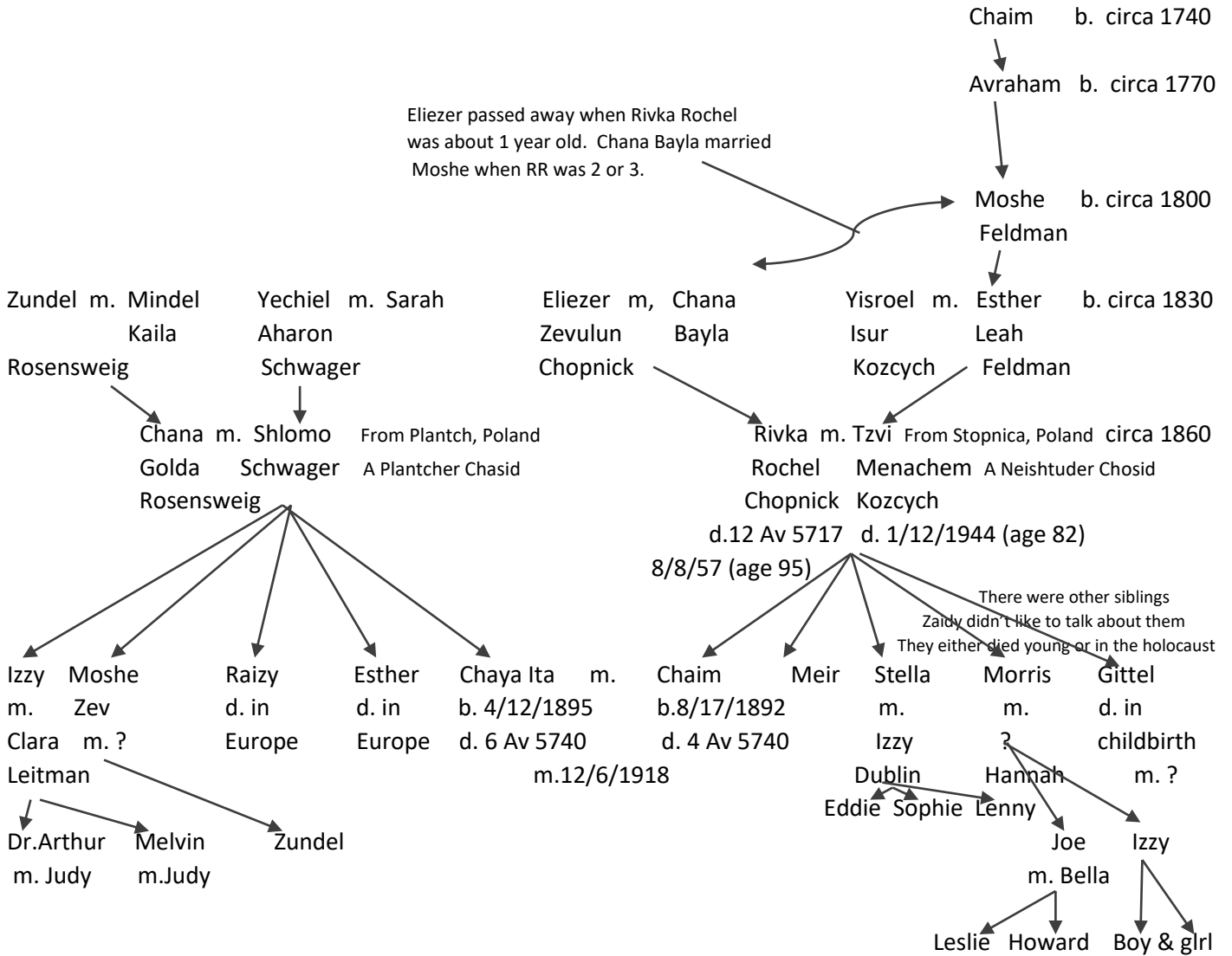


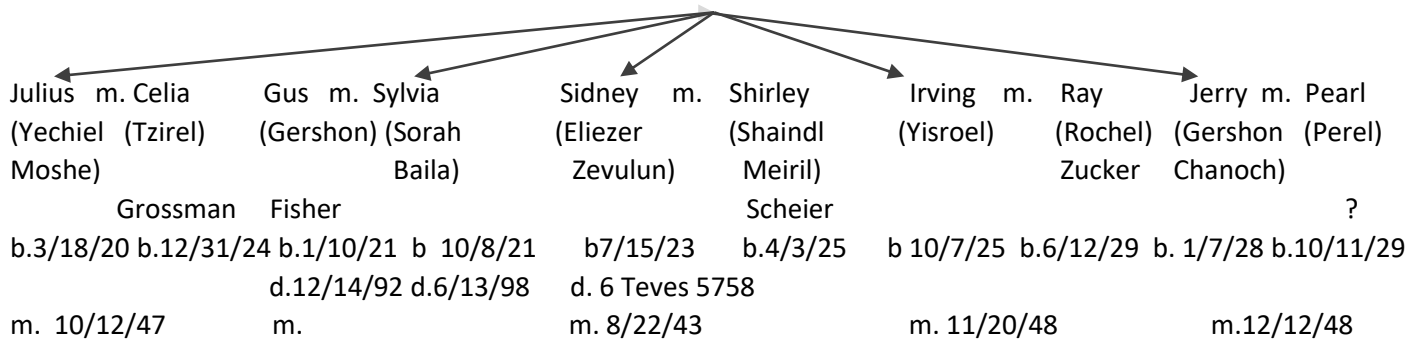
The Cohen Family Tree

I originally started the Family Tree at Josh's Bar Mitzva in 1973. So much has occurred since then, I decided to update it in 2015. Heaps of thanks to everyone for their help. If you note any errors or have other info, by all means please pass it back to me for inclusion. As of this writing Grandma and Zaydi Cohen have 145 lineal descendants. Here it is. Enjoy

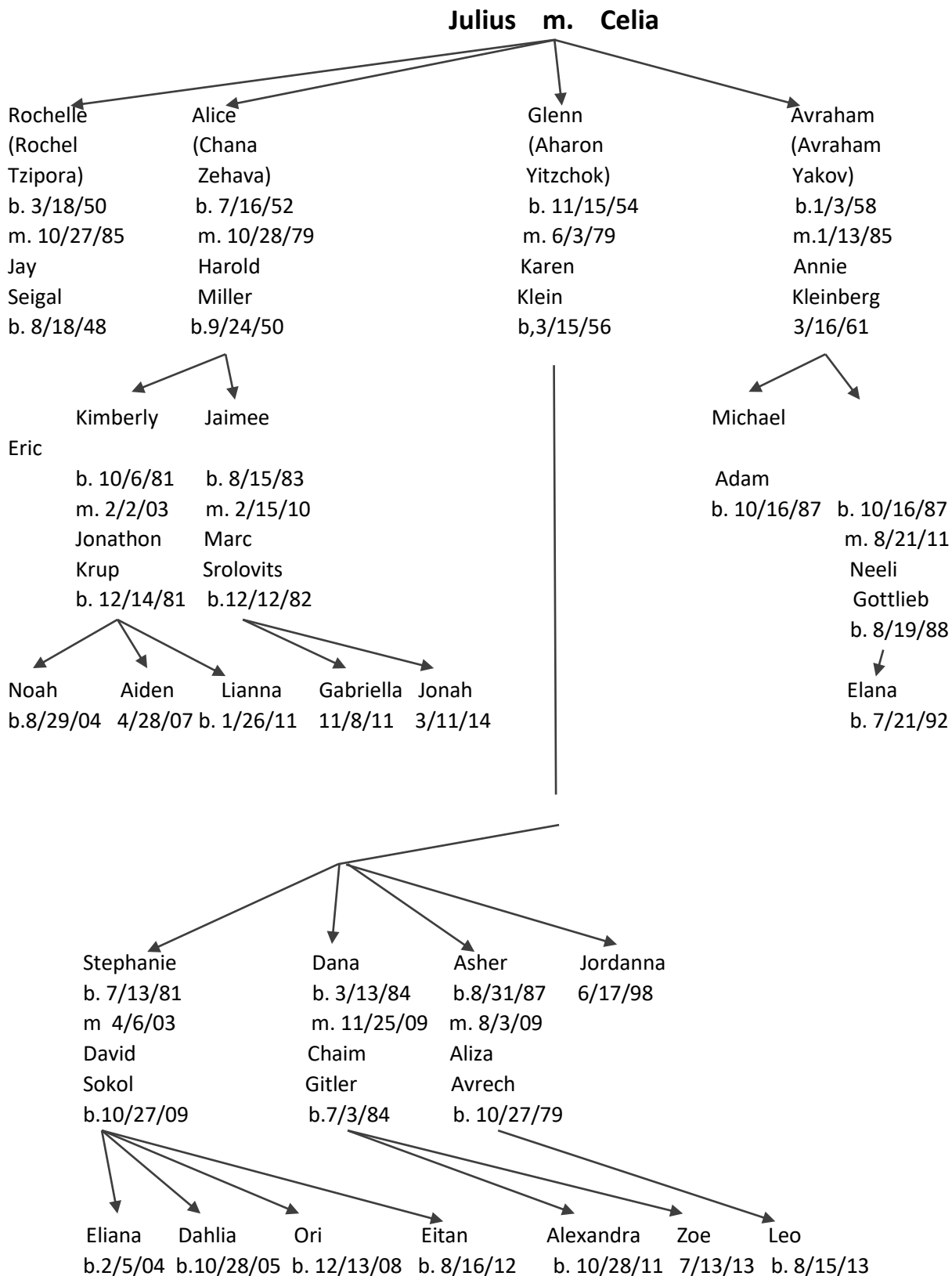
Shlomo Cohen.

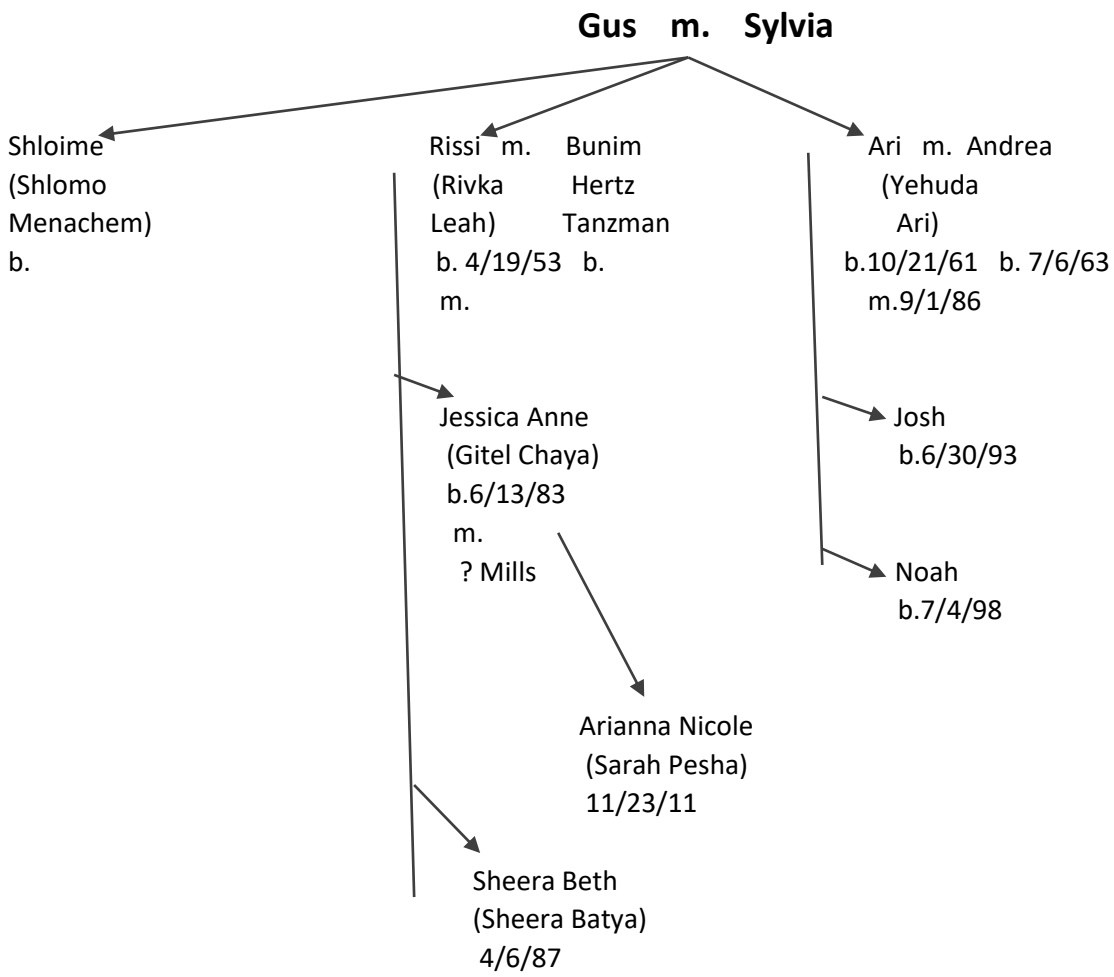


CHAIM m. CHAYA ITA



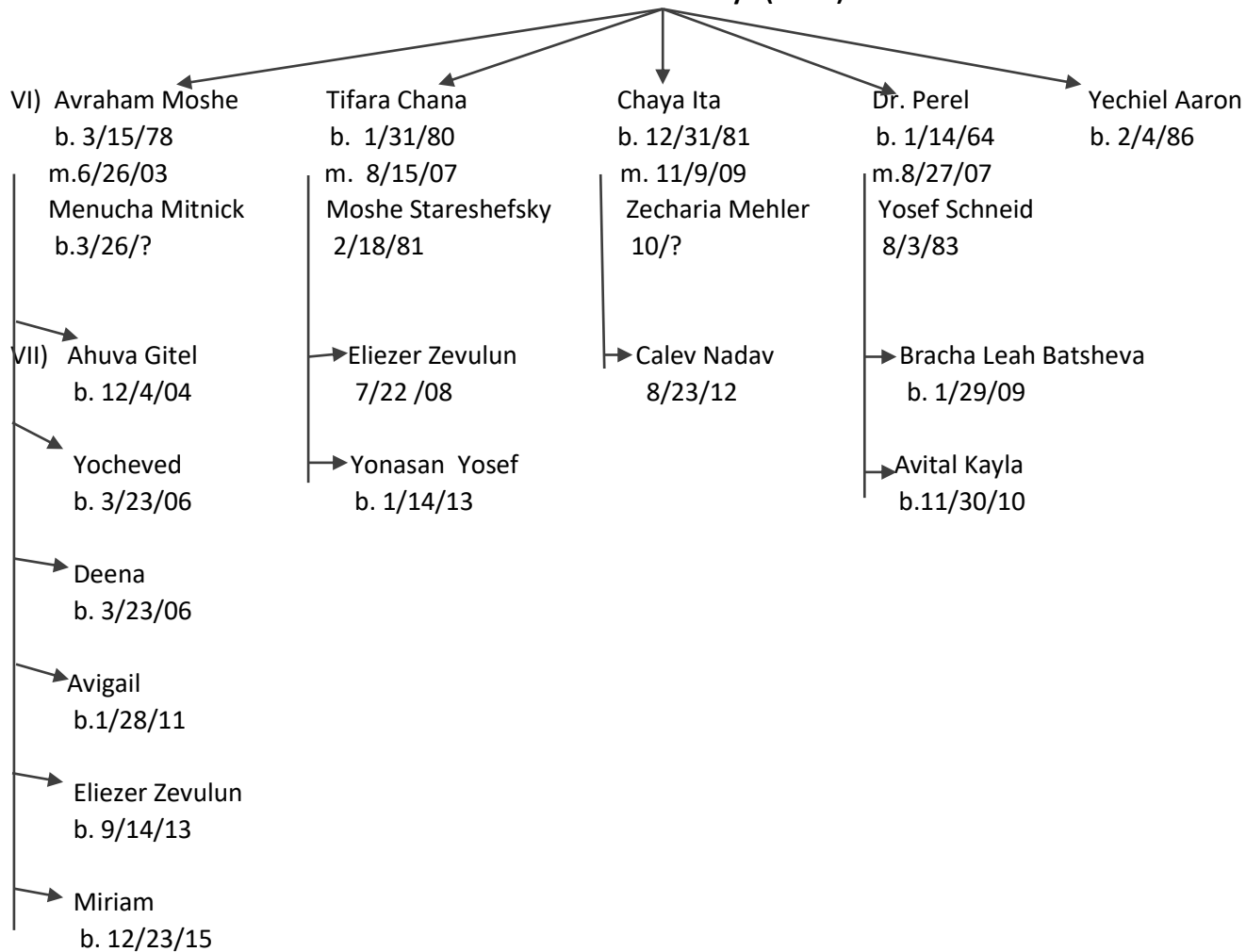
See following pages for each of these families separately.



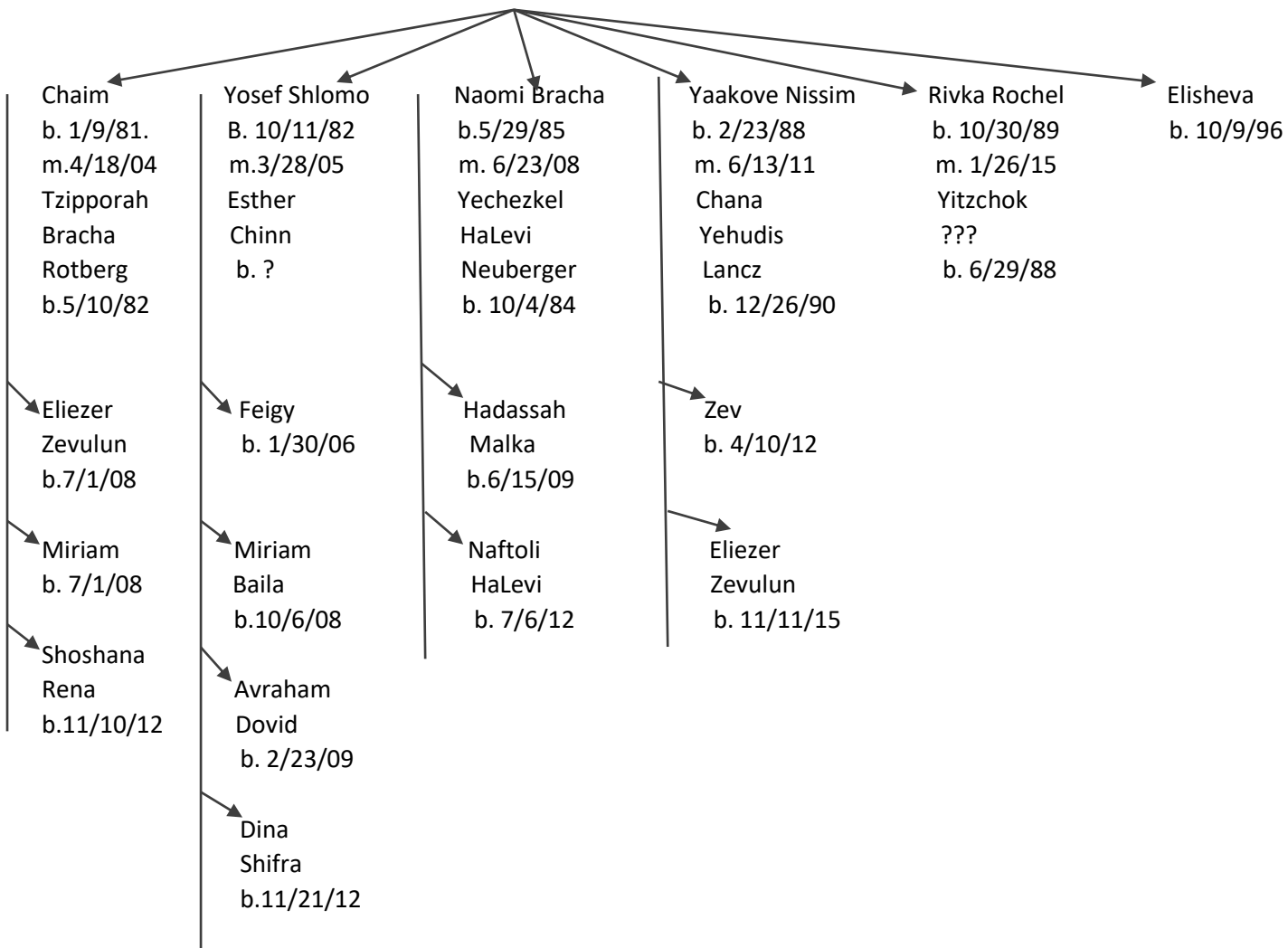


Sidney m. Shirley

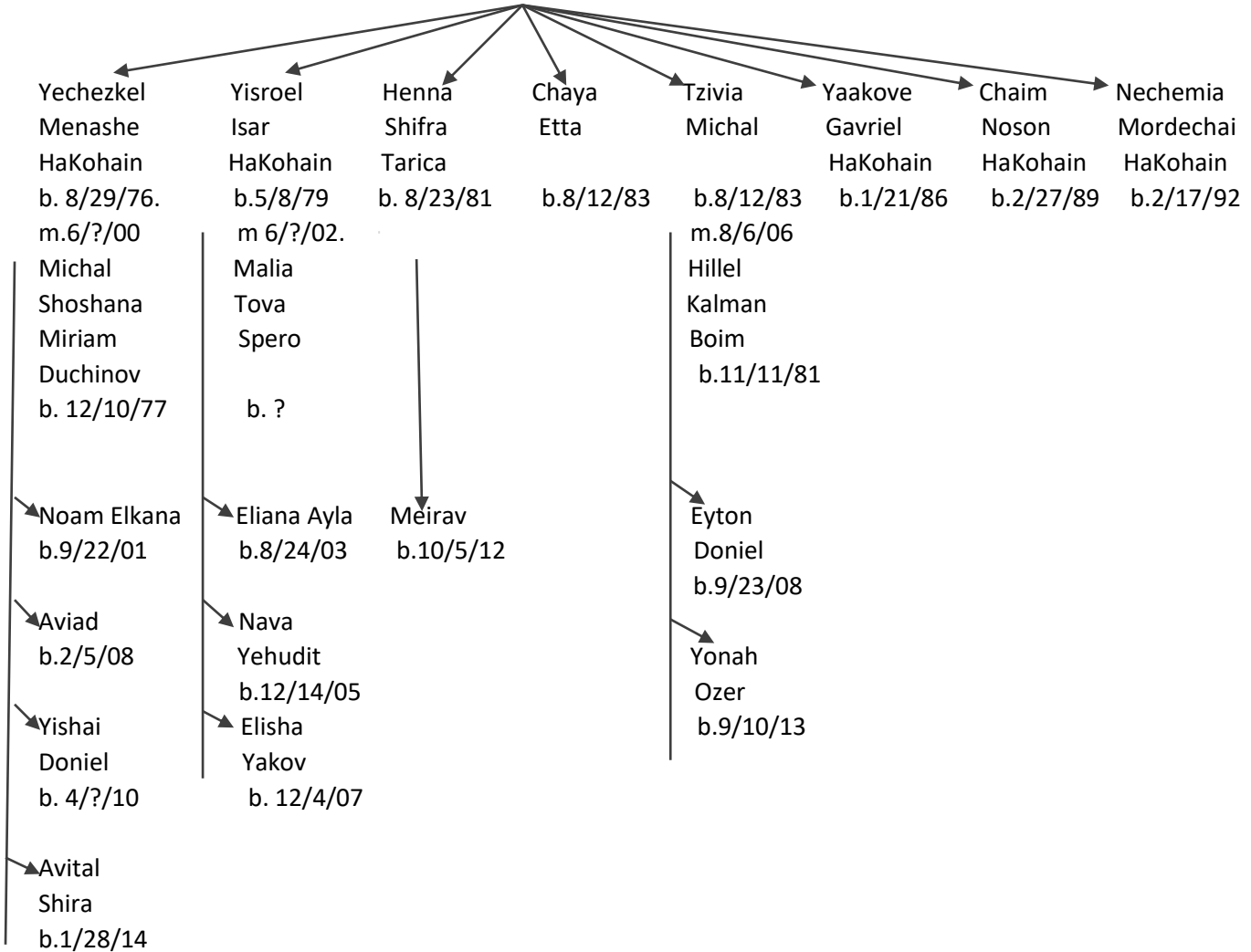
Shlomo Mordechai m. Roslyn (Rivka) Domb



Tzvi m. Nechama Gottlieb

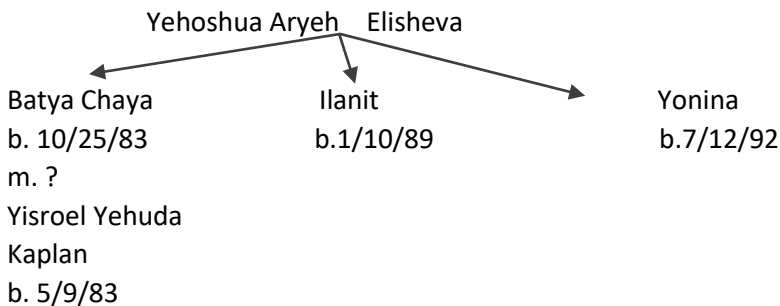


D'vora m. Pinchas Moshe HaKohain Kasnett (div.)

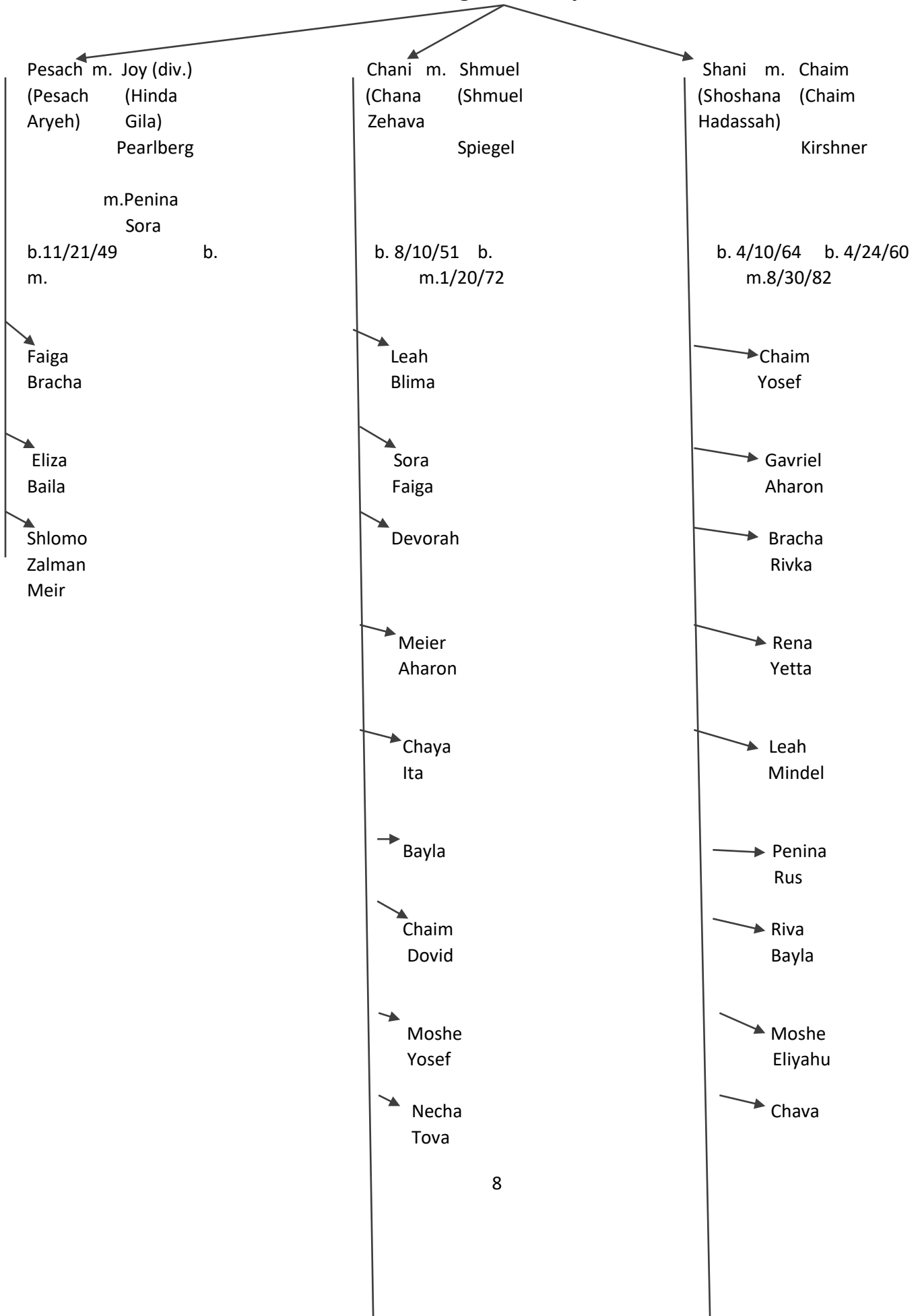


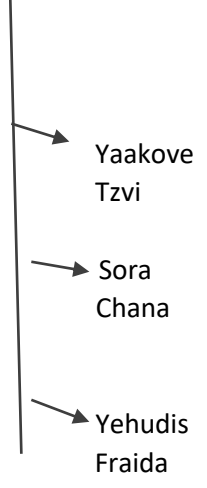
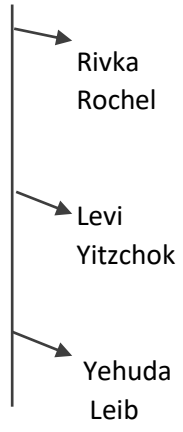
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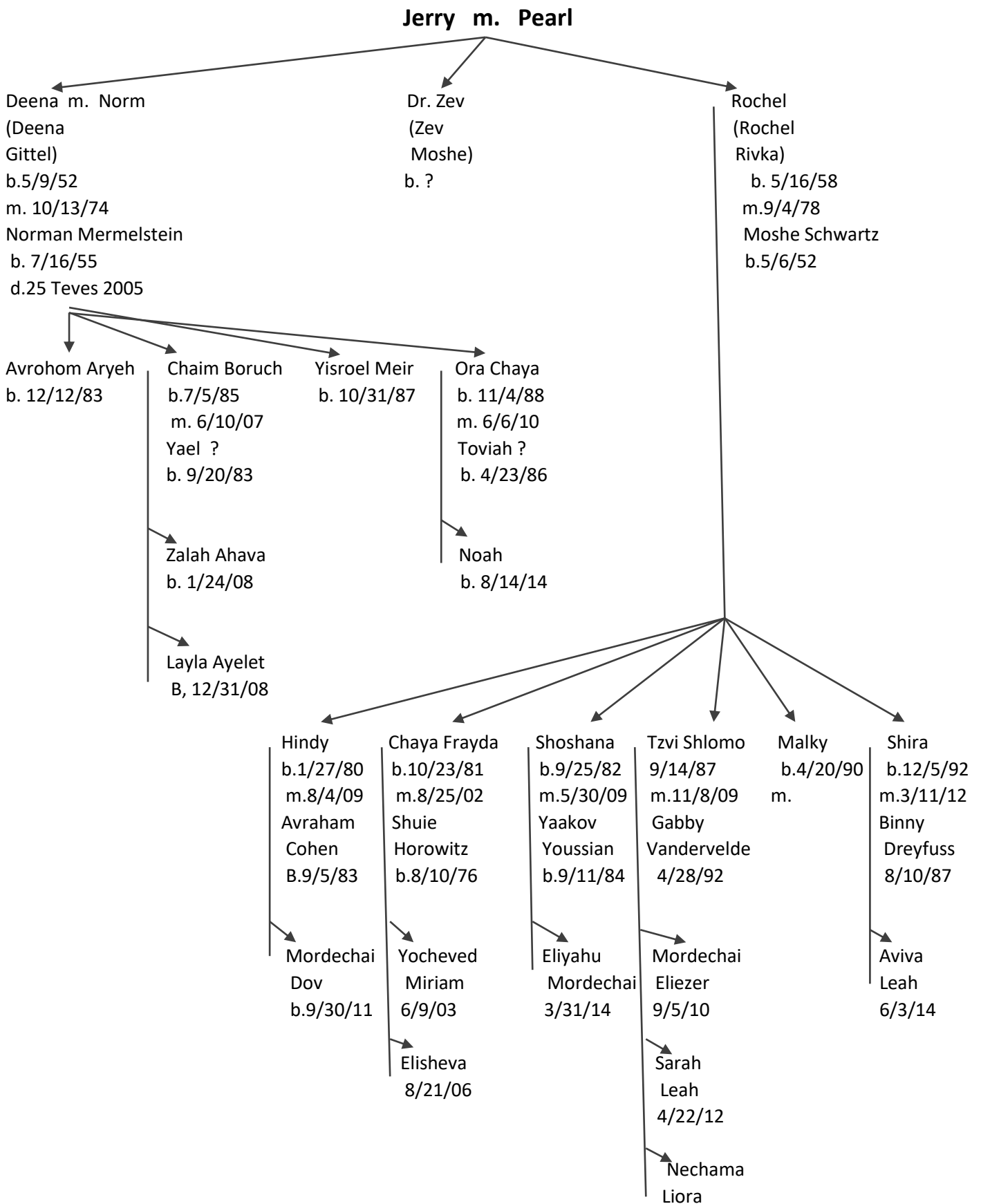
Joshua m. Ellie Richman b. ? Anniversary ??



Irving m. Ray







A little family history

Tzvi Menachem's parents were Yisroel Issar and Esther Leah (the original family name was Kozcych, pronounced Kujik). His wife worked, he sat and learned. He was Niftar in January, 1944. At that time, all the 'boys' were off at war. Only Big Ab was married at that time. As the story goes, Tzvi Menachem was 76 years old. One morning, after Shacharis, he went in Rivka Rachel, she was sick that day, and said goodbye. He also said goodbye to his daughter in law, Chaya Ita, washed his hands, said Shema and closed his eyes in death.

His wife, Rivka Rochel, born in 1862 nee Chopnick, lived until 1957 (12 Av 5717), to the age of 95. Her parents were Eliezer and Chana Baila. Eliezer passed away when she was only two or three years old. Her mother remarried a man named Moshe who, as it turned out was Tzvi Menachem's grandfather so her husband was her stepfather's grandson. Toward the end she was put in the King's County Home for the Aged. She remained totally sharp right up to the end. Although blind by that time, she was able to recognize visitors from their footsteps or by touch. At one point she actually died and the doctor revived her. She told off the doctor for doing so, however, when she was fading the second time she clearly did not want to die.

Another interesting story concerning her is in regard to some of the names in the family. When she was a young woman, Tzvi Menachem was taken into the Russian army. She had a dream in which Tzvi Menachem's great-grandfather appeared to her in a dream. In this dream he informed her that Tzvi Menachem would come home safely from the army and that she was pregnant with a boy. He asked that this boy be named Chaim after him. This was in fact done. In doing so, two other names were skipped over; Avrohom and Moshe. To make up those two names Chaim named one of his sons after one of the skipped generations, Julius was names Yechiel Moshe, and he in turn named one of his sons after the last one, Avrohom.

One of their children was a son, Chaim. He was born in the year 1892 (?) in Stopnica, Poland. Stopnica, Jewish population 3,134 in 1897, 71% of the shtetl, was 82km northeast of Cracow. His father was a Neishtutter Chasid. The Rebbe was a Talmid of the Lubliner Rav.

As a young child, his parents were unable to care for him due to unrelenting poverty. So he was sent to live with his grandparents, Yisroel Issar and Esther Leah, across the river in Neistadt where they ran a grocery store. One of the stories he told regarded his attendance in Cheder. Breakfast consisted of a cup of unsweetened tea. Lunch, in Cheder was a cup of unsweetened tea for a kopek. For two kopeks the Rebbitzen would add some milk, but, as he said, "Who had two kopeks?" This had to suffice from 7AM until 7PM. When he got home, supper was bread and soup. Essentially, the soup was hot water with perhaps a few bits of parsnip or turnip floating in it. The soup was there to soak the hard, black, Russian bread to make it soft enough to chew. One also needed to watch out for bits of gravel on which you could break a tooth. There were no dentists. This was the normal daily diet of his youth. Shabbos was only a little better.

Chaim came to the US in 19__ as a young teenager. His older sister, Stella and brother Morris were already here. (There was also a younger sister, Gittel, who died young.) He learned a trade as a tailor and went to night school to learn English. When he began dating he was quite serious about a young lady named Rosie. Once, when going to the place she lived, he found out she was not Shomeres Shabbos and immediately broke off the relationship. Soon after he met Chaya Ita whom he married in 19__. He was one of those few Yidden that you hear the stories concerning his finding employment on Monday and informing the boss on Friday that he wouldn't be in on Shabbos thus getting fired weekly and looking for a new job the following Monday. This went on through the Depression even after the children were born and the financial pressures mounted. This was also one of the few families in which all the children remained Frum.

Shabbos remained paramount throughout his life. At one point he went north to see about job opportunities. He got as far as Buffalo and turned back when he saw the poor state of Yiddishkeit. After the war he was deeply involved in Hatzolo efforts, eventually, through his Society, able to help literally hundreds of people get out of Europe into the US and Israel. (Somewhere, there are several loose-leaf notebooks filled with correspondence and photos from many of those people.) Later on they made a number of trips to Israel, staying in the homes of some of those people. One of them had settled in Toronto and had started a construction business. He offered Chaim a partnership. Chaim went to Toronto

only to find that the company worked on Shabbos although the man assured Chaim he wouldn't have to, Chaim turned down the offer. The other man became a multi-millionaire. Chaim always made time to learn and attend Shiurim. He was, in fact, a very knowledgeable man. His Yahrzeit is on 4 Av. He passed away in 5740.

His wife, Chaya Ita nee Schwager, was born in Polaniez (pronounced Planch), Poland to Shlomo and Chana Golda (nee Rosensweig). Shlomo was a Chasid of the Polaniezer Rebbe. Polaniez was 101 km northeast of Krakow. She emigrated to the US as a young girl in 19___. Evidently she boarded with some relatives. Somehow she also managed to remain Shomeres Shabbos in difficult circumstances. She had a younger brother, Izzy, as well as several younger sisters. Only Izzy came to the US. After she married, for the Bris of her first born Julius, her father came to the US. Apparently, while here he checked out the feasibility of remaining and sending for the rest of his family. He decided that America was not Frum enough and returned to Europe

After Julius, Sylvia A"H was born followed by Sidney A"H, then Irving and the youngest, Jerry.

Yetta, as Zaydi always called her, was a lifelong member of Mizrachi. On the day Mesivta Chaim Berlin opened its doors she was there to serve hot lunch to the boys. She remained active in both these organizations all her life. She was constantly collecting Tzedaka for various things. When she had a doctor or dentist appointment she usually walked out having collected more for Tzedaka than she had paid for her visit.

The story of their deaths in 1981 is in itself a moving love story. They had gone to a hotel in Far Rockaway for a vacation. The moment they arrived, before checking in, Zaydi went to find a Chevrusa with whom he could learn while there. He found out there was a Sofer also in the hotel and made arrangements to have his Tefillin checked. Shortly after arriving at the hotel he had a heart attack and was taken to the hospital where he was Niftar on Thursday. Grandma made all the arrangements for the Friday Levayo but she had a heart attack on Thursday night. During their lifetimes, it was noted that whatever was ailing Zaydi, Grandma would also complain of, almost as though there was sympathetic pain. She was in the hospital for Zaydi's funeral on Friday morning. Amongst those who wished to be Maspid Zaydi were Shlomo and Tzvi. Tzvi, although younger, asked if he could speak before Shlomo. During his Hespud, he became emotionally overwrought and dizzy. He called Shlomo up to brace him so he could continue. After he spoke Shlomo lost his opportunity to speak while caring for Tzvi. After the funeral, Shlomo expressed a desire to make arrangements to spend Shabbos in the hospital with Grandma. Instead he was asked by Big Ab to stay with Tzvi and was assured that someone else would spend Shabbos with Grandma so she would not be alone. In the event, nobody stayed with her Friday night or Shabbos morning. Several people walked over Shabbos afternoon. As it happened, Josh was actually in the room with her when she passed away. She had told the doctor that he need not treat her. Her children were all well and no longer needed her whereas her Chaim did. In effect, she had willed herself to die. Life no longer had meaning for her without her life partner. Shlomo felt bad that she had been in the hospital with no one there with her. He decided not to leave her

alone in death and stayed up all Motzei Shabbos in the funeral home as Shomer, saying the entire Sefer Tehillim. The following morning, at the Levayo, rather than risk losing this second opportunity, Shlomo asked to speak first.

When we got to the cemetery, the earth over Zaydi's grave having just been filled not 48 hours before, collapsed into Grandma's Kever. It was almost as if Zaydi was saying to her, "What's your rush? There was no need to hurry." Pesach and Shlomo immediately stripped off their jackets and, in the August heat, redug the grave to bury our beloved grandmother.



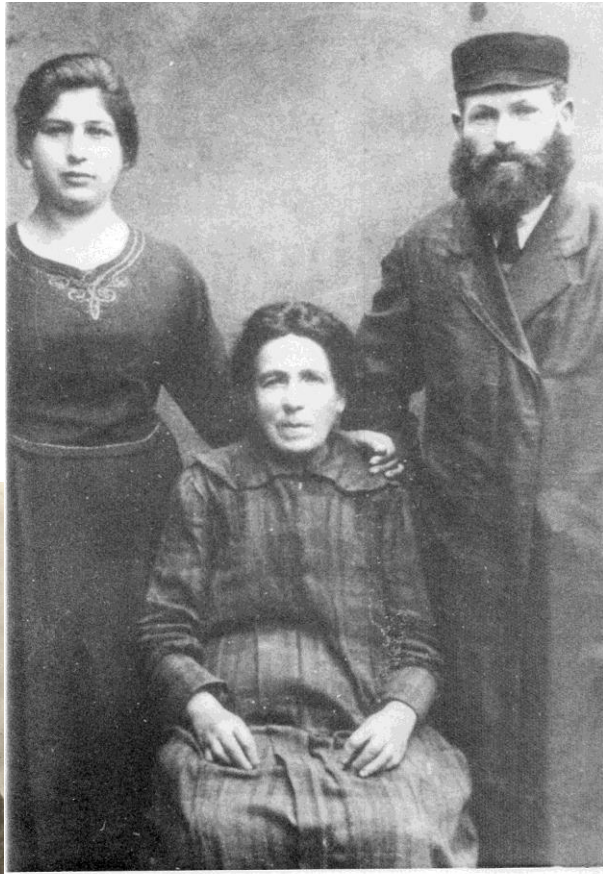
Tzvi Menachem Kudzyck



Rivka Rochel Kudzyck



Rivka Rochel at Shlomo's first birthday . (Note the horsehair shait!)



Shlomo Schwager



Chana Golda Schwager

Certificate of Death

FILED
1944 JAN 12 PM 8 58

Certificate No. 1470

1. NAME OF DECEASED HARRY First Name Middle Name KOZUCH Last Name Social Security Number

PERSONAL PARTICULARS (To be filled in by Funeral Director) **MEDICAL CERTIFICATE OF DEATH** (To be filled in by the Physician)

2 USUAL RESIDENCE: (a) State New York (b) Co. Kings (c) City, Town or Village Brooklyn (d) No. 368 Riverdale Ave. (e) Length of residence or stay in City of New York immediately prior to death 30 yrs

16 PLACE OF DEATH: (a) NEW YORK CITY; (b) Borough B'KLYN (c) Name of Hospital or Institution 368 Riverdale Ave (d) Length of stay at place of death immediately prior to death

3 SINGLE, MARRIED, WIDOWED, OR DIVORCED (write the word) Married

17 DATE AND HOUR OF DEATH (Month) (Day) (Year) (Hour) JAN. 12 1944 8:30 A.M.

4 WIFE or HUSBAND of Beckie Kozuch

18 SEX MALE 19 COLOR OR RACE WHITE 20 Approximate Age 82

5 DATE OF BIRTH OF DECEDENT (Month) (Day) (Year) Unknown

21 I HEREBY CERTIFY that (I attended the deceased)* (a staff physician of this institution attended the deceased)* from JAN 8 1944 to JAN 12 1944 and last saw him alive at 8:30 A.M. on JAN 12 1944

6 AGE 82 yrs. mos. days If LESS than 1 day, hrs. or min.

Statement of cause of death is based on (autopsy) (operation) (laboratory test) (clinical findings)* (Cross out terms that do not apply)

7 Occupation A Trade, profession, or particular kind of work done, as spinner, sawyer, bookkeeper, etc. Pedler

Principal cause of death LOBAR PNEUMONIA DATE OF ONSET

8 Industry or business in which work was done, as silk mill, sawmill, bank, own business, etc.

Contributory causes and other conditions

9 BIRTHPLACE OF DECEDENT: (a) State or Country Russia (b) County (c) City, Town or Village

10 OF WHAT COUNTRY WAS DECEDENT A CITIZEN AT TIME OF DEATH? Russia

11 WAS DECEASED WAR VETERAN? IF SO, NAME WAR No

12 NAME OF FATHER OF DECEDENT Israel Kozuch

Autopsy: Date of (If none, so state) Operation: Date of (If none, so state)

13 BIRTHPLACE OF FATHER (State or country) Russia

Condition for which performed:

14 MAIDEN NAME OF MOTHER OF DECEDENT Esther Feldman

Signature Mathew A. Larin, M. D.

15 BIRTHPLACE OF MOTHER (State or country) Russia

Address 1505 94th St Date 1/12/44

16 SIGNATURE OF INFORMANT Isabel RELATIONSHIP TO DECEASED Son ADDRESS 582 Powell St.

22 PLACE OF BURIAL OR CREMATION Beth David Cem. DATE OF BURIAL OR CREMATION Jan 13, 1944

23 FUNERAL DIRECTOR Isaac F. S. S. S. ADDRESS 24 Ave. C PERMIT NUMBER 2782

**THE CITY OF NEW YORK
VITAL RECORDS CERTIFICATE**

DEPARTMENT OF HEALTH
OFFICE OF VITAL RECORDS

Certificate of Death

Certificate No. **156-57-315482**

FILED
AUG 9 PM 12:36 1957

1. NAME OF DECEASED
(Print or Type)

REBECCA COHEN

First Name Middle Name Last Name

PERSONAL PARTICULARS
(To be filled in by Funeral Director)

MEDICAL CERTIFICATE OF DEATH
(To be filled in by the Physician)

2 USUAL RESIDENCE: (a) State **New York**
(b) Co. **Kings** (c) Post Office and Zone
(d) No. **112 Manhattan Avenue** Ave. St.
(e) Length of residence or stay in City of New York immediately prior to death **37 Yrs.**

3 SINGLE, MARRIED, WIDOWED, OR DIVORCED *(write the word)* **Widowed**

4 DATE OF BIRTH OF DECEDENT (Month) (Day) (Year)

5 AGE **95** yrs. If under 1 year mos. days If LESS than 1 day, hrs. or min.

6 Occupation
a. Usual Occupation (Kind of work done during most of working life, even if retired) **Housewife**
b. Kind of Business or Industry in which this work was done

7 SOCIAL SECURITY NO.

8 BIRTHPLACE (State or Foreign Country) **Russia**

9 OF WHAT COUNTRY WAS DECEASED A CITIZEN AT TIME OF DEATH? **Russia**

10a. WAS DECEASED EVER IN UNITED STATES ARMED FORCES? **No** 10b. IF YES, Give war or dates of service

11 NAME OF FATHER OF DECEDENT **Louzer**

12 MAIDEN NAME OF MOTHER OF DECEDENT **Anna**

15 PLACE OF DEATH:
(a) NEW YORK CITY: (b) Borough **Brooklyn**
(c) Name of Hospital or Institution **Jewish Chronic Disease Hospital**
(If not in hospital or institution, give street and number.)
(d) If in hospital, give Ward No. **P38**

16 DATE AND HOUR OF DEATH (Month) (Day) (Year) (Hour) M. **8-8-1957 7:45**

17 SEX **F** 18 COLOR OR RACE **W** 19 Approximate Age **96**

20 I HEREBY CERTIFY that (I attended the deceased)*
*(a staff physician of this institution attended the deceased)**
from **November 20, 1956** to **August 8, 1957**
and last saw him **alive** at **5 P.M.** on **August 8, 1957**

I further certify that death **was not** caused, directly or indirectly by accident, homicide, suicide, acute or chronic poisoning, or in any suspicious or unusual manner, and that it was due to **NATURAL CAUSES** more fully described in the confidential medical report filed with the Department of Health.

* Cross out words that do not apply.
† See first instruction on reverse of certificate.

Witness my hand this **9** day of **August** 19 **57**
Signature **Ladislav Vachalek, B.S. M.D.**
Address **86 E 49th St, Brooklyn**

13 NAME OF INFORMANT **Hyman Cohen** RELATIONSHIP TO DECEASED **Son** ADDRESS **5 Amboy St. Bklyn.**

14a. Name of Cemetery or Crematory **Beth David Cemetery** 14b. Location (City, Town or County and State) **Elmont, L.I., N.Y.** 14c. Date of Burial or Cremation **August 11, 1957**

21 FUNERAL DIRECTOR **Weinstein Memorial Chapel, Inc.** ADDRESS **202 Broome Street, NYC**

BUREAU OF RECORDS AND STATISTICS DEPARTMENT OF HEALTH THE CITY OF NEW YORK

This is to certify that the foregoing is a true copy of a record on file in the Department of Public Health. The Department of Public Health does not certify to the truth of the statements made thereon, as no inquiry as to the facts has been provided by law.

Steven P. Schwartz
Steven P. Schwartz, Ph.D., City Registrar

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No. 991201

THE UNITED STATES OF AMERICA

To be given to the person Naturalized.

GENERAL FORM OF NATURALIZATION

Petition, Volume 185, Number 46025

Description of holder: Age, 27 years; height, 5 feet, 2 inches; color, White; complexion, Fair; color of eyes, Brown; color of hair, Brown; visible distinguishing marks, none.

Name of municipality, county and State of residence of petitioner, 468 Suediker Ave, Brooklyn, N.Y.

Names, ages and places of residence of minor children, None

ORIGINAL

STATE OF NEW YORK

COUNTY OF KINGS

s.s. Hyman Kozuch (Signature of holder)

Be it remembered, that then residing at number 468 Suediker Ave, Brooklyn, New York, who previous to his naturalization was a subject of Russia, having applied to be admitted a citizen of the United States of America pursuant to the laws of the State of New York, and the Court of Sessions of the County of Kings, New York, on the 13 day of August, 1913, did hereby certify that the petitioner had resided continuously within the United States for at least five years, and in this Territory for at least one year immediately preceding the date of the filing of his petition, and that said petitioner appears to reside permanently in the United States, and in all respects complied with the law in relation thereto, and that he was entitled to be so admitted, it was thereupon ordered by the said court that he be admitted as a citizen of the United States of America.

The testimony taken at the hearing of said petition is herewith affixed on the 13 day of August, 1913, in the year of our Lord one thousand nine hundred and one, and of our Independence the one hundred and forty-third.

William E. Kelly
Clerk of Kings County
(Official character of abettor.)

5679/1918

Harav Avraham Chaim Horowitz,
zt"l, the Plantcher Rav

Harav Avraham Chaim Horowitz was born in 5610/1850 to Harav Moshe of Rozvadov, who was the son of Harav Eliezer of Dzhikov, son of Harav Naftali Tzvi of Ropshitz. His mother was the daughter of Harav Yekusiel Yehudah Teitelbaum, the Yetev Lev of Sighet.

Reb Avraham Chaim learned with his brother-in-law, Harav Shalom David Ungar. He was once tested by the Divrei Chaim of Sanz, who advised him to learn a lot of *Shach* as "it sharpens out the mind."

He married the daughter of Rav Betzalel Weinberger of Gorlitz.

He became Rav in Plantch; following his father's *petirah*, he was named Rebbe there. Many thousands flocked to his court.



When Congress Poland expelled all foreigners, Reb Avraham Chaim had to move away, and he resettled in Radomishla. In 5671/1911, he moved to Reisha. During World War I he fled to Budapest, return-

ing after the war to Reisha.

Reb Avraham Chaim was renowned for his *hasmadah*. He davened with a fiery *bren*, which gave everyone around him a spiritual lift.

He had a sweet voice, and at his *tischen* would sing *niggunim* that he composed.

Reb Avraham Chaim was *niftar* on 29 Tishrei 5679/1918 in Reisha at the age of sixty-eight.

His sons were Harav Shlomo, Rav in Pakshivnitz (he was *niftar* young); Harav Elazar, *Hy"d*, of Grodzhisk, martyred in 5703/1943; and Harav Dovid, *Hy"d*, Rav in Pshetzlav and later Rav in Reisha, martyred in 5702/1942.

His sons-in-law were Harav Elimelech Rubin, *Hy"d*, Rav in Zaslav; Harav Yoel Teitelbaum, the Divrei Yoel, *zt"l*, and Harav Efraim Horowitz, *zt"l*, the son of Harav Hershel of Rozvadov.

Zechuso yagen aleinu.

5654/1894

Harav Moshe of Rozvadov, *zt"l*,
son of Harav Eliezer of Dzikov

Born about 5585/1825, Harav Moshe Horowitz was the son of Rav Eliezer of Dzikov (the son of Harav Naftali Tzvi of Ropshitz). Reb Moshe married the daughter of Harav Yekusiel Yehudah Teitelbaum of Sighet.

A fervent chassid of Rav Chaim of Sanz, the Divrei Chaim, Reb Moshe often trav-

eled to his court.

After the *petirah* of his father on 3 Cheshvan 5621/1860, Reb Moshe was appointed Rebbe in Rozvadov. His court attracted many chassidim who appreciated his greatness in Torah and his *davening*.

After a fire burned down most of the city, Reb Moshe moved to Barnow for a short while. He was *niftar* on 10 Sivan 5654/1894 and succeeded by his son Rav Tzvi Hirsh, who was

appointed Rebbe in Rozvadov. His other sons were Rav Avraham Chaim of Plantsch and Rav Yitzchak of Stutchin, while his sons-in-law were Rav Tzvi Elimelech of Bluzhev; Harav Shalom Unger of Zhavneh; Harav Aryeh Leibish Halberstam of Gribov; Harav Elimelech Aharon Shneur Zalman Twersky of Krasne; and Harav Yitzchak Horowitz of Barnow.

Zechuso yagen aleinu.

STOPNICA, SMALL TOWN NEAR BUSKO, IN KIELCE PROVINCE, CENTRAL POLAND. JEWS SETTLED THERE IN THE 17TH CENTURY. THEY OWNED 12 HOUSES IN THE TOWN IN 1683. THE JEWS OF STOPNICA HAD CERTAIN TRADING RIGHTS IN THIS PERIOD AND WERE EXEMPT FROM SERVICES TO THE GOVERNOR (STAROSTA). THEY GRANTED A ROYAL PRIVILEGE IN 1752 AUTHORIZING THEIR COMMUNAL AUTONOMY AND RIGHTS TO ENGAGE IN TRADE AND CRAFTS, THE LATTER BEING REGULATED BY AN AGREEMENT CONCLUDED IN 1773 BETWEEN THE LEADERS OF THE COMMUNITY AND THE MUNICIPAL AUTHORITIES. THE REPRESENTATIVES OF THE PROVINCE (GALIL) OF SANDOMIERZ, WITHIN THE FRAMEWORK OF THE COUNCILS OF LANDS, CONVENED IN STOPNICA IN 1754 AND 1759. THERE WERE 375 JEWS PAYING THE POLL TAX IN STOPNICA AND 128 IN THE SURROUNDING VILLAGES IN 1765. BETWEEN 1823 AND 1862 THE AUTHORITIES OF CONGRESS POLAND PLACED DIFFICULTIES IN THE WAY OF JEWISH SETTLEMENT IN STOPNICA BECAUSE OF ITS PROXIMITY TO THE AUSTRIAN BORDER. IN 1869 STOPNICA LOST ITS STATUS AS A CITY. DURING THE 19TH CENTURY CHASIDISM GAINED INFLUENCE WITHIN THE COMMUNITY. THE JEWISH POPULATION NUMBERED 1,014 (49% OF THE TOTAL) IN 1827; 1,461 (69%) IN 1857; 3,134 (71%) IN 1897; AND 3,328 (76%) IN 1921. THEY WERE MAINLY OCCUPIED IN SMALL-SCALE TRADE AND CRAFTS, INCLUDING TAILORING, SHOEMAKING, AND CARPENTRY, AND IN CARTING. DURING THE GERMAN OCCUPATION STOPNICA BELONGED TO THE

הנהלת מוזיאון
היהודים בארץ ישראל

על שם נחום גולדמן
כולל בנין ע"ש משפחת אברהם ואדיתה שפיגל
The Nahum Goldmann
Museum of the Jewish Diaspora
incl. the Abraham & Edita Spiegel Family Bldg

GENERAL GOVERNMENT, RADOM DISTRICT, IN BUSKO COUNTY. AT THE OUTBREAK OF WORLD WAR II THERE WERE ABOUT 2,600 JEWS IN STOPNICA. IN THE COURSE OF THE FIGHTING THE TOWN CENTER MAINLY INHABITED BY JEWS - WAS BURNT DOWN. AFTER THE GERMANS ENTERED, SHOOTING JEWS ON THE STREETS BECAME A COMMON PHENOMENON. THE JEWS WERE COMPELLED TO PAY A HIGH "CONTRIBUTION" (FINE) AND IN ORDER TO ENSURE PAYMENT THE GERMANS TOOK AS HOSTAGE LEADING JEWISH PERSONALITIES, SOME OF WHOM WERE KILLED. ON THE EVE OF PASSOVER 1940, 13 JEWS WERE DRAGGED FROM THEIR HOMES AND SHOT. AN "OPEN" GHETTO WAS SET UP BUT THE JEWS WERE FORBIDDEN UNDER PENALTY OF DEATH TO LEAVE IT. TAILORING WORKSHOPS WERE ESTABLISHED, PROVIDING THE CRAFTSMEN WITH SOME EMPLOYMENT AND SMALL WAGES. THE NUMBER OF JEWS GREW GRADUALLY WITH THE INFUX OF DEPORTEES AND REFUGEES FROM PLOCK, GABIN, RADOM, LODZ, AND CRACOW, AND IN 1942 FROM THE SURROUNDING VILLAGES. BY NOVEMBER 1940 THERE WERE 2,200 JEWS IN STOPNICA; IN MAY 1941, 4,600; IN APRIL 1942, 5,300; AND IN JUNE 1942, 4,990. ON THE EVE OF PASSOVER 1942, THE POLICE SHOT THE PRESIDENT OF THE JUDENRAT AND HIS SON. ON NOV. 5-6, 1942, THE LIQUIDATION OF THE GHETTO TOOK PLACE. THE GERMAN POLICE AND UKRAINIAN FORMATIONS, WITH THE HELP OF THE POLISH POLICE AND THE FIRE-BRIGADE, SHOT 400 OLD PERSONS AND CHILDREN AT THE CEMETERY, SENT 1,500 YOUNG MEN TO LABOR CAMPS IN

הנהלת מוזיאון
היהודים בארץ ישראל

על שם נחום גולדמן
כולל בנין ע"ש משפחת אברהם ואדיתה שפיגל
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Museum of the Jewish Diaspora
incl. the Abraham & Edita Spiegel Family Bldg

ת.ד. 1. תחום מוצרי יריד בעים 9 70 437566-06

הנהלת המוסד
בנין ע"ש משפחת אברהם ואדיטה שפיגל

SKARZYSKO-KAMIENNA, AND DROVE THE REMAINDER, ABOUT 3,000, ON FOOT TO THE TRAIN STATION IN SZCZUCZYN (SHCHUCHIN). ON THE WAY MANY WERE KILLED. JEWS CAUGHT IN HIDING IN THE GHETTO WERE SHOT OR INCLUDED IN THE TRANSPORT. THE VICTIMS WERE SENT BY TRAIN TO TREBLINKA. IN STOPNICA ABOUT 200 YOUNG JEWISH MEN AND WOMEN REMAINED ALIVE, EMPLOYED IN WORKSHOPS AND ON ROAD BUILDING. THIS GROUP WAS SENT IN JANUARY 1943 TO LABOR CAMPS IN SANDOMIERZ AND PONIATOW.

על שם נחום גולדמן
כולל בנין ע"ש משפחת אברהם ואדיטה שפיגל
The Nahum Goldmann
Museum of the Jewish Diaspora
incl. the Abraham & Edita Spiegel Family Bldg



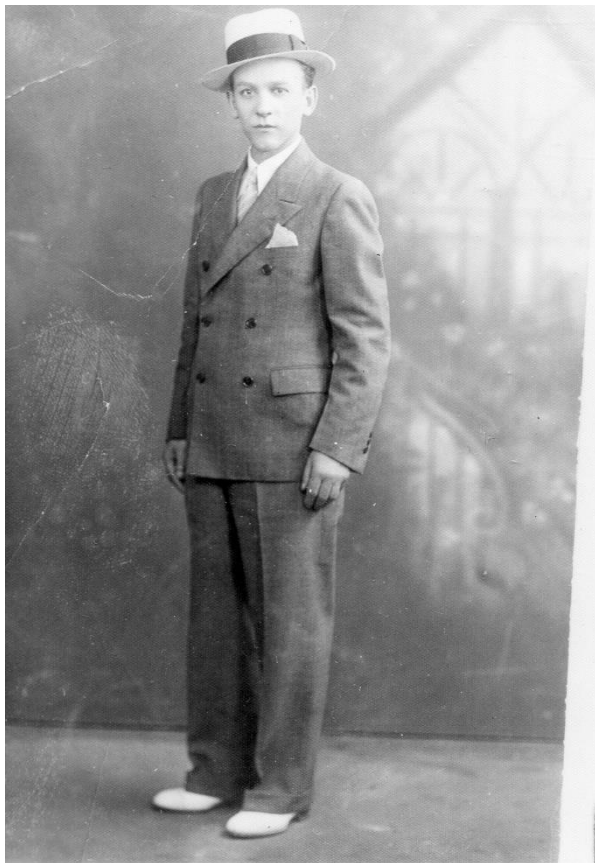
Chaya Ita Schwager



Zaydi & Grandma Cohen with Julius & Sylvia



Chaim Cohen with his nephew Eddie









DEGREES OF KINDRED

