should any questions arise in your correspondence or personal visiting with Professor Tyloch.

All good wishes.

Sincerely yours,

Herbert H. Paper

HHP:

Enclosure





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OFFICE OF THE EXECUTIVE DEAN  
FOR ACADEMIC AFFAIRS

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220  
(513) 221-1875

October 11, 1982

Rabbi Philip Hiat  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, New York 10021

Dear Phil:

Thank you so much for sending the application forms and the academic records of Mr. Marek Urbanski and Miss Magdalena Krzeminska. Since my knowledge of Polish is nonexistent, I was particularly fascinated by the two articles by Mr. Urbanski. I have sent the material on to Herbert Paper, the Dean of our Graduate School, and he will take it from here and pursue the matter in accordance with our established procedures.

I look forward to seeing you during my forthcoming trip to New York. As I indicated to you in our recent phone conversation, I am arriving a little after midday <sup>on Sunday</sup> at the Warwick Hotel and may be reached either at the hotel or from Monday morning on at our New York School.

Since the deadline, according to tradition, even for the beinonim has now passed, some fundamentalists might argue that it is now futile to reciprocate your very thoughtful good wishes for a g'mar hatimah tov, but perhaps since we are after all Reform Jews, we may permit ourselves a slight extension, and so I extend to you and your loved ones my warmest good wishes for a year of health, joy, and rich fulfillment.

Cordially,

  
Eugene Mihaly  
Executive Dean for Academic Affairs



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SCHOOL OF GRADUATE STUDIES  
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3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220  
(513) 221-1875

November 23, 1982

Professor Witold Tyloch  
Instytut Orientalistyczny  
Uniwersytetu Warszawskiego  
Krakowski Przedmieście 26/28  
Warsaw, Poland

Dear Professor Tyloch,

We have examined the materials that Dr. Marek Urbanski and Magdalena Krzeminska submitted to us concerning the possibility of their spending a year with us here at Hebrew Union College-Jewish Institute of Religion in Cincinnati as students. Let me summarize our conclusions for you.

Dr. Urbanski would certainly be acceptable to us as a postdoctoral fellow. However, we must point out that there is no one on our faculty with whom he could study the specific area of his interest: the history of East European Jewry especially Poland. We do of course have a magnificent library collection in this field and he would be very welcome to make use of everything that we have so that he could study on his own. In addition, I am sure that there are faculty members and courses that we teach in related areas from which he would profit. That is to say, the kinds of courses in Judaic Studies that we regularly offer would, no doubt, be of profitable interest to him. Furthermore, he could live in our dormitory and that would give him the opportunity to meet many of our students and provide access to our library at many hours of the day since the dormitory, is, as you know, very close to the library building. September 1983 would be the best time for him to come here. We are very much looking forward to having him with us next year.

In the case of Ms. Krzeminska, the matter is quite different. First of all, our library director, Herbert Zafren, mentioned that when you were here he discussed her case with you and pointed out that she would profit from a stay here only if she were able to study the general field of library science in Poland before coming. Then we would be able to provide specific training in Jewish bibliography and in the Judaica aspects of library work. In the materials that she submitted, however, there is no mention that she is now engaged in the study of Polish librarianship. Furthermore, there are no letters of recommendation for her as there are for Dr. Urbanski. It would be unlikely that without the prior training in librarianship she could in any way profit from being here. Our own library staff would find it difficult to be of help to her without that prior training. If she is indeed being trained this year in general librarianship, then she too would be welcome to come in



Professor Witold Tyloch  
(continued)

-2-

November 23, 1982

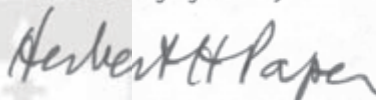
September 1983 and she could then profit from special training in Judaica in our Library.

If you have any further questions about any of this, please feel free to write to me. If Dr. Urbanski's coming to Cincinnati does indeed become a reality, then we will provide him in good time with the necessary papers that will facilitate his receiving a visa from the United States Embassy to come here as a student.

All good wishes.

AMERICAN JEWISH  
ARCHIVES

Sincerely yours,



Herbert H. Paper  
Dean

HHP:rmn

bc: Rabbi Philip Hiat ✓



# MEMORANDUM

From Mark Cohen  
To Kitchen Cabinet  
Copies  
Subject Minutes of 11/17/82 Meeting

Date 11/29/82

Hammer Dinner: Pledges are still coming in.  
An exact accounting will be prepared by the end of December.  
Jinny Geller suggested having a dinner in Los Angeles again next year in support of the Polish Judaica Project, but for the "Amcha," at around \$100/plate.  
This could become an annual event.

Codex: Fifteen have been sold. A total of 30 need to be committed for the printing to pay for itself. Letters were sent to the 27 UAHC congregations that have accredited museums. Letters were sent, as well, to those who attended the Hammer dinner (initial mailing of over 100 letters). Brochures have also been sent to selected individuals, and were included in the most recent mailing (11/12) to the Board of Delegates. Additional mailings to follow.

Board of Delegates Meeting: A meeting will be scheduled for some time in January, tied in with the visit of Navon and the premier of the Navon interview. The meeting will be held in Washington. We will use the resources of the Religious Action Center and David Saperstein in scheduling the program.

Possible speakers: Bill Moyers, George Wills, Ted Koepfel, Howard Metzenbaum, Ted Kennedy.

Possible theme for discussion and/or forum:  
the religious right, the nuclear arms issue.

All members of the Board of Delegates have been assigned to Task Forces. Those heading Task Forces (Outreach: Seltzer; Social/Religious Action: Vorspan; Education/TV: Syme; Spiritual Hunger: Schoolman; Polish/Eastern European Judaica Project: Hiat) should keep members informed of activities within each area, send pertinent publications, etc.

Baltimore Exhibit Opening: Chairman still needed. Gil Glazer may be able to suggest someone for pre-opening function. Alex should call Gil.



Union of American Hebrew Congregations

838 FIFTH AVENUE, NEWYORK, N.Y. 10021 (212) 249-0100



Begin Premier: We hope to reschedule the premier of the Begin interview, at a place other than Washington.

Denver - March: In conjunction with Lydia's being honored as "Reform Jew of the Year", Sandy should prepare specific proposals for the Outreach program that will be presented at that time. The Introduction to Judaism curriculum will be ready by then and can be presented in a packet. Sandy's proposals will be key elements of Outreach packet and proposal presentations.

Denver - Board Meeting: Meetings should be arranged with the Denver rabbis and then with Heitler to help shape and define a Denver campaign.

Heitler should receive a special invitation to the Shabbat dinner, to the Arens dinner, and should be invited to participate in all activities.

Poland: The itinerary and schedule of events are beginning to take shape.

Tentative date of arrival: April 14 or 15.

Delegation in Poland from the 15th to the 21st, then to London for five days.

Delegation will include representatives from England, France, Holland, Belgium and Israel.

There will be (to be finalized): the dedication of the synagogue in Warsaw; a wreath laying ceremony at the site of the Warsaw Ghetto; two special performances (we would like only one) of the Yiddish Theater; a major celebration/observance at the Opera House, with Jaruzelski and members of the Polish Jewish community, at which Alex will speak; trips to Treblinka and to Auschwitz; and a visit to Cracow.

We would like to arrange a meeting with the <sup>U.S.</sup> ambassador (Scanlin) and with Lopatka and some other ministers.

The committee/board to be formed for the delegation should include orthodox member(s) and someone from the college.

Film on UAHC: Many members of the UAHC family, including Board members and others active in various areas, are familiar with their own congregations, but do not really know what the Union of American Hebrew Congregations does beyond the congregational body.

An outline should be prepared for a film project on "What is the UAHC?" Film budget: \$15,000.

Reform Judaism should also be used to report on special projects, on MUM, on FRJ, etc.

Atlanta: The community has agreed to raise \$250,000 for the funding of half of the Marcus series. Bob Nemo is chairman of the committee.

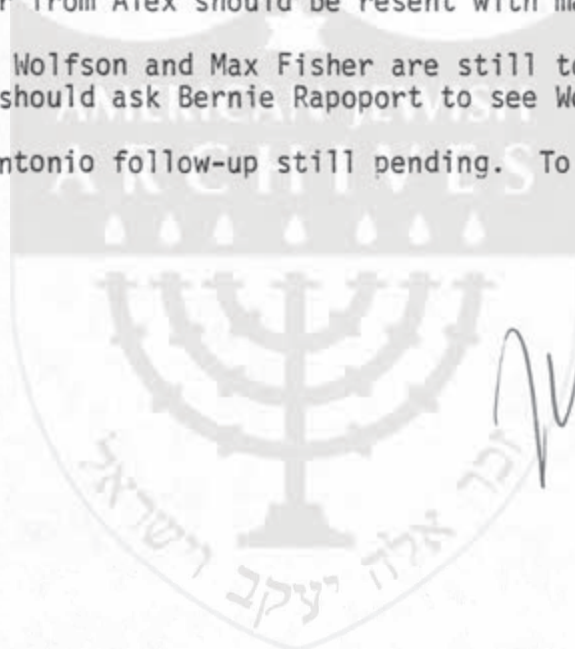
Paul Uhlmann indicated that Kansas City may be willing to pick up the balance for funding of the series.

Other: Alex and Shelly Zimmerman to see Bill Lese.

No response heard from George Katz re the Basic Judaism project (he was sent a proposal after expressing interest in this area). Letter from Alex should be resent with materials.

Louis Wolfson and Max Fisher are still to be approached. Alex should ask Bernie Rapoport to see Wolfson.

San Antonio follow-up still pending. To be determined.



*Mark*





## THE JEWISH COMMUNITY FEDERATION OF CLEVELAND

1750 EUCLID AVENUE • CLEVELAND, OHIO 44115 • PHONE (216) 566-9200

November 1, 1982

Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, N.Y. 10021

Attn: Rabbi Phillip Hiat

RE: Polish Judaica Project

Dear Rabbi Hiat:

We would very much appreciate receiving any information you have on the Polish Judaica Project.

Please send it to me at your earliest opportunity.

Thank you for your consideration.

Sincerely,

*Paula J. Collins*  
Paula J. Collins

*sent 11/1/82*

November 11, 1982

Mr. Sidney Lewin  
405 Northfield Avenue  
West Orange, NJ 07052

Dear Sidney:

Enclosed is some interesting information about all of our programs in Poland.

In particular, I'd like you to examine the brochure on the Codex which you may find interesting.

Please let's get together and talk about some of these things.

With every good wish, I am

Sincerely,

Phil

Encls.



November 11, 1982

Mr. Henry Taub  
111 DeVriese Court  
Tenafly, NJ 07670

Dear Henry:

Enclosed is some interesting information about all of our programs in Poland.

In particular, I'd like you to examine the brochure on the Codex which you may find interesting.

Please let's get together and talk about some of these things.

With every good wish, I am

Sincerely,

Phil

Encls.

November 11, 1982

Mr. Harvey M. Krueger  
510 Park Avenue  
New York, New York

Dear Mr. Krueger:

Enclosed is some interesting information about all of our programs in Poland.

In particular, I'd like you to examine the brochure on the Codex which you may find interesting.

Please let's get together and talk about some of these things.

With every good wish, I am

Sincerely,

Philip Hiat



November 11, 1982

Mr. Edwin A. Malloy, President  
Congregation Emanu-El  
1 East 65 Street  
New York, New York 10021

Dear Mr. Malloy:

Enclosed is some interesting information about all of our  
programs in Poland.

In particular, I'd like you to examine the brochure on the C  
Codex which you may find interesting.

Please let's get together and talk about some of these things.

With every good wish, I am

Sincerely,

Phil

Encls.

November 11, 1982

Mr. Lewis Rudin  
834 Fifth Avenue  
New York, NY 10021

Dear Lou:

Enclosed is some interesting information about all of our programs in Poland.

In particular, I'd like you to examine the brochure on the Codex which you may find interesting.

Please let's get together and talk about some of these things.

With every good wish, I am

Sincerely,

Phil

Enc's.