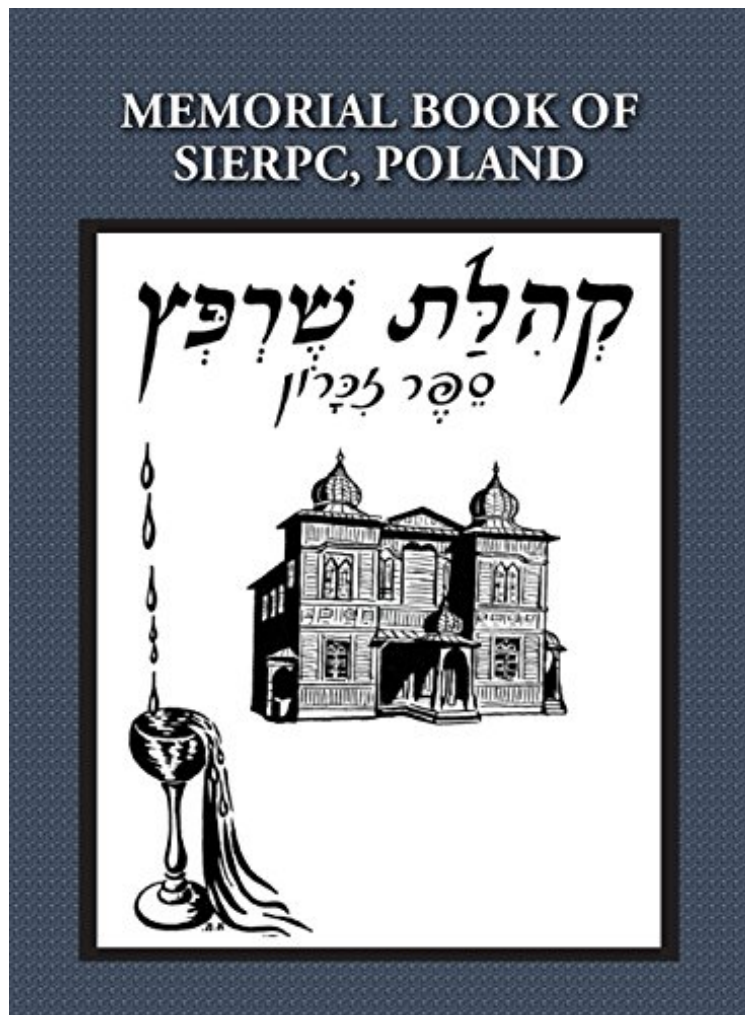


(Free) Memorial (Yizkor) Book of the Community of Sierpc, Poland - Translation of Kehilat Sierpc; Sefer Zikaron

Memorial (Yizkor) Book of the Community of Sierpc, Poland - Translation of Kehilat Sierpc; Sefer Zikaron

E. Talmi (Wloka)

**Download PDF | ePub | DOC | audiobook | ebooks*



[Download](#)

[Read Online](#)

#2029811 in Books 2014-11-02 Original language: English PDF # 1 11.02 x 1.75 x 8.50l, 4.95 #File Name: 1939561248858 pages | File size: 38.Mb

E. Talmi (Wloka) : Memorial (Yizkor) Book of the Community of Sierpc, Poland - Translation of Kehilat Sierpc; Sefer Zikaron before purchasing it in order to gage whether or not it would be worth my time, and all praised Memorial (Yizkor) Book of the Community of Sierpc, Poland - Translation of Kehilat Sierpc; Sefer Zikaron:

1 of 1 people found the following review helpful. Insights into Traditional Jewish Views on Education, Poland, Christianity, etc. By Jan Peczkis Sierpc is a town located 125 northwest of Warsaw. As is the case with most YIZKOR books, this one contains numerous arcane details. I focus on a few themes of lasting significance: THE RECENCY OF WIDESPREAD JEWISH SECULAR EDUCATION Until fairly recent times, the proverbial Jewish love of learning

had largely been limited to religious topics. In fact, at Sierpc, it persisted into the 20th century. This Memorial Book describes how traditional Jewish education got overhauled, (quote) When the Germans came to Poland during the First World War, it was as if a new spirit had come to the country, a taste of western Europe. A spirit of enlightenment and education entered the dwelling places of Israel. There was a great change in the field of education (We are talking about the HAREDI (extremely pious) education that was learned by ninety per cent of Jewish children.) The HEDER, that ancient and widespread institution that educated millions of Jewish children, that instilled in them Torah and morality, and brought them up to live the traditional Jewish life, almost entirely disappeared. Because of the requirements of the authorities for improvements in the hygienic conditions at places of learning, and the new spirit that encompassed the Jewish community, HAREDI educational institutions called YESODAI HATORAH (Foundations of the Torah) were founded in all the towns of Poland. Out of habit and because of a wish to maintain the traditional name, they were popularly called HEDERYESODAI HATORAH. But in actuality, these were an obvious copy of modern schools, with classes, a principal, a secretary, an office, exams, and grades. In addition to Gemara, exegesis by Rashi, and commentaries, a number of hours a day were devoted to secular subjects. There was also Poles among the teachers. (unquote). (p. 450). Hasidic men and women only then started to read secular books. (p. 453). They often borrowed such books covertly from libraries, and faced open disapproval, from Jewish religious leaders, for going to the library. (p. 453). JEWISH AGRICULTURE NOT OUTLAWED Although Polish gentiles comprised over 2/3rds of the population of Sierpc, they owned only a few of the stores in that town. (p. 255). Contrary to the myth that Jews were perennially barred from farming, some Jews from Sierpc actually attempted to learn farming. This was in 1919. It ended with the following outcome, Whether because we lacked the nerve, or for some other reason, this plan ended like the other ones. At least Shmerel Hazan and Moshe Fogel worked for two or three days at the farm, but they never continued. (p. 450). THE MYTH OF THE VIOLENCE-AVERSE JEWS During WWI, Jewish youth had a rock-throwing war with Polish youth. One of the authors of this Memorial Book concludes that, (quote) The war ended like all wars with a peace treaty. However, the fact that we, a small group of youths, fearlessly conducted a battle with the wild SHKOTZIM, made a great impression on the Jews of our city. (unquote). (p. 205). Far from cringing in fear of pogroms, Sierpc's Jews took the initiative and formed self-defense units to protect themselves against such potential occurrences. Such groups were in readiness during the Revolution of 1905 (pp. 386-387), and again in 1918 and 1920. (p. 467). These defensive groups [HAGANAH] were composed of the best members of the Maccabee athletic organization. (p. 433). As the Germans were retreating from the area during WWI, the Jewish defense units purchased some firearms from the German soldiers. (p. 433). [Obviously, these Jews did not believe in gun control!] JEWS AS THE OTHER, AND LACK OF SOLIDARITY WITH POLAND Many times in this book, the gentiles are referred to as SHKOTZIM (Romanized singular SHEIGETZ, SHAYGETS, or SHEGETZ). The editors identify these terms as usually derogatory in nature. (e. g, pp. 80-81, 205, 454, 473). The term SHEIGETZ was also applied to assimilated Jews (p. 393), which meant that an assimilated Jew was reckoned a virtual gentile. [Obviously, Jewish resistance to assimilation primarily stemmed from the belief that it involved an abandonment of much essential Jewishness.] One of the authors of this Memorial Book describes the local Maccabee parade, how it stirred up nationalistic feelings among Jews, and candidly said the following, (quote) The parade was exactly one week after the 3rd of May, the Polish national holiday, and there was a grandiose procession in Sierpc, with many participants, and accompanied by the firefighters band. The Jews then looked on with envy at that parade, at the freedom of the Poles and their nationalistic feelings and unity. (unquote). (p. 446). It is thus easy to see that the Jews of Sierpc did not consider the May 3 parade as theirs also. They had excluded themselves from Poland--even in outward, ceremonial matters. This Memorial Book, overall, has a very provincial tone. It also shows how little the local Jews knew about the Polish nation, which had welcomed their ancestors centuries ago, and how little they knew of then-current events in Poland. Thus, we hear that the Constitution of May 3 was in 1793 (p. 306) [It was in 1791], and that Interior Minister Bronislaw Pieracki had been killed by a political rival (p. 301) [He was assassinated by Ukrainian terrorists of the OUN.] JEWISH FANTASIES ABOUT THE DEMISE OF SIERPS LARGEST CHURCH (Quote) There was a widespread legend in town that the church and the fence were sinking at the rate of the size of one pea every day. Of course, we did not doubt, heaven forbid, the truth of this legend. But we, the children, still wanted visible proof of this wonder and miracle. We also wanted to see the downfall of the Gentiles, and the sinking of their contamination. But we couldn't prove the sinking of the church, because we weren't allowed to enter the grounds and, because of its height, it was impossible to discern a change in height of one pea a day. But the sinking of the fence could be determined: we measured it with respect to our own heights, and made various marks. But to our disappointment, we could not prove the point, and we were not satisfied that we had actually seen with our own eyes and felt with our own hands this great miracle, and extracted pleasure from the sinking of the contamination. (unquote). (pp. 321-322). A CREATIVE MOCKERY OF JESUS CHRIST For the Jews, study was forbidden on the eve of NITTEL. (p. 406). The editors explain, (quote) NITTEL is the 25th of December, the date of the birth of Jesus. (The origin of the word is the Latin NATALE meaning birth.) The prohibition of studies is to prevent mentioning to his credit that man who studied Torah. Because of this prohibition, Hasidim and others would play cards on that evening. Yeshiva students and BEIT MIDRASH students would play games with scraps of paper. (unquote). (p. 454). [Reading the Torah could be of

benefit to Jesus Christ, who, according to Jewish belief, was burning in hell in hot excrement. (Gittin 57a). For details on this, please see the first Comment under this review.]This blasphemy goes further. (Quote) This night is called BOZCHE NARODZINY [BOZE NARODZENIE] (the birth of God) in Polish. In Yiddish, we call it BAIZ GVOIREN (the birth of bad). Probably called so in Yiddish because of the play of words BOZCHEBAIZ. (unquote). (p. 454).COMMUNISM AND THE JEWS OF SIERPCThe Bund took part in May Day celebrations for the first time in 1918 (p. 171). In particular, the Bund-Zukunft unfurled big red flags during the May Day celebrations. (p. 526).During the 1920 Polish-Bolshevik war, a certain Jew dressed in his best clothes to welcome the Soviet invaders, and was promptly relieved of his gold watch and chain. (p. 297). The Red Army occupied Sierpc for 10 days in August 1920. During this time, they plundered many Jewish shops, and murdered three Jewish landowners. (p. 289). [Ironically, Jews commonly cited the fear of Polish pogroms as an exculpation for their support of the Communists in 1920 and again in 1939!]Marxist-oriented speakers and messages were popular among the local Jews, during the interwar period (1918-1939). (p. 157, 165).THE GERMAN-MADE HOLOCAUSTThis work includes detailed, heart-wrenching, eyewitness accounts of the Nazi German burning of the local synagogue in 1939. (p. 580, 583). Jews living near the synagogue, at night, were awakened by a truck driving by. They then heard metal barrels rolling by, and observed the Germans covering the walls of the synagogue with a fluid. The synagogue was soon engulfed in flames.[This account, and that of the earlier Jewish defense units against possible pogroms, inadvertently helps debunk the tale of Jan T. Gross on Jedwabne. Gross would have us believe that a large group of Jews, totally intimidated by a mob of tool-wielding Poles, obediently proceeded into a barn to be burned alive, and all the while not one of the Jews fought back and got a skeletal injury. In addition, Gross would have us believe that the Poles somehow got hold of barrels of flammable fluid, and a truck to carry them to the site of the barn.]One of the contributors to this YIZKOR book utters this primal Polonophobic whopper, The Poles were responsible for the death of three million Jews in Poland. (p. 654). Wow! In contrast, another Jewish author realizes that most Poles acted properly towards Jews during the Shoah. (p. 606).

There once was a Jewish community in the ancient Polish town of Sierpc. As hundreds of other Jewish communities in Poland, Jewish Sierpc is no more. On the eighth day of the Second World War, September 8, 1939, the Germans occupied Sierpc, burnt the synagogue, and remained until they were expelled by the Red Army in January, 1945. Before the start of the Second World War and the Holocaust, Sierpc had a population of 10,051, more than 30% of which was Jewish. Sierpc was nestled in the valley and surrounded by mountains. Three rivers flowed within the boundaries of Sierpc; the river that was the namesake of the district, the Sierpianitza River, bisected the two parts of the town. The town was linked by four bridges; the bridge with the greatest traffic was on the Jewish Street. The surrounding countryside was known for its fertile fields and many orchards, as well as for its weaver establishments, breweries, tanneries, and vinegar factories. In this Sierpc Memorial Book, the Jewish community is vividly brought to life by the first-hand social, historical and political accounts by its former residents and by the numerous photographs. The exemplary writing makes this book unique and a must for all descendants of its residents and researchers of the history of the Sierpc Jewish Community. Alternate names for the town are: Sierpc [Polish], Sheps [Yiddish], Sherpts [Yiddish], Serptz [Russian], Scherps, Serepets, Serpec, Shepsk, Sherptz Nearby Jewish Communities: Bieu 12 miles ENE Skpe 13 miles W Rypin 16 miles NW Bielsk 16 miles SSE Drobin 16 miles SE uromin 16 miles NE Radzanw 18 miles E Lipno 20 miles W Raci 20 miles ESE Szresk 21 miles ENE Zielu 21 miles NNE Kuczborn 21 miles NE Dobrzy and Wis 21 miles SW Kik 23 miles W Pock 23 miles S Strzegowo 26 miles E Glinojek 27 miles E Lidzbark 27 miles NNE Brodnica 28 miles NNW