



# B'NAI GOMBIN

Quarterly Newsletter of  
THE GOMBIN SOCIETY—GJHGS

**Issue 4, Spring 1997**

**Editor: Noam Lupu**

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The Gombin Jewish Historical & Genealogical Society (GJHGS) is a non-profit organization that seeks to educate the public about the history and genealogy of the Jews of Gombin. To achieve this goal, the GJHGS collects and publishes relevant materials, encourages historical and genealogical research, and undertakes activities aimed at preserving documents and relics of the culture and history of Jewish Gombin. B'NAI GOMBIN is the newsletter of the GJHGS. Everything published in B'NAI GOMBIN is meant to provide information for Gombiners and their descendants. Articles, stories, poems, or other genres about Jewish genealogy, Poland, Gombin, or other subjects of interest to Gombiners submitted, may be published in B'NAI GOMBIN. The views and opinions expressed in B'NAI GOMBIN are not necessarily those of the Gombin Society. For further information or to receive back issues, contact the Gombin Society (GJHGS) by mail at P.O. Box 503052, San Diego, CA 92150.

# BRIEF INTRODUCTION

The Gombin Jewish Historical and Genealogical Society is a non-profit organization, open to all people, from all over the world, who have an interest in Gombin Jewish history and genealogy. The goals of the Gombin Society are:

- To educate the public about the history of the Gombin Jewish community and the genealogy of the Jews of Gombin.
- To collect, teach, disseminate, and publish knowledge and information on the history of the Gombin Jewish community and the genealogy of the Jews of Gombin.
- To encourage all interested persons to pursue historical and genealogical research focused on the Gombin Jewish community.
- To undertake activities aimed at protecting, preserving, and restoring vital records, documents, and physical relics and landmarks of the culture and history of the Gombin Jews.
- To undertake activities to preserve the memory of the Gombin Jews who perished in the Holocaust.
- To assist the activities of all other organizations whose objectives are related to the preservation of the heritage of the Jews of Gombin.

*B'nai Gombin* is the quarterly newsletter of the Gombin Society - GJHGS. Its main purposes are to inform Gombiners of projects and activities of interest to them, as well as to share experiences and writings. Any articles, stories, poems or other genres may be submitted for publishing. For back issues contact Noam Lupu at the Gombin Society's address.

Gombin also has a World Wide Web page at <<http://weber.ucsd.edu/~lزامosc/gombin.html>> including information about Gombin's history, the Gombin Society, the E-mail Exchange, *B'nai Gombin* and more.

# EDITOR'S NOTE

My grandparents recently left to return to their home in Kfar-Saba, Israel, after having spent over three months here in California with my family. We had a wonderful time, especially over Pesach when more of my family came to our house for the seder. Our seder was filled with laughter and love, a beautiful experience that I wished would never end.

It is at times like these that I really appreciate the family that I have and the fact that I can still share moments as special as a Pesach seder with my grandparents. It is also at times like these that I realize how lucky I am to have the chance to hear my grandparents talk about their lives in Poland, their experiences during the Holocaust, and how they built their lives and family together after the war. I often wonder whether my own children will feel such a closeness to the Holocaust without ever having met a single Holocaust survivor.

That is why, over the course of the past two or three years, I have interviewed my grandparents numerous times, written their oral history, and have tried as much as possible to enter their minds. I am also writing short stories, both fiction and nonfiction, about the Holocaust and Holocaust survivors. Through my writing, I attempt to portray the thoughts and emotions of my grandparents and other Holocaust survivors for generations to come.

As the last generation to live with Holocaust survivors, I believe it is my obligation not only to my grandparents, but to my future children and grandchildren to record every story, every anecdote, every memory my grandparents tell me.

Noam Lupu

Honoring Our Parents, Seniors and Ancestors  
**1997 GOMBINER GATHERING**

**When:** August 17, 1997  
12:00 pm to 5:00 pm

**Where:** The Atrium Palace  
1512 Palisade Avenue  
Fort Lee, New Jersey  
(Directions will be provided in a separate mailing)

**What:**

- Schmooze and reminisce with fellow Gombiners
- Gombiners from England, Germany and Israel have already confirmed their attendance
- Meritorious Service Medals will be awarded to Raymond Boll and Zalman Ben-Yitzhak
- Performance by a local Klezmer Band
- Slides and presentations by Noam Lupu, Mindy Prosperi, Craig Weinstein and Leon Zamosc
- Newly discovered documents from Gombin ghetto will be read
- *A Yiddishe Mame* performed by Noam Lupu

**How:** \$10 per adult  
Please RSVP by August 1  
Mindy Prosperi  
349 Route 105  
Highland Mills  
New York 10930  
(914) 928-8211

**Do you have a  
special talent?**

If you or your children can sing, play a musical instrument or wish to perform, call Mindy Prosperi.

# MELVIN WRUBLE: TEACHING THE NEXT GENERATION

by Jeffrey Wruble

At the end of his talk, Mel Wruble fielded questions from a crowd of fifty or so visitors to the Museum of Tolerance in Los Angeles, California. As he has been doing nearly every Sunday since he retired in 1984, Mel is speaking to a group of people interested in hearing about the Holocaust, his experiences during the War, and in particular, what became of his family. As he describes what little he knows of the death of his parents, brothers, sister, niece and nephew, he wipes away a tear. That little insight into his feelings brings about similar responses in many of the participants. They too find their eyes misting, which makes it difficult for them to ask their last few questions. But they do, and following his “talk” many in the assembled crowd come up to the podium to offer their love, hugs, condolences and private thoughts.

These reactions are, of course, the main reasons for speaking about such a horrific subject. Time and again Mel elicits the strongest of emotional reactions from his audience, some of whom are Jews who have their own connection to the Shoah. Others are non-Jews who long ago accepted the fact of the Holocaust, but still search for a way to understand how it could have happened. Still others have little or no knowledge of the Holocaust, and it is in these in which Mel has a particular interest. By teaching these mostly younger people about the horrors of World War II and the Nazi treatment of the Jews and others, and telling them a little about the high level of civilization of these murderers, Mel hopes to teach a generation or two to be wary of leaders who preach hatred instead of ideas and creativity as a way of overcoming societal problems.

Speaking did not come easy to Mel. Following his

escape from a Nazi work camp at the end of the European involvement of World War II and his subsequent emigration to Detroit, Michigan, Mel was unable to speak about the atrocities he witnessed, the beatings he endured and the pain of losing his entire family. Waking at night in a cold sweat from years of nightmares did not give Mel the courage to confront his memories during waking hours. Instead, along with his wife, Barbara, he concentrated on raising his son and two daughters, and in rebuilding his life here in the United States.

While Mel would occasionally speak of his experiences to his family and friends, his discussions were always a private affair not meant for a public forum. Nevertheless, Mel was able to talk about his life to his children and friends, and in so doing he was able to keep his significant experiences “fresh” in his mind.

After he retired in the summer of 1984, Mel and his son, Jeffrey, began a project examining their shared genealogy and Mel’s experiences during the War. Under Jeffrey’s detailed questioning, Mel recalled his life and recounted many of his experiences. Compiling a detailed history allowed Mel to recall even the smallest details of Jewish life in pre-war Poland, his family, and his enslavement during the war. These sessions provided Mel with a vivid understanding that his life story and those of other Holocaust survivors were valuable and were worthy of preservation for future generations.

The project had another unintended benefit - it allowed Mel to speak openly about the War. Retired, and with his children grown, Mel was anxious to find a new set of challenges. Living near Los Angeles’ Simon

*—continued next page*

Wiesenthal Center provided Mel with the perfect choice. Mel started volunteering at the Center, and he soon became one of its most active speakers. He spoke there several times a week, and spoke at numerous schools throughout Southern California and before local civic and religious groups. Numerous letters over the years attest to how effective he is at conveying the raw emotion of his story.

It was speaking to children which most excited Mel, since he very strongly believes that young people must hear the story of the Holocaust so that they may someday tell their children and friends that they actually met and heard the life story of a survivor of the Holocaust. He has spoken to thousands of people over the years of his involvement, but it is still the children for whom he is most fond. To each group, he shows the number he still bears on his arm, 145230, not only because of the immediate impact it makes, but also because of its lasting impact on children. After he speaks to a school, he receives dozens of letters and pictures from even his smallest of admirers; many of them recall the moment he rolled up his sleeve to show them the number on his arm.

In 1987, Mel returned to Poland for the first time since leaving, along with Saul Tatarka, another Gombin survivor, Jeffrey, and Jeffrey's wife. It was Mel's hope that Jeffrey would be able to see just a little of what Poland was like during the War, so that the story would be all the more vivid. Mel also wanted to finally be able to say Kaddish for his family at the place where they died.

Starting in Warsaw, the foursome made their way to Chelmno, Gombin, Lodz and Auschwitz. At Chelmno they were stricken by the contrast between the beauty of the Polish forest and the horror of the place. Mel and his traveling companions said Kaddish and made their peace with the place where Mel and Saul's families lost their lives.

At the nearby village, they met with a local priest

and the church organist. While the priest was born after the war, the organist had lived through the Nazi occupation, and knew something of the details of the experiences of the Chelmno victims. Mel and Saul listened intently as the organist spoke for a half hour. Speaking in a long-dormant Polish, they were able to ask numerous questions and receive answers about details to which they had long wondered. Jeffrey videotaped the entire conversation, which can someday be translated for the benefit of the entire Gombin community.

In Gombin, they went to what is left of the cemetery and met with some of the locals, all the while mindful of the fact that while Mel and Saul had grown up in this world there was no one and nothing which belonged to them. And at Auschwitz, Mel was able to see those hideous parts of the camp of which he had long known, but had not been able to see when he was briefly interred there.

Since the Museum of Tolerance opened, Mel has been a regular speaker on Sunday afternoons. He also participates in its programming, and spends hours going through the Museum's material on Gombin. As part of its tour, the Museum hands each guest a computer-coded card with the story and picture of a small child who was a victim of Nazi oppression. Mel contributed the story of his niece, Hanna Blawat, so that some Museum visitors would learn the fate of Hanna as their cards are scanned by one of the Museum's computers. Hanna was not one of the survivors, and the story of her short life is often recounted in his regular talks.

Most recently, Mel was one of a small group of survivors to be photographed by Mark Seliger, the Chief photographer for Rolling Stone and Us magazines. Seliger is a Jew who wanted to explore the Holocaust, and began his investigation by meeting with survivors and taking their photographs. Many of the photos were included in Seliger's recent book, *When they Came*

—*WRUBLE* continued page 17

# HASHOMER HATSAY'IR IN GOMBIN

by Meir Holtzman

translated from Hebrew by Ada Holtzman

Soon, there will be no Jews left who were born in Gombin, lived there their years of youth, loved the shetl and remained Gombiners for life, through thick and thin.

Gombin was both similar to and unique from the other surrounding small towns and villages, with its typical and traditional Jewish earnings and culture. Most of its Jewish population lived in the center of the town and around them Poles and Germans, not all of them with a positive attitude towards the Jews. Gombin was a poor town, filled with artisans and small merchants who struggled to make out a living. The few *Gevirim*, those who were rich, earned respect from both the traditionalists and the secularists.

There was beautiful youth in Gombin. The Polish secondary school was closed due lack of resources, as was the *Tarbut* school, in which Hebrew was taught and the values of Zion were imbibed into children since kindergarten. As a matter of fact, the first group of the masters (editor's note: refers to counselors or group leaders) in *Hashomer Hatsa'yir* was formed by the pupils of the *Tarbut* school.

The *Ken* ("nest" in Hebrew - the clubhouse) of *Hashomer Hatsa'yir* in Gombin was founded in 1925 and existed until the break of World War II in 1939. We started as a youth movement, our main activities being scouting (ed: refers to activities scouts might do), taking the youth out to the woods and into nature, and free them from the heavy burden of Jewish seclusion in the Diaspora. We were also joined by youngsters from the *Kheder* who memorized and repeated the Torah from dawn to dusk, purposeless, without being trained to the modern life which was bursting out in the whole of Europe, its echoes reaching also the Jews, who were exposed to Emancipation and Education.

We were influenced by the English Boy Scouts Movement of Pawel Baden, aimed to qualify strong English youth, for the British Imperial purposes. Another influence was of the German Youth Movement "*Wonder Vogel*," which despised the boring life of the German Family and searched for emotional agitation in the communal life in the bosom of Mother Nature.

I came to the *Ken* of *Hashomer Hatsa'yir* looking for ways and methods to educate the adolescent youth, who were being denied and blocked out of promotion and education. Very few had the chance to go to the big cities and acquire education, after elementary school. For many of us, the *Ken* became a second home.

In addition to the scouting activities and the heart-to-heart conversations, we were busy in the evenings, learning, and acquiring self-education. It was common scene to see at dawn, in the public park, the members of *Hashomer Hatsa'yir*, still absorbed in a book, involved in discussions and acquirement of knowledge. We studied general sciences, as: anthropology, biology, zoology, anatomy, and in later stage: political economy, history and historical materialism. All was learned by self-study and educational group summaries.

Most of us were subscribers of the public library, which was founded by the *Bund*. There we got access to classical literature and the abundant treasures of the Jewish classicists. We read in Yiddish and Polish and our lives were enriched by intellectual experience, remembered all through the years.

The activities in the *Ken* took place a few times a week, and on Lag Ba'Omer, all the *Ken* went out to the country and camped out in one of the villages. I remember one demonstration of Lag Ba'Omer. We  
—continued next page

returned, nearly 300 scouts (*shomrim* and *shomrot*), singing loudly between flapping flags. In the streets of Gombin, doors were opened and bright strong light came out of the houses, expressing joy, pride and also identification by the parents and fans.

We acted a lot in the public domain. We collected money for the “Blue Box” of *Keren Kayemet* (Jewish National Fund). The elders worked at making people contribute to the *Keren Hayesod* (United Jewish Appeal). We were active in the *Poalei Eretz Israel* (Workers for the Land of Israel), to acquire lands for the working settlements of Eretz Israel. We founded the branch of *Ha’Khaluts* (The Pioneer movement) in Gombin, in which elder Jews participated, who had not been in the youth movements, and *Ha’Oved* (The Worker) - for elders who worked for their living, most of them artisans, who were interested in Aliya - emigration to Palestine.

We organized “Questions Evenings” (*Kestel Evand*) for the public, in which we stood ground in the heated discussions with both the leftist Communists and *Beitar*, the political right wing, on the other hand. We were also active in the surrounding small towns and villages, like Saniki and Ilowo, and we searched for candidates for the pioneer movement and for Aliya to Eretz Israel.

In the freezing winter of Poland we were forced to rent a clubhouse near the woods to run the groups activities. We gathered small coins from our families to keep the *Ken* running. I remember a big ball we organized in the Greenbaum Cinema Hall. Eliahu Goldenberg (father of Dudu Topaz, famous Israeli entertainer nowadays) held a very successful artistic show in Yiddish and Polish, the profits of which we used to purchase our clubhouse in that same year.

To conclude the affair of *Hashomer Hatsa’yir* in Gombin, I wish to remember the *Patronat* - Patronage, which supported us and legitimized our movement confronting the Polish Authorities, who suspected us of Communist aberration, but comforted themselves

that it would be “communism to export to Palestine.” In the Patronage were active: the dentist Samulewicz, Dr. Dzewospolski, Avraham Zamosc (the manager of the Bank and one of active among the Zionists of Izhak Grynboim, the famous Polish Jewry leader), and Marek Wolfowicz, an enlightened man with vast European culture, a lover of people, who contributed to us a lot, from his radiant personality, culture and humanity.

We could not have remained forever active in scouting and education. *Mered Haben*, the revolt of the young generation, burst out forcefully. Stormy discussions roused in the Jewish street on the way to redeem the human being and the Jewish People. The cry “*LEAN*” - “Where to” was sent out into the space. . . We had determined the way to Zionism, Aliya, the Zionist solution to the Jewish question.

In Eretz Israel, a deserted land awaited us, undeveloped, and we chose to complete the Jewish revolution in the Kibbutz way, equality among the people, mutual aid - we became Kibbutzniks for life. We, the young group of *Ken* Gombin, immigrated in Aliya Bet, as *Maapilim* - illegal immigrants to Palestine, and more should be written about this chapter.

Tens of years we live in the Kibbutzim. We raised families and our children and grandchildren live with us too. In the past years died in the Kibbutzim: Simcha Golan (Glickzeliger) from Kibbutz Yif’at, Eliezer Golan, his brother, from Kibbutz Ein Ha’Mifrats, Avraham Etinger from Kibbutz Kfar Menakhem, Rachel Shechter (Gostinska) from Kibbutz Ein Ha’Khoresh and Gita Chomsky (Brzezinska) from Kibbutz Mesilot. All left behind descendants who should be interested in their parents’ roots and Gombin tradition.

And still continue to live out their golden years, in the various Kibbutzim: Malka Mann (Glickzeliger) in Kibbutz Ein Ha’Khoresh, Channa Bruk (Holtzman) from Kibbutz Negba and her brother Meir Holtzman in Kibbutz Ramat Ha’Shofet. And in Kibbutz Evron —*SHOMER* continued page 17

# THE CHILD OF SURVIVORS

by Minna Zielonka Packer

I have just returned from spending several weeks with my parents in Florida. My father, Michael Zielonka, the only surviving member (of his generation) of the Ber family of Gombin, had to undergo major surgery. In the early nineties, I am delighted to still have my precious parents. My mother, Sonia, is now very frail and my father has become the primary caretaker for both of them. After years of living independently, old age has set in, with its concomitant ailments. As many in my generation have experienced, it is a delicate balance between the care of elderly parents, and commitments to one's own children (I have two: my son Soren, 14, and daughter Miriam, 6), spouse or partner and career. At this juncture, the scale tipped in response to my father's crisis. In consequence, I have learned about the tenacity and strength of a Holocaust survivor and how these qualities continue to augment themselves even in old age. In the past, I have observed a similar tenacity in Gombiner friends of my parents. Perhaps it is due to something that was nurtured there, via the community, the food, air and water, permeating the very spirit of the Gombiner Jews.

Upon my return to New York, I was greeted by the new issue of *B'nai Gombin*. The contents have stirred in me the need to share some of my feelings about what it means to be a second generation Gombiner Jew.

It is not comforting to imagine the horror that annihilated the Jews of Gombin. I am named Minna Ber-Danziger after my father's sister, who perished in Auschwitz with her baby daughter, Pesach. My grandfather, Shayah, died in the Chelmno concentration camp. Michael Ber (my father's first cousin, also a Gombiner, who passed away last year in Canada) witnessed this. The synagogue of Gombin, which has been noted for its architectural uniqueness, was the site of the execu-

tion of my grandmother, Dina, and my father's brother, Chaim. Apparently, they were rounded up while davening and shot. The only reason my father escaped a similar fate was his being drafted into the Polish army to fight the Germans. He was captured and interned as a prisoner of war by the Nazis, where he daily witnessed the cavalier shootings of other Jewish prisoners. Faced with imminent death, he organized an escape plan which consisted of ten Jewish prisoners. Into the forest they escaped in two groups of three and a group of four. The one group of four was captured and killed. My father was one of the lucky ones who escaped to Russia. He was arrested, however, and was sent to work at a labor camp in Siberia for the duration of the war.

From Russia, my father, went back to Poland and there learned of the fate of the Jews. From Gombin he went with my mother to a Displaced Persons camp in Bergen Belsen, Germany. Soon after my sister Lillian was born, my parents began to plan their emigration to the United States. I was born several years later in New York City.

My father was one of the two hundred plus Jews who survived the devastation of the small town of Gombin. Somehow he was one of the lucky ones. That he was rigorous in his techniques of survival is a given. All those who survived did so by their wits. Many who did not were just as brave and heroic, but not as lucky.

The experience for me of growing up the child of survivors has imbued me with awe. I often wonder if, given these circumstance, I would have fared as well. It is, however a different sort of trial to be the child of a survivor. To be raised by those who tragically had their youths robbed from them, their families murdered, has

—*CHILD* continued page 17



# Roll of Sponsors

The Gombin Society wishes to thank all the Gombiners who mailed back their 1997 Sponsorship form with their contribution checks. Their names are listed below. If you have not yet responded to our call, you will again find the 1997 Sponsorship form and a return envelope in this issue. Please send in your contribution: remembering Jewish Gombin and the Gombiners murdered in the Holocaust is an important cause, something that is personally related to you, your children and the memory of your parents and ancestors. The Gombin Society is a non-profit educational foundation, we do not have members who are under obligation to pay dues. . . We depend completely on your good will, on your decision to become a sponsor because you recognize that the free newsletter and the other things we are doing are important to preserve our Jewish identity and the identity of our children. Please pledge your support at the level you can afford, and mail back your sponsorship contribution to the Gombin Society.

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# GOMBIN TRIP REPORT

by Leon Zamosc

In late March I went on a four-day trip to Poland. I devoted my first day to making enquires and gathering historical information at the Jewish Historical Institute in Warsaw. The rest of the time I spent in Gombin. On the last day I visited neighboring Zychlin and the extermination camp at Chelmno, where the Gombin Jews were killed.

In the next issue of *B'nai Gombin* I will describe the materials I brought from Warsaw, which include several documents from Gombin ghetto (letters, reports, and lists of names found in the Warsaw ghetto archives and in the Polish office of the American Joint Committee). I am also planning to write about the personal side of my experience revisiting my family's ancestral shtetl and the killing fields of the Jews. Here, I will only report on the main business that brought me to Gombin.

I visited Poland in representation of the Gombin Society. My mission was to contact state and civil organizations and make enquires that would enable our society to study the possibility of an initiative aimed at protecting the Gombin Jewish cemetery and dedicating a memorial for the Gombin Jews at Chelmno.

Thanks to Zalman Ben Yitzhak (an Israeli Gombiner who has been active collecting Jewish documents in Poland) we already had contact with the Gombin Land Lovers, a group of local residents who have shown interest in the history of the Jews. Readers may recall that last year the Land Lovers had contacted us, offering suggestions on the protection of the Jewish cemetery (see Fall 1996 issue of *B'nai Gombin*).

In Gombin I was hosted by Jerry Temanson, an American English professor who settled there after marrying a Polish woman from the town. In addition to being received as a full family member in Jerry's home, I benefitted from the translation help that was provided by him and by Sebastian Balko, one of his best English students.

I spent hours inspecting the Jewish cemetery, which is adjacent to the Catholic cemetery in the outskirts of

Gombin. There are only about twenty tombstones left at the site. Most of the stones were removed by the Germans (who used them to build roads, sidewalks and even a bridge in the center of town), and the leftovers were taken by Polish neighbors after the war (for house construction). At the cemetery one can see a wide open area which in all likelihood is the place where most of the graves actually are (presently, children use this space as a soccer field). Surrounding this open range, the original oak trees are still standing everywhere, except for one section where the Germans dug an anti-tank trench. In two spots I saw evidence of trash dumping, and there were bottles and fragments of glass scattered around (unfenced and close to town, the abandoned Jewish cemetery is a place of choice for drunkards).

Conditions in Gombin are typical of the situation of hundreds of Jewish cemeteries. The US Commission for the Preservation of America's Heritage Abroad has recently surveyed 1008 Jewish cemetery sites in Poland. Because of lack of protection, offices, warehouses and even stadiums and bus stations have been built upon 130 cemeteries. The fact is that all the Jewish cemeteries in Poland are facing some kind of preservation threat, from vandalism in the largest cities to weather erosion in smaller towns. In the US Commission study, the Gombin cemetery is listed as endangered by vegetation, pollution, and nearby development. Clearly, something must be done to save our cemetery. Dozens of Jewish cemeteries have been already restored or are now being restored by landmen from America and Israel.

In my meetings with the Land Lovers, the town officials, and the priest of Gombin I emphasized that the main purpose of my visit was to explore alternatives and set a basis for cooperation if our Gombin Society eventually decided to embark on a project to protect the Jewish cemetery. In my report to the Gombin Society directors, I provided full detail about everything I —*continued next page*

saw and the responses and attitudes I detected in Gombin. What follows is a brief summary.

The priest Jerzy Drozdowski was unreservedly in favor of saving the Jewish cemetery, and he offered to talk to his flock about the need to protect the site. Mayor Jan Ciastek assured me that the Town Hall would like to see this project succeed, and that they would provide all the possible assistance. But in my talk with the mayor it became clear that one of the most intricate issues in an eventual restoration would be the recovery of the gravestones that were removed from the Jewish cemetery. When I insisted that we would be keen on bringing back to the cemetery as many stones as possible, the mayor was cautious, but he promised that the Town Hall would do its best to help recover stones for the cemetery restoration. Here I should add that I inspected one particular sidewalk in which an entire curb (about 80 yards) was made out of Jewish gravestones whose recovery could be accomplished without major difficulties or complications.

I spoke with several members of the Gombin Land Lovers, including Jan Borysiak (author of historical notes on the Gombin Jews) and Alojzy Balcerzak (an artist who has painted beautiful pictures of the Gombin shul). But my main conversations were with the Land Lovers' president Zbigniew Lukaszewski, a retired history teacher whose father and brother died in German concentration camps and who has a longstanding interest in the history of the Jews. In these conversations we agreed that our two societies would keep exchanging historical documents and that our group would send pictorial materials to enhance the Jewish section of their local history museum (I should note that a sizeable proportion of the exhibits they now have on display are about the Gombin Jewish community). We also drafted tentative guidelines for a possible project to restore and protect the Gombin Jewish cemetery. All this was included in a Collaboration Agreement that has been submitted to the boards of the two societies for approval (see text on page 12).

I went to Zychlin to inspect the local Jewish cemetery, which was restored eight years ago by the Zychliners from Israel. The work involved cleaning the site, enclosing it with a chain-link fence, installing an

iron gate, and recovering about fifty gravestones that were used to build small monuments with memorial plaques. Since then, the Zychlin Land Lovers have been taking care of the site, with help from the municipality. It was clear to me that a similar project is viable in Gombin. It was also reassuring that neither the restored cemetery nor the synagogue (a masonry building still standing in the center of Zychlin) show signs of graffiti or vandalism.

At Chelmno, I spent a morning with Lucja Pawlicka-Nowak, the director of the museum that manages the Rzuchowski forest site where the Jews from Gombin and the entire Wartheland were annihilated. On the basis of what I saw and the information I received, there would be no difficulty in installing memorial plaques for the Gombin Jews (landsmen and descendants from many other shtetls have already done so). Furthermore, the Gombin Society could follow the example of the Turek Jews, who produced a simple but moving monument by bringing recovered gravestones from their cemetery and re-erecting them at Chelmno.

Overall, I consider that my visit accomplished its exploratory goals and that conditions are good for cooperating with the Polish side if we decide to go ahead with a project to save the Jewish cemetery and dedicate a memorial at Chelmno. It would be necessary, however, to have a Polish Jewish organization that represents us in the undertaking. An ideal institution would be the Remembrance Foundation, which works to protect synagogues, cemeteries, and the cultural heritage of the Polish Jews. The Gombin Society is already approaching the director of the Remembrance Foundation, Jan Jaglieski, who is also in charge of the Department on Monuments at the Jewish Historical Institute in Warsaw.

*To obtain a copy of the complete report (36 printed pages) that Leon Zamosc submitted to the Directors of the Gombin Society please send a request, accompanied by a \$10 check, to The Gombin Society, P.O. Box 503052, San Diego, CA 92150.*

# COLLABORATION AGREEMENT

## Gombin Land Lovers Association and Gombin Jewish Historical & Genealogical Society

Since the fall of 1996, the Gombin Land Lovers Association (hereafter GLLA) and the Gombin Jewish Historical & Genealogical Society (hereafter GJHGS) have been corresponding and exploring ideas for eventual cooperation. In late March 1997 Prof. Leon Zamosc visited Gombin in representation of the GJHGS. This statement of purpose reflects the understanding that was reached in the course of his visit.

### A. Exchange of Historical Materials

The GLLA and GJHGS will closely collaborate in obtaining and exchanging published and unpublished documents, memorabilia, vital and personal records, maps, photographs, films, and other kinds of materials related to the history of the town and district of Gombin and the Jewish community that lived in the area until April 1942, when German occupation forces liquidated the Gombin ghetto and shipped the remaining Jews to the Chelmno extermination camp.

### B. Jewish Exhibits at the Gombin Local History Museum

The GLLA has established an informal museum of local history that already includes miscellaneous materials related to the Jews of Gombin. The GJHGS will help enhance that collection, with the aim of transforming it into a more comprehensive pictorial overview of the history of the Gombin Jews. The GLLA will foster the use of the display as an educational resource for local residents, the GJHGS will encourage Jewish Gombiner descendants to visit it in pilgrimages to their ancestral town, and the two organizations will make efforts to promote the inclusion of the Gombin local history museum in tourist information brochures and guidebooks, and in the itineraries of Jewish heritage tours focused on this area of Poland.

### C. Initiative to Restore the Jewish Cemetery of Gombin

The GLLA and the GJHGS will undertake joint efforts to protect and restore the physical relics and landmarks of Jewish culture and history in Gombin. In the near future, the main goal of these efforts will be the reconstruction of the Gombin Jewish cemetery, which was razed by the German occupation forces during the Second World War and has remained unprotected and exposed to further deterioration and desecration since then. It was agreed that the following guidelines could serve as initial referents for a project aimed at protecting and restoring the Jewish cemetery of Gombin:

1. Property clarification. It is necessary to clarify which state institution holds the legal ownership title to the Gombin Jewish cemetery land parcel. Also, the exact boundaries of the property must be precisely established.

2. Fencing. Construction of a wrought-iron gate and a fence to demarcate and protect the cemetery site. Depending on budgetary considerations such fence could be built as a masonry wall or as a chain-link wire enclosure.

3. Rehabilitation. Clearing of weeds and overgrowth, cleaning of spots that have been used for dumping rubbish and construction waste.

4. Recovery of gravestones. (a) Finding and returning gravestones that were taken and used by the Germans for

paving and other construction work, as well as gravestones that were removed from the site after the war. (b) Inspecting the cemetery grounds to locate and expose gravestones that may now be hidden from view, covered by the trench-works done by the Germans at the site, sunk into the sand, or under the cloak of vegetation.

5. Basic design. After the overgrowth is cleared, more trees could be planted in the areas that now include the original oaks and other trees that have been spontaneously growing since the cemetery's destruction. The existing open range would be kept as such, to be used as the space in which recovered gravestones could be re-erected. In accordance to what has become common practice in Jewish cemetery restorations in Poland, a memorial monument should be constructed out of broken gravestones. Such monument could also be erected in the open range, directly in front of the cemetery gate.

6. Volunteer work component. As in other restoration projects, most of the work will be subcontracted to builders. To enhance the significance of this project, however, the GLLA and the GJHGS consider that it would be highly desirable to have a component of physical work by volunteers, including Polish residents of Gombin and descendants of Jewish Gombiners from abroad. This volunteer work would be ideally suited for tasks such as cleaning, weeding, planting trees, and handling gravestones (washing, copying inscriptions, recording).

7. Distribution of tasks. (a) The GJHGS will assume the responsibility for raising the funds for restoring the Jewish cemetery of Gombin. To help supervise the execution of the project, the GJHGS will enlist the collaboration of restoration experts from the Jewish Historical Institute in Warsaw. (b) The GLLA will coordinate the initiative with the Gombin Town Hall and the regional conservation authority in Plock. As local agent of the project, the GLLA will identify and recommend suitable builders from Gombin, negotiate with them, and supervise the execution of their work.

8. Schedule. The project would involve three distinct stages, as follows. Stage 1, exploration leading to final plan and decision in August 1997. Stage 2, fundraising and preparation work through the Spring of 1998. Stage 3, the actual restoration work will be carried out during the Summer of 1998.

9. Immediate tasks for Stage 1. (a) The GLLA will clarify the issue of property status and obtain a precise map of the cemetery; locate and negotiate with the Town Hall the return of gravestones that were used for construction work; and obtain cost estimates for the various components of the project (fence and gate, monument, reforestation). (b) The GJHGS will explore alternatives for obtaining technical assistance and institutional funds; send a representative to Gombin in order to agree on a final plan and proposed budget; prepare plans for a fundraising campaign among Jewish Gombiner descendants; and submit the entire project to its Board of Directors for final decision during its Annual Summer Meeting.

# THE SYNAGOGUE CHANDELIER

from Memoirs of Jacob M. Rothbart

This event took place when I was a very young child. I was then in the cheder, under the tutelage of Mordechai Melamed. When we had concluded the study of the Sedreh (Torah portion of the week), just as we were about to go home, Rabbi Mordechai called to us and said, "Children, tomorrow, God willing, you do not have to come to cheder. Tomorrow, the chandelier is being brought to the synagogue."

The affair over the chandelier had been brewing for a long time in Gombin. The well-to-do young men, together with the *aidems oifkest* (youths supported by rich in-laws), had long been discussing the fact that something had to be done in order to revitalize the old synagogue, which, although showing its age, was deeply cherished by everyone. They had, therefore, decided that a new, modern chandelier would be the perfect ornament for the purpose.

So, a collection was started, and they solicited and collected--as much as the traffic would bear: Groshens, Guildens, Rubles; no matter what the amount one gave, it was not refused. The episode, however, stretched over a long time, and many eventually gave up hope that the necessary sum needed for the chandelier would ever be amassed.

But the day arrived. It had been heard in the town that a young man from Gombin had been in Warsaw and, finding it along his way, he had gone to look at chandeliers in Elstein's chandelier factory. There he had seen a lamp that was uniquely exquisite, yet reasonably priced. On his homecoming he described what he had seen in Warsaw, including the beautiful chandelier and its cost. A committee was immediately dispatched to deal with the matter, and they secured a bargain of a lamp, which was indescribably beautiful. "A master-

piece," it was called, even before the chandelier had arrived from Warsaw.

On an early summer day or so I think), the lamp, together with the committee, was due to arrive in Gombin. It was decided in the town to make this occasion a holiday and to escort the chandelier into the synagogue with a parade.

I do not know whether there was someone who directed or arranged the procession of the parade. More likely, it formed by itself (as all mass scenes do). Even the best play director could probably not have staged a march as splendid as this one. At the head of the procession was the broad wagon that carried the chandelier. Behind the wagon followed the Rabbi, the Cantor, the Dayin (a man who ruled on questions of religious law, like an assistant rabbi), the Beadles, and other learned men of the community. After them followed the synagogue administrators (well-to-do Jews), the burial society, older Jews, middle aged men--a profusion of handsome beards, grey and black. Then came the youths, with their first sprouting of whiskers, and children of various ages. The youngest boys, faces flushed with elation, were the most gleeful in the parade. From the side streets--women, young and old. Everyone's face had an expression of gratification, as if they were shrouded in the holy light of the Shekinah (divine manifestation). They did not show *too* much gratification, for Jews are not allowed to be overly joyous, but each face radiated an inner happiness.

In my later years, I have seen many creations by Jewish artists which portrayed mass scenes of Jews. One painting was called "Exile." It portrayed a great multitude of Jews wandering in a desert, a storm wind chasing them. Tired and downtrodden, with flaming,

—*CHANDELIER* continued page 17

# LETTERS TO THE ELDERS

from the Directors of the Gombin Jewish Historical & Genealogical Society

May 6, 1997

Dear leaders of the Senior Gombiner Organizations,

Please receive warm greetings from the Gombin Jewish Historical and Genealogical Society. As you know, our society includes people from the younger Gombiner generations who are keen on celebrating family roots, remembering the Jewish civilization that flourished in Poland, and bearing witness to the murder of thousands of Gombiners during the Holocaust. We only started a couple of years ago. Today, more than twenty people from several countries participate in our daily exchanges through computer mail. More than two hundred families receive the newsletter *B'nai Gombin*, which we are distributing free of charge in English and Hebrew.

Our bylaws state that the main purpose of the Gombin Society is to educate Gombiner descendants and the general public about the history and genealogy of the Jews from Gombin. And that is exactly what we have been doing until now and will continue to do in the future: we have found and published historical information on the Gombin Jews; we have recovered pictorial materials, including a film made in Gombin in 1937; we have found hidden documents on the Gombin ghetto; we are encouraging Gombiners to investigate their family trees; and we are helping families to find new relatives.

Last year, together with the New Jersey society, we organized a Gombiner Gathering that brought together Gombiners of all generations. Unfortunately we could not coordinate that event with the New York society, but as you know we are now working hard on the next gathering, and we are sure that it will be an even greater success thanks to the joint efforts of our three Gom-

biner societies. In one of the attached memos, we are sending to you more information on the plans for the 1997 Summer Gombiner Gathering.

Sometimes one hears complaints that the young generations do not pay enough attention to their Jewish roots. Since we think that that is precisely our mission, we are somewhat disappointed that our free newsletter and the other things that we are doing are not getting the support we had expected from senior Gombiners. In our last newsletter we included a sponsorship form asking for modest contributions, but few of the responses that we received came from senior Gombiners. This is disheartening because we are doing our best to fulfill a value that is central to the Jewish tradition: respecting our elders and honoring the memory of our ancestors.

In addition to financial sponsorship, there are other ways in which the senior Gombiners could help us. We desperately need to translate from Yiddish and Polish the historical documents that we are recovering. Also, we urgently need assistance from the senior Gombiners to add to our list of descendants the names and addresses of their children, grandchildren, and all their Gombiner relatives and friends.

As leaders of the New York and New Jersey societies, you are in the best position to appreciate the significance of our initiatives, and we know that we can count on your support. Cherishing family roots and remembering Jewish Gombin is a mitzvah, and we would like to ask you to encourage the senior Gombiners to give us the help that we need to keep the newsletter alive and work on fulfilling our goals. We will be very grateful for your help.

- The Board of Directors

—continued next page

Memo: Motion approved by the Gombin Society,  
Mach 5, 1997

We are worried that some senior Gombiners seem to hold the mistaken idea that the sole purpose of our society is to restore the Jewish cemetery in Gombin. We wish to clarify this misunderstanding. While it is true that many of us think that protecting our ancestors' cemetery is a mitzvah, we all see that goal as only one aspect of our broader mission. As explained in our letter, the main purpose of our society is to educate the descendants and the general public about the history of the Jews from Gombin.

As we also say in our letter, we are concerned that we are not getting enough sponsorship contributions. We have been thinking that the lack of response of some senior Gombiners may have been motivated by the already mentioned misunderstanding of our goals. To dissipate all doubts, our Board of Directors has approved the following motion:

*Motion, March 5 1997: No funds of the Gombin Society will be committed for construction work related to the restoration of the Jewish cemetery in Gombin. If the Gombin Society decides to sponsor the restoration of the cemetery, the funds will come from external institutional sources or from targeted fundraising that will be specifically aimed at that purpose.*

We passed this motion because we want to be sure that all senior Gombiners understand our purposes. Those who do not share the concern for saving our ancestors' cemetery should not think that their contributions will be used for that goal. It must be clear to all that, if we ever start a project to save the cemetery, we will do that on the basis of a special fundraising campaign that will be solely focused on that project.

We are informing you about this decision because we trust that you will do your best to clarify the misunderstanding, explain our mission to the senior Gombiners, and encourage them to give us their support.

## MOTIONS PASSED

**Web Page Committee:** A committee consisting of Harold Boll, Ada Holtzman, Noam Lupu and Leon Zamosc has been set up to oversee the maintenance and evolution of the Gombin Web page.

**Bylaws Amendment:** The Board of Directors voted to ammend the GJHGS bylaws, making the maximum size of the Board of Directors fifteen rather than nine.

**New Directors:** Jeremy Freedman, Mark Frankel and Ada Holtzman have been added to the Board of Directors, bringing the number of directors to eleven.

**Cemetery Project Funding:** The decision has been made that no Gombin Society money will be spent on a restoration project of the Gombin Jewish cemetery. All sponsorship money and donations will be used only for the society's expenses and not for the cemetery project. A separate fund raising program will be initiated if a cemetery project is approved.

**Gombin Cemetery Committee:** A committee consisting of Harold Boll, Ada Holtzman and Leon Zamosc has been set up to look into the prospect of a resotration project for the Gombin Jewish cemetery. Their work will be preliminary and future proposals will be submitted for approval by the Board of Directors.

**Jewish Historical Institute Donation:** After receiving a vast amount of material about Gombin from the Jewish Historical Institute of Warsaw at no charge, the Board of Directors has decided to donate \$200 to the organization.

**Yizkor Book Committee:** A Yizkor Book committee including Jeremy Freedman, Ada Holtzman, Noam Lupu and Mindy Prosperi was formed to begin work on the translation, scanning, indexing and republication of this important historical document.

**Executive Committee:** This committee, made up of the society's three officers will make quick, routine decisions about mailings and minor expenses.

# I WISH TO ONCE AGAIN WALK ON THE GRASS

by Razel Zichlinsky

translated by Noam Lupu

*Dedicated to the 3030 martyrs of my Shtetl Gombin, who were liquidated in the gas chambers and crematoria of Chelmno, Poland, in 1942.*

## I

I wish to once again  
Walk on the grass,  
And to cry out to the sky,  
And to the wind,  
Which blows upon my face.  
I wish to once again  
Measure the disaster  
On that little piece of earth,  
That which once was my home.  
The door is no longer,  
And Mama-  
She will never return  
Covered with snow,  
With a blue jug of milk in hand  
And with the blue of dawn in her eyes.  
The windows also are no longer,  
The sun wanders no more  
From wall to wall,  
And from corner to corner,  
And she will never more beautify  
A big cat by a bench.  
And the trees still stand near the stream-  
My tear drops into the water,  
Disturbs for just an instant its tranquillity.

## II

Falling, falling yellow leaves.  
A tale is wandering on the roads,  
A tale about the people gathered in the field-  
And only rains of spring pour down.

Three thousand Jews without water, without bread,  
Four days of spring.  
Little children cried to all the stars-  
They only wanted something to eat.

From the cries of the childrens darkened were not  
All the woods around.  
There they are, the green woods,  
The woods of my *shtetl* Gombin.

The blue skies in their depths  
Did not shed fire from above.  
In the meadows stand the cows fattening  
And a shepherd again fries potatoes in the smoke. . .

What else do I look for my Lord in the *shtetl*?  
Meeting the same pimpled Stasha  
She lives, walking with the soldiers,  
She is drunk, unwashed.

## III

Who calls for me here in the meadow?  
Who here still knows my name?  
A thorn burns in the meadow-  
A child screams within the flames.

I take off my shoes and approach,  
The little child of my neighbor:  
His children are already ashes,  
Only the eyes remain open. . .

I go away from you my *shtetl*,  
Your roads are blue as they were once.  
You will continue to have autumns, and fairs,  
And the river will still flow into the distant valley.



—*WRUBLE* from page 5

to *Take My Father: Voices of the Holocaust*. The Museum of Tolerance hosted an exhibition of Seliger's photos and interviews, including a large black and white photograph of Mel. Beside it sat the following quotation: "They treated us like garbage, but they counted us like gold."

Talking to crowds big and small, Mel continues to tell them about his life. It doesn't always end with a tear, though. Some Sundays Mel hosts some very special guests: one or more of his five grandchildren. As he ends his talk, he brings one of the little ones up to the podium. As they give him a hug like no other, smiles replace tears on the faces of his listeners. Whatever horrors happened fifty years ago, today he has the love of those who give his life continued meaning.

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—*SHOMER* from page 7

live: Zalman Ben Izhak (Borensztein), Shmulik Golan (Glickzeliger), Zelig Ettinger and his wife Rachel (Kerber) and Shlomo Laski (Frenkel).

And all the rest remains to be told. . .

*Note: All names are spelled phonetically.*

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—*CHILD* from page 8

left its scars upon us also. Unlike the histories of others of our generation, our history always ends in murder and death. We are lucky to have pictures. We memorize the stories and repeat them to ourselves and to friends as consolation for our orphaned history. Essentially, it is a very, very sad recollection.

It is practical to chronicle the events, create genealogy searches and take oral histories. Its function is historical and sociological, but it also serves to heal by way of an organized remembrance. Unfortunately, these activities can never really heal the psychological impact that the tragedy of the Holocaust has caused to the survivors and the children of survivors. It does serve to unify us in mutual acknowledgment and as Gombin-

ers. It focuses the lens of remembrance from the macro to the micro, personalizing our loss as well as our survival.

What I have learned from my father cannot be combined in a paragraph or two. He has always been optimistic despite his trials. In his inimitable eye, he got through a rather harrowing surgery, heroically. When he opened his eyes his first words expressed concern for us, his family; so grateful was he to have us there. As I stood there in the hospital room, the visible bond of love between us extended spiritually to all of those in my family who were robbed of their lives, their love, their being.

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—*CHANDELIER* from page 13

twisted beards, they dragged themselves through the desolation, chased by the storm wind. But never have I seen a painting by a Jewish artist that portrayed such a stirring sight as the congregation of Jews, with such happy faces, as I saw in Gombin on the day the chandelier was escorted to the synagogue. This image has stayed with me through the years, and I will never forget it, even to the last days of my life.

When the lamp had been brought into the synagogue, and when it had been hung on the previously prepared chain, and when the flames and the lights were finally lit on the chandelier adorned with cut crystals, the illumination gave the synagogue an air of majesty. The wood-carved Holy Ark, draped by a gold-bordered blue coverlet, was more distinctive. The stained glass windows took on a different light, and the entire synagogue had new life.

I am quite sure that to this day the Jews of Gombin can recall the image that they saw the day they came into the synagogue: the brilliant chandelier that hung in front of the lectern.

# Announcements

## NEW YORK SOCIETY DONATION

Ben Kraut, president of the New York senior Gombiners, wrote in the February 1997 issue of the Gombiner News that the program of the Gombin Society "is worthy of our support, timely, courageous, and eager for success." Mr. Kraut told the members of his society that "the young Gombiners deserve our gratitude for doing something to perpetuate the memory of the Jewish Gombin of old," and he encouraged them to express strong support through a special donation.

The Gombin Society is pleased to announce that it has received a \$1,000 donation from the New York seniors. In the letter that came with it, Mr. Kraut explained that "this amount was voted by a majority of the New York Society membership as our contribution towards the newly formed Gombin Historical and Genealogical Society; please accept this gift with our best wishes."

The treasurer of the Gombin Society, Leon Zamosc, acknowledged the donation as follows: "We regard this gift as a meaningful sign that the senior Gombiners from New York appreciate our efforts. . . we are grateful for your support and your gesture of recognition." Mr. Zamosc concluded his letter conveying special thanks to Mr. Kraut, whose personal initiative led to the unsolicited gift from the New York seniors.

## AWARDS FOR DISTINGUISHED SERVICE

In every Gombiner gathering, the Gombin Society will honor people who have distinguished themselves for their efforts to keep alive the Gombiner organizations and for their contributions to the cause of remembering Jewish Gombin.

In the 1997 Summer Gombiner Gathering an award for meritorious institutional service will be given to Raymond Boll, president of the New Jersey Gombiner Society. The Gombin Society had decided to bestow the same honor upon Ben Kraut, president of the New York Gombiner Society. Since Mr. Kraut will not be able to attend this year's event, the directors of the Gombin Society have decided to defer the ceremony. Mr. Kraut's will receive his award at the 1998 gathering. As we develop our activities in Israel, we will also honor the most distinguished Israeli Gombiner activists.

The 1997 award for meritorious remembrance activity will be given to Zalman Ben Yitzhak, who has been

visiting Poland and conducting extensive archival research on the Gombin Jewish community and the Holocaust. Zalman Ben Yitzhak is a member of Kibbutz Evron in Israel. He has confirmed that he will come to the United States in order to personally receive the award at the 1997 Summer Gombiner Gathering.

## GOMBIN WORLD WIDE WEB PAGE UPDATED

Our Web Page has expanded! It now includes selected articles from past issues of *B'nai Gombin* and a new section about the Holocaust in Gombin and the extermination camp at Chelmno. The Jewish Gombin Web Page is a first-rate educational tool for you and all in your family. Please visit it again and, if you have not seen it yet, do not miss it! The Jewish Gombin URL site is <<http://weber.ucsd.edu/~lzamosc/gombin.html>>

## YIZKOR DAY IN AMERICA AND ISRAEL

One of the most important goals of our Gombin Society is to take action aimed at preserving and honoring the memory of the Gombiners who perished in the Holocaust. During the first week of May 1997 we sent a mailing to all the homes in our list, urging Gombiners and descendants to observe the 55th anniversary of the liquidation of the Gombin ghetto and the shipment of the Gombin Jews to the extermination camp at Chelmno. In Israel, the Gombiners and descendants have also observed the Gombin Memorial Day conducting a Yizkor service at the Gombiner House in Tel Aviv. Our next issue will feature a full report of the Tel-Aviv service and the Gombiner activities in Israel.

Our Yizkor mailing included a special request to all Gombiners and descendants. We are asking you to mail back to us the names of all the Gombiner Holocaust victims you can remember. If you have not yet mailed the form, please do so as soon as possible. We intend to post the names on the Wall of Remembrance of our Gombin Web Page. We will also publish them in any future reprints of the Gombin Yizkor book and we will send the list to Yad Vashem in Jerusalem and to the United States Holocaust Memorial Museum in Washington. Please think that it is your responsibility to help preserve the memory of the people you remember: if you fail to act now, who will remember them when you are gone? Please join us in this important undertaking.

# Genealogy Seminar

**Where:** The Atrium Palisade (see address page 3)

**When:** August 17, 1997  
10:00 - 11:30 pm

**What:**

- A seminar for beginners and experts; for the entire family
- Guest speaker from a local Jewish Genealogical Society
- Presentations by Gayle Frankel Sciacca, Noam Lupu and Leon Zamosc
- A free “Genealogy Sourcebook for Gombiners”
- An exercise to get you started with genealogical research

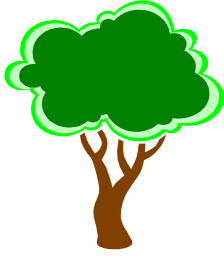
**How:** RSVP to Mindy Prosperi (see page 3)

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## INTERGENERATIONAL BLUES?

Are you one of these parents that complain that their children pay little attention to things Jewish? Would you like them to learn about Gombin and their family roots? Stop pulling out your hairs! *B'nai Gombin* will put them in the picture. Our newsletter can do wonders in motivating the young and helping build bridges across generations. And best of all it is FREE. Please fill out the below form giving information about your children and any other family members and friends who could benefit from receiving this newsletter. Then cut it out and mail it to The Gombin Society - GJHGS, P.O. Box 503052, San Diego, CA 92150.

Name	Address	Age	Relationship



# GOMBIN JEWISH HISTORICAL & GENEALOGICAL SOCIETY

**President:** Harold Boll

**Secretary:** Noam Lupu

**Treasurer:** Leon Zamosc

**Board of Directors:** Harold Boll, Mark Frankel, Jeremy Freedman, Noam Lupu, Mindy Prosperi, Ada Holtzman, Gayle Sciacca, Craig Weinstein, Jeffrey Wruble, Anna Zamosc and Leon Zamosc

**Annual Meeting Committee:** Harold Boll, Mindy Prosperi and Craig Weinstein

**Newsletter Committee:** Gideon Carmi, Ada Holtzman, Noam Lupu, Gail Salomon, Gayle Sciacca and Leon Zamosc

**Web Page Committee:** Ada Holtzman, Noam Lupu and Leon Zamosc

**Gombin Cemetery Committee:** Harold Boll, Ada Holtzman and Leon Zamosc

**Yizkor Book Committee:** Jeremy Freedman, Ada Holtzman, Noam Lupu and Mindy Prosperi

**Executive Committee:** Harold Boll, Noam Lupu and Leon Zamosc

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The Gombin Society - G.J.H.G.S.

P.O. Box 503052

San Diego, CA 92150

TO: