

Dr. Joseph Chazanowicz

The Idealist, Nationalist and Man of the People (Biography)

By David Klementinowski

see [Dr. Yosef Hazanovitsh der idealist, natsyonalist un folksmentsh | Yiddish Book Center](#)

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Project Coordinator: Dr. Susan Kingsley Pasquariella

DR. JOSEPH CHAZANOWICZ

(Biography)

By David Klementinowski

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דער אידעאליסט, נאציאנאליסט

און פאלקסמענטש

פארויסגעגעבן פון דער

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Dr. Joseph Chazanowicz

(from the “Schwadron” collection in Jerusalem)

Translator's Foreword

Bialystok, 1897: Nine-year-old David Klementinowski is dying of severe pneumonia. The doctors have already given up on him...

As so often happens at the last moment, the highly respected but often ridiculed Dr. Chazanowicz is called in. He saves the little boy's life with an unconventional method. David will never forget.

Meticulously researched, Klementinowski refines the reading with background stories, eyewitness accounts, and anecdotes, creating a lively work that goes beyond a standard biography.

With his book about the famous Bialystok doctor for the poor, the dedicated fighter for his ideals and the self-sacrificing Zionist, co-founder of "Linat-Hatzedek" and founder of the largest library in the Middle East, he erects a kind of tombstone that Dr. Chazanowicz himself has not yet been granted.

In the end, we, along with the author, are happy to overlook the possible weaknesses and flaws, the possible "craziness" of a person, because - they were simply human.

This book is a paean to human ideals, to selflessness and humility, to the dream of a better, more altruistic world.

*

As always, I would like to thank my friend Dr. Susan Kingsley Pasquariella for once again taking on the role of project coordinator.

For those interested in Yiddish biographies within or near the Grodno Governorate [from Bialystok, Krynki, Ciechanowiec, and Lyubtsh], I recommend my translations of

"My Childhood Years in the Pyaskes" by Leybl Hinder

"Memoirs of a Woman from Bialystok" by Rachel Kositzka

"To the Great World" by Chayele Grober

"Krynki in Ruins" by Abraham Soyfer

"Destruction of Bialystok" by Sroka Kot

"As It Happened Yesterday" by Yosel Cohen

"A Shtetl in Poland" by Isaac Bloom

"Memoirs And Writings Of A Bialystoker", part 1, by Jacob Jerusalemski

"Life And Death In The Bialystoker Ghetto", by D. Klementinowski

"Pages of Memoirs- Amongst Family and Strangers“, by Meir Pisiuk

My translations of the mentioned books can be downloaded for free at JewishGen - The Home of Jewish Genealogy and [Społeczne Muzeum Żydów Białegostoku i regionu \(jewishBiałystok.pl\)](http://Społeczne Muzeum Żydów Białegostoku i regionu (jewishBiałystok.pl)). Some are also available as printed books.

Translator's notes:

Contents in [] are mine. Contents in () are by the author.

The transliteration of Yiddish and Hebrew words mostly follows the YIVO standard or the Yiddish-Ashkenazi pronunciation.

***The title "Rabbi" and "Reb" are both referred to by the author with the same abbreviation, "R' ".
I have adopted this in my translation accordingly.***

To improve readability, I have adjusted the end of some pages so that each page preferably ends with a complete sentence.

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The Author's Word

Dr. Chazanowicz died 36 years ago, yet there is still no headstone on his grave. The Jewish community in Yekaterinoslav [now Dnipro], where he is buried, was unable to erect a gravestone for him due to the civil war and the revolution. Perhaps one day it will not even be possible to find the place where his remains are.

In the meantime, may this book serve as his gravestone, which not only the Jews of Bialystok, but also the Jewish people owe him.

In Jerusalem stands a truly great monument, the foundation of which Dr. Chazanowicz laid at the age of 66, and which he helped to build throughout his life. This magnificent monument - the Jewish National Library in Jerusalem - is to this day one of the most beautiful monuments of the Jewish people.

But few, very few Jews, and even fewer of the younger generation, know who the founder of the National Library actually was.

This book may refresh [this memory] and keep alive for some time the figure, nature and character traits of the colorful personality, Dr. Joseph Chazanowicz.

Many articles have been written about him. Many legends and anecdotes have been told in connection with his exceptional behavior and way of life. I have tried to collect the material and publish everything that I have been able to establish on the basis of documents and that has helped to perfect his image as he really was.

When I was 9 years old, Dr. Chazanowicz saved my life.

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I was suffering from severe pneumonia and the old Bialystok doctors, Fin, Bomash and Flate, had already given my life no chance. Chazanowicz refused to give up hope and tried the last and strongest means. Through his perseverance, he overcame the angel of death, who was standing over me and had already counted me among his victims. I have been grateful to the *doctor* Chazanowicz all my life.

When I was a young man, I wrote — among other things — an article in Hebrew about Dr. Chazanowicz. In that article, I tried to analyze his interesting personality, which I appreciated even then. I titled the article "איש הרוח", which has a double meaning (spirit and wind), [so it could mean "man of spirit" or "man of wind"].

In 1906, a few weeks before I left Bialystok and went to Germany to study, Dr. Chazanowicz once stopped me in front of his apartment, on the square next to the "Shisl" ^[1], and said to me:

"You are from the 'Poyale-Tsiyen' [Poale Zion, Workers of Zion]...see to it that you build something in Eretz -Yisroel...do something important...get less involved in the revolution here...build something there...build a home for the elderly...build a home for the youth...build something..."

I take this opportunity to express my sincere thanks to Dr. Schwadron in Israel, the direction of the Zionist Central Archives and the National Library in Jerusalem, for the pictures and documents (photo-film) sent to me. And I also thank my dear friend, Dr. Yitskhok Rivkind of the Jewish Theological Seminary, New York, for his important bibliographical information.

David Klementinowski

December 1955, New York

^[1] In his book "Memoirs and Writings of a Bialystoker" Jacob Jerusalemski mentions on page 233 the "Shisl" [Bowl], which was located opposite the wallpaper shop at the corner of Nikolayevske and Lipowa Streets. It may have been one of the SŁON company's stores with the keeper's surname, "Shisl".



Dr. Joseph Chazanowicz

Introduction

Dr. Joseph Chazanowicz is undoubtedly the most remarkable Jewish personality that Jewish Bialystok had in that era, and David Klementinowski's evaluation and biography of Dr. Chazanowicz is a highly successful integration of a portrayal of an individual and his environment that carried within itself everything that Jewish culture in Eastern Europe possessed - in both the material and spiritual senses:

A dynamic industry, an extremely rich tradition of scholarship, a vibrant response to the modern ideas of nationalism, Zionism, and the labor movement in all its forms.

Klementinowski paints a colorful picture of Chazanowicz, the "folksmentsh" [man of the people], who strived all his life to be with ordinary Jews and to help them wholeheartedly in their bitter needs. His sentimentality was not apparent on the outside, for he concealed his kindness and devotion to people by outwardly resenting those for whom his compassion was so great.

In Klementinowski's portrayal of Dr. Chazanowicz as a Zionist and as the de facto founder and builder of the National Library in Jerusalem, I found many facts that were completely new to me.

In our time of disappointment, it is spiritually uplifting to be brought so close to a time when people like Dr. Chazanowicz believed in their ideals with all their hearts and worked to make them a reality instead of just talking about them.

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The image of Chazanowicz saying goodbye to his coachman before leaving for Basel made a strong impression on me. He embraced him like a friend, which was a true symbol of real democracy and the feeling of "Kol-Yisroel-Khaveyrim" ^[1].

I fondly remember when David Klementinowski became a bar mitzvah [a full member of the community at the age of 13]. I was there that feast day as his childhood friend. Dr. Chazanowicz was among the guests who came to pay their respects and share in the joy of David's father, whose shoulders bore the entire sprawling activity of the Bialystok democratic institution, "Linat-Hatzedek."

I see it as if it had just happened when Dr. Chazanowicz presented David with his bar-mitsve gift, a "Hagode" [Passover Haggada], one of the hundreds of "Hagodes" he had collected.

As I now know, this was a gift for his future biographer, who half a century later would research and publish Dr. Chazanowicz's life story and provide an evaluation of his social and national activities.

In doing so, he erected the tombstone he deserved.

Professor Zelig Perlman

^[1] "All Friends of Israel", acronym ח"י"ל. The term expresses the comradely solidarity of all Jews. It is also the Hebrew name of the Alliance Israélite Universelle, a Jewish cultural and self-help organization founded in 1860, which was dedicated to the separation of state and religion and the defense of the findings of the Enlightenment.

Chapter One - His Childhood Years

Joseph Chazanowicz was born on October 22, 1844 in Grodno (Russia) (Marcheshvan 21, 5605) (1).

His mother, Malka, died when he was still a child. His father, Aharon, was a Jewish scholar and a "Maskel" [Jewish enlightener]. He spoke Russian, knew Hebrew, tried to write Hebrew "shirim" [i.e., songs from the time of the Enlightenment], had some secular knowledge, and could play the violin.

After his wife, Malka, passed away, Aharon Chazanowicz never remarried. He was rarely home because he was almost always working for someone else, except in Grodno itself. Therefore, he was unable to take care of his child and gave little Yoseph to his [grand]parents to raise.

Aharon's father, Joseph's grandfather, Tsvi Hirsh, owned an inn for the "pritsim" ^[1] in the village of Rusote, not far from Grodno. When, in accordance with the decree (2) of Nicholas I, the Jews were expelled from the villages of the Grodno gubernye, Tsvi Hirsh moved with his wife, his three sons and their families - including Aharon - to the city of Grodno.

There he continued to run his inn, where the "pritsim" came from the surrounding villages and yards.

He was very popular with everyone. His home was open to anyone in need.

The author's notes:

(1) In some other sources his birthplace is given as Gonyondz [Goniadz], Grodner gubernye [governorate]. The explanation for this is that in those years one was very often registered in another town or village, not in the place where one was actually born.

(2) The official decree was issued on December 2, 1827.

^[1] pritsim, plural of porets =Polish landowner, aristocrat

Joseph imbibed true piety and goodness in this environment. He was raised in the traditional way, studying the "Khumesh" [Pentateuch] and the "Rashi" [Bible and Talmud commentaries of Rabbi Schlomo Izchaki] in the cheder. He was also a good "Gemara" student.

His grandfather's observance of Jewish customs and holidays, especially his "khatses" [midnight prayers], made a strong impression on the young child. Joseph absorbed his grandfather's weeping over the destroyed Temple and his longing for Eretz Yisroel into his blood and soul.

He never forgot the profound impact he experienced as a child in his grandfather's home. He spoke of them all his life.

His grandmother was a granddaughter of R' Hirsh Khosid [Chassid] of Rusote, a former student of the Vilna Gaon. R' Hirsh Khosid was the author of the book "Margaliot HaTorah" and had a reputation as a tzadik. He used to sit and study all day, and his wife provided for his livelihood. She ran an inn in Russia.

R' Hirsh Khosid was considered a saint by the farmers of Rusote and the surrounding area. When he walked over their fields, they believed that it would bring great luck and a good harvest.

The grandmother often told the little Joseph stories and legends about her grandfather R' Hirsh Khosid. The following legend made a particularly strong impression on him:

Once, when the "pritsim" of Rusote were a little drunk, they made a bet about who had the most pious innkeeper.

The "porets" of the village of Rusote wanted to prove that his R' Hirsh was the most pious [innkeeper] in the whole area.

At the time of the "Minkhe" prayer, he called the "pritsim" together. And while R' Hirsh Khosid was standing for the "Shmone-Esre" [Eighteen Supplications] prayer, he fired a rifle through the tavern window over R' Hirsh's head.

There was a great commotion. Everyone around began to scream and scatter.

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Only R' Hirsh himself heard and saw nothing of what was happening around him during the incident. He did not move from his spot until he had finished the "Shmone-Esre."

The "porets" of Rusote had won his wager.

When the Vilna Gaon passed away, his disciple, R' Hirsh Khosid, sat shiva for him. A few days later, the news reached Grodno that R' Hirsh Khosid had [also] died. He was buried in the Grodno Jewish cemetery. His grave is next to that of the Chassid and Saint R' Aleksander Ziskind ^[1] (the author of Yesod v'Shores Ha'Avodah), around which no one was buried within a radius of four square cubits.

Hearing these legends about his great-great-grandfather and absorbing the genuine, traditional Judaism he experienced in his childhood years influenced Joseph Chazanowicz's character and life.

^[1] Rabbi Alexander Susskind ben Moses of Grodno, Lithuanian rabbi and kabbalist, wrote the aforementioned kabbalistic book, translated as "The Foundation and Root of Labor," with instructions for serving God.

Chapter Two - His Youth

After finishing his years at the cheder, Joseph Chazanowicz began to reflect on his situation. He had no mother. He rarely saw his father and was estranged from him. So he looked around, because it did not make sense to stay with his grandfather all the time and constantly in the narrow and stifling environment. And he decided to take his destiny into his own hands and take care of his future.

He began to learn Russian with a Hebrew textbook - with a Russian translation - and was accepted into an elementary school. After some time, despite many difficulties, he managed to get into the Grodner High School.

He studied there for several years and was always one of the best students. He generally showed great interest and a strong will to learn, as well as special abilities and understanding in a number of specialized fields.

However, he did not graduate from the high school, but had to leave it amidst a great scandal.

At that time, there were few Jewish students in Russian high schools and secondary schools. Jews were only accepted with great difficulty and according to a small percentage standard compared to the general number of students. Jewish candidates had to demonstrate exceptional "zkhus-oves" [inherited merits] and prove that their abilities and intelligence were above average.

The tiny number of Jews who were fortunate enough to attend a Russian secondary school enjoyed a certain tolerance by Russian teachers, school inspectors, and principals.

According to a "hint from higher spheres in St. Petersburg," the few Jewish students should not be forced to write on Shabbat or to be called to the blackboard.

However, there were cases when an anti-Semitic teacher wanted to satisfy his inquisitorial-sadistic lust and publicly force a Jewish student to write on Shabbat.

One such case involved Joseph Chazanowicz. However, the teacher who wanted to force him to desecrate the Shabbat did not succeed in taking pleasure from showing his Christian students how a Jew would abandon his religious beliefs.

The young Joseph Chazanowicz categorically refused to comply with the teacher's request. Perhaps the great-great-grandson of R' Hirsh Khosid- who remained unafraid and did not move when a gun was fired over his head while he was standing at the Shmone-ESre prayer- did so not so much out of piety, as out of national pride. He refused to bow to his teacher's request and refused to write on Shabbat.

Joseph was punished and expelled from high school for refusing to obey the teacher's orders and disrupting school discipline. Joseph responded by writing a letter of protest against the teacher. To avoid a major scandal, the principal made a compromise. He gave Joseph a certificate stating that he had completed five classes at the high school, and Chazanowicz left the high school. (3)

Note of the author:

(3) 42 years later, Dr. Chazanowicz was one of the most respected people in the city, who intervened on behalf of the author of this book, who experienced just such a case in the Bialystok "Pushkinskoye Gorodskoye Utshilishtshe", from which he was expelled for the same reason.

Two weeks later, thanks to the intervention, he was readmitted and graduated from the school.

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However, five classes at the high school were not enough to gain admission to the university to which the young Chazanowicz aspired. So, with the protection of his Christian friend, he accepted a position in the "kontrol-palate" [control chamber] in Grodno.

In this position, where he worked as a private secretary to one of the "tshinovnikes" [officials], he saved some money and traveled to Königsberg (Prussia), to attend its university. After a year and a half, he completed his education as an "extern", passed the exam for the full course of studies, and received the German "Matura" [university entrance qualification].

In 1866, Joseph Chazanowicz was admitted to the University of Königsberg as a student of the medical faculty. By his third semester, he was already working in a clinic under the supervision of two renowned professors, Burow and Leyden.

During his six years as a student in Königsberg, Chazanowicz lived in great poverty. For a time, he managed to stay afloat financially by teaching Russian and writing and translating letters for merchants trading with Russia. Occasionally, he also received support from the Königsberg Jewish community, for which Professor Leyden had interceded on his behalf. His father also sent him money from time to time.

At the time of the cholera epidemic in Königsberg, Chazanowicz worked at the city hospital and in the barracks for cholera patients.

In 1870, when war broke out between Prussia and France, Professor Burow recommended him for a position as a doctor at a Berlin military hospital treating wounded French prisoners.

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He later worked for a time as a military doctor on the railroad for military transports between Berlin and Paris.

In 1872, he wrote his dissertation on the subject, titled "The Effect of Light on the Living Organism." He passed his final examination and was awarded the title of "Doctor of

Medicine" by the University of Königsberg with special distinction for his knowledge of "internal medicine".

Having achieved his goal, he returned to Russia with a letter of recommendation from the Königsberg professors to their colleagues at St. Petersburg University.

In 1876 he passed the state examination ("Gosudarstvenni ekzamen") and received the right to practice as a "royfe" [healer, military doctor]. He did not receive the Russian title of "Doctor of Medicine" because he could only prove that he had attended five classes at a Russian high school, and he did not have a complete school-leaving certificate ("atestat zrelosti").

However, he could not—and did not want to—continue his studies, graduate, and write a dissertation for the Russian university.

His strained financial situation no longer permitted it. He had to start immediately practicing and earning a living.

While in Petersburg, the Russian and Polish students were very supportive of him.

Throughout his life, he never forgot the friendship shown by Polish student Maltshewski, who later became a chemistry professor. Maltshewski once made his bed available to Chazanowicz and slept on the floor himself.

When the Russo-Turkish War broke out in 1877, Chazanowicz served as a military doctor for several months.

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After Dr. Chazanowicz left Petersburg, he practiced in Grodno for a year. Then, in 1878, he settled in Bialystok and started his own practice. He was quickly recognized as a good doctor and diagnostician there.

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Chapter Three - His Family Life

When the young Dr. Chazanowicz returned to Grodno in 1877 to begin practicing medicine, he married Franye (Fride) Vilbushevitsh. She was the daughter of the Jewish scholar Ze'ev Volf Vilbushevitsh and the niece of the elderly Bialystok pharmacist Vilbushevitsh, the father of the pharmacist Yevgeni Vilbushevitsh.

The Vilbushevitsh family was one of the most respected and intellectual families in Grodno. They were closely related to the well-known "Maskel" [Jewish enlightener or cultured man], R' Shmuel Yosef Fin [Fuen].

Franye Vilbushevitsh was the sister of engineers Gedalyahu, Nokhem [Nachum], and Manya.

Gedalyahu studied at the Real School in Bialystok and grew up for a time in the home of his brother-in-law, Dr. Chazanowicz. There, he was educated in the spirit of "Chibbat Zion"

[Love of Zion]. After graduating from the Polytechnic Institute in Berlin, Gedalyahu went to Israel.

He was one of the country's first engineers and builders.

He passed away in Haifa in 1943 at the age of 78.

Together with engineer Borekh [Baruch] Katinke, a Bialystoker, Nokhem founded the Engineering Association in Tel Aviv in 1919.

Manya Shoykhet [Mania Shochat], a former well-known Russian social revolutionary, has been in Eretz-Yisroel since 1904 and is one of the active leaders in the Zionist labor movement (4).

His marriage to Franye Vilbushevitch was short-lived. A few years after the wedding, Franye took her own life. She poisoned herself and died without having children.

Note of the author:

(4) אנציקלופדיה לחלוצי הישוב ובוניו, כרך שלישי, דוד תדהר, תל-אביב (4) [Encyclopedia for the Pioneers of the Settlement and their Builders, Volume Three, David Tidhar, Tel Aviv].

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Like his father, Dr. Chazanowicz did not remarry.

He became an "oysek-betsorkhe-tsiber" [activist for the interests of the community]. He devoted his entire life to his people. With all his energy, with all his temperament, with all his heart and soul, he served the ideal he believed in - the idea of "Shives-Tsien" [Shivat Zion, return of the Jewish people to the Land of Israel].

He actively participated in important cultural and social-philanthropic activities in his hometown of Bialystok, where he spent thirty-six years of his life.

Dr. Chazanowicz lived in a small white building next to the wine shop of Borekh [Baruch] Lipshits, across from the "Shisl". His apartment consisted of an attic room with a large Venetian window, a narrow, dark bedroom with an alcove that never saw the sun, and a small kitchen.

He brought his cousin from Grodno or his niece, an older orphaned girl, to his apartment to help run his household. He also kept a maid. The maid had to keep the place clean, which was very difficult because the rooms were filled with thousands of books from floor to ceiling ^[1]. It was in this apartment that Dr. Chazanowicz developed rheumatism in his legs.

Chazanowicz could often be seen in Bialystok stopping in the middle of the street and scratching his left leg. He would usually walk a few steps, then stop again and scratch his right leg. Once, he was even seen calling a „drozhke“ [a three-wheel horse-drawn carriage] and putting his legs on the steps to scratch them. Then, he would tell the „drozhke“ driver to move on and continue on foot.

This was not madness, as some people thought. Rather, he was giving himself a quick massage in this way when a rheumatic cramp hit his legs.

[1] find a photograph here [הקמת הספרייה הלאומית - על החזון ועל מימושו | הספרנים](#)

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The building belonged to Pauline Vilbushevitsh, the second wife of the late old pharmacist. She was an educated woman who spoke German, and Dr. Chazanowicz held her in high regard for having enjoyed a German education. Pauline Vilbushevitsh often came to his house, and he enjoyed talking to her.

He led a very simple life. He spent little on himself. He wore simple clothes, walked poorly, and sometimes dressed strangely. He had a strange hat with a tip tailored to his liking. For a time, he was a strict vegetarian. He used to eat very little, living on 30–40 kopecks a day.

As he grew older, he ate no more than once a day.

"A person is like a steam mill," he used to say. "If it gets overheated, it can burst."

Dr. Shmaryahu Levin, the well-known Zionist veteran and former rabbi of Yekaterinoslav who later became a Vilna deputy to the Russian Duma, used to come to Bialystok from time to time to meet with R' Shmuel Mohilever regarding Chibbat Zion and to promote the idea of Jewish nationalism among the Bialystoker Jews.

In his "Memoirs," (5) Dr. Levin describes his meeting with Dr. Chazanowicz, which took place before the First Zionist Congress:

"Dr. Chazanowicz was one of the most wonderful people I have ever met in my life.

Note of the author:

(5) Dr. Shmaryahu Levin- ספר שלישי [Memoirs of My Life, Volume Three] Tel Aviv, 1939, pages 160-161

22

And I regret that no one has yet been found to build a Yad Olam [eternal memorial] for this wonderful man.

I visited Dr. Chazanowicz several times and had the opportunity to view his book collection. As an outward symbol of his relationship to Eretz-Yisroel, he always wore a 'feske' (a red, tall Turkish hat) in his apartment and really did look a bit like a Turk. However, everyone was surprised by Dr. Chazanowicz's actions.

I once met him at Rabbi Shmuel Mohilever's home. He invited me to have lunch with him. He said that he never eats before two in the afternoon, once he has finished seeing his patients.

R' Shmuel Mohilever called me aside and quietly advised me to eat something before going to see Dr. Chazanowicz. I didn't follow his advice and regretted it much later, because I didn't get anything to eat until 3 o'clock. And when the food was served, it consisted of two bread rolls and a glass of milk for each of us.

'You see,' Chazanowicz said to me, 'I eat very simple meals. I'm a vegetarian. I think it's healthier for me and healthier for my library, too.'

He was a scrawny man, and when he wore his Turkish 'feske' [fez] he looked even scrawnier than he really was. The glasses into which the milk was poured were tall and narrow, as were the rolls.

Everything in the room looked as if it were being reflected in a large, cylindrical mirror.

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All the figures were tall, elongated, and very slender... and that's what this extraordinary man looked like."

Dr. Chazanowicz had a successful medical practice. He earned well, but he donated almost all of his earnings to collective interests. He didn't take money from many patients. In fact, he helped the very poor out of his own pocket. He also took care of his family.

As long as his father was alive, Dr. Chazanowicz supported him, his brother, and his family in Grodno, where his father lived out his old age.

When his father became ill, Chazanowicz took him to live with him in Bialystok. After his father died of cancer in 1902, Chazanowicz moved his paternal uncle's family from Grodno to Bialystok and continued to support them.

His uncle's son became the scribe of Rabbi Yosef Mohilever, the grandson of R' Shmuel Mohilever. Yosef had become the rabbi in Bialystok after Meir Markus from 1902 to 1915.

His cousin had two girls who grew up with Dr. Chazanowicz and played an important role in his later life. Chazanowicz called them "Nichten" [nieces] in German. In fact, they were his cousins.

He loved them very much.

After decades of a miserable and lonely life, these two children became his ideals, his new purpose in life. Through his love for them, he became a completely different person. He became younger and happier. He, who had rarely shown a happy face in the past, was suddenly a changed man.

He lived for the children, he cared for them.

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He almost forgot about himself for them. He started putting money in the bank to save for their dowries, and he took the girls with him everywhere he went. Very often, he would take

them in his "drozhka" (a three-wheeled horse-drawn carriage) to the shops so they could choose whatever their hearts desired.

He had a special love for one of them, Dobeles. She was an ordinary child with nothing special about her. But in his eyes, she was the most beautiful and the brightest of all. As she grew older, she became his "oracle."

He made decisions with her and did everything she asked.

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Chapter Four - Chazanowicz the People's Doctor

When Dr. Chazanowicz arrived in Bialystok in 1878, he immediately began to work in a Jewish hospital.

The hospital was then located on Old Boyare [Bojary], later called "Varshever Gas" [Warsaw Street], in the building of the wealthy man Itshe Zabłudovski (1781- 1865), who donated it two years before his death, in December 1863, together with the yard and garden for the special purpose of building a hospital (6).

The leading "gabe" ^[1] of the hospital was Yekhiel-Ber Volkoviski (1819-1903) (7), the chairman of the community and "Bialystoker takef" [man of power and influence].

The hospital had 48 beds in six large rooms, an operating room, a pharmacy and other facilities with a rich inventory. For its time, it was an exemplary institution, characterized by cleanliness and external beauty.

However, when it came to food and medical regulations, the hospital administration behaved improperly.

When the young Dr. Chazanowicz examined the internal management more closely and realized that the poor patients were being wronged because more importance was attached to outward appearances than to satisfying the patients' needs, he could not stand it. This led to intense conflicts with the "gaboim" ^[1].

Note of the author:

(6) A. Knyazev- דער יידישער שפיטאל - The Jewish Hospital, Bialystoker Almanakh, Bialystok, 1931.

(7) For details on Itshe Zabłudovski, Yekhiel-Ber Volkoviski, and the Bialystoker Hospital, see "Pinkas Bialystok", Volumes 1 and 2, published by the Bialystoker Historical Society in New York, 1949-1950.

^[1] gabe, plural gaboim= A clerk responsible for a project or congregation, also a synagogue supervisor or charity overseer.

Seeing that his protests were ineffective, he left the hospital amid scandal, sparking a riot in the city.

From then on, he devoted himself to his private medical practice. He accepted very poor patients and cured them in their homes for next to nothing.

He became the "Bialystok doctor of the common people", the doctor of the "amkho" [the Jewish people], the cellar and attic doctor, and the healer of Jewish poverty.

Osip Dimov, the famous playwright (a Bialystoker whose real name is Yosef Perlman) tells us (8):

"When my father died young in 1883, I fell ill with measles. Dr. Chazanowicz was called. He examined me and told my mother what to do. My mother thanked him and wanted to pay him. Chazanowicz was already at the door and shouted: 'I don't take money from a widow with five children... pay the coachman 20 kopecks!'..."

Often, after examining a patient and writing a prescription, Chazanowicz would quickly run away without taking anything for his visit. When he saw the poverty in the parlor and the miserable expressions on the family members' faces, and felt that there was no money to pay for a prescription or even to keep the soul alive, Chazanowicz would put a ruble on the table or chest of drawers so that no one would overlook it and disappear.

He didn't just pity his poor patients. He loved them — his patients from the poorest alleys of Khaneykes and Pyaskes and the Yeshiva Alley behind the Khaye-Odem Bes-Medresh.

Note of the author:

(8) "Bialystoker Shtime", September 1939.

And they loved him, too. They idolized him. He was their doctor.

However, he also knew who, in the wealthy neighborhoods of the city, "had the shoe pinching" — and that was often the case. Even there, though, he didn't take any money. In Bialystok, there were many Jews who "pinched their cheeks to keep their color"— [embarrassed, impoverished people,] who lived in the better, richer neighborhoods and had nice apartments - but hardly anything to live on.

He got angry, though, when someone who could pay tried to fob him off with 25–30 kopecks—the fee for poor patients. He couldn't vent his anger at these rich people enough. He used to shout,

"They want to ruin me with mitzvot...paying with kopecks...and carrying the rubles to Granovski (9)!"

Dr. Chazanowicz was the most popular and highly respected doctor in town.

He had his own approach to medicine. He didn't think much of pharmacy drugs. He placed much more emphasis on hygiene, sanitation, and a healthy, proper diet. He only prescribed medicine when absolutely necessary, and it cost very little, especially at Vilbushevitsh's pharmacy, which, in earlier years, was not far from his home. Later, it was in the same building where he lived.

Sometimes, another doctor would prescribe medicine that the pharmacist would charge one or two rubles for.

Note of the author:

(9) This was the Polish, anti-Semitic doctor in town, see chapter "The Granovski Scandal".

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Dr. Chazanowicz rewrote the recipe so that it would cost only 30-50 kopecks, and the effect was the same.

Dr. Chazanowicz used to say,
"A bonus should be given to the doctor who uses the most water in his medicine."

He was a very nervous person. His intellect worked much faster than his mouth could express his thoughts. This rapid association of thought and speech caused him to speak in choppy, single words, especially when he was excited, angry, or when Jewish social affairs did not develop as he wanted.

He would twist the words in such a way that it was difficult to understand him or know what he meant. He mixed and matched terms, jumping from one issue to another without providing context. ^[1]

He gesticulated a lot, shouted, and got angry.

For example, he would put a prescription on the table or the patient's bed and say,
"Three times a day...at Vilbushevitsh...in bed...for three days...".

What he meant was:

The sick person should order the medicine from Vilbushevitsh. He should take it three times a day and stay in bed for three days.

He rarely instructed patients with colds or coughs to undress. Instead, he would put his ear on the patient's back shoulder over his clothes, instruct the patient to turn around quickly, and then put his ear on the patient's chest.

That was enough for him to make a diagnosis.

His diagnosis was almost always correct. He was one of the best doctors in the city.

^[1] In fact, the author allows Chazanowicz to speak in such a choppy and sometimes incoherent manner in this biography. This makes translating it difficult.

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It was just the way he talked, shouted, and got angry – although there was often humor in the way he got angry - that most people thought he was not quite normal. In town, they called him:
"The Crazy Doctor" or "The Crazy Chazanowicz."

But those who got used to him and understood him found a context and a deep content in his speech.

Once Dr. Chazanowicz came to see a sick man, examined him, wrote him a prescription, took the 50 kopecks for his visit, and was about to leave, when the sick man called out to him:
"Doctor, how much longer do I have to torture myself?"
"That's a cheek," replied Chazanowicz, "all for the 50 kopecks...there you have a ruble, now tell me how much longer *I have to torture myself*..."

Dr. Chazanowicz did not have a particularly friendly relationship with the wealthy people, and they did not have one with him either. They rarely called or came to see him. However, if it was a serious case or if a wealthy person was near death, they would call Chazanowicz.

He would lose his temper, get furious, and shout,
"What?...death is already approaching...? Go to the doctors who treated him before...what do you want from me...? In this weather!... So late... I'm a sick person myself!"

"But Doctor, a person is dying! It's a 'pikuah nefesh' [commandment to save human life]."
Then he shouted even more.
"Nefesh... shmefesh... I don't need commandments...no 'oylem-habe' [afterlife]...'habe'...."
Grumbling, he would grab his fur coat, his tall, pointed hat with a visor and a button on top, and run to the sick person.

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When he finally did visit the wealthy patients, he would show that it wasn't for financial reasons. In these cases, he would often listen to the patient, give his prescriptions, run out without taking any money and growl:

"Money... nonsense... not at all..."

Yakev [Jacob] Pat, a Bialystoker who had visited Chazanowicz since his youth, describes (10) a scene that perfectly characterizes Dr. Chazanowicz's relationship with the wealthy patients, who only called him when someone was already very ill.

The [following] scene took place at the town clock, not far from the doctor's apartment.

"The doctor is already sitting on his 'drozhke'. The horse is facing the 'Surazer' Street. He must ride into the streets of the poor, into *his* streets. Suddenly a messenger of the wealthy arrives and asks the doctor to visit his employer. The doctor refuses. The servant begs him to

have mercy and go to Vashlikover Street. But the doctor refuses. The servant forcibly pulls the horse in the opposite direction. The coachman doesn't know what to do. Whom should he follow, where should he go?

Dr. Chazanowicz snatches the whip from the coachman's hand, turns to the horse and shouts, 'Go where I tell you to go...may Heshl Halpern find another doctor. Go where you have been ordered, to Pyaskes'... "

During the third cholera epidemic in Bialystok in 1896, Dr. Chazanowicz demonstrated tremendous energy. He sacrificed his body and soul through his dedicated work. Except for a few hours when he allowed himself to sleep, he spent whole days and nights riding around on his "drozhke."

He visited sick people in their homes, hospitals, and barracks.

Note of the author:

(10) "Forverts" of March 20 and 27, 1949

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He founded relief committees. He literally sacrificed himself in the face of the greatest danger.

When the municipal Christian doctor fell ill, the government entrusted Dr. Chazanowicz with medical supervision of the city. The governor publicly thanked him for his self-sacrificing work during the cholera epidemic (11). Almost every Bialystoker who lived during the Chazanowicz era could recount miracle after miracle about the "mad doctor."

There was no Jewish house, no middle-class or poor Jewish family in which he did not perform a miracle, in which he did not save a human life, in which he, even in the last minute, did not give up on the sick person, when all other doctors had already given up on the patient's life - and the family had already accepted that there was no hope.

He stubbornly defied nature, using the most radical means against the disease that was already killing the living body. More often than not, Dr. Chazanowicz was right. His stubbornness, enormous self-confidence, and his patients' unwavering trust in their doctor were often the main reasons for his victories over the angel of death.

Dr. Chazanowicz only went to consultations with other doctors when asked to do so and only with a few doctors, such as Drs. Forshteter, Triling, and Fin [Fuen], and even the Polish surgeon, Dr. Kotovitsh.

He didn't like the younger, newer doctors.

Note of the author:

(11) Pinkas Bialystok, A.Sh. Hershberg, volume 1, page 333.

They had absorbed too much Russian culture, and, as he put it, "the taste of assimilation" emanated from them.

In his memoirs, Shmuel Leyb Rabinovitsh, a Bialystoker, recounts an incident that took place at the home of an acquaintance (12):

"Chazanowicz was invited to a doctor's conference with two younger doctors at a wealthy house. Although he quarreled, Chazanowicz accepted the invitation. He examined the patient, and then the three doctors went into a special room to confer. A few minutes later, Chazanowicz came out of the room excitedly and ran around the house like a wild man.

'Doctor, what happened?' the astonished members of the household asked.

He didn't answer, but went back to the consulting room to see the doctors. Soon, he came running out, foaming at the mouth with excitement. "Do you really think they're talking about the sick man? It's just empty talk!"... "

Dr. Chazanowicz took his duties as a doctor very seriously. He didn't openly show it to strangers or the patients themselves. However, when he returned from visiting a seriously ill patient, he was usually very nervous—actually, he was wild. He wouldn't see or talk to anyone. He growled incomprehensible words. Often, very early in the morning or late at night, he would suddenly tear himself away from his work in his study.

Note of the author:

(12) Sh.L. Rabinovitsh in the "Bialystoker Shtime", September-Oktober 1949.

He would drop everything and ran to visit the sick in Khanaykes, Yeshiva Lane, Krokhmalnik's or "Dine Ronye's" Lane, even though he had not been asked to do so. He knew his patients very well. He could recognise them by the way they spoke, coughed, moaned, writhed and complained. He was familiar with their situation, their concerns and their struggles.

But just as he took pity on them and treated them kindly and fatherly, he would also speak to them roughly, shouting at them or stamping his feet. He would call them the worst names and insult them for not keeping their house clean, complaining that it stank under their windows. He would shout at them for not going out into the street to get some fresh air, for keeping their windows closed and not letting the sun in, and for being such "shlimazlnikes" [miserable wretches] and "loy-yutslekh" [good-for-nothings].

And they — his patients, his "amkho" (Jewish people), his craftsmen, his workers and his labourers — understood him. They never held it against him. They knew that behind his harsh moral sermons lay a deep meaning and a loving relationship with ordinary people. They saw him as a prophet who loved and scolded his people.

He would become very upset when he visited a sick person and found bottles of medicine that he had not prescribed. He would also become very angry when he saw empty pharmacy bottles. In such cases, it was not uncommon for him to run out without even examining the patient.

Once, he came to see a patient who had already been treated by another doctor. Since people knew about the doctor's madness, all the medicine bottles had been hidden before his arrival.

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Dr. Chazanowicz, however, had a keen sense of these things and suddenly discovered an empty bottle. He looked at it and exclaimed:

"Aha... if you have already to 'throw the sick man to the dung heap,' then I'm called..." ^[1]

He became so angry and out of control that he grabbed the patient's mother with both hands and tried to push her down the stairs. If she hadn't held onto the railing, an accident would have occurred ^[2].

He didn't want to be made a fool of.

The deeper meaning of his outburst was that one should not change doctors often during an illness for many reasons.

Dr. Chazanowicz came to the house of a sick seamstress.

He examines the sick woman, asks her what is hurting her....Suddenly he discovers a golden ring on her finger. Then, all of a sudden, he starts humming: ^[3]

"A pain in her heart... no single drop of blood... they've nothing to eat... but they require gold... where does tuberculosis come from? ...they don't eat, don't drink. Lying in the dirt... gripped by a pain... a twinge... just a little at first... later, more... when they've already coughed up part of their lung, they run to Chazanowicz... save...! Insert a new lung...a new heart...I don't need your rubles...better take them, buy meat, milk, eggs...eat, and to hell with the worries, eat...! Then you won't need me anymore..."

His humming has stopped. He writes out a prescription, places it on the table, and grumbles again:

"A spoonful every two hours... golden rings, dresses... a body like a chip of wood... eat, damn it!"

^[1] I understand this as a drastic paraphrase of the fact that the patient was already dying, and the other doctors who had previously prescribed medication for him had given up on him.

^[2] On page 108 of her book "Memoirs of a Woman of Bialystok", Rachel Anna Kositzka writes: "My older girl, Mushe, got sick from all the horrors. For whole a week she wouldn't eat. One had to open her mouth and put some food in it, but she just wouldn't swallow it. She was already so sick that I ran to Doctor Chazanowicz, who lived on Nowolipie [Lipowa Street]. Chazanowicz was a good doctor, but also very quick-tempered. I did not leave his house until he went with me in the cab to my house. But he was so quick-tempered that he already wanted to hit me, he shouted at me and wanted to hit me; he was always so quick-tempered, but this time more than usual."

^[3] The following are just snippets of words that capture his train of thought.

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With a wealthy patient. His condition is very serious. The other doctors have already given up on him. Dr. Chazanowicz goes to the patient's bedside, takes one more look at him, and immediately gives the order to get musk from the pharmacy — a radical remedy as the last resort.

The other doctors are contemptuous. The household members are afraid. However, there is no choice, so they obey. The sick man goes through a crisis. He begins to come to himself, opens his eyes, and breathes easier.

Everyone around here is so grateful.

"Doctor! You're second only to God!"

Chazanowicz pulls a face and says, "Oh, well... What if it had turned out differently? Wouldn't you have complained about the doctor then? ...There would be no more talk of God... The doctor would be considered a bungler... a crook... an angel of death... it's not my cleverness... nature... chance." (13).

Litman Rozental (1871-1939) — the son-in-law of Ayzik Horodishtsh, a well-known Bialystok social activist — was one of Dr. Chazanowicz's closest admirers and friends. He frequently visited Dr. Chazanowicz's home.

Rozental describes (14) an interesting episode about Chazanowicz's ideas and medical methods:

"Once, when I was in Chazanowicz's study, a Jewish woman came in with a loud cry, 'Come to the rescue, doctor! My daughter suddenly went dumb with fright. She lost her voice!'

Chazanowicz immediately grabbed his suit jacket and cane.

Note of the author:

(13) A. Litvin, "Yidishe Neshomes" [Jewish Souls], Lithuania, Verlag "Volksbildung", New York, 1917, Volume Two, "Heymishe Geshtaltn" [Native Figures].

(14) "Bialystoker Shtime", number 13, March 1926.

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'Who has become dumb? Your Rivke?', he asked.

Chazanowicz knew the names of his poor patients' children. Immediately afterward, he asked another question, 'Listen, can your mute girl hear?'

'Yeah,' replied the Jewess.

Chazanowicz runs to his desk, opens the drawer, takes out a small knife, puts it in his pocket, and drags the Jewess and me out into the street, shouting to his regular driver, who almost always stood in the street outside his apartment, 'Go to Yeshiva Street!'

Chazanowicz never had to ask his patients where they lived. He knew.

So, quite unexpectedly and unintentionally, I find myself in the 'drozhke' with Dr. Chazanowicz and the Jewish woman, and we are on our way to visit the sick person. I notice that Dr. Chazanowicz is looking through a catalog he received that day from abroad and making notes with a red pencil. Suddenly he shouts at me: 'This is... the Idelekh ^[1] ... nothing will come out of them... '.

At the same time, he looks at the sad, pale Jewish woman riding with us. She looks worried and frightened. He presses his lips together in anger and says to her, "You no longer take the powder I gave you... you need more blood... woe, Idelekh... Idelekh... oykh mir a folk ^[2] ...' He growls until we reach the house with the mute girl.

Dr. Chazanowicz enters the house. He speaks to no one.

^[1] "Idelekh"= Yidelekh= affectionate term for Jews. However, it cannot be ruled out that an allusion to "di royte Yidelekh" is meant. The term "di royte Yidelekh" – the Red Jews- refers to the Ten Lost Tribes of Israel, which historically constituted the Northern Kingdom of Israel before being exiled by the Assyrians in the 8th century BCE. Over time, a myth emerged about their return, suggesting they live beyond the mysterious Sambatyon River in an uncharted location. According to tradition, they will remain there until the arrival of the Messiah at the end of time, when they will reunite with the rest of the Jewish people

^[2] "oykh mir a folk"= It is often used to refer ironically or sarcastically to the characteristics or behavior of a group of people. Literally translated, it means something like "A people to me too" or "What a people". It is often used to make a critical or humorous remark about a group that may not be behaving as one would expect.

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He runs up to the girl, grabs her by her beautiful mouth and shouts, 'Hurry, Rivke, hurry, stick out your tongue, hurry! '.

Confused, the girl sticks out her tongue.

Chazanowicz takes the small knife out of his pocket. He holds her tongue with one hand and shouts, 'I'm going to cut off your tongue! '.

The pale and half-dead girl cries out madly, 'Help! Help!... Save me...!'

Those standing around, witnessing the great miracle that the girl was screaming, look at the dear doctor with love and gratitude. 'Doctor, we will all pray to God for you!'

Chazanowicz shouts,

'Faster... faster... I don't have time... pay me the 50 kopecks!...'

I see Chazanowicz quickly move aside and secretly put a few rubles on the chest of drawers. He pulls me away by the hand, and I find myself sitting with him in the 'drozhke' again... "

However, Dr. Chazanowicz was not always the nervous, angry, "crazy" doctor. He used to talk very seriously with his beloved patients and enlightened individuals.

In his eulogy dedicated to Eliezer Atlas, A. Sh. Hershberg recounts how Eliezer Atlas (15) died suddenly on the seventh day of Passover, in the middle of a literary conversation with Dr. Joseph Chazanowicz, who had come to visit the patient.

Note of the author:

(15) A.Sh. Hershberg “לשכלול תמונתו הספרותית של מר אטלס ז"ל” [To Refine the Literary Image of Mr. Atlas, of Blessed Memory], literary supplement to HaTsefira, number 87, Warsaw, 1904.

38

Chapter Five - The Pioneer of “Khibes-Tsien” [Chibbat Zion]

The Haskalah and the Jewish Renaissance movement began to penetrate more deeply and spread more widely among Russian Jewry in 1860, after the first two Hebrew newspapers were founded:

"הכרמל" [Ha-Karmel, The Carmel] in Vilna and "המליץ" [Ha-Melitz, The Advocate] in Odessa, which had a Yiddish supplement called "קול-מבשר" [Kol-Mevaser, The Herald]. Additionally, in 1874, Moyshe [Moses] Hess's famous work, "Rome and Jerusalem," was published. This period had the greatest influence on the young student Joseph Chazanowicz.

Later, Peretz Smolenskin in his "השחר" [Ha-Shachar, The Dawn] and David Gordon in "המגיד" [Ha-Maggid, The Preacher] began to occupy the young doctor's mind with their fiery articles on "Yishev Eretz-Yisroel" [Settling the Land of Israel].

Influenced by Dr. Chazanowicz, Menakhem Mendl Dolitski (born in 1856 in Bialystok and died in 1931 in Los Angeles), a young Hebrew teacher at the time and later a Jewish national poet, published at the end of 1881 and the beginning of 1882 two fiery articles in "Ha-Melitz":

"וירושלים תעלה על לבבכם" [And Jerusalem Will Rise Upon Your Hearts] and "למען ציון לא אחשה" [For Zion's Sake I Will Not Hesitate], and Dr. Leo Pinsker published his "Oyto-emansipatsye" [Auto-Emancipation] in Odessa in 1882.

As a result of these publications, associations and groups began forming in Russia and Bialystok with the purpose of purchasing land in Eretz-Yisroel to settle there.

In Bialystok, Dr. Chazanowicz was one of the initiators. He became one of the most involved activists in this movement.

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On Shvues [Shavuot], May 24, 1882, a group of young "Maskilim" [Jewish enlighteners] went for a walk in the "Zverinets" forest [today Branicki Park]:

- Yakev Sapirshteyn [Jacob Sapirstein], (later the editor of the "Morgn-Zhurnal" in New York),
- Dan Levin
- the teacher Tsvi-Hirsh Liberman
- Yehoshua-Heshl Klementinowski and
- Sholem Mirkin.

They discussed the latest news published in Ha-Maggid and made the historic decision to form a "khevre" [society] with the aim of "Yishev Eretz-Yisroel" ["Settling the Land of Israel"] (16).

By the end of Shvues in 1882, twenty-four people had gathered at Yakev Sapirshteyn's home, establishing a "khevre" under the name "Chovevei Zion" [Lovers of Zion].

This historic event was recorded. According to the order of their signatures [see page 40], the protocol was signed by

- Yosef [Joseph] Benyamin Krinski
- Tsvi Hirsh Liberman
- Joseph Chazanowicz
- Yakev [Jacob]-Alter Sapirshteyn
- Peysekh [Pesach] Vitenberg
- Yehoshua-Heshl Klementinowski
- Kalman Pikus
- Shabsai [Shabtai] Rudkovski
- Khayim [Chaim] Margolis
- Sholem Mirkin
- Yehudah-Yosef Yelin
- Yekhiel-Ephraim Goldshteyn
- Avrohem [Abraham] Leybovits
- Menakhem-Mendl- Kretshmer
- Yitskhok Yafe [Yitzhak Jaffe]
- Yisroel-Khayim [Israel-Chaim] Shtumer
- Be-Tsiyen [Zion] Lipshits
- Shloyme Levin
- Sh. Furman
- Lipa Bar Moyshe HaKohen Badanes
- Tsvi-Yehuda Bar David Breynski
- Simkha Bonim HaLevi Ish Khurwitz.

The second major meeting took place at Dr. Chazanowicz's home, where the "gaboim" were elected:

Dr. Chazanowicz, Rabbi Meir Markus, Yakev Volf [Jacob Wolf], Borekh [Baruch] Freydenberg, Aharon-Yehoshua Shpiro, Nyomke Goldshteyn, and Ben-Zion Lipshits.

The fact that Dr. Chazanowicz had placed himself at the head of the "khevre" attracted many of the Jewish intelligentsia, and in a very short time the "Chovevei Zion" became significant not only in terms of its number of members (membership fees of about 3,000 rubles were collected in those years).

Note of the author:

(16) Yehoshua-Heshl Klementinowski (the author's father), "Fun Bialystok bis Bazel" (Memories of the Chibbat Zion Movement, 1931, Bialystok, published by the Committee for the Celebration of the 50th Anniversary of the "Chovevei Zion").

Handwritten text in a cursive script, likely a letter or document. The text is written on a piece of paper with a vertical crease down the center. The handwriting is dense and somewhat difficult to decipher due to the cursive style and the condition of the paper. The text appears to be in a historical or archaic form, possibly from the 17th or 18th century. The paper is aged and shows signs of wear, including discoloration and a vertical crease down the center.

Dr. Chazanowicz's closest colleagues:



יהושע־השל קלעמענטינאָווסקי (1853—1941)
פאָטער פֿון מחבר

Yehoshua-Heshl Klementinowski (1853-1941), the father of the author



ליטמאַן ראָזענטאַל (1871—1939)
Litman Rozental (1871-1939)



א. ש. הערשבערג (1860—1943)
A.Sh.Hershberg (1860-1943)

Additionally, the "Chovevei Zion" became the main institution overseeing all the organizations in the city and greatly influenced the democratization of Jewish life in Bialystok.

When the question of the prestigious vacant rabbinical position in Bialystok arose that same year, R' Khayim-Hertz proposed the Rabbi of Zhagar [Žagarè] as a candidate. The "Chovevei Zion" with their leader Dr. Chazanowicz proposed the candidacy of the Rabbi of Radom, R' Shmuel Mohilever. He was already known for his dedicated work in regulating the emigration of Russian Jews and for his efforts to settle some of the emigrants in Eretz-Yisroel.

The "Chovevei Zion" knew how important it was for the entire "Chibbat Zion" movement to have R' Shmuel Mohilever in their ranks. They ran a vigorous campaign, won a great victory, and R' Shmuel Mohilever became the rabbi of Bialystok in 1883.

Dr. Joseph Chazanowicz became R' Shmuel Mohilever's "right-hand man" and threw himself into the work of the "Chibbat Zion" movement with all his passion and enthusiasm.

Since the government did not recognize the movement, its work was carried out secretly — first in the home of Dr. Chazanowicz, who was unmarried. He made his apartment available to "Chovevei Zion" for office purposes. His apartment became the center of activity and the meeting place for "Chovevei Zion".

Wherever he went—caring for the healthy on the streets and the sick in their homes—he always spoke of "Chibbat Zion" and Yishev Eretz- Yisroel [Settling the Land of Israel]. He popularized this idea among the masses in Bialystok.

That same year, 1883, Dr. Chazanowicz undertook a journey to Eretz-Yisroel.

He wanted to see with his own eyes the land that his grandfather (with whom he had grown up) had instilled in him with such love when he was a child. He wanted to see the land for which he had worked and striven to make a center for the Jewish people.

At the same time, he wanted to get to know the hospitals and clinics in European cities. To do so, Chazanowicz traveled from Vienna to Paris, then to Alexandria by ship via Marseilles. From Alexandria, he traveled to Eretz-Yisroel. However, he did not reach his destination, and his dream did not come true.

The plague had just broken out in Asia Minor (Anatolia). He was kept on an island near Smyrna in quarantine for 20 days. He fell ill there and was so weakened by his illness that he could not continue his journey.

Once he was permitted to leave quarantine, he immediately traveled home to Bialystok (17). In October 1884, the First Conference of "Chovevei Zion" was held in Katowice. This conference founded the worldwide "Chovevei Zion" movement, which was centered in Warsaw. Bialystok was represented by the following delegates at this conference:

Rabbi Shmuel Mohilever, Dr. Joseph Chazanowicz, and Boruch Freydenberg.

Note of the author:

(17) “דבר אל העם העברי” [A Word to the Hebrew People], edited by the “חובבי שפת עבר” [Lovers of the Hebrew Language] in Bialystok, published in Warsaw, 1903. [See] also Chazanowicz's letter to Dr. Kletskin, Cologne, main office of the National Fund. The Bialystok Historical Society in New York has a microfilm photostat of this letter sent by the Central Zionist Archives in Israel.

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At the 1889 conference in Vilna, which was attended by R' Shmuel Mohilever, Yakev [Jacob] Bakhrakh, and Ayzik Ben-Tovim from Bialystok, three active secretaries ("gaboim poyalim") were elected to lead: R' Shmuel Mohilever of Bialystok; R' Shmuel-Yosef Fin [Fuen] of Vilna; and Abraham Grinberg of Odessa. Five counselors ("gaboim yoyetsim") were also elected: Dr. Chazanowicz was elected as an honorary clerk in addition to those elected at the meeting in Druskenik (Grodno governorate) (18).

In 1890, Alexander Tsederboym, the editor of "Ha-Melitz", helped legalize the organization "Chovevei Zion" in Russia under the name: "Khevre for the Support of Jewish Peasants in Syria and Palestine". Its central headquarters were in Odessa. Dr. Leo Pinsker was the chairman of the center, and Moyshe-Leyb Lilyenblum was the general secretary.

Also in 1890, at the First Conference in Odessa, the following delegates from Bialystok were present: R' Shmuel Mohilever (number 1 in the picture), Dr. Joseph Chazanowicz (number 52) wearing a Turkish "fez" and Yitskhok Ayzik Ben Tovim Bendit (number 26). [The photographs appear later in the book.]

The Odessa committee appointed Dr. Chazanowicz as the representative ("murshe") of the Bialystoker "Chovevei Zion" committee. At the time, Dr. Leon Pinsker wrote that he could not think of a more suitable or respected person who had devoted himself with heart and soul to the "Chovevei Zion" movement than Dr. Chazanowicz, who was held in the highest regard by all.

After the Odessa Conference, Dr. Chazanowicz traveled with Rabbi R' Shmuel Mohilever to Eretz-Yisroel to see with his own eyes the first Jewish colonists.

Note of the author:

(18) Sh.L. Citrin, “תולדות חבת ציון” [History of the Lovers of Zion], part one, Odessa, 1914.

Chapter Six - The Jewish National Library in Jerusalem - His Life's Work

Dr. Chazanowicz was a true idealist who dedicated himself to his ideals. He devoted a great deal of time and energy to the Chibbat Zion movement. However, he was not satisfied. Coming to conferences and leading discussions and talks about "Yishev Eretz-Yisroel" was not enough for him.

He was looking for a way to accomplish something himself, to create something positive, and to realize something that others had neglected.

He knew there was much to be done for Israel.

He knew the path would be difficult and long, and that every Jew would have to lend a hand and create something another Jew could not or would not create.

Gradually, he realized that Eretz Yisrael, specifically Jerusalem, was the place where all the written and printed treasures created by the Jewish mind should be concentrated. Part of realizing this idea was establishing a Jewish National Library in Jerusalem.

From the moment this idea took shape, it became his lifelong dream.

It became his "fixed idea." He found a neglected field of study in Jewish life. He discovered a subject that had not yet been dealt with or explored.

The redemption of the Jewish book—the printed and written Jewish word—would be part of the redemption of the land and the people, the redemption of Israel. The Jewish people, the "am haseyfer" (People of the Book), with their most ancient history and unique culture, were spiritually connected to their past and ancient traditions during their two thousand years of separation from their land — and from independence as a nation.

Throughout the world, it was these spiritual forces that held the Jews together, giving them courage and confidence in the hope of "לשנה הבאה בירושלים" ["Next year in Jerusalem"] ^[1], which always gave rise to the drive to rebuild Eretz-Yisroel.

These spiritual treasures—the cultural creations of the Jewish people—had to be preserved, collected, and passed on from past to future generations.

All of this must be concentrated in one place: Jerusalem, the "eternal city," which has become a nest of darkness and division.

However, eventually, it will once again become the center of national Jewish independence and freedom.

Even before traveling to Eretz-Yisroel, this train of thought dominated Chazanowicz. He collected, bought, and begged for Jewish books...

While in Israel in 1890, he became further convinced of the importance of his work in this field. It was there that he established the practical basis for his grand plan.

In Jerusalem, Dr. Chazanowicz met with the leaders of the B'nai B'rith Lodge, who maintained a small library there.

^[1] The phrase "Next year in Jerusalem" (in Hebrew, *L'Shana Haba'ah B'Yerushalayim*) is a significant expression in Jewish tradition. It is often recited at the end of the Passover Seder and, in some traditions, at the conclusion of the Yom Kippur Ne'ila service.

Historically, the phrase reflects the longing of Jews in the diaspora to return to Jerusalem, particularly after the destruction of the Second Temple. It symbolizes hope, redemption, and the aspiration for a future where Jerusalem is rebuilt and serves as a spiritual center.

In modern times, the phrase has taken on additional meanings. For some, it represents a literal hope to visit or live in Jerusalem. For others, it is a metaphorical expression of yearning for a better, more ideal world.

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And he agreed with them that he would send them his collection of books on the condition that they pay the freight to Jerusalem. This would lay the foundation for the establishment of a Jewish National Library in Jerusalem.

The small library that Dr. Chazanowicz found in Jerusalem already had a history (19):

Albert Cohen, the representative of London's Rothschilds, founded a small library in 1867. It lasted only a few months. The rabbis of Jerusalem, led by R' Meir Abraham Auerbach and R' Israel Salant, called for a boycott of the library, which led to its closure.

In 1875, a number of "Maskilim" - Israel-Dov Frumkin, Abraham-Moshe Luntz, Mikhel HaCohen, Khayim Pres and Ezra Benevenishte-

attempted to re-establish a library in Jerusalem. At the time, Moshe Montefiore was 90 years old. He was approached with a request to allow and support naming the library after him.

For his birthday, he donated five English pounds for this purpose, and thus the library was named:

"בית אוסף ספרים אשר למוניפיורי" [Montefiore's Library of Books].

The "Maskilim" published an appeal for the Montefiore Library in "Ha-Maggid". They were confident that Jews would respond and that their appeal would result in an abundance of books and funds. But the first great disappointment came. No one responded. Meanwhile, the rabbis informed Montefiore that the library contained some heretical books. Montefiore then demanded that his name be removed from the library.

Note of the author:

(19) Abraham Yeri, "בית הספרים הלאומי והאוניברסיטאי בירושלים" [Jewish National and University Library], Tel-Aviv, 1942; Prof. Hugo Bergman, "תולדות בית הספרים הלאומי" [History of the National Library], Tel-Aviv.

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Almost at the same time, a second group of "Maskilim"

- Yekhiel-Mikhel Pines, Ephraim Cohen (the director of the teacher's seminary of the "Aid Society of German Jews"), David Yelin, Eliezer Ben-Yehuda and others –

founded a small library named "בית הספרים לבני ישראל מדרש אברבנאל" [The Library for the Children of Israel - Midrash Abravanel].

Later, the Montefiore Library merged with the Midrash Abravanel, which was supported by the B'nai B'rith Lodge with 2,000 francs a year. However, they also failed to collect a large enough number of Jewish books to satisfy the educated intelligentsia in Jerusalem.

The initiators and politicians became discouraged. They abandoned their efforts and settled for a small room with a few shelves of Jewish books.

This is how Dr. Chazanowicz found the small library when he came to Jerusalem in 1890. He talked with the directors.

They accepted his proposal and became his partners, willing to help him realize his great idea of establishing a National Library on a large scale.

Upon returning from Israel, Dr. Chazanowicz devoted himself entirely to collecting materials for the library. With inexhaustible energy, he collected the best Jewish books, as well as old pictures and portraits of Jewish personalities.

He sacrificed his fortune, his career, and his life. He gave up most of his income and all the time he had free from his medical practice. His study and bedroom were always crammed from floor to ceiling with Jewish books. Lying on the floor or standing on ladders, he often sorted the books according to whether they needed to be bound or could be sent to Jerusalem.

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In 1895, Dr. Chazanowicz sent the first shipment of books via Odessa to Jaffa. The shipment included 8,800 volumes in 34 crates, weighing 232 poods (3,800 kg). Among them were extremely rare books that the activists in Jerusalem had never even dreamed of owning.

The administration of the library in Jerusalem soon convened a meeting and decided to name the library "בית הספרים הכללי לבני ישראל בירושלים מדרש אברבנאל וגנזי יוסף" [The National Library of the Children of Israel in Jerusalem, Midrash Abravanel and *Ginzei Yosef*].

However, the "Maskilim" in Jerusalem did not quickly fulfill the condition that Dr. Chazanowicz had agreed with them, namely to pay for the transportation [of the books] to Jerusalem. They did not have the hundreds of rubles necessary to pay for the freight, so the boxes of expensive books remained in the port for a long time.

Once the money was finally raised with the help of seminary director Ephraim Cohen and the 34 boxes of books arrived, it was clear that the rented rooms were too small for the books that had arrived and would certainly not suffice for those that Chazanowicz had collected and would continue to collect. So, they began thinking about a separate building for the library.

By 1897, the library had grown to more than 15,000 volumes, making the question of a separate building more pressing. Around that time, the young scholar David Yelin, son-in-law of Yekhiel-Mikhl Pines, left for London and Berlin to raise funds for this purpose.

In October 1899, Dr. Chazanowicz published a "Letter of Remembrance," asking that a fund be established for the library building:

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In his letter, Chazanowicz writes, "When I began buying and collecting Jewish books to create a Jewish National Library, I had a vision. In Jerusalem, our holy city, a magnificent building will be constructed, containing a collection of everything the Jewish spirit has created since the Jews became a people."

Chazanowicz calls the building "בית נאמן" [Beis Ne'eman, House of Loyalty] in his appeal.

Encouraged by Chazanowicz's extraordinary efforts and his uninterrupted book transports, the Jerusalem staff rolled up their sleeves and intensified their activities until they were able to purchase land in Jerusalem and erect the first wing of the new library in 1900. Chazanowicz himself contributed to the cost. This wing of the building was named: "בית נאמן וגנזי יוסף" [Beis Ne'eman and Ginzei Yosef].

The cornerstone of the building was laid in 1899.

In a letter dated May 18, 1899, the historian Shimen [Simon] Dubnow congratulated Dr. Chazanowicz on this occasion.

Dr. Chazanowicz had been in contact with Shimen Dubnow in the past. He [Chazanowicz] had helped him with rare historical documents. A letter from Shimen Dubnow to Dr. Chazanowicz shows how much the great historian appreciated his help. The letter, dated July 30, 1895, is from Bolshoi Fontan [Ukraine].

"I am returning to you the 'Pinkas of Tiktin' [Town Register of Tykocyn] from which I have translated many important items, especially about 'arba arotsot' ^[1] in Lublin and Jaroslaw. By giving me the registers, you have done great work, as their value exceeds that of all the previous registers I have ever held.

^[1] = ארבע ארצות "Four lands". This refers to the Synod of the Four Lands, the highest Jewish institution for the self-administration of the four lands in the Kingdom of Poland [Greater Poland, Lesser Poland, Galicia and Volhynia], which existed from the mid-16th century until 1764. The Synod of the Four Lands met regularly in Lublin and Jaroslaw.

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I am eternally grateful to you. I have received your two letters and I thank you for the accurate translation of the 'Ruzhinoyer S'likha' [Book of Penitential Prayers from Ruzhinov/Ruzhany]..."

In his letter of May 18, 1899, which we mentioned above, Shimen Dubnow writes:

"If you have not yet sent the books 'המעשה גדולה מגזרת אומאן, דפוס תקמ"ג' [The Great Deed from the Region of Uman, printed in 1783] and 'אמרי שפר' [Words of Beauty] to Jerusalem, I ask that you have a brief summary of the introductions to both books translated if they contain any historically valuable content....

One of the people who returned from Jerusalem told me that he had visited your library..."

In a letter dated November 28, 1900, from Odessa, Shimen Dubnow thanked Dr. Chazanowicz for the picture of "Beis Ne'eman" that he had sent him (20).

Immediately after sending out his first shipments of books, for which he received many thanks, Dr. Chazanowicz intensified his collecting work, devoting himself to it with even more vigor. As he used to say, this was only the beginning—only the baby shoes for the library.

He waged a great campaign for his library through letters and appeals all over the world. He aroused the interest of prominent Jewish figures in collecting books in all languages and fields. He asked authors, publishers, and ordinary Jews who collected books to send gifts to Jerusalem for the "Beis Ne'eman."

Note of the author:

(20) "Shimen Ravidovitz", book by Shimen Dubnow, published 1954, London.

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And thus to the only place where Jewish literature and Jewish scholarship would endure. Although many did respond, he still had to purchase the better and rarer books with his own money.

He also did not spare any of his patients, even the poorest ones. When he visited a patient, he would first go to the shelves, cupboards, and chests of drawers to search and rummage. If he found something interesting, he would simply take it. He would take pictures from the walls of his patients' homes: Portraits of R' Yitskhok-Elkhanan, of Moshe Montefiore, of Adolf Kremye, of Baron Rothschild, and other Jewish personalities that adorned the walls of Eastern European Jews.

It was precisely these pictures that reflected the spiritual nature of the "balebos" [householder], acting as a barometer of how religious or pious a household was and how deeply the rays of Haskalah and the Jewish Renaissance had penetrated it.

The whole of Bialystok knew about the idea fixé of the popular folk doctor. It was not uncommon for poor and middle-class sick people, who didn't have half a ruble to pay for a visit but didn't want everything for free again, to give the "curious" doctor an old book—a Gemara or a "Taytsh-Khumesht" [interpretation of the Pentateuch]—that had been handed down to them from generation to generation.

Chazanowicz would accept it rather than cash. He was very grateful for such gifts. It brought him joy.

When he drove his "drozhke" through the poor alleys of the old neighborhood around the "shul" [synagogue], or somewhere near the old cemetery on Shmuel-Shmidt Alley, it often

happened that he would get out of the "drozhke", go into a widow's poor living room, and stand there searching through boxes of old "shmoys" [Exodus].

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Because he knew he could find pearls for his collection among the "shmoys," which people didn't even know had any national value.

In 1901, M.N. Sirkin (21) wrote: ... "I shall never forget the impression it made on me when he (Chazanowicz) - in his distracted, disorganized way of speaking - told me how he had once found leaves, single leaves from a manuscript of the Vilna Gaon, lying in the dirt on the street, and he could not save this treasure.

His voice trembled with suppressed tears, and with a deep sigh, he lamented that 'dogs are eating our fruit'..."

Sirkin calls Chazanowicz "an outstanding spiritual man, of whom there is only one in his generation."

The story goes:

Chazanowicz once visited a seriously ill man on Kratshak's Lane, which was located between Pyaskes and Khaneykes — the center of Jewish poverty. After examining the patient, Chazanowicz ran to the high bookshelves. He placed a chair beneath them, climbed on top of it, and pulled out old books, both bound and unbound.

Suddenly, he exclaimed:

"Healthier...healthier..."

"What do you say, Doctor, he's healthier?" asked those present.

"Yes...healthier...for the books when they are in Jerusalem instead of Kratshak's Alley...!"

For Dr. Chazanowicz, everything was a commodity.

Note of the author:

(21) ייספר השנה, שנה שנייה (21) [Yearbook, Volume Two],
1901, Warsaw, pages 193-294

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But when he discovered an antique, a rare treasure, it was a holiday for him, an important event in his lonely life.

He once went to visit a sick person in Zabłudov, not far from Bialystok, because he had found out that the rare book "שלטי הגבורים" [The Signs of Heroism] by R' Abraham HaRofeh (Ashkenazy) from Mantua, Italy, could be found there.

He used to hunt for old "Hagodes" [Passover Haggadot] with hand-painted pictures and decorations on the letters. His collection is now in the National Library and is the largest in the world. By 1913, Dr. Chazanowicz had collected 850 Hagodes.

He was in contact with all the major booksellers and used to get the lists of old Jewish books to be sold at auctions in Amsterdam.

He instructed his connections to buy the rarest and most expensive ones.

When he received word from his book agent or bookseller that a rare antiquarian book had been purchased for him at the auction, he was overjoyed and told his friends, acquaintances, and even his patients.

He also wrote to great booksellers and publishers, asking them to gift him editions for his collection.

Below is the text of one such letter to the Tsukerman brothers in Warsaw (22) , translated into Yiddish:

"Bialystok, August 3, 1901.

To the esteemed members, the Zuckerman brothers, shalom.

The construction of the National Library in Jerusalem will soon be completed, a project that must be very dear to each of us.

Note of the author:

(22) ייאגרות סופרים עבריים [Letters of Hebrew Writers], by Dr. Mordechai Ze'ev Reyzin, publisher M.Z. Israel, Brooklyn - New York, 1947, page 203.

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Since it is impossible for me to purchase every Jewish book printed and published with my own funds, I am writing to ask if you would be willing to donate a copy of each book published through you to the aforementioned library.

The Vilna Publishing House has agreed to comply with my request.

With respect,
Dr. Chazanowicz."

Dr. Joseph
CHAZANOWICZ

Благодарю 3^ю Амурск. и др.

אשר היה הענין,
האחרון צינחתיך את

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Dr. Chazanowicz developed a bibliomania, but with a high ideal: he collected books not for himself, but for the Jewish National Library.

His close colleagues helped him correspond with booksellers and with all the work of ordering and organizing the books: Litman Rosental, Yehoshua Heshl Klementinowski, A. Sh. Hershberg, and Eliezer-Yitskhok Feygin - who was his secretary for a time) - as well as Noyekh (Noach) Melnik and his brother Yosef [Joseph] Melnik.

Dr. Chazanowicz also involved some younger people in the work, including: Shmuel-Leyb Rabinovitsh, who worked at the office of the "Perlman and Ginzburg" bank at the time. Yakev [Jacob] Pat, who had beautiful handwriting and a good knowledge of Hebrew, would sit with Chazanowicz for hours in the evening writing lists of books to be sent to Jerusalem.

Shmuel-Leyb Rabinovitsh recounts his work for Chazanowicz in his memoirs (23):

"Dr. Chazanowicz gradually drew me into his 'holy work' for the 'Beis Ne'eman ve'Ginzei Yosef' Library. At first, I simply delivered packages to the post office, marking them 'zakaznoye' (registered). I stood in line for half an hour at the old Russian post office, where the order was outdated and moldy, before my 'otshered' (line) was served.

The anti-Semitic Afanasyev, who wore dark glasses, would examine the package to ensure it was well packed and then actually send me back with a Russian 'Mi Shebeirach.' ^[1] : 'Stupayte k'tshortu s'vashimi posilkami!' (Go to hell with your parcels!).

^[1] מי שברך = Mi Shebeirach= this is actually a Hebrew expression used in Jewish prayers, especially as a blessing for healing and protection. In this case, it is a humorous use of the term.

Note of the author:

(23) Bialystoker Shtime, March-April, 1949.

Chazanowicz was overly precise and a pedant. He insisted on packing the parcels and writing the addresses himself. If a parcel wasn't well wrapped or the address difficult to read, I had to struggle in the cramped, dark post office on Aleksandrovskaya Street in New Town, next to the Riger Bank, to repack and re-address the parcel before getting back in line.

I already knew that parcels packed by Chazanowicz were no good, and his handwriting was illegible. So I asked him, 'Why don't you let me do the packing and addressing?' 'No,' he always replied sharply. 'Not for all the money in the world!'

He believed that only his own parcels would arrive - and only if he wrapped them in thick blue 'babule' [cigarette] paper like a sugar loaf and wrote the address in his hieroglyphics...

After experiencing difficulty with the first shipments and learning that the Jerusalem Committee had no money to redeem the books, Chazanowicz introduced the following system:

He sent important books that were no larger than octavo size and no heavier than the post office would accept by mail as 'zakaznoye' (registered). He sent one or two packages a day so as not to cause trouble with the Turkish government, which was generally suspicious of books.

He sent the parcels to two 'kosher' addresses: One day, he sent them to the Sephardic Chief Rabbi (Chachambashi), R' Yakov-Shaul Elishar, in Jerusalem.

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And the next day, he sent them to Ephraim Cohen's address. Cohen was the director of the 'Lemel School'. They were both respected people in the eyes of the Turkish government officials.

...When I came to Chazanowicz in the evening to give him the rospiskes (receipts) and collect the money I had advanced, I usually encountered people who seemed a bit strange to me, either by their appearance or the way they spoke. They were idealists from Eretz-Yisroel who were members of the 'Bilu' movement (Beys Yankev Lekhu Veneylkho) ^[1]. After the first pogroms in Russia in 1881, they left everything behind and traveled to Eretz-Yisroel to farm.

Now, 16 or 17 years later, some of them began returning 'abroad' to visit relatives or finish their studies.

...Once, when I came in, I saw a Jew with a small reddish-blond goatee sitting at Chazanowicz's desk. He spoke strangely, and Chazanowicz grimaced because he couldn't understand him well. Dr. Chazanowicz motioned for me to come over and help him.

I listen to this Jew:

He speaks a little 'targem-sheyni' [Aramaic]. His language is Hebrew, yet not Hebrew. It includes words such as 'Shabat,' 'Shalom,' 'Chibbat,' 'Zion' ^[2] and other such dialects.

From his dress and speech, I concluded that he had come from the 'Aseres-Hashevotim' ^[3], from the other side of the 'Sambatyon River'.

He was Eliezer Ben Yehuda (Perelman) ^[4] of Jerusalem, a former student at the 'Sorbonne' in Paris who had emigrated to Jerusalem in 1881. There, he began to revive and standardize the Hebrew language.

Ben Yehuda had already started working on his extensive [Hebrew/Ivrit] dictionary, 'Melon ha-Lashon ha-Ivrit,' in 1897.”

[1] בִּילּוֹ=Bilu= Abbreviation for “House of Jacob, come and let us go”, name of a Jewish student association in Russia, which was created after the pogroms of 1881 with the aim of settling as farmers in Israel.

[2] Here, the author describes the pronunciation of four Hebrew-rooted words that were not spoken in the typical *Yiddish-Ashkenazi* style — namely, *Shabes*, *Sholem*, *Khibes*, and *Tsien*.

[3] The lost ten tribes of the Kingdom of Israel.

[4] Eliezer Ben Yehuda is considered the “inventor” and father of the modern Hebrew language, Ivrit.

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Dr. Chazanowicz devoted himself to his vision of creating a great Jewish National Library. He took books with him wherever he could. He received many gifts, but many—and the best books—he bought with his own money from his earnings.

He would spend all day visiting the sick, return home exhausted in the evening, count his "half roubles," "twenties," and "gildns," and immediately go through catalogs and directories to see which books he could buy and how many he could have bound.

He bought 6,000 books out of his own pocket. This gave him the confidence to ask others for support in the form of books and money.

In particular, he asked his comrades in the "Chibbat Zion" movement. And later, during the period of "Political Zionism," he demanded even more from organized Zionists.

He also spoke at congresses about his Jewish books and his "Beis Ne'eman." He constantly demanded financial resources and moral support, but in this respect, he suffered great disappointment.

Despite Dr. Herzl's declaration in his opening speech at the First Zionist Congress that "Zionism is the nourishment of Judaism before one returns to the Jewish land," the Zionist Organization and the Zionist Congresses placed little emphasis on culture and libraries.

The Congresses treated cultural matters as secondary. They gave a few speeches on the subject, handed it over to a commission, and, at best, limited themselves to allocating small funds for these purposes.

In 1900, the Congress decided to allocate an annual sum of 1,000 francs for the library.

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In a letter dated January 14, 1901, to Dr. Theodor Herzl, president of the Zionist Action Committee, the administration of the Jewish Central Library in Jerusalem, "Midrash Abravanel ve'Ginzei Yosef," wrote,

"...Finally, the Central Library owes its existence to the self-sacrificing work of Dr. Chazanowicz, the noble fighter for the Zionist idea, and the Zionist Congress has demonstrated its sympathy for the library in an outstanding manner by granting an annual subsidy..." (24).

Dr. Chazanowicz suffered greatly from the fact that the Zionists and the Zionist Congresses paid so little attention to his favorite idea, his library - his work, in which he saw the reconstruction of the Jewish spirit in the Jewish homeland.

Among the few who helped him were Menachem Ussishkin, Y.L. Goldberg and Mordechai Ben Hillel HaCohen.

Dr. Chazanowicz used to get very excited after such disappointments. A very nervous man, he became even more so. His excitement reached its peak at that time. He could no longer speak calmly. He took out his anger on his patients and every Jew he met on the street. His patients had to endure terrible insults from him. When he went on his visits in this state, he would suddenly put down his "drozhke", approach a well-known Jew he had encountered on the street, grab him by the scruff of his coat, and pour out his heart about the Jewish intelligentsia, the wealthy and influential Jews, and the rabbis.

He would shout and pound his fists:

"Idelekh...Shmate-Idelekh...farshteyen zey..." [Jews...rag- Jews...understand them...] ^[1]

Note of the author:

(24) Photostat of the letter according to microfilm, sent by the Central Zionist Archive in Israel, see Appendix 4.

^[1] In moments like these, Chazanowicz was unable to speak in complete, coherent, and meaningful sentences.

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A crowd usually gathered immediately afterward. Some listened and nodded their heads. Others would stare at him and look with regret at the "not quite normal" doctor, whereupon he would sputter with anger: "Idelekh...understand them...old pants sellers...cholent-Idelekh..."

Many thought he was a "madman," but those who knew him better knew what he meant and why he insulted the Jews, whom he actually loved, in this way.

They understood that the idealist in him spoke, sacrificing himself for an idea for the people. He shouted and shouted, but the people did not hear him.

In 1903, Chazanowicz published an appeal to the Jews of the world. His appeal was published as a thin booklet in Hebrew, and it was printed at the Petersburg printing house HaMeylits [The Defender] under the title "דברים אחרים בדבר בית-הספרים שבירושלים" [A Few Words About the Library in Jerusalem].

The 52-year-old booklet was little circulated among Jews abroad at that time. Even among the large number of Jews in Eastern Europe, it was hardly known. One can feel the sorrow and pain of the great Jew in every word and sentence as he appeals to the people about a matter of great importance to them. Yet, the people did not understand or help. (25)

Sh. Hershberg describes Dr. Chazanowicz's state of mind at that time in a conversation he had with Chazanowicz (26).

Note of the author:

(25) The complete text in Yiddish can be found in Appendix 1.

(26) "אורח עברי" [A Hebrew Guest], a conversation with Dr. Joseph Chazanowicz, published in "HaTsefira" [The Siren], number 113, May 15-28, 1903.

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"Someone gave me an American newspaper today," says Chazanowicz, "in which they wrote about me and my work with exaggerations and lies. I tore up the paper. What good does it do me if they put my name in the newspaper? They would be better off sending books or money without mentioning my name..."

In a second article, Hershberg (27) writes about how Dr. Chazanowicz tells him with childlike enthusiasm that he has now found the "פירוש הרהבן על התורה" [Commentary of the Ramban - Rabbi Moshe ben Nachman - on the Torah]. Printed in Lisbon during the [Jewish year] "Ramat" [1488–1489], it is the same edition that Chazanowicz had once seen behind glass in the British Museum.

It had always been his dream to have it in his collection, and he had finally acquired it from a Jewish bookseller for 250 marks".

In 1903, a "Committee for the Jewish National Library" was established in Bialystok. Dr. Chazanowicz was the chairman of the committee. Litman Rozental was the secretary. In 1904, David Sukhovolski became secretary.

Siegfried Zausmer (the great-grandson of the wealthy Yitskhok Zabłudovski) (28) was a well-known social activist who conducted correspondence in German and English. Leon Paperin conducted correspondence in Russian and French.

The committee's main task was to approach Zionist groups in major Jewish areas and make them aware of their obligation to contribute at least three rubles annually to the National Library, thus fulfilling the Sixth Zionist Congress's resolution. (29)

Note of the author:

(27) "עובר אורח" [Passerby], a conversation with Dr. Joseph Chazanowicz in HaTsefira, number 230, from October 9-22, 1903.

(28) Bialystoker Lexicon, Bialystok, 1935, page 133.

(29) Photostat of a letter from the committee to M. M. Ussishkin, see Appendix 3.

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In 1903, the Zionist Action Committee also granted the library a subsidy of 2,000 francs. (30)

Year after year, Chazanowicz awaited the Congress as if it were the Messiah. However, when he saw how little interest the congresses and the Zionists in general showed in cultural work and "Gegenwartsarbeit"^[1], he was deeply hurt and depressed.

He felt that the small sums they gave to the library were only to fulfill their duty, which hurt him deeply.

However, he did not follow through on his warning in his appeal, "A Few Words," that he would eventually stop working as well. After all his physical, moral, and material efforts, he could not bring himself to stop his activities completely.

He continued, but not with the same enthusiasm or impetus as before.

He worked quietly and diligently, like an ant ^[2], collecting one book after another and transporting one box after another.

After the Bialystoker Pogrom of 1906, Chazanowicz sent 162 'pud' [2,653.5 kg] of books to Jerusalem. Among them were a five-pud [81.9 kg] Chanukah menorah, pictures of rabbis, copper engravings, and other rare items.

In the evenings, he would sit and study the daily, weekly, and monthly Jewish editions of newspapers in Hebrew, Yiddish, Russian and German. He also studied catalogs and lists of new publications. He continued to collect and purchase whatever he could.

Note of the author:

(30) According to a letter dated January 11, 1903 from מדרש אברבנאל [Midrash Abravanel], the microfilm was sent to the author by the Central Zionist Archive.

^[1] Gegenwartsarbeit: In the Jewish context, this term refers to the active shaping of the Jewish community in the present. The goal was to create the best possible conditions for Jews in the Diaspora or for a national Jewish existence and identity.

^[2] literally, a mite

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Even in the years leading up to the war, he viewed any Jewish book that he could not purchase or receive as a gift for the library as if it had been taken from him by force.

In addition to being annoyed at not receiving help with his work, he limited his activity at the library during those years because he had saved a dowry and capital from his earnings for his "girls" - his cousins, for his family.

However, from time to time, he could not control himself. When he found something interesting or rare for the library, he would take out a loan from his savings. In 1913, this loan amounted to about 5,000 rubles.

To secure the library and its holdings under the Turkish laws of the time, the Jerusalem Committee, on the initiative of Achad Ha'am, decided to transfer ownership of the library to the "קרן קימת לישראל" [Jewish National Fund] in London.

As this was an English institution, a formal statement was required from Dr. Chazanowicz, the founder and owner of most of the books.

The Jerusalem administration drew up this declaration together with Dr. Artur Rupin, and it contained the following:

"Bialystok, October 3, 1903.

After I made it my life's mission to lay a secure foundation for a Jewish National Library in Jerusalem, the capital of Israel, I have for many years sent there books which, together with other collections, served the purpose of establishing the 'Abravanel Library' in the Holy City of Jerusalem.

Now that I am old, I want this library to become the property of the Jewish people for eternity.

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I declare that I am donating all the books of the 'Abravanel Library' in Jerusalem to the Society, 'קרן קימת לישראל' (Jewish National Fund), in London.

The Society shall be the sole owner from this point forward. I entrust the administration of the library, as well as anyone in possession of all or part of it, to deliver it to the National Fund through its legally authorized representatives as soon as possible and in good condition.

In turn, the National Fund undertakes to take possession and authority of the library no later than five years from the date of signing this declaration.

Joseph Ben Aharon Chazanowicz.

Stamp of the notary,

Vasily Stefanovitsh

Yanovsky, Bialystok."

On February 10, 1910, Dr. Artur Rupin sent this statement to the National Fund administration in London. (31)

At the suggestion of Dr. Weizmann, the Tenth Congress, held from August 9 to 15, 1911, appointed a special commission for the affairs of the National Library, consisting of the following persons:

- Dr. Chazanowicz
- Professor Varburg
- Rabinerson
- Dr. Heinrich Leve
- N. Sirkin
- Khillel Zlatopolski
- Litman Rozental
- Professor Zalman Shekhter and
- David Yelin.

Note of the author:

(31) אברהם יערי- בית הספרים הלאומי והאוניברסיטאי בירושלים [Abraham Yaari, National and University Library in Jerusalem], Tel Aviv, 1942.

Professor Hugo Bergman- תולדות בית הספרים הלאומי בירושלים [History of the National Library of Jerusalem], Tel Aviv.

A microfilm photostat of the German translation of this document was sent by the Central Zionist Archive in Jerusalem and is now in the archives of the Bialystok Historical Society.

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According to a special statement by Marmorek, the commission must ensure the expansion and development of the National Library in Jerusalem. (32)

We show here a photocopy of Dr. Chazanowicz's letter to Prof. Varburg, in which he states that he agrees with the election of Rabinerson, Zlatopolski and Sirkin as members of the commission.

The letter is in his own handwriting. (33)



Ich bin mit d. Wahl
des Herrn Rabinerson - Zlato-
polski. u. u. Sirkin einverstanden
mit
Vorgeschlagener Wahlkommission
und Zuzugung
J. Chazanowicz

In 1913, Dr. Chazanowicz published a booklet with the Hebrew title:

"דבר אל העם העברי על אוצר הספרים בירושלים" [Words to the Hebrew People about the Book Treasury in Jerusalem], printed in the "HaTsefira" printing house in Warsaw (34).

He wrote it one year before the First World War.

Note of the author:

(32) Stenographic record of the proceedings at the Tenth Zionist Congress in Basel, published by the Zionist Action Committee.

(33) According to microfilm, sent by the Zionist Central Archive in Jerusalem.

(34) Full text in Yiddish translation, see Appendix 2.

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A year before he left Bialystok for good, and with it his rich creative, social and national work. There he provides an overview of his 25 years of work for the Jewish People's Library.

He expresses his dissatisfaction with what has been achieved so far. He complains about Zionists, Zionist organizations and simply about individuals who have done little to help, but also about himself:

" Rather, we are probably at fault because we did not inspire and encourage the people enough nor educate them about the importance and necessity of this institution for our nation...."

For the last time, he appealed to his fellow citizens:

" Do not allow what we have built up so far to be destroyed."

And he ends his last literary legacy with these words:

""Prove once again that we are a people like other peoples and that the Jewish people is alive...!"

A year later, at the age of 70, tired and disappointed, he withdrew more and more from active work. But he became more and more restless and nervous. And in a "Letter to the Editors" he expressed his sorrow and pain for the last time.

In his documents dated from March 1 to July 23, 1914, Noach Prilutski [Prylucky] (35) writes about the "Letter to the Editors" that Chazanowicz sent him, in which Chazanowicz describes the sad state of the "Beit Ne'eman":

Note of the author:

(35) "Barg Aroyf", Noach Prilutski's documents, Volume One, "Neuer Verlag Warschau", 1917, pages 293-300

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"...It is a small, provincial library...there is no money...no new books are bought...old books are in an unbound state...there is no printed catalog yet...162 'pud' [2,653.5 kg] of books that Chazanowicz sent to Jerusalem after the Bialystoker Pogrom (1906), lay in a pile for a full 7 years and were not unpacked... the budget of 4,000 francs per year is funded by the 'Hilfsverein' and by 'B'nai B'rith'... the Odessa committee of 'Chibbat Zion' has stopped its support..."

Noach Prilutski ends his letter of March 1, 1914, with:

"...For us the news of the decay of the Jerusalem library is a pain, a shame, a feeling of self-offense. For Chazanowicz it is a catastrophe in his life, a terrible personal drama..."

Herzn [Herzl] once gave a speech at the opening of a provincial Russian library. That speech became historic. – Oh well, what could be said about the Bialystoker Dr. Chazanowicz?! [1]

The 'Letter to the Editors' sounds to my ears like a suicide note...".

In his second letter, Prilutski writes that Chazanowicz complained in a letter to him about his name being associated with the great historical figure, "Abravanel." Chazanowicz considers it a profanation of the great Jewish name for his library to be called "Midrash Abravanel ve'Ginzei Yosef."

Prilutski views this protest as the "humility of a soul full of light."

However, he also recognizes that Chazanowicz was deeply hurt. Chazanowicz said that people mocked him by elevating his name in this way but did not support his work...

[1] The original Yiddish sentence is a prime example of bitterly ironic wordplay. However, it cannot be translated literally into English.

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In his July 23, 1914 letter, Prilutski mentions a notice published a few weeks earlier in the Jewish press ("Moment", number 128) by a preparatory committee for the establishment of a Hebrew University. In the notice, the committee announced its decision to establish a general scientific and Hebrew-Jewish library, the only one of its kind. And anyone who sends a book will have their name immortalized as a donor with a special note.

"Staytsh!" [how is this possible], cried Prilutski, "and the 'Midrash Abravanel ve'Ginzei Yosef'...?! They act as if it doesn't even exist!!"

Tsvi Kanel (36), a grandson of Borekh [Baruch] Freudenberg, who corresponded closely with Chazanowicz until 1914, relates that in his last letters to him, Chazanowicz often wrote the remark:

"The Moor has done his duty; the Moor can go."

And indeed, Chazanowicz had done his duty. By 1914 he had collected some 36,000 books. Of these, 20,000 were in Hebrew. Among them were unique books (the only ones in the world) and "inkanables" (first editions).

In 1920, after Dr. Chazanowicz's death, the library "Beis Ne'eman ve'Ginzei Yosef" became the property of the Zionist Organization, which decided to increase its annual budget in order to keep the library open and make it more valuable.

A legacy of thousands of books that Dr. Chazanowicz had left in Bialystok just before World War I and before leaving the city was sent to Jerusalem after his death with the help of "Dorshey Ha-Universita" in Warsaw.

This was one of the largest shipments of books from exile to Eretz-Yisroel after World War I.

Note of the author:

(36) a Bialystoker; now he is a publisher of books in Jerusalem.

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These books now have an "ex libris" indicating that they came from the Chazanowicz estate. All other books in the Chazanowicz collection bear the stamp "גנזי יוסף בירושלים" [Ginzei Yosef in Jerusalem] on their title pages. There is also a bound catalog from 1920 (37).

When the Hebrew University of Jerusalem was founded in 1925, the library became part of the university. Dr. Hugo Bergman became its director. Interest in the library became universal. Money and books began to arrive from all parts of the world. The number of books increased day by day.

In 1926, construction of the new building begins with money from the "Wolffsohn Fund" (the legacy of the late Zionist leader David Wolffsohn).

In April 1930, a celebration is held to inaugurate the magnificent building, which stands on the most beautiful spot in the country: the top of Har HaTsofim (Mount Scopus).

From the foot of the building, one can enjoy a magnificent view of Jerusalem, the valley, and the mountain ranges — a truly enchanting panorama.

Thirty years earlier, in 1900, 20 years before his death, Dr. Chazanowicz wrote to Ruvn Brainin: (38)

"I doubt whether I shall be so fortunate as to see with my own eyes the house for which I have sacrificed my whole life. But it is enough for me to be sure that, after my death, this building will stand as a place where the Jewish spirit — during the period of its bitter exile — will be concentrated. And any Jew who wants to know what the Jewish spirit has created in the last 2,000 years will be able to find it there..."

Note of the author:

(37) According to an official letter from "בית הספרים הלאומי והאוניברסיטאי בירושלים" [The National and University Library in Jerusalem] dated January 3, 1955, to the author.

(38) A. Yaari- "גליונות" [Sheets], volume 13, booklet 6, 1942, pages 340-343.

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In this respect, Chazanowicz was fortunate. Ten years after his death, the proud house stood on the hill overlooking Jerusalem.

This was his vision from 40 years prior:

"In Jerusalem a great and glorious building will be erected, and in it will be gathered all that the Jewish spirit has created since the day the Jews became a nation..."

It has indeed been accomplished.

The National and University Library of Jerusalem is the largest and most important library in the Middle East today. It contains approximately 350,000 books spanning all genres of literature and written in all languages. It boasts the world's most comprehensive collection of Hebrew printed literature and manuscripts of all time.

The library has a unique collection: the "Dr. Schwadron Collection" (Sharon) which contains 11,000 autographs and over 6,000 portraits of prominent Jewish figures from the past 500 years of our history.

As a result of Dr. Chazanowicz's efforts, the library is now one of the most important cultural institutions in Israel. This is the fruit that grew from the small seed he planted in Jerusalem in 1899.

"He made," writes A. Yaari in 1942 (39), "the local library of Jerusalem the National Library of the people of Israel, and he educated the people to regard the library, which was then still in its first stage of development, as a National Library.

And he did not do all this in the way that most socio-cultural activists do.

He did not preach and talk, but did the practical work. He didn't ask others to do anything until he had done a lot himself."

Note of the author:

(39) To find : A. Yaari- "גליונות" [see note 38].

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As the State of Israel develops, the library will continue to grow. It is one of the most beautiful cultural treasures of the Jewish people and the Jewish country.

However, its size and importance should never overshadow or cover up the historical merit and self-sacrificing efforts of Dr. Chazanowicz, who, for many years, was the sole proponent of the idea to establish a Jewish National Library in Jerusalem.

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Chapter Seven - Chazanowicz the Zionist

When Dr. Herzl published "Der Juden-Staat" [The Jewish State] in 1896 and political Zionism emerged, the Bialystoker "Chovevei Zion," including Dr. Chazanowicz, were among the first to join the Zionist movement.

It's true that Rabbi Shmuel Mohilever didn't place much importance on the "Juden-Staat." To him, Dr. Herzl was a scribe and a fantasist who could write a book with his imagination but knew little about what was happening in the Jewish world.

Only after receiving news from Vienna describing Herzl's personality in more detail and learning that Herzl had succeeded in winning over Dr. Max Nordau, the great pioneer of the

"Chovevei Zion" movement, did R' Shmuel Mohilever begin to develop a more serious relationship with Herzl and his idea.

Later, Herzl approached R' Shmuel Mohilever with his plan to organize a World Congress and asked him to participate in the Congress as the spiritual leader of "Chovevei Zion."

R' Shmuel Mohilever agreed and accepted the invitation, which he received first from Dr. Shnider, who came to Bialystok from May to June 1897 specifically for this purpose, and later from Dr. Herzl in a personal letter.

However, due to his failing health, he did not attend the Congress. He transferred his mandate to his grandson, Dr. Yosef Mohilever (born 1872, died 1943).

[The following part with photos has no page numbers, the text continues on page 73].

קאטאוויצער אסיפה אין 1884



1. קלמן זאב וויסאצקי, מאסקווע; 2. לייב קליוואנסקי, קאווני; 3. דוד גארדאן, לינק; 4. ר' שמואל מאהילעווער, ביאליסטאק; 5. ד"ר לעאן פינסקער, אדעס; 6. ר' דוד פרידמאן, קארלין; 7. אלעקסאנדער צעדערבוים, פעטערבורג; 8. ד"ר ישראל מיכל ראבינאוויטש, פריס; 9. יעקב דיכט, בארסאן; 10. שאול פנחס ראבינאוויטש (שפ"ר), ווארשע; 11. ד"ר יוסף חאזאנאוויטש, ביאליסטאק; 12. ישראל יאניסאנסקי, ווארשע; 13. לייב שאלית, ריגע; 14. דר. דריבאנאוויטש, ראסטאוו-דאן; 15. זאב-וואלף לונץ, ריגע; 16. קלמן וואלרויך, לאנדאן; 17. יעקב משה מאירסאן, ווארשע; 18. לייבוש דאווידסאן, ווארשע; 19. לע' ווינגער, קאטאוויץ; 20. ש. פרידלענדער, קאטאוויץ; 21. ברוך פרידענבערג, ביאליסטאק; 22. זעליג פרייטל, קאטאוויץ; 23. מ. מאזעס, קאטאוויץ; 24. בנימין ריטענבערג, ווארשע; 25. פישל פינעס, ראזשינא; 26. בתריאל צבי מירקין, פאלטאוו.
(צו זייט 42)

The Katowice Conference in 1884

(see page 42)

1. Kalman Zeev Visotski, Mocow; 2. Leyb Klivanski, Kovno; 3. David Gordon, Lyck; 4. R'Shmu'el Mohilever, Bialystok; 5. Dr. Leon Pinsker, Odessa; 6. R' David Fridman, Karlin; 7. Alexander Tsederboym, Peterburg [St. Petersburg]; 8. Dr. Israel Mikhl Rabinovitsh, Paris; 9. Yakov Dikht, Charkow; 10. Shmu'el Pinkhas Rabinovitsh (שפ"ר), Warsaw; 11. Dr. Joseph Chazanowicz, Bialystok; 12. Israel Yanisovski, Warsaw; 13. Leyb Shalit, Riga; 14. Dr. Dribanovitsh, Rastov-Don; 15. Zeev-Volf Lunts, Riga; 16. Kalman Valroykh, London; 17. Yakov Moyshe Mairson; Warsaw; 18. Leybush Davidson, Warsaw; 19. Levinger, Katowice; 21. Borekh [Baruch] Freydenberg, Bialystok; 22. Zelig Freytl, Katowice; 23. M. Moses, Katowice; 24. Benyamin Ritenberg, Warsaw; 25. Fishl Pines, Rozhinoi [Ruzhany]; 26. Katriel-Tsvi Mirkin, Poltawa.



[This is a better photograph which can be found here [Kattowitz Conference. P. Krause. 1884 \(FL38048544\).crop - Katowice Conference - Wikipedia, Public Domain](#)]



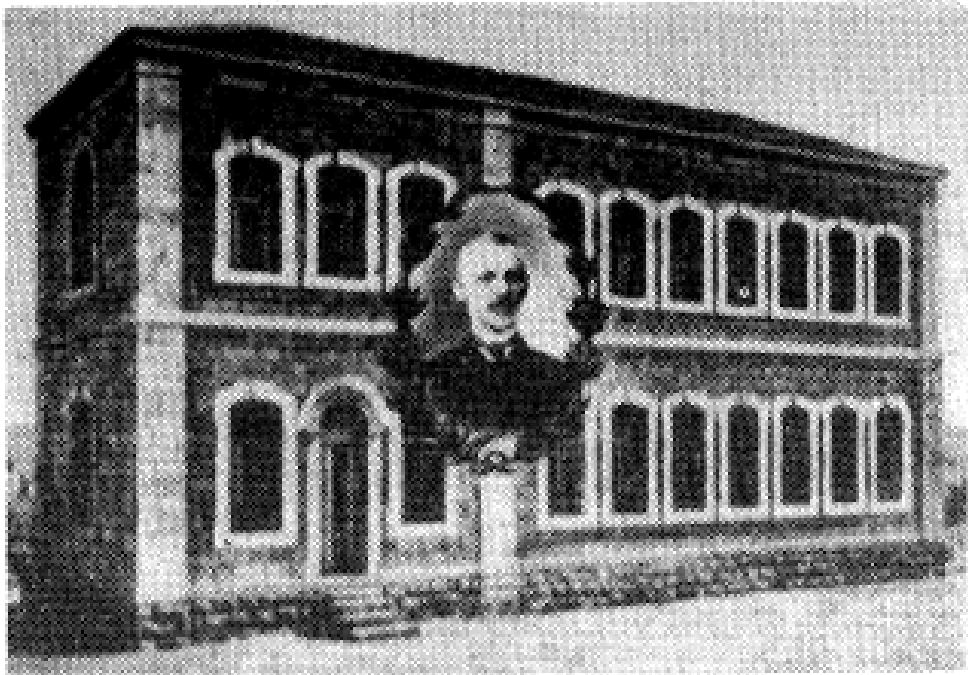
The Odessa Conference in 1890

(see page 43)

1. Shmuel Mohilever, Bialystok; 2. Dr. Leon Pinsker; 3. Abraham Grinberg; 4. Shloyme Prits; 5. Menashe Margolis; 6. Shmuel Barbash; 7. Moyshe Fisherovitch; 8. Osher Ginzburg (אחד-העם/Achad Ha'am); 9. Yakov Lyubarski; 10. Yehoshua Ayznshtot (Barzilai); 11. Mordekhay Rabinovitch (בן-עמי/Ben-Ami); 12. Yerakhmiel Shtarkman; 13. Getsl Tuvim; 14. Pitkis (all from 2 to 14 from Odessa); 15. Leyb Amtsilavski, Poltava; 16. Khayim Etinger, Mezritsh [Międzyrzec]; 17. Moyshe Berlin, Dinaburg [Daugavpils]; 18. Sholem Rabinovitch (Sholem-Eleykhem), Kiev; 19. Mordekhay Paduba, Brisk [Brzeszcze]; 20. M. L. Lilyenblum, Odessa; 21. Alexander Halevi Tsederboym, Petersburg [St. Petersburg]; 22. Mordekhay Polinkovski, Kiev; 23. Dr. Yakov Cohen-Bernshteyn, Kishinev; 24. Abraham-Eliyah Lyubarski, Balti; 25. Dr. Joseph Chazanowicz, Bialystok; 26. Ayzik Ben-Tuvim, Bialystok; 27. Dov-Ber Yerukhemson, שדה לבן / Sade Lavan; 28. Volf Vilenski, Kremenshug; 29. L. Briskin, שדה לבן / Sade Lavan; 30. Yehuda-Leyb Berger, Pinsk; 31. Ruven Shukhman, Nikolayev; 32. Nokhem [Nachum] Rotman, Kishinev; 33. Eliyahu-Zeev Levin-Epshteyn, Warsaw; 34. Eliezer Kaplan, Warsaw; 35. Noach Blokh, Vilna; 36. Yeshaya Breytman; 37. Ch. A. Gorodishtyan, Kishinev Brisk; 38. Moyshe Kamyonski, Vinnitse; 39. Mordekhay Ben Hillel HaCohen, Homel; 40. Zeev Berman, Petersburg; 41. Ch. A. Mushkat, Brisk; 42. Shloyme Berlyand, Kishinev; 43. Tsvi-Leyb Katsman, Charkow; 44. Abrajham Harkavi, Yekaterinoslav; 45. Yakov Ben-Yakov, Vilna; 46. Israel Yasinovski, Warsaw; 47. Zeev Tyomkin, Yelisovetgrad; 48. Noach Lipshits, Kishinev; 49. Khayim Pasternak, Bogopal; 50. Mikhl Maidanski, Yekaterinovslav; 51. Yehoshue Sirkin, Minsk; 52. Yakov Ben Yeshaya Mazeh, Moscow; 53. Khayim Tsherikover, Poltava; 54. A. Perl, Yekaterinoslav; 55. G. Bazlinski, Yelisovetgrad; 56. S. B. Tartakovski, Tsherkassy; 57. M. Ussishkin, Moscow.



[This is a better photograph which can be found here: [THE 1ST GENERAL ASSEMBLY IN ODESSA, RUSSIA OF THE "ZIONIST LAND WORKERS IN SYRIA & THE HOLY LAND". האסיפה הכללית הראשונה בעיר אודסה ברוסיה, של "חברת תמיכת בני ישראל, עובדי אדמה ובעלי מלאכה בסוריא ובארץ הקדושה". Odessa Committee - Wikipedia, Public Domain \]](#)



די נאציאנאל ביבליאטעק „בית נאמן וגנזי יוסף“ אין ירושלים (אַלטער בנין)
(צו זייט 48)

The National Library “Beis Ne'eman and Ginzei Yosef” in Jerusalem (old building)
(to page 48)



די אידישע נאציאנאל ביבליאטעק אין ירושלים אויפן הריהצוסים
(צו זייט 70)

The Jewish National Library in Jerusalem on Mount Scopus
(to page 70)

די פארוואלטונג פון לינת הצדק 1906—1907



עס זיצן פון רעכטס צו לינקס : אדוואקאט עלבוים, גערץ, ראבינער ד"ר יוסף מאהילעווער, דער פארזיצער ד"ר רובינשטיין, וויצע-פארזיצער ד"ר חאזאנאוויטש, ד"ר ציטרון, פייוול בלאך.

(צו זייט 84—90)

The Administration of "Linas-Hatzedek" 1906-1907

Seated from right to left: Advocate Elboym, Gerts, Rabbi Dr. Yosef Mohilever, the chairman Dr. Rubinshteyn, vice-chairman Dr. Chazanowicz, Dr. Tsitron [Citron], Fayvl Blokh.

(to page 84-90)

Dr. Yosef Mohilever brought a special letter from his renowned grandfather to the convention (40).

Litman Rozental was the second Bialystoker delegate to the First Congress. Three other Bialystokers were also present at the Congress. However, they were not delegated by the Bialystoker Zionists:

Leon Horodishtsh, the son of Ayzik Horodishtsh, represented the Brisker Zionists.

Yosef Melnik represented the Zionist student body at the University of Heidelberg (in Germany). Dr. Shloyme Shiler (Blankshteyn), an uncle of Prof. Zelig Perlman Medison, represented Lemberg (Galicia).

Dr. Joseph Chazanowicz did not attend the First Zionist Congress but officially represented Bialystok at the Second Congress in 1898. From then on, he participated in all the Zionist Congresses until Dr. Herzl's death.

Litman Rozental, one of Dr. Chazanowicz's closest friends, tells of this time (41):

"It was in 1898, before the Second Zionist Congress in Basel. I told Dr. Chazanowicz about my excitement for the First Zionist Congress, and I especially described to him my excitement for Dr. Herzl.

It was impossible to talk calmly with Dr. Chazanowicz. He was madly excited all the time. With his peculiar nervousness, he used to object:

'Dear people, excuse me... you don't know the 'Idelekh'... '

I told him very calmly:

Note of the author:

(40) The content of the letter in Yiddish translation can be seen in "Natsyonale un Politishe Bavegungen bay Yidn in Bialystok", published by the Bialystoker Historical Society in 1951, David Klementinowski, "The Chovevei Zion and the Beginning of Political Zionism in Bialystok".

(41) "Bialystoker Shtime", New York, Oktober 1922.

'Dear Doctor, we are living in such an unusual time in our Jewish history. I feel that a radical change is taking place in the lives of our people!'

But he began to shout angrily in his characteristic 'Chazanowicz' language:

'Excuse me, dear people...that's all, after all...'Idelekh'...old pants sellers... understand... understand... '

And he would start walking around the room, very excited.

Suddenly, he approached me and whispered in my ear,
'You know, Litman, in the catalog I got today, I found a book that's already 450 years old. I want to buy it for the library in Jerusalem... Do you understand!... Such a treasure... Such an expensive, old book for our National Library in our Holy City of Jerusalem...! '

...Once, when I entered his house, I met a couple of young Zionists. One of them turned to the doctor with a document in his hand:

'On behalf of the Zionist Organization, I inform you that you have been unanimously elected as a delegate to the Second Zionist Congress in Basel. '

Chazanowicz listened quietly, with great inner excitement, and replied with only one word, but very agitated:

' Good... '

Later, when Chazanowicz was left alone with me, he looked at me with his childlike eyes and said in a strangely trembling voice:

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'Litman, let me... I'm very excited... I'm going to my bedroom... you understand... a Jewish representative of the people... '

...There were still a few days to go before the congress. A great change took place in Chazanowicz. He no longer shouted at anyone. He became as quiet as a sweet little child. But he didn't let me rest. He asked me to send him my friend, Khaye-Rakhel Horodishtsh, a young girl (who would later become my wife). She was supposed to check his clothes if necessary, sewing on buttons or mending torn places.

This 'would be a small matter'. After all, he was going to the Congress, so he had to be dressed appropriately...

The day we left for Basel finally arrived. He was very excited that day. He had made the most important arrangements with his 'izvoztshik' [coachman]. That morning, he visited the grave of Shmuel Mohilever. When he returned, we drove to the train station in his 'drozhke'. It made a strong impression on me to see Dr. Chazanowicz embrace his coachman before the third 'zvonok' (call) and kiss him [goodbye].

He behaved like a good, quiet child all the way to Basel. He did everything I told him to do.

When we arrived in Basel, we went to the famous 'Three Kings' Hotel because Dr. Herzl was supposed to stay there.

Later, while sitting in our beautiful room, I showed him the beautiful 'Rhine' that could be seen through the window.

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'Look, Doctor! How beautiful the Rhine is!'

He started shouting at me:

'The Rhine is not our river! The Rhine is not the Jordan!...Excuse me, dear people...' and tears welled up in his eyes.

When we went out into the streets of Basel and didn't see any Jews, he let loose in his Chazanowicz language:

'Excuse me... what kind of a place is Basel for a Zionist Congress... Basel is a goyish city... Our congress must be in Vilna or Bialystok, in a city of Jews... '

Chazanowicz did not stop making a great fuss until I took him to the 'city-casino' where the Zionist Congress was to open a few days later.

When we arrived at this beautiful palace and saw the great white and blue Zionist flags fluttering, I noticed that Chazanowicz's face turned deathly pale.

In my excitement I took off my hat, but at that moment I received a nudge from him:

'Litman, keep your hat on... You have to stand before a Jewish flag with your head covered!'

We entered the convention hall. I said to Dr. Chazanowicz:

'Doctor, today you will see Herzl, the great Jew! '

He began to shout:

'Litman, you are too quickly seized by admiration...Herzl is a Jew, like all Jews...excuse me... '

I didn't say anything more. In the meantime we met with Professor Mandelshtam, Dr. Zangvil and Dr. Max Nordoy, and got to know each other.

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Everyone greeted Chazanowicz with great joy, for they had all heard his name for a long time. However, he was not enthusiastic about anyone.

So we walked slowly to the train station in Basel and waited for Herzl. Chazanowicz constantly lamented:

'What am I going to see?...Where are you dragging me?...I am a weak person, after all...!'

Meanwhile, we arrived at the Basel train station. There we met a large Zionist crowd.

Chazanowicz was still in a bad mood and called out to me:

'What am I going to see?...An 'Idel' [Jew] like all the 'Idelekh'...excuse me...'

The train arrives. Dr. Herzl gets off the train and approaches us. I felt Chazanowicz squeeze my hand so hard that it actually hurt. I look at Chazanowicz. He shouts at me in a shaky voice:

'Litman! Litman! That's him!...I've been waiting for him all my life...that's him...God's chosen one...all my life I've been dreaming of him...that's him...!'

...We went for lunch to a Jewish restaurant called 'Hotel Brauschweig'. When Chazanowicz saw the worn and not-very-clean staircase, he exclaimed enthusiastically:

'Oh, this is a real Jewish place! '

At that moment a large group of young Zionists gathered all looking at Chazanowicz with strange curiosity. Suddenly I heard one of the young people say to another:

'It seems to me that this is the famous Dr. Chazanowicz. '

And a minute later Chazanowicz was in their arms. A mighty, thunderous 'hurrah' went up the street:

'Long live our dear Dr. Chazanowicz! '

Chazanowicz tore himself from their embrace and cried out:

'Excuse me, dear people...Idelekh...close your mouths...better give books and money for my, for our National Library!.... '

At that moment the restaurant door opens and Dr. Herzl unexpectedly enters. Everyone stands still, overcome with a strange awe. Dr. Herzl scans the crowd with his sharp gaze, notices Dr. Chazanowicz, and quickly approaches him:

'How are you, my dear Dr. Chazanowicz?'

Chazanowicz extends his hand to him, trembling, and stands, nearly fainting.

Herzl embraced him and they kissed. It was a holy moment..."

Dr. Chazanowicz idolized Dr. Herzl for as long as he lived. He attended all of the subsequent congresses until Herzl's death and always drew attention with his anger and insults directed at anyone who dared oppose Dr. Herzl.

He once raised his cane against Dr. Weizman, who was at the head of the opposition.

At the Sixth Congress in 1903, when Dr. Herzl presented his plan for the Uganda project, which caused a split in the Zionist Organization, Dr. Chazanowicz, as an ardent „Chovevei Zion“ [follower], was among the supporters.

He voted for Uganda for two reasons. First, Dr. Herzl — whom he admired greatly — had suggested it. Dr. Chazanowicz, with his iron discipline as a loyal soldier of the people, followed his leader, Dr. Herzl. Second, he agreed with Herzl's reasoning that the Turks would not give up Eretz-Yisroel. Therefore, the Zionists would have to take another piece of land — another territory for Jewish colonization, for homeless Jews.

Ignoring the fact that a very large majority of the Russian Landsmannschaft, the Russian Zionists, and the old "Chovevei Zion" with Ussishkin at its head left the congress hall crying in protest and that the congress was divided into "ayes" and "nays," Chazanowicz was the first to answer "yes" to the vote.

Heartbreaking scenes unfolded during the vote. To save the situation and calm the delegates, Dr. Herzl had to clarify that Uganda was intended only as a temporary home — a "night shelter" — and that his aspirations were solely for Eretz-Yisroel.

In this historic speech with which Dr. Herzl closed the Sixth Congress, he said,

"When there was a division of voices, the name of a man who is now old and has devoted his entire life to the work of Eretz Yisroel was mentioned. He is one of the humble ones who remains in the shadows. And when his name was mentioned, I expected he would certainly vote 'no.'

This man is Dr. Chazanowicz, who voted 'yes' because he has faith in his leaders.

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And should I remind you that the rabbis of Florence, Lida, and Sopotzkin—who would never delete the word Zion from the prayer book—voted 'yes'? Do I really still need guarantees that we will not withdraw from the Basel Program?" (42)

After the Sixth Congress, Dr. Chazanowicz bid farewell to Dr. Herzl, saying, "See you at the Seventh Congress,"

Dr. Herzl replied:

"You will certainly be at the Seventh Congress, Doctor. Whether I will be there is doubtful."

Dr. Herzl was not at the Seventh Congress, as his intuition had suggested. He died on July 3, 1904. However, Dr. Chazanowicz also stopped attending the congresses. The split at the Sixth Congress over the Uganda question and Dr. Herzl's death completely broke Chazanowicz. He went around in a state of confusion. Dr. Herzl meant the world to him, and now he had lost him.

Dr. Chazanowicz spoke very little at the Zionist congresses. He sat in a corner deep in thought and lonely, and listened with great seriousness to the speeches of the older and younger leaders of the new generation.

Additionally, he was dissatisfied with the numerous speeches and the lack of passing an important resolution on "Gegenwartsarbeit." He was frustrated by their waiting for a "charter" while failing to carry out large-scale colonization work in Eretz-Yisroel. He was also annoyed that almost no attention was paid to his library or cultural work in general.

Note of the author:

(42) Stenographic record of the Sixth Zionist Congress

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It is said that Dr. Chazanowicz once suggested to Dr. Herzl that the Congresses should be obliged to talk less:

"The road to Zion," he used to say, "must be paved with deeds, and not by verbal activities". He often publicly protested what he disliked about the congresses.

In his "Memories of Basel" Sh. Rapoport writes: (43)

"I met him a few days before the official opening of the Congress, and I was pleasantly surprised by his gentle approach to others.

'Everyone has to do the work they understand, ' he said to me. 'Why should we insult or accuse each other of God knows what? Not everyone can have the same opinion. Everyone must have their unique perspective. The main thing is to work. We talk too much and do nothing.'

Dr. Chazanowicz took out of his bag a whole collection of old newspapers, portraits, photographs, and manuscripts that he had gathered for the Jerusalem library.

'This, for example, is my cause. The creation of a Jewish National Library, the collection of rarities related to Jewish history and literature. And whether someone thinks like me or not - that's their business.'..."

Rapoport writes, "Can it be said any better?" [Then he continues:]

"And suddenly the patient, quiet Zionist caused a scandal that stirred up the entire congress.

Note of the author:

(43) "Voskhod", Peterburg [St. Petersburg], March 1899

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'I have seen with my own eyes people writing on the Shabbat and others smoking cigarettes!' he once shouted.

I asked him, 'How can you, a preacher of tolerance, interfere in a religious matter? Does it have anything to do with Zionism?'

'You know,' he said in his defense, 'whether or not a person writes on Shabbat is his private business, but at the Zionist Congress, you shouldn't do that. It is not good, and I categorically protest the public desecration of the Shabbath!'..."

Another curiosity about Chazanowicz at the congresses is that:

At one congress, the moment Dr. Herzl finished his opening speech, Chazanowicz snatched the manuscript from the lectern and put it in his pocket, intending to send it to his National Library in Jerusalem.

When the loss of the manuscript containing the historic speech caused an uproar, Chazanowicz realized his mistake and returned it.

There is an anecdote known to everyone in Bialystok that aptly characterizes Chazanowicz as an idealist and a dreamer. This anecdote was not only told in Bialystok but also in the surrounding towns and villages. Even today, fifty years later, it is still being told in New York, Mexico City, Paris, Buenos Aires, Montreal, and Jerusalem.

It is told everywhere where Bialystokers have made their new home, and even among non-Bialystokers:

Once Dr. Chazanowicz came to see a very sick man.

He examines the patient. There is dead silence in the house. The family and neighbors are all standing there with bated breath, waiting with tense impatience to hear what the doctor is going to say.

Suddenly, Dr. Chazanowicz speaks:

"Bad...very bad...!"

Everyone trembles.

"What is it, Doctor?...what is it?"

"It's bad...very bad...! The Turk still won't sell Eretz- Yisroel...!"

To him, Zionism was more than just a national and political movement. It was his faith and the most important principle underlying his thoughts and aspirations.

Chapter Eight - Dr. Chazanowicz and the "Linas-Hatzedek"

The "Chovevei Zion" [Lovers of Zion] in Bialystok, led by Dr. Chazanowicz, were not content to limit their activities among the "Maskilim" [Jewish enlighteners and educated people]. Their goal was to arouse the interest of the masses, the people.

They understood that in order to gain influence among broader strata of Bialystok Jews, they had to combine the idea of "Chibbat Zion" [Love of Zion] with "Gegenwartsarbeit" for the masses themselves.

Therefore, they looked for an opportunity to create an institution in Bialystok which would benefit all social classes and would be a people's institution, independent of the municipal utilities.

Such an opportunity arose in 1885:

In Bialystok lived a fine and noble gentleman named R' Mair Brumer. He was called R' Mair Shoykhet [kosher butcher] because he was indeed a "shoykhet". However, he also practiced another important profession. He was an excellent specialist in eye diseases. His "clinic" was the little red house next to the synagogue.

Not only people from the Bialystok area came to him to have their eyes healed, but people from all over Russia did as well. He healed the poor free of charge.

The governor of Grodno once called on R' Mair Shoykhet to heal his eyes. R' Mair Shoykhet refused to accept money from him. Instead, he asked the governor to release an innocent Jew from Bialystok who was imprisoned in Grodno. The governor granted his request.

Once, R' Mair Shoykhet fell ill. Dr. Chazanowicz came to treat him and always found him alone and miserable. Occasionally, a few Jews would come to visit him. They would sit for a while, wish him a speedy recovery, and then leave, leaving him alone again.

One night, R' Mair Shoykhet fell out of bed and died. No one was there. Early in the morning, his body was found next to the bed. This event made a deep impression on the people of Bialystok. It was thought that he had probably tried to get out of bed and fallen. If someone had been there to help him, the accident might not have happened.

At his funeral, which was attended by nearly everyone in Bialystok, R' Moyshe Krinski, a social activist, came up with the idea of forming a "khevre" (society) whose members would spend the night with the sick. They would sit with the sick person for a whole night—men with men and women with women—taking care of them, giving them medicine, and putting ice packs on their heads. This way, family members could lie down to sleep and rest after taking care of the sick person all day, knowing the sick person was at least not alone.

Additionally, the "khevres" should truly participate in the entire destiny of the sick person and their family. At that time, there were no nurses in Bialystok, and even later, nursing was a luxury that only the wealthy could afford.

They discussed this issue at the funeral and decided to establish this kind of "khevre." That very evening, they met at Yechiel Neche's Bes-Medresh [house of study]. They named the "khevre" Linas-Hatsedek ["Linat-Hatzedek"]. Immediately, gaboim [clerks in charge of the project] were chosen.

They were the same as those of "Chovevei Zion," and Dr. Joseph Chazanowicz also became "yoyshev-rosh", the chairman of "Linat-Hatzedek". (44).

Chazanowicz's life then became divided into two parts. One half belonged to "Chovevei Zion," and the other half belonged to "Linat-Hatzedek".

The center of both societies, "Chovevei Zion" and "Linat-Hatzedek", was the "Ohel Moshe" [Tent of Moses], the bes-medresh (minyan), which used to be located in a wooden house on Rozhaner Street (45).

There, A. Sh. Hershberg presented lessons for young people on "midresh" [Rabbinic legend] every Shabbat.

Later the "Ohel Moshe" moved to a larger house at 13 Gumyener [Gumienna] Street, in the yard of the wood merchant Shepsl Nayhoyz, which was called "Klektshikhes Yard" after the name of Shepsl's wife.

Dr. Chazanowicz had been an active member of the "Bney-Moyshe" [Children of Moses] order since 1890. Founded in Odessa in 1889 by the renowned Chibbat Zion [member] and intellectual Achad Ha'am, this was a kind of Masonic society.

The organization existed for about eight years and aimed to promote the concept of a Jewish Renaissance — the national revival in Eretz-Yisroel.

It required its members to be truly ethical individuals who upheld the virtues of unity, prudence, truth, and modesty. (46)

Note of the author:

(44) Yehoshua-Heshl Klementinowski, "Fun Bialystok biz Basel", Bialystok, 1931; A. Sh. Hershberg, "Pinkas Bialystok", Volume One

(45) "Ohel-Moshe" was founded in 1885 in the name of Moshe Montefiori [Moses Montefiore], whose centenary fell in that year. Given that both groups were not recognized by the government, they had to hide under the guise of a religious institution.

(46) S. L. Citron, "ייתולדות חבת ציון" [The History of Chovevei Zion], Odessa, 1914; Nakhmen Druzdov, "Achad Ha'am", Chicago, publishing house "Globus", 1940; Dr. Shmaryahu Levin, "Zikhroynes", Volume 3; Eliezer Sherman, "Shefer und Boyer", Achad Ha'am, publisher "Alt-Neu", Philadelphia, 1941; "לוח אחיאסף" [Achiasaf Calendar], 1904, article by Mordechai Ben Hillel HaCohen, pages 242-248; B. Tshernovits, "בני משה ותקופתם" [The Children of Moshe and Their Time]

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In Bialystok, the members of "Bney-Moyshe"- Dr. Chazanowicz, David Sukhovolski and Shmuel Shturman- founded the "Khevre Toyre" [Torah Society] with the purpose of spreading the basics of Jewish knowledge and Jewish ethics within the Jewish youth.

Initially, the Tanakh and Jewish history were studied daily after the "Minkhe" [afternoon prayer] at Shturman's home. On Shabbat, after "Minkhe", one would perform "shaleshudes" [1]. Yehuda Halevi's verses were sung to melodies written especially for this purpose by the Bialystoker singer and composer Menachem-Mendl Davidzon.

R' Mair Yelin taught the "haftoyre" [Haftarah, a biblical chapter from the book of the prophets] of the week.

Later, the "Khevre Toyre" moved to Petrushke's house on Sender's Street. There, A. Sh. Hershberg taught the weekly "parshe" [Parshat, Torah portion] on Shabbat. In the "Ohel Moshe", he taught the "עין-יאקוב" [Ein-Yaakov, Jacob's Well] with national and Haskalah explanations between the afternoon and evening prayers.

All of "Linat-Hatzedek's" work was organized in the "Ezres Noshim" [Women's Section] of the "Ohel Moshe." In addition to overnight stays, "Linat-Hatzedek" had to introduce other forms of assistance for the poor and sick over time, such as medical aid, referral slips for doctors to treat patients on the "khevre's" account, and instructions for pharmacies to issue medicine free of charge.

Cash was also given if it was necessary for the patient's situation, and the sick were provided with ice packs, heat packs, steam machines for the throat, thermometers, and other necessary tools and utensils the patients needed.

Dr. Chazanowicz excelled in providing medical assistance.

^[1] שלש סעודות = „Three Meals“, the last of the three meals eaten by Shabbat-observant Jews; the first is taken on Friday night, the second on Saturday day, and the third late on Saturday afternoon.

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He threw himself into his work with all his passion, without reward. In the early years, he provided medical care completely free of charge, setting an example for other doctors.

Once a year, on the weekly Torah portion "Vayera", hundreds of comrades from "Chovevei Zion" and "Linas-Hatzedek" came to see Dr. Chazanowicz, the chairman, for the traditional "Kiddush" gathering after the prayer.

Once the Rabbi R' Shmuel Mohilever himself came to the Kiddush.

In this way, Dr. Chazanowicz combined religious, Jewish national and philanthropic activities.

In the initial period, Dr. Chazanowicz's "right-hand man" at "Linas-Hatzedek" was Moyshe-Berl Bezim, an elderly Jew from the Old Habit.

Yehushua-Heshl Klementinowski, an enlightened person with an education and bookkeeping skills, a good organizer, and a friend of Dr. Chazanowicz, became secretary of the "Chovevei Zion." He also became the chief administrator of "Linas-Hatzedek". ^[1]

The "khevre" branched out considerably. As a democratic institution in Bialystok, it enjoyed great popularity in the city, where the people—the Bialystok weavers and tanners—could express their opinions without being part of the wealthy elite.

The Bialystoker "Linas-Hatzedek" became a model for many such societies in the Jewish Pale of Settlement at that time, which were founded with the same goals and on the same basis.

Dr. Chazanowicz was the chairman of "Linas-Hatzedek" from 1885 to 1897, except for a two-year period when he was exiled to Lodz (see the chapter "The Gronowski Scandal"). In 1897, Lazar Nemtsov, the representative of the "Russian Transport Company," received a government confirmation charter for "Linas-Hatzedek" from Grodno Governor Batyushkov. This charter gave the society the right to expand its activities on a large scale.

^[1] For better clarity, I have slightly modified the wording of this paragraph.

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Nemtsov became chairman of "Linas-Hatzedek" and Dr. Chazanowicz became vice-chairman.

However, Chazanowicz also experienced bitter disappointment and great heartache while working for "Linas-Hatzedek".

During the two years that Chazanowicz was administratively expelled from Bialystok, "people who were eager for a position as a responsible administrator" - as he himself put it in a letter to Yekhiel-Mikhl Pins (Jerusalem, Nisan, 1895) (47) - took advantage of his absence and began to oppress the "Linas-Hatzedek". They wrote inflammatory writings against him and the officials of the "khevre" [society].

When their intrigues did not help, they founded a new "khevre" under the name "Mishmoyres-Khoylim" [Mishmeret-Cholim] and did not even shy away from denouncing [people] to the government. Chazanowicz psychologically suffered greatly from these smear campaigns against him, especially those against the "Linas-Hatzedek" officials, who he had complete confidence in. He swore that everything said and written against them was "שקר מוחלט" [complete lies].

As a result of the conflict, the "Linas-Hatzedek" grew even stronger and became more influential on the Jewish street in Bialystok.

In 1904, a conflict arose among the doctors of "Linas-Hatzedek" itself, in which Chazanowicz played an important role.

At that time, Dr. Rubinshteyn (a specialist in women's diseases) was the chairman. It wasn't long before he was mobilized for the Russo-Japanese War. One of the administrators had insulted a doctor who was treating patients on the orders of "Linas-Hatzedek."

Note of the author:

(47) A photostat of the letter was microfilmed and sent to the author by the Central Zionist Archives in Israel. The letter is now in the archives of the Bialystok Historical Society in New York.

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The other doctors working for "Linas-Hatzedek" took up the cause of their colleague, declared a strike and stopped accepting patients from "Linas-Hatzedek".

At a meeting of doctors, Dr. Chazanowicz delivered a fiery speech against the strikers. He scolded and shouted angrily,

"An individual who does wrong can be forgiven, but we, as a collective, as doctors, will never be forgiven for leaving poor, sick people without medical care because of one person's whim..."

Dr. Chazanowicz's intervention ended the conflict, and the doctors' strike ended as well. Dr. Chazanowicz remained the soul of "Linas-Hatzedek" for a long time.

Chapter Nine - His Character and Features

Dr. Joseph Chazanowicz was an idealist "of the purest water" ^[1].

He had and sought no physical pleasures in life. He always connected his activities with a higher ideal, with a higher goal.

He was a man without etiquette or particularly refined manners. He despised all outward, conventional forms. He disliked being honored and honoring others. He was eccentric and sometimes took things to the point of absurdity.

Despite scolding, criticizing, and speaking sarcastically about his "Idelekh," he loved the simple Jew. He felt comfortable in the presence of a simple Jew. He poured his bitter heart out to him. He was an ordinary man himself and loved ordinary people for their simplicity and naturalness.

He had no love for the wealthy Jew because he found no naturalness in him.

He no longer recognized the true Jewish soul of the people in him.

Although he was not pious, Chazanowicz cherished Jewish traditions. He was a Jew in body and soul. To him, a Jewish custom was more sacred than a Jewish law was to a pious Jew, though he never went to pray in Bialystok.

He explained his absence from shul by saying he didn't want to see the wealthy standing with special pride in the east, stroking their bellies when called to a particularly cherished "aliye" [Torah honor].

He used to say:

^[1] literally: an idealist "fun reynstem vaser", of the purest water. This expression goes back to the technical language of diamond cutters. A diamond of the "purest water" is of particular clarity and brilliance due to its degree of purity.

"A house of prayer and study must have no "oybn-on" [no positions of honor, no hierarchy]...all are equal..."

He kept a kosher kitchen and observed the Shabbat like pious Jews. He visited the sick on Shabbat. However, he only visited those who were seriously ill.

He loved Hebrew and Yiddish. He read in both languages. He spoke Yiddish mixed with German words.

A fiery nationalist, he responded to all events in Jewish life, especially those in the Bialystok Jewish community.

When news of the Balti [Balta] Pogrom arrived in Bialystok in 1882, he rushed to the city, caused a commotion, and went from house to house. Within a few days, he had collected a large sum of money for the victims of the pogrom.

Dr. Chazanowicz could not tolerate anti-Semitic insults. He cared about and responded to every evil, large or small, that occurred in the city. He stopped at nothing and no one. In fact, he once paid dearly for standing up for a Jewish boy. This sad episode became known as the "Granovski Scandal."

The Granovski Scandal

It was a summer Friday morning in 1889.

The Jewish boy Leyzer, Libe-Khaye's son from Khanaykes, had sneaked into the garden of the Polish doctor Gronovski, a well-known anti-Semite, to pick some apples from the tree.

Gronovski's house was near Khayim Blume's bakery on Novolipye Street, and behind the house was the doctor's large garden.

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It stretched as far as Khanaykes.

Gronovski's servant and coachman Andreyev grabbed the boy. As punishment, Dr. Gronovski etched [with acid] ^[1] three words in Russian letters into his face: "Ganev, Vor, Dieb," which means "thief" in Yiddish, Russian, and German.

The boy was later brought to Chazanowicz. Chazanowicz was furious and caused a storm in the city.

In his memoirs, Yudl Gold—known in New York as "The Literary Iceman," who died in New York in 1939—talks about old Bialystok. (48)

At the time, he was working as a journeyman baker for Khayim Blumes. One Friday morning, when he went out into the yard to see if the bread had cooled, he heard a commotion coming from Gronovski's garden. He became curious and, through a crack in the fence, saw Gronovski and his coachman holding the boy and smearing his face.

Yulius Gold described this episode 37 years later:

"... The next day was Shabbat, and there was chaos in the city. The entire city was in an uproar. The streets were black with people, and the Jewish crowd grew more excited by the minute. Dr. Chazanowicz stood in one of the groups and shouted:

'Jews...such scandalous behavior must not be hidden...do you hear, Jews...?'

Someone pointed me out to him since I had witnessed the scene in which Gronovski etched the boy's face ^[1]. Dr. Chazanowicz turned to me:

'Come here, young man. Did you see what Gronovski did to the boy?

Note of the author:

(48) "Bialystoker Shtime", New York, number 13, März 1926. Osip Dimov, "Bialystoker Shtime", New York, Mai 1940

[1] Literally "oyslapisirt", later in the text "lapisirt". The verb "lapisieren" is also used in German. It describes a medical treatment in which tissue is usually etched away with silver nitrate.

This gruesome event - the boy had words etched into his face as punishment - is also described in the *Yiddish original of Pinkas Bialystok*, vol. 1, chapter 16, page 436.

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You must tell the truth, the truth.'

He grabbed me by the lapels and began to shout:

'Don't betray...just tell the truth...remember, the whole Jewish nation of Israel was insulted here...do you hear me?'

I got all shaky.

'Listen, doctor, you know me. I am the brother of Yankl the Londoner,' I began to answer, as if I were a defendant.

Chazanowicz calmed down a little. He let go of me and walked with me to the side of the people standing around.

'Listen carefully, young man... you will be offered money... you will be promised happiness so that you will not be a witness... remember, it is in your hands...'

His eyes sparkled, and he took me by the lapels again and said,
'You must not disgrace our name...! Do you promise us...?'

I assured him that I was telling the truth...

Suddenly, a crazy noise came from far away. We saw a crowd surrounding a 'britshke' [two-wheeled carriage] on the corner of Vashilkover Street, and a fight was happening. As we approached, we saw Dr. Gronovski and his coachman, both beaten, trying to get through the crowd. The britshke was overturned on the sidewalk.

It was the Bialystoker chaps who had stopped Dr. Gronovski while he was on his medical rounds and 'paid him good respect.'

Dr. Chazanowicz began shouting for people to back off, and they followed him.

On that same Shabbat afternoon, Rabbi Markus and Chazanowicz delivered speeches at the Polkovoyen Bes-Medresh.

The two called for a boycott of the brutal doctor. The Jews of Bialystok carried out this boycott with rare severity..."

Yulius Gold continues his story, recounting how, a few weeks later, Tsarist policemen Dondzhi and Brudnikov came to take him away. They took him to Perlman's Hotel on Novolipye Street, where a Christian in civilian clothes asked him to recount everything he knew about the incident.

He recounted everything in his broken Russian. The man began to persuade him not to testify, saying that he would get into trouble with the courts and prosecutors. No good could come of it. The man offered him six hundred rubles and told him to go to America and forget the whole story.

"However", Gold says, "Chazanovich's words rang in my ears: 'Don't betray...tell the truth...tell the truth...' and he resisted the temptation.

Immediately after the story, the boy with the flayed ^[1] face was photographed, and the photo was sent to the then liberal Russian newspaper "Novosti" with a confirmation from Rabbi Markus and a sharp protest article, which was also printed immediately.

Many European and American newspapers picked up the story and commented on it in the context of the general persecution of Jews. This greatly enraged the Russian government authorities in Petersburg.

The trial took place immediately afterwards, and in 1891, Dr. Granovski was not punished. On the contrary, Dr. Chazanovich and Rabbi Markus were punished. ^[2]

^[1] tsekalyetsht= wounded, flayed

^[2] The "Arbayter Tsaytung" published an article on October 10, 1880, that eight days after the incident with the Jewish boy, Granovski's daughter died. Granovski tried in vain to blame the Jews for the death of his daughter. [FSI:10 | PDI:דיא ארבייטער צייטונג](#) | [FSI: | PDI:ד י א גרויסע רעוואלוציאן](#) October 1890 | Newspapers | The National Library of Israel

They were both administratively expelled from Bialystok for two years. They were accused of organizing a Jewish demonstration and taking the law into their own hands. Additionally, the Bialystoker Jewish community was fined 50,000 rubles, but this was later successfully overturned through the intercession of city leaders. They also managed to save Rabbi Markus from deportation, bringing him back to Bialystok immediately. However, Dr. Chazanowicz had to leave Bialystok.

This sad episode shook not only Bialystok but also the entire world.

At that time, it was said among higher government officials in Petersburg that there was more written in the press about the Granovski story than about the assassination of Alexander the Second in 1881.

Dr. Chazanowicz chose the city of Lodz as his place of dispatch. He spent two years in exile there. In the large industrial city of Lodz, which had an even larger Jewish population than Bialystok, Dr. Chazanowicz felt lonely and unhappy. He could hardly bear those two years. He longed for his Bialystoker Jews and the Jewish life in Bialystok. He wrote sad letters to his friends and comrades.

He felt as if he had been sent to a "katorge" [labor camp].

In his letter of the month of Nissan, 1895, to Yekhiel Mikhl Pins, Jerusalem, Chazanowicz writes: (49)

Note of the author:

(49) This is a photostat of the letter, as seen on the microfilm located in the archives of the Bialystoker Historical Society.

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“...It is already four and a half years since misfortune suddenly struck me, forcing me to leave my city and go into exile. I ended up living in a place where I knew no one...”

In the letter, he laments that only a few of his closest friends came to say goodbye when he left for Lodz.

The Lodzer "Chovevei Zion" [Lovers of Zion] took care of him there and provided him with a large medical practice. The Lodzer rabbi, HaGaon R' Eliyahu-Chaim Meizel—formerly the rabbi in Deretshin—also supported him. But none of this helped. He felt miserable. He missed the Bialystoker "Idelekh," to whom he could pour out his heart because they were close and familiar to him.

He lamented that the Lodzer Jews were too absorbed in the pursuit of material goods and not idealists like those in Bialystok.

The Bialystoker Jews also longed for Dr. Chazanowicz. They didn't forget him for a single moment. Especially the poor Jews missed him.

For his first “Rosheshone” [Rosh Hashana] in a foreign country, his friends and comrades from "Linat-Hatzedek" sent him a "leshone-toyve" [a New Year's greeting, in Hebrew].

למו היתה נזר תפארה
הן הרבית ישע לכל נפש מרה
אף חזקת כל בדק
בחברת „לינת הצרק”

יוסף לך שנות חיים
ה' הבוחר בירושלים
יקרב קץ נדודיך
וישיבך לידידיך

[May the Lord, who chooses Jerusalem, add years to your life, and bring the end of your wanderings near, and send you back to your friends.

To him was a crown of glory, he multiplied salvation for every bitter soul, even the strenght of all the righteous, in the company of the “Linat-Hatzedek“]

When he returned to Bialystok after serving his sentence, Chazanowicz became even more popular and respected.

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During the Bialystoker Pogrom

The Bialystoker Pogrom of July 1-3, 1906 left a terrible impression on Dr. Chazanowicz. The hooligans shot into his window. However, the bullet did not hit anyone. Still, his heart ached for the victims and their families, and for the deep national pain that Jews are in danger everywhere and at all times, and that Jewish blood is at the mercy of everyone.

In his "Zikhroynes vegn Bialystok" [Memoirs of Bialystok] (50), Yacob Pat describes Chazanowicz's mood at that time:

"...I remember the first hours after the Bialystoker Pogrom. The elected members of the Petersburg Gossudarstvennaya Duma [lower chamber of the Russian parliament] were already in the city... We crawled with trembling hearts over the mountains of broken glass, the glass from the windows, from the shop windows... We went to the hotel, which was opposite the Polish church.

There was a meeting there. The city's elite were there. The 'natshalstvo' [top government officials] of Petersburg were also there... I can see the shadows of those figures from that time before me now: Dr. Reygrodzki, Dr. Pines, the lawyer Bomash, Zalman Vaynreykh... Suddenly, like the wind, Dr. Chazanovich came running. He lifted his cane, waved it in the air, stomped his feet, and shouted:

'The whole city must go to Petersburg with the 80 coffins of the martyrs... we will carry them to the Tsar's palace...

Note of the author:

(50) "Forverts", from March 20 and 27, 1949

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...let's take them to the Gossudarstvennaya Duma... we must overthrow the world... let everyone go... the whole city...!"

A. Litvin (Sh. Hurvits), one of the pioneers of the “Zionist Labor Movement” in America, which established the initial socialist Poale Zion [Workers of Zion] organization, writes about Chazanowicz at that time: (51)

“...While in Bialystok shortly after the pogrom, I visited Dr. Chazanowicz. I introduced myself as a man of letters. He received me coldly. When I told him that I wrote in Hebrew, he became warmer towards me. But when I told him that I wanted to give him a few books for his library, he became very friendly and started a long conversation with me...”

Note of the author:

(51) A. Litvin, “Yidishe Neshomes”, publisher “Volksbildung”, New York, 1917, volume 2, “Lite, Heymishe Geshtaltn”

Chazanowicz's Dislike of Converts

Konstantin Aleksandrovitsh Shapiro, a childhood friend of Dr. Chazanowicz, was born in 1840 in Grodno, where he was famous in his youth for his "aliye" [Torah honor]. His Jewish name was Osher [Asher] Ben Eliyahu.

One of his closest comrades was Menakhem-Mendl-Davidov, who would later become a teacher and a famous Hebrew poet and joker in Bialystok.

His [Shapiro's] father, Eliyahu, married him off at a young age, but his family life with his wife, Feygl, did not last long.

One morning he fled Grodno and came to Bialystok, where he taught Hebrew in private homes. Later, he traveled to Vienna, where he became friends with Peretz Smolenski, the editor of "השחר" [Ha-Shachar, The Dawn].

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From Vienna, he traveled to Petersburg. From there, he sent a "get" (divorce document) to his wife, who had gone with her daughter to her parents' home in Volkovisk.

Between 1879 and 1880, Shapiro turned away from Judaism and became the court photographer of the Royal Academy of Arts.

He became very popular and wealthy. However, at night, he would lock himself in his study and write Hebrew verses [shirim]. Through these shirim, he also became popular in the Jewish world.

He contributed greatly to Jewish culture. Once, he sent a large sum of money to "Chovevei Zion," but the committee sent it back because he was a "meshumed" (convert).

Shapiro had a family in Bialystok: the family of the tobacco manufacturer P. Ayznshtat. He died Petersburg in 1900. There is a Christian cross on his grave. A Russian inscription is on the front of the gravestone, and Hebrew writing is on the back:

"P. N. Asher ben Eliyahu Shapiro, Hebrew poet" (52).

While Rabbi Shmuel Mohilever was ill and staying at a vacation home in the Bialystoker Forest, Dr. Chazanowicz would periodically drive out to visit him.

One time, when Dr. Chazanowicz sat down on his "drozhke" to ride into the forest to see R' Shmuel Mohilever, Konstantin Shapiro arrived. Upon learning where Dr. Chazanowicz was going, Konstantin asked him to take him alongside to see the rabbi, whom he held in high esteem.

"Get out of here!" Dr. Chazanowicz shouted. "The rabbi doesn't like converts—just like me."

"But I want to see the rabbi," Shapiro begged.

"So?! You want to see the rabbi?!" Chazanowicz replied.

Note of the author:

(52) L. Feygin, "Konstantin Shapiro", Bialystok Jubilee Book, 1939

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"Only in another incarnation, when you will resurrect from the dead ... now get out of here!" Chazanowicz ordered the coachman to whip the horse and drive off.

Konstantin Shapiro never saw the rabbi again. In his collection of verses, "Kovetz-Shirim", which he published later and in which he expressed his remorse for converting, he wrote that he believed the "Most High" would forgive him and he would be resurrected.

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Chapter Ten - His Popularity

Dr. Chazanowicz was popular and admired not only in his hometown of Bialystok—his name could still be heard far beyond its borders. He was known everywhere as the "tshudak" (fogey) or the "meshugge doctor."

He was an interesting figure and a strange personality. He was an extraordinary type of person and a legend during his lifetime.

He embodied the Jewish spirit and the most admirable Jewish character trait: placing work for society above work for oneself.

He was a multifaceted individual.

Bialystoker merchants said that, when traveling across cities and countries, Jews would usually ask them,

"Where are you from?"

"From Bialystok."

"Oh, from Bialystok?! What's your doctor, Chazanowicz, doing?"

The merchants would then tell various anecdotes about him.

The following story was also told:

Two Jewish travelers met on a train. One came from Vienna and the other came from Bialystok. The Bialystoker said to the Viennese,

"You can be proud. You have Dr. Herzl in Vienna!"

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"But you have Dr. Chazanowicz," the Viennese replied.

In 1912, Dr. Chazanowicz fell ill with pneumonia. Warsaw's Jewish newspapers published bulletins about his condition. He received telegrams inquiring about his condition from various regions.

Throughout his illness, his comrades, friends, and the city's elite sat by his bedside. Blessings and letters arrived from small towns, with people offering to donate their own years so that Dr. Chazanowicz would live longer.

While he was ill, he worried about his national library in Jerusalem and often talked about it.

Y. Rapoport (also a Bialystoker) tells of him: (53)

"We lived on Yatke Street back then. Thursday was the day poor people came to Yatke Street. Suddenly, a rumor spread that Chazanowicz, who was ill, had died. I'll never forget the mood among the poor in Bialystok when the rumor spread that Chazanowicz had died.

There wasn't a poor person who didn't open their door and complain about his death. One could have thought that each of them had lost a friend or a savior—the person closest to them.

There was weeping and moaning, and people uttered tender words of despair. At the time, I felt that a calamity had befallen the entire nation. I began to believe, and still believe today, that the restless mood of grief among the poor on Yatke Street reflected the mood of the entire city.

Note of the author:

(53) Y. Rapoport, "Bialystoker Shtime".

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I could feel how much the masses loved this 'crazy' and popular intellectual.

I remember pacing around the house, deeply shaken, as sentences for an article about the impact of Dr. Chazanowicz's death on the poor people of Bialystok took shape in my mind.

When I found out around two o'clock that the rumor about Dr. Chazanowicz's death was false, I envied him. Thanks to the rumor, he had the opportunity to experience during his lifetime how deeply he was rooted in the hearts of the poor.

However, Chazanowicz certainly did not care about proving his popularity. This man had absolutely no sense of glory-seeking or selfishness, not even in their noblest form.

Had he learned of the poor people of Bialystok's reaction to his death, Chazanowicz would certainly have responded with insults and curses. It was his way of concealing his sensitive heart, filled with love for his people and their poor children..."

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Chapter Eleven - The Tragic End of His Life

In the summer of 1915, on the eve of the German occupation of Bialystok, during World War I, Dr. Joseph Chazanowicz traveled to Central Russia with his uncle's son's family.

All of his friends had advised him against the trip. They asked him to stay in Bialystok, where he had lived for 37 years, and not to leave his hometown in his old age.

They said he shouldn't travel abroad at his age (he was already 71).

Everyone knew he wasn't leaving out of fear of the German military. He was never fearful. Even during the Bialystoker Pogrom, he refused to leave the city. His plan to leave for Russia was known to be a whim of his family, especially of the two girls he had grown very fond of in recent years and always gave in to.

They demanded that he accompany them and take the money he had saved with him.

Even his closest friends, who he usually listened to, were unable to persuade him to stay this time. They hit a brick wall with him, too. It didn't help at all.

After a long journey, he arrived in Yekaterinoslav in August 1916. There, he rented a five-room apartment, furnished it, and took in his nephew and his family—five people in total.

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Moyshe Bruk, an engineer and brother-in-law of Ussishkin, and Borekh Spivak- the two chairmen of the Yekaterinoslav Zionist Organization- were very supportive of him.

Thanks to Bruk's intercession, the local Jewish community hired Chazanowicz to treat war refugees and invalids.

Chazanowicz was pleased with his work because it was close to his heart.

The Russian Zionists invited Dr. Chazanowicz to their meeting in Petrograd on May 24, 1917, which cheered him up greatly.

However, worries soon began.

When the Yekaterinoslav community, which consisted mainly of Russian-assimilated Jews, saw Dr. Chazanowicz with his strange manner of dress and speech, they set his monthly salary at only 100 rubles. Offended by this, Dr. Chazanowicz told everyone about the injustice done to him.

"Money is just dirt to me... you know...," he told Yosef Khodoshtshanski, a Bialystoker who was living in Yekaterinoslav at the time and serving as secretary of the local community.

"Money—dirt... not at all...not at all...how often free rides... how many visits... Linas-Hatzedek... what do you say? You do know me..."

Despite the small salary he received from the municipality, Dr. Chazanowicz carried out his work with the utmost exactitude, as always. Neither rain nor snow stopped him from coming to work and fulfilling his duties.

He stuck to his reasoning:

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"How could I stay home when my pitiable, poor, homeless brothers need my medical help?"

Later, however, the community dismissed him from his position, leaving him jobless and alone in the house. This had a very negative effect on him, and his "cousin" made his life bitter as well.

The Committee for the Homeless granted him a monthly pension, but it was discontinued after the revolution. It is said that the money he brought to Yekaterinoslav was stolen... Others say his "cousin" — the wife of his uncle's son and mother of the two girls he loved dearly, for whom he bought clothes and had dresses sewn — squandered the money.

He became superfluous in his own home. His "cousin" wanted to throw him out, so the Zionist Organization paid for him to stay in the apartment.

Dr. Chazanowicz's situation worsened. He was an elderly, sick, and weak man, broken by his own grief and his family's undeserved ingratitude. He had sacrificed himself for them in his final years. He was also broken by the physical and moral suffering endured by millions of Russian Jews during bloody pogroms, war, revolution, and civil war.

He became mentally ill. He was placed in a sanatorium for people with mental illness. After two and a half months, he was released, physically strengthened. However, his mental faculties remained impaired. He did not comment on this matter.

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At that time, Dr. Y. L. Bruk wrote (54) that Semyon Stanislavski (the Russian-Jewish writer and researcher of Jewish history in Russia) once came to him along with Chazanowicz.

Chazanowicz spoke little, and what he did say was difficult to understand.

He spoke in choppy phrases, not complete sentences. From his words, one could only gather that he was bitter. The social activists didn't help him. They let him down...

"I told them," Chazanowicz said bitterly. "I told Herzl. I also told Ussishkin."

Meanwhile, as Stanislavski praised his [Chazanowicz's] book collection and his work for the National Library, Chazanowicz's face lit up. He began to recount how he had found the only copy in the world of "זמיר עריצים" [Zamir Aritzim, a book written against the Chasidim], and how Dubnow thanked him for lending it to him because it was useful for his work on the history of the Chasidim.

Chazanowicz had also brought many of his books with him to Yekaterinoslav. However, they suffered the same fate as their owner. His relatives gradually sold them to booksellers. Stanislavski later purchased some of these books at a book market.

In the winter of 1919, fighting raged in Ukraine between Soviet forces and the Makhnovist and Petlyura gangs. It was dangerous to go out on the streets. The "cousin" declared that she could no longer keep him in the house. One needed an extra person and a separate place for him. At that time, the Yekaterinoslav community and the Zionist organization could find no better place than an old people's home, which was more of a poorhouse of the lowest level.

Note of the author:

(54) Dr. Y. Brukh [Bruk], "ניקרולוגים מאוחדים", Lithuania, number 22, Kovno, 1925

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It was full of drunk people, rude individuals, and all kinds of criminals.

They even chose the best room for Chazanowicz. However, according to Yosef Khoroshtshanski's (55) report, Borekh'ke "the Toyber" [the Deaf] came in drunk one night between the first and second days of Chanukah.

He punched Chazanowicz in the side and threw him off the bed.

Borekh'ke was already angry with Chazanowicz the "privileged one" because he was treated better than the others and was given a special room with good furniture.

Some elderly people who witnessed the incident drove the bandit away. They called for help, and Chazanowicz was put back on his bed. However, Dr. Chazanowicz did not get up again after the blow and fall.

He died on Sunday, November 28, 1919, the 29th of Kislev. ^[1]

The funeral took place at noon on the first day of Tevet. Due to the intense fighting in the city, gathering a minyan was difficult, and those who came were truly scared to death.

The town was under bombardment by the White and Red Armies. Two Bialystok residents were present at their compatriot's funeral:

Yosef Khoroshtshanski and Yoseph Berkman.

Berkman, a lawyer, said a few warm words in the courtyard of the old people's home. The Yekaterinoslav community allocated a beautiful plot for him in the old Jewish cemetery in the town itself.

They left a large space on both sides of the grave for a monument, should the opportunity arise to erect one.

Thus, the great son of the Jewish people, Dr. Joseph Chazanowicz, may he rest in peace, was laid to his final rest in the Jewish cemetery.

Note of the author:

(55) Yosef Khoroshtshanski. „Dos Naye Leben“, Bialystok 1922.

^[1] According to Pinkas Bialystok, page 442, the date of death is given as the 1st of Tevet. However, according to this biography, it is the date of his burial.

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A. Sh. Hershberg tells us (56) that when returning from his trip to Eretz- Yisroel, Chazanowicz imagined his end would be quite different. He expected to die of cancer, as his father had. If he felt his last days approaching and could no longer work at the library, he planned to travel to Eretz-Yisroel and give orders for his burial. After his death, he wanted to be buried on the slope of a rocky mountain in the colony "Im Lo Jamal", opposite the colony "Zichron Ya'akov". He considered this the most beautiful spot in the new Jewish settlement.

However, he could never have imagined dying at the hands of a drunken Jew in a Yekaterinoslav retirement home, abandoned and forgotten by all.

Due to the civil war in Russia, the Jewish world was unaware of Chazanowicz's death for a year. It was not until the end of 1920 that Balosher, a well-known social activist, librarian, and bookseller from Kovno, returned from Russia and informed Jerocham Levin, an employee and reporter for the Kovno daily newspaper "Idishe Shtime", of his death. (He is a Bialystoker who now lives in Afula, Israel.)

On November 23, 1920, an article by Levin was printed in the Kovno "Idishe Shtime":
"Dr. Joseph, son of the worthy Aharon Chazanowicz, blessed be his memory."
The obituary was printed in newspapers around the world (57).

Dr. Chazanowicz suffered in this world ^[1]. He lived through a broken, tragic private life: He was lonely and miserable, without children or physical pleasures.

Note of the author:

(56) Jerocham Levin, Kovner "Idishe Shtime", 1920

(57) A. Sh. Hershberg, Pinkas Bialystok

^[1] The original sentence reads: "Dr. Chazanowicz iz opgekumen oyf der velt." Since the verb "opkumen" has many meanings, the sentence can be translated in different ways.

And thus, he also left for the other world - miserable, lonely, and far from his friends and Bialystok.

After his death, in honor of his memory, the Bialystok magistrate renamed the back alley where his last apartment was located, changing its name from “Royfe‘ishe Alley” to “Dr. Chazanowicz Street”. ^[1]

In February 1933, Pesach Kaplan, editor of "Undzer Leben", initiated the establishment of a special study library ["shtudir-biblyotek"] by the Bialystok Jewish community. It immediately became very popular among the Jewish population. The study library was named after Dr. Chazanowicz.

Unfortunately, the two monuments ^[2] that the people of Bialystok erected for their great citizen no longer exist. Jewish Bialystok has been destroyed. There is no longer a Jewish community. The community's teaching library was destroyed alongside the community and all its members and Jewish institutions.

However, Dr. Joseph Chazanowicz's name will forever be etched in people's memories. He erected his tombstone ^[2] during his lifetime. The National Library in Jerusalem grew thanks to his hard work and the seeds he sowed 65 years ago. It will continue to stand for generations.

It will always remind Jews in Israel and throughout the Jewish diaspora of the great Dr. Joseph Chazanowicz.

^[1] please watch the film [Białystok. Nieistniejąca ulica Chazanowicza. The non-existent Chazanowitch Street](#)

^[2] literally “matseyve[s]”= gravestone[s], monument[s]

Appendix

Appendix 1 [see page 60]

[A few words about the library in Jerusalem]

יידברים אחדים בדבר בית-הספרים שבירושלים

by Dr. Joseph Chazanowicz

(Yiddish translation)

In 1890, when I traveled to Eretz-Yisroel, I decided to turn my long-held idea into a reality by establishing a national library for our people in Jerusalem.

There were also respected individuals in Jerusalem who were similarly driven by this idea, and together, we began working, knowing from the beginning that it would be difficult and time-consuming. We knew that establishing a national library was not a task for individuals alone. Still, we told ourselves:

Let's get started; others will complete it.

For the will of the people, it is not a hard thing.

To assess the work of founding a library, we must consider the work done in other nations' libraries. All kinds of printed books and manuscripts are collected, sometimes even individual pages. Collecting them over many years can result in a complete book that is no longer available on the book market.

When I was in London, I saw individual pages under glass in their library. Among these pages, I found a commentary by "Ramban" [an acronym for Rabbi Moshe ben Nachman] of the Khumesh [Pentateuch], printed in Lisbon.

No effort or expense has stopped them from acquiring such rare books. Two years ago, a Bible printed on parchment "in magenta" (the first printing) was purchased in America for 40,000 rubles.

All libraries are looking to acquire books spanning all peoples and languages. Many roubles are spent on this endeavor every year. Above all, however, every national library strives to acquire materials related to its own people, own language, own literature, and own history.

Nothing should be missing. Unfortunately, as newcomers [to the field of library book collecting], we only collect remains, forgotten objects, and remnants of foreign peoples.

We are already searching in vain for our ancient books. They have long been in the libraries of other peoples.

Even book collections compiled by Jews in recent years are migrating to foreign libraries. If we do not redeem the Jewish book and bring it back to the Jewish people now—at the last hour—it will be too late.

Just as we must deal with the "liberation of the land" (Ge'ulat Ha'aretz), we must also deal with the "liberation of Jewish books" (Ge'ulat Ha'sefer). Without funds, we cannot liberate either.

We must acknowledge that the books we purchase today will become more expensive — their price will rise — and that today's book treasures will have much higher value over time.

We—my comrades in Jerusalem and I—feel obligated to the national library. I alone have collected 12,000 Hebrew books, in addition to thousands of books in other languages, many of which are from abroad.

As of today, the total number of books in our library is 22,233 - in addition to paintings, portraits, and Jewish antiquities.

As a private enterprise, this library, which already contains many rarities, could be considered one of the greatest, and its owner could be proud of it.

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But how small and insignificant our national library is compared to even the smallest national libraries of other nations around the world!

What could we accomplish on our own when the entire Jewish people stood at a distance? We made a start, but those who must complete our work did not respond to our call.

My heart aches with shame when I look at the state of our library. Measured by its wealth of books, it is not yet worthy of the name "National Library." To this day, we have not collected even a quarter of what has been printed in Hebrew.

We have almost no manuscripts and very little Judaica.

And as for the building, only one-third of the planned structure has been erected, and even that has debts of 15,000 francs.

We still need a stone fence around the square and a water fountain.

The 3,000 books that I sent away the other day are still in boxes because there are no shelves or cupboards for them. There is no money for them.

My Jewish brothers—especially my Zionist brothers—[hear me] now! Is this how you thank us for our hard work and financial efforts? Why are you standing on the sidelines instead of coming to our aid? You have promised us support several times yet have not fulfilled your promises.

The Minsk Conference obligated every Zionist group to make an annual payment of three rubles. So far, not a single group has fulfilled this obligation.

I must tell you the truth.

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More than half of the funds for the building and many of the donated books came from people not affiliated with Zionism.

Apart from Mr. Feinberg from Irkutsk, Dr. Tshlenov from Moscow, and Ussishkin from Yekaterinoslav, the contributors to the library have only been poor and middle-class Jews from smaller towns.

Rich Jews from big cities did not participate in our campaign at all. Only in the last few days did I receive an instruction from the "Carmel" [settlement] in favor of the [library] building from the estate of the late Zaks (Sachs?) from Dvinsk (Daugavpils).

How easy it would be to create a national library for our people in Jerusalem if everyone participated in this work!

If only the Zionists- who are already all over the world, in every country today — would lend a hand themselves, instead of just shirking their duty to the people by offering advice and drafting new plans for old ones that have not yet been put into practice.

If only they would work diligently in every town, large and small, to collect books for the library, manuscripts in all languages, old memoirs, community chronicles, pictures, portraits, sacred objects, and old coins, as well as actual ready money to purchase books and construct the building!

But if you all stand aside and leave me alone, I will eventually leave my position, too. I am tired of shouldering the entire burden alone. It's difficult for me to cover the expenses of purchasing, binding, and transporting books.

The postage alone for sending books and correspondence has already cost me thousands of rubles.

One last time, I appeal to you, my Jewish brothers. I hope you will extend your hand and help me!

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Appendix 2 [see pages 65/66]

[Words to the Hebrew people]

יי דבר אל העם העברי יי

by Dr. Joseph Chazanowicz

(Yiddish Translation)

From a young age, I have devoted my heart and soul to the fate of our people. In particular, I was captivated by the idea of a national renaissance in our land when it was first proclaimed

by the "Chovevei Zion" and subsequently developed at its peak by Dr. Herzl, the great leader of our people. I bow my head to him with a holy shudder.

Since I could not participate in all the practical work of the national renaissance movement with my modest abilities, I sought a forgotten corner — the liberation of the Jewish book from exile.

I devoted my best years to this cause. I sacrificed my private life and the fortune I had acquired through my medical work.

Every nation, no matter how small, begins its cultural and spiritual resurgence by collecting the remnants of its history and the witnesses of its past.

However, our books, the remnants of our memories, are scattered across foreign libraries and museums of different peoples and languages.

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The foundation and spiritual symbol of our "kibets- golyes" [ingathering of the Jews of the diaspora to Palestine] must be to gather our books and concentrate them in Jerusalem, the historical center of our renaissance.

Like the "kibets-golyes", the will to "kibets-sforim" [gathering Jewish books of the Diaspora to Palestine] has always been strong among Jews. However, the work of gathering Jewish books has been like a curse from God upon our exiled brethren.

Even if individual Jewish families have succeeded with great effort over several generations in assembling valuable collections, these collections have mostly been abandoned and scattered over time to foreign libraries.

The fate of the people corresponds to the fate of their books.

During the era when the Talmud was completed, the great library of Shmuel ha-Nagid in Córdoba became famous. His son, Yosef ha-Nagid, enlarged it after his death.

After R' Yosef ha-Nagid was murdered, his books were scattered and distributed. Later, many of his books were collected in the great library of the prominent leader, Rabbi Yitzchok ibn Albalia. However, shortly thereafter, this library disappeared as well. Similarly, the renowned treasury of books belonging to the Ibn Yachya family in Spain, Portugal, and Turkey disappeared without a trace.

This fate also befell the collections of Solomon Yosef Delmedigo in Candia (born 1591 in Candia; died 1655 in Prague), Yakev [Jacob] Romens in Constantinople (died 1650 in Jerusalem), Rabbi Menashe Ben Israel, Lambruzina [Ambrosiana?] in Milan, Miditsya Lavrentina [Medicea Laurenziana?] in Florence, and others.

Due to the constant persecution of Jews worldwide, these book treasures did not survive. Apart from the bitter fate of Jewish books as a result of the persecution of Jews in the Middle Ages, the books themselves were persecuted with a ferocity unique in world history.

For Jewish enemies, Judaism's "fortress" was its books. When they failed to destroy Judaism itself, they took revenge on the "fortress" by smashing it to pieces.

The popes, in particular, excelled in this respect.

In 1230, Pope Gregory the Elder issued a decree to burn all Jewish books except the Tanakh (Bible). In 1240, Louis the Saint followed in his footsteps in France. Other followers included Pope Innocent IV (1244) and Henry IV (1286), who ordered the Cardinal of Canterbury to burn all Jewish books in England. Also: Pope John XXII (1320) and Benedict XIII (1415). In 1553, during the holiday of Sukkot, Pope Julius III ordered the burning of Jewish books throughout Italy.

Great treasures of valuable Jewish books went up in flames on funeral pyres.

In Cremona, Pope Paul the Fourth ordered the burning of tens of thousands of volumes in accordance with the Inquisition's verdict.

Pope Pius V (1566) and Pope Clement VIII (1592–1594) continued this campaign of destruction.

David Clonimus, who was born in Naples in 1586, said that most Jewish books were destroyed in Spain and Portugal. Yosef haCohen of Avignon recounts how, in 1440, the Jews of "Sabian" (Sauvian?) hid their books in wells. During the expulsion from Lisbon, Jewish books were forcibly taken and placed in libraries.

As soon as the persecution of Jews and decrees against their books weakened, our brethren's zeal to collect books revived.

In the 18th century, the large book collection of haGaon R' David Oppenheim stood out. (He was born in Worms in 1664.

He was a rabbi in Brisk and died in Prague in 1736).

After his death, his collection was sold for \$9,000. At that time, a unique item such as the "Shas" [an abbreviation for "Shisha Sidrei Mishna," or "The Six Orders of the Mishna"] on parchment alone was worth 10,000 rubles.

However, no wealthy Jew in Germany was willing to purchase the collection. It was sold to a library in Oxford. England is proud of it today, and it is called the "Oppenheimerina."

R' Moyshe Shteynshneyder spent 13 years working on the catalog, which is now a respected source for all researchers of the "science of Judaism."

The book treasures [of the following persons] are still known:

- the Portuguese-Dutch Jew Yehuda-Yitzkhok da Costa, who lived in London and donated his treasures to the British Museum;
- Khayim-Yosef Mikhal (d. 1846, Hamburg) had a collection of 1,300 volumes. Of those, 860 manuscripts were sold to the British Museum.

- L. Rozental (born in 1794 in Nashilsk, Poland, and died in 1868 in Hannover). His son donated his collection of books to the University of Amsterdam;
- Shloyme-Khayim Halbershtat's manuscripts were sold to the British Museum, and his printed books were sold to the City Library in Vienna;

- In Russia, Moyshe-Leyb Fridland's large book collection from Dinaburg was well-known. It consisted of the collections of Eliezer L. Rabinovitsh (Minsk), Shmaryahu Tsukerman, Mohilever, David Slutski - Warsaw;
- Yosef Meyzl -Vizhan, near Vilna;
- Mendl Landsberg - Kremenits;
- Rashi Fin [an acronym for Samuel Joseph Fuenn] from Vilna (50 manuscripts), as well as Mikhal Levi - Bratslav. This collection was donated to the "Asiatic Museum" at the Imperial Academy of Sciences in Petersburg.
- A large collection of more than 6,000 manuscripts by Perkovitsh was transferred to the Imperial Library in Saint Petersburg.
- Now, the valuable library with its famous manuscripts of the late Baron David Gintsburg (Günzburg) is up for sale.

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Who knows which library, or which people, will acquire this valuable collection of books, the result of collecting activities spanning several generations (58)?

Among the known Jewish book collections are those of Abraham Merzbakher in Munich and A. Berliner in Berlin. Both collections were sold to the Frankfurt City Library. Wilhelm Rothschild's valuable book collection was also donated to the same library after his death. The most valuable part of Professor David Koyfman's book collection was donated to the University of Budapest after his death. The same fate awaited the library of the Sadigura Rabbi, the Rothschild family's book collection, and those of other individuals in various countries.

Until recently, and even today, a bookcase filled with Yiddish or Hebrew books was considered valuable among household goods in many places in Russia, Galicia, and Hungary. The richer a person was, the larger their book collection.

Books are typically passed down from parents to children over several generations. There are also collections of books in "shuln" [synagogues, schools], yeshivas, and bote-medroshim. Therefore, the need for public libraries was not felt.

Note of the author:

(58) The library is located in the Rumyantsev Museum (Soviet Russia). It contains 3000 historical manuscripts from the Middle Ages in Hebrew and Arabic. The value of the Gintsburg [Günzburg] library was estimated at more than one hundred thousand pounds.

In 1922, the Rumyantsev Museum demanded 5000 roubles when it was to be purchased for the National Library in Jerusalem. In 1924, when there was already a possibility of paying this sum, the museum demanded 15,000 pounds, for which there was again no possibility of payment.

(Ben Zion Katz, "Zikhroynes fun mayn Leben" [Memories of my Life], article: "Der Kamf far Baron Gintsburgs Biblyotek" [The Fight for Baron Günzburg's Library], in "Tog-Morgn-Zhurnal", November 13, 1955.

Little by little, there are fewer and fewer books in Jewish homes and "shuln". Not long from now, small and large Jewish towns in Russia, Galicia, and Hungary will experience what happened 50 years ago, when booksellers traveled through old Jewish communities in the West and East. They bought books lying in cellars and attics at low prices.

Often, among these books were valuable manuscripts and rarities, which were then sold to large libraries at high prices.

Jews in Western Europe were beginning to feel the lack of books needed by their teachers and researchers, and some communities had started establishing public libraries.

The Amsterdam community still has a public library founded in 1650, and the Mantua community library was founded in 1767.

In modern times, community libraries have been established in Vienna, Hanover, Berlin, Paris, Krakow, Lviv, Vilna, and Warsaw, as well as in teachers' seminaries in Wrocław and Vienna.

In New York, the library at the Teachers College, where Professor Shekhter is chairman, is currently growing significantly.

From our overview compilation, it is evident that Jewish book collections are gradually being absorbed by large foreign libraries. All the effort and work of generations has only benefited non-Jewish libraries.

We also do not know what will happen to the community and seminary libraries founded at this time.

Jewish history teaches us that Jewish populations in exile move from place to place and country to country.

Those who are persecuted in their country for political or generally anti-Semitic reasons emigrate to countries where persecution is not yet the order of the day.

Jews move from villages to small towns, from small towns to cities, and from cities to other countries.

Many places that used to have respected Jewish settlements have been emptied of Jews in recent centuries.

Conversely, places that were previously devoid of Jews have now become significant Jewish centers.

Consider various places in Spain and Portugal, for example, where the Inquisition drove the Jews out. Even places in France and Italy that had important yeshivas with prestigious libraries are now empty of Jews.

Even the few remaining small Jewish settlements no longer have much to do with Judaism, Jewish knowledge, or Jewish studies. They are content with the Pentateuch, prayer books, and holiday prayer books.

Even today, entire Jewish settlements are emigrating. For example, in the Poznań district, Jews are leaving due to economic oppression by non-Jewish Poles. Jews are also moving from the provinces to big cities in several places in Germany.

Who knows whether, a few hundred years later, many places where large Jewish centers are located today will not have the same fate, and their libraries in the "shuln," yeshivas, seminaries, and communities will be destroyed or, in the best case, taken over by non-Jewish libraries.

Therefore, as soon as the Jewish Renaissance movement began, I realized that there is no better place to establish a Jewish national library than Jerusalem, the city to which the eyes of the children of Israel have been turned since its destruction until this day.

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Jews are not interwoven with the city through economic ties, which depend on time and chance. Instead, they are connected through religious, national, and spiritual ties that will not be torn as long as the Jewish people exist.

The Jewish population there receives spiritual nourishment from the religious and national sentiments of the entire Jewish people in all their scattered residential areas. Thus, the national library will also draw inspiration from this and develop accordingly.

The national library will concentrate all books and manuscripts from private estates, annihilated communities, "shuln," and yeshivas; community chronicles; traces of Jewish life; antiquities; sacred objects; and pictures. Respected and wealthy Jews will donate their estates, books, and financial resources for this purpose.

Every author will consider it a sacred duty to send their work there.

The number of books and manuscripts will grow until this national library becomes the largest Jewish library in the world. Our scholars, scientists, researchers, and writers will draw knowledge from it, learning the history of their own people and of other peoples and languages.

Jewish scholarship will return to the place from which it originated.

The Jewish National Library will deserve its noble name and become the intellectual symbol of the Jewish Renaissance in its homeland.

Along with the "kibets-golyes" of the people, will come the "kibets-golyes" of their writings, teachings, science, and culture, created over thousands of years until now.

On its foundation, the spirit of our people will be renewed and receive new creative powers, and it will be fulfilled: ייכי מציון תצא תורה ודבר ה' מירושלים

[For out of Zion shall go forth the Torah, and the word of the Lord from Jerusalem]. ^[1]

To realize this vision, I did everything I could. I bought Jewish books with my own financial resources.

^[1] This line is from Isaiah 2:3, an important verse in Jewish tradition that emphasizes Jerusalem's central role as a source of divine wisdom and teaching.

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To this end, I connected with booksellers of new and old books at home and abroad, and I accomplished a great deal. In addition to the books I collected from others, I purchased approximately 16,000 Jewish books myself. Many of them are rare, unique, or incunabula (books printed between 1454 and 1500).

My "Hagodes" [Passover Haggadah] collection (of over 700 copies) is the largest of all "Hagodes" collections in any library. I have also tried to collect pictures, sacred objects, coins, and other traces of our past.

From time to time, I appealed to the Jewish public for help with my difficult task.

It has been 25 years since I started this work.

A few individuals have responded, including the late Professor Herman Shapiro from Heidelberg, who left me an estate of 2,000 volumes, and the late Dr. Pleskov from Simferopol, who left me an estate of 3,090 books in various languages.

We have also received a number of smaller book bequests.

When the Jerusalem library administration started building a home for the library, other brethren of our people, mostly middle class, responded with smaller gifts (the list was published in the "Ha-Melitz" at the time).

Today, the library contains 20,667 Hebrew books, 9,106 books in other languages (including Yiddish, Russian, German, English, French, Arabic, Latin, and Italian), and 2,368 duplicates.

I also have 4,000 books in my house that I purchased with my own money over the past few years. That brings the total to 36,141 books.

There is already a building with one completed wing, which has cost 43,000 marks thus far.

In brief, that is what my comrades and I have achieved for the National Library in Jerusalem.

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The work is still in its early stages. The building is not finished yet, and we have very few books, especially those regarding Judaica (Jewish science in foreign languages). However, we are already tired of it because our people are not participating.

Even the Zionists and the "Chovevei Zion" are of little help to us. The only person who cared about the idea of a national library was Theodor Herzl. He constantly encouraged me and promised to find the necessary funds. At the congresses, he always emphasized the importance of our work to his comrades, but after his death, the Zionists ceased to concern themselves with it.

The Odessa Committee of the "Chibbat Zion" allocates a significant amount of funds to other cultural institutions in Israel, yet our institution remains foreign to them. They don't support us at all. At their last conference, they didn't mention a single word about the national library in Jerusalem.

From the beginning until now, our library has received more support from Jewish institutions and organizations in Western Europe that do not bear the names "national," "Zionist," or "Chovevei Zion'ist" than from those that do.

For example:

"Mazkeret Moshe" [Remembrance of Moses] from London helped us complete the building. The "B'nai B'rith" [Sons of the Covenant] has given an annual donation to the library, as has the Berliner Hilfsverein in recent years.

Recently, however, the Zionists, the „Chovevei Zion“, and individual Jews around the world — except for those mentioned above — have lost interest in the National Library, and things have gone downhill.

The last books I sent to Jerusalem a few years ago are still packed in boxes there because there is no room for them until the building is finished.

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They also lack cupboards and shelves. According to the latest information I received from our Jerusalem administration, it looks like our library will have to close due to a lack of funds to cover maintenance and management expenses.

All of our efforts thus far have been in vain. It turns out that it was a mistake to count on our brothers' national feelings when we decided to found such an institution.

However, it's hard to believe that our brethren have sunk so low morally that they would allow the valuable Jewish National Library to perish.

Rather, we are probably at fault because we did not inspire and encourage the people enough nor educate them about the importance and necessity of this institution for our nation.

Due to the alarming clamor of other recently created cultural institutions in Eretz-Yisroel and general Jewish concerns worldwide, their ears have surely become deaf to our feeble and modest appeals.

I appeal to our Jewish brethren *for the last time*. I am finally forced to give up my favorite work and say goodbye to my precious child, the only thing of value in my life.

Stretch out your hand! Participate in this important work! Become a partner in building the Jewish National Library!

Let us not be shamed and ridiculed by other peoples.

Don't let it be said that we lack national pride or are incapable of building our unique "house of books." Don't let it be said that a curse from God is upon us, causing us to remain the only nation that seeks the sources of its own intellectual heritage by sitting at the foreign tables of foreign libraries.

Support our library by donating books, manuscripts, and money. Don't allow all that we've built up so far to be destroyed. Our internal and external enemies must not be able to say: "Look how badly things stand for you! You don't even have the strength to build a spiritual symbol of your national renaissance in your own country!"

Show once again that we are a people like other peoples, and that the Jewish people are alive!

Appendix 3 [see page 61]

**Original letter from the Bialystok Committee for the National Library in Jerusalem,
to M. M. Ussishkin (photostat- Hebrew)**

[illegible]

Streu zahl. Manuscripte ausgetauscht, zinslos
Mit vorzüglicher Freigebung und Grundgesetz
des Comité der jüdischen Central-Bibliothek

Ephraim Colby
M. Pines
M. Adelman

Arthur
Joseph Mayhew,
Edeniz

P.S. Ihre Geldsummen sind mir, falls Sie es vorziehen, dieselben
sicherer zu stellen, per Postremittent sehr besser per Cheque auf
den Namen des hiesigen Schuldirektor Ephraim Cohen zu stellen.
E. C.

Appendix 4 [see page 59]

Original letter from "Midrash Abravanel ve'Ginzei Yosef" in Jerusalem, to
Dr. Theodor Herzl, President of the Zionist Action Committee,
Vienna (in German - photostat) ^[1]

ה ו ס פ ה ' ד

בית הספרים הכללי
לבני ישראל בירושלים
מדרש אברבנאל וגנזי יוסף

JÖDISCHE CENTRAL BIBLIOTHEK
IN JERUSALEM

Jerusalem, den 14. Januar 1901.

Gefesselter
Herrn Dr. Theodor Herzl,
Präsident des jüdischen Aktions-Komitees, Wien.
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Gefesselter Herr Dr.!

Mit einem Gefühl unerschütterlicher Gemüthsruhe und Befriedigung
haben wir f. Z. von dem Beschlusse des jüdischen - Congresses Kenntnis
genommen, die jüd. Central-Bibliothek in Jerusalem mit einem jüdischen
Abdrucke grüßte von 100000. zu beehren.

Wir setzen f. Z. die Teilnahme des Congresses ein Circular ausgesandt,
in welchem wir um Beistand zu dem Beschlusse der Bibliothek ersuchen.
Dieser Aufsatz sollte die Wirkung der jüdischen Gesellschaft sein. Auf
uns in einem Circular mit der Aufschrift: "mit der jüd. Bibliothek-
sammlung verbunden, das ist unsere Aufgabe nicht zu übersehen", so
haben wir uns für die jüdische, daß alle Freunde der jüdischen
Literatur nicht vergessen werden, da es so ist, so ist es, so ist es,
dem jüdischen Volke grüßte ein intellektuelles Centrum, in dem sie
Mitarbeiter zu begreifen.

Wiederum auf die Central-Bibliothek ist f. Z. die jüdische der jüdischen
Dr. Chazanovitz, sind alle Römische für die jüdische und ist das
der jüdischen Congress auf die Veranstaltung der jüdischen Bibliothek
der Bibliothek seine jüdische in jüdischen jüdischen jüdischen.

^[1] I think the sequel is on page 132!

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[A translation of the previously mentioned Yiddish and Hebrew sources does not seem to make much sense to me]

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[A second translation of the Yiddish and Hebrew names, which are partially mentioned just once in the text, does not seem to make much sense to me.]

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