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Jewish themes in the Polish press photography on the example of the „Ilustrowany Kurjer Codzienny”

Motywy żydowskie w polskiej fotografii prasowej okresu międzywojennego na przykładzie „Ilustrowanego Kurjera Codziennego”

Summary:

„Ilustrowany Kurjer Codzienny” (Illustrated Daily Courier – IKC) was issued in the years 1910-1939 in Krakow; the title was the largest Polish newspaper (up to 400,000 copies) in the interwar period. The newspaper and press company named IKC had its branches in the main Polish cities as well as in some European capitals. Every number was read by approximately 1,000,000 readers. IKC was one of few Polish titles where the Jewish themes were regularly presented, also in photography. Photo-archive of IKC is one of the biggest and most important sources of photographs of Jewish life in the interwar Poland. The aim of the article is to present the most typical and frequent „Jewish” motifs in the Polish press and the answer to the question what was the picture of Jews in Poland presented in the newspaper.

Keywords: press, Jewish, photography, IKC

Streszczenie:

„Ilustrowany Kurjer Codzienny” (IKC) ukazywał się w latach 1910-1939 w Krakowie. W okresie międzywojennym była to największa gazeta w Polsce, której nakład sięgał 400 000 egzemplarzy. IKC, tytuł i potężny koncern prasowy o tej nazwie, utrzymywał korespondentów i oddziały w głównych miastach Polski, a także w niektórych stolicach europejskich. Szacuje się, że każdy egzemplarz czytało około miliona osób, a przy tym IKC był jednym z niewielu polskich tytułów, w których tematyka żydowska była regularnie prezentowana, także w fotografii. Archiwum fotograficzne IKC jest jednym z największych i najważniejszych źródeł ikonograficznych dokumentujących różne aspekty życia żydowskiego w międzywojennej Polsce. Celem artykułu jest przedstawienie najbardziej typowych i najczęstszych motywów „żydowskich” obecnych w polskiej prasie dwudziestolecia oraz próba odpowiedzi na pytanie, jaki był obraz Żydów w Polsce tamże prezentowany.

Słowa kluczowe: prasa, Żydzi, fotografia, IKC

1. Introduction

Not counting anti-Semitic publications, Jewish life and culture was not very often discussed in the Polish press of the interwar period¹. „Jewish affairs” were even less frequent in the photographs published in the Polish press of that time, however, there were exceptions. One of them was „Ilustrowany Kuryer Codzienny” [Illustrated Daily Courier – IKC]. The daily was issued in the years 1910-1939 in Krakow; an officially non-party title, distributed throughout the whole country, was the largest Polish newspaper of that time (up to 400,000 copies). Every number was read by about 1,000,000 readers (IKC was read by the Jewish intelligentsia, too)².

The newspaper and press company named IKC had its branches in the main Polish cities as well as in some European capitals. IKC co-operated with leading journalists, people of culture and literature. The Company had its own photography agency called „Światowid”, and the paper was one of few Polish titles where the Jewish themes were regularly presented, also in photography. Unfortunately, we do not know the authors of all photographs; the names of most of the photographers are not recorded in the IKC archive. However, one of the IKC reporters was famous Wilhelm Zeev Aleksandrowicz. He is author of the majority „Jewish” photographs taken in Krakow presented in the collection³.

All archival issues of IKC are available since 2013 in the Małopolska Digital Library, while the press archive, counts nearly 189,000 units (photographs) are stored in the National Digital Archive in Warsaw. There are four groups of photographs in the collection (many photographs from the IKC photo archive were not published in the newspaper):

¹ Indeed, in press linked with the national right (the so-called endeks mainly) or Catholic Church and organizations, the Jewish themes appeared quite often. See e.g.: A. Juszcak, *Obraz Żyda na łamach „Rycerza Niepokalanej”, 1922-1939*, „Studia Żydowskie. Almanach” 2015, nr 5, p. 73-101; D. Libionka, *Obcy, wrodzy, niebezpieczni: Obraz Żydów i „kwestii żydowskiej” w prasie inteligencji katolickiej lat trzydziestych w Polsce*, „Kwartalnik Historii Żydów” 2002, nr 3, p. 318-338; E. Maj, *Kategoria „sprawiedliwego Żyda” w neoendeckiej publicystyce prasowej. Studium prasoznawcze*, „Studia Żydowskie. Almanach” 2013, nr 3, p. 77-85.

² A. Bańdo, „*Ilustrowany Kurier Codzienny*” w dziewięćdziesiątą rocznicę powstania (1910–2000), „Annales Academiae Paedagogicae Cracoviensis. Studia ad Bibliothecarum Scientiam Pertinentia II” 2003, s. 119–143.

³ Aleksandrowicz, Krakow native, was strongly connected with his city, but finally had settled down in Palestine. He became famous as a photographer of Kazimierz in Krakow and the author of the series of photo-reports from Japan. First of all, however, he made a name for himself as the man who immortalized the moment of transferring Tel Aviv from a small, provincial suburb of Jaffa into the economic, business and cultural capital of future Israel. <http://kultura.wp.pl/title,Aleksandrowicz-Zew-Wilhelm,wid,11233225,tworca.html> [odczyt: 30.01.2018]

- the interwar period (most extensively documented) – photographs show various issues, including culture, sport, education, army, government, Polish diaspora, religious, political and social life;
- period of the First World War: most of the pictures show the Polish Legions;
- the period before World War I;
- photographs from the foreign photo agencies collaborated with IKC.

2. Everyday Life, Culture and Religion

The Jewish themes were not the most popular: there are relatively few reports and photographs documenting Jewish everyday life, but, on the other hand, there are few photographs and reports documenting the everyday life of Polish countryside. However, IKC documented important events in the country, including those concerning the Jewish population only. Relatively many photographs illustrated Jews at the market square or in front of the shop we can find in popular reportages from expeditions to Eastern Poland, the so-called Borderlands, regions perceived as exotic and undiscovered. There are many portrait photographs, among others members of parliament, famous rabbis and tsaddiks, entrepreneurs, people of culture, literature, cinema – photos that could be useful in case of anniversary celebrations, new movie, funerals etc.

The photographs illustrating places related to the Jewish population and everyday life appeared in materials from sightseeing tours. In 1930, a number of reportages from the north-eastern and eastern voievodships, Vilnius, Nowogródek, Białystok, Lviv were published. The author of the photographs have taken, among others, a series of photos in the Jewish district in Vilnius; his attention caught the rural, wooden buildings of Jewish quarter of Zabłudów, as well as the picturesque synagogue complex in Gródek Jagielloński near Lviv (Figure 2, 3). The old synagogues and cemeteries, especially in the Borderlands, were often photographed⁴.

From 1930 we have several photographs of Jewish children of the suburbs of Warsaw – one may suppose that the author of the photos was stirred by the misery of small Warsaw people (Figure 4). Perhaps the fate of the children captured in the above photograph persuaded in 1936 the largest Jewish workers’

⁴ See photographs of H. Poddębski in: *Kresy w fotografii Henryka Poddębskiego. The Eastern Borderlands in the Photographs by Henryk Poddębski*, opr. L. Dulik, W. Golec, Lublin 2009.

party Bund to commission a propaganda film of social nature from a director Aleksander Ford (born Moshe Lifszyc). The film was about the Medem sanatorium in Miedzeszyn near Warsaw for children endangered by tuberculosis which was founded by the socialist activists. It was a featured documentary titled „Mir kumen on” (the Polish title „The Road of the Young”) about three poor Jewish kids from the outskirts of Warsaw who had returned to the gutters of their streets after a three-month stay at the sanatorium⁵. There were Jews in reportages, like a reportage from a police action in Lodz, which was aimed at learning how to properly cross the streets in the city. IKC published also commercial reportages, like the photographs from opening of luxury shops, new factories etc.

A reportage from the opening of the Jewish academic houses in Cracow and Warsaw was published in 1927. The building of the Jewish Dormitory in Krakow was erected in 1924-1926 on the initiative of the Branch of the B’nei B’rith (Solidarity) Association and the Union of Jewish Students of the Jagiellonian University. The brick building erected on the plan of the letter U was built in an eclectic style. It was designed by the architect, Adolf Siódmak, and the construction works were supervised by Tobias Wexner who was also the author of its interior design. The building not only housed the dormitory but was also an important centre of social and cultural life of the Jewish community in Krakow⁶.

The dormitory for the Jewish students in Warsaw was designed by Henryk Sifelman on the initiative of the Association Auxilium Academicum Judaicum in 1924-1926. Having a gymnasium, reading room, library, infirmary, barber’s shop, photographic darkroom, lecture hall and radio station, it was a show-piece of the Jewish academic world. The dormitory situated in Warsaw Praga District was inhabited by about 300 students (Figure 5). However, this number did not meet the expectations. One of the lucky ones was a student of the Law Faculty of the University of Warsaw, Menachem Begin, then the Prime Minister of Israel and a laureate of the Nobel Peace Prize⁷.

Of course, in the richly illustrated newspaper, photographs of filmmakers, writers and artists were often published (Figure 16, 17). It is worthy to remember that almost the entire film industry in pre-war Poland was organized and

⁵ L. Dulik, K. Zieliński, *The Lost World. Polish Jews. Photographs from 1918-1939*, Lublin – Warsaw 2015, p. 79.

⁶ K. Grzesiak, *Żydowski Dom Akademicki*, [w:] *Katalog Zabytków Sztuki w Polsce*, t. 4, Miasto Kraków, cz. 6, Kazimierz i Stradom, Judaica: Bożnice, Budowle Publiczne i *Cmentarze*, red. I. Rejduch-Samkowa, J. Samek, Warszawa 1995, p. 40.

⁷ R. Żebrowski, *O Żydowskim Domu Akademickim na Pradze*, [w:] *Odkrywanie żydowskiej Pragi*, red. Z. Borzymińska, Warszawa 2014, p. 188-215.

managed by the Jewish entrepreneurs and many people of Jewish descent were among the leading directors and actors of the Polish theatre and cinema⁸.

Not counting the Jewish press, IKC was probably the only press title in Poland to feature photographs showing the Jewish sports movement. Of course, the Jews-players of Poland or players of the leading Polish sports clubs were the most popular. There are a few photos of Leon Sperling, „Cracovia” football player and a representative of Poland (Figure 6), sportsmen and chess-players. Most of all, however, newspaper’s interest was aroused by „Makkabiada”. Since its very beginning, the Maccabi movement has aspired to participate in the Olympiad, however, the International Olympic Committee, due to various reasons, rejected in 1924 a possibility of participation in the Games the sportsmen from the then non-existing country. It led to a decision to organize the own games which have gradually become an effective means of propaganda of Zionism⁹. The first Maccabi Games were organized in Tel Aviv and the success of the sportsmen from Poland who won the first place in the team classification ahead of Austria and the USA led to a decision to organize the first Maccabi Winter Games in Poland, in Zakopane (Figure 7).

Sensations also aroused events such as weddings of famous personalities. In 1931 a richly illustrated reportage of wedding of the daughter of tzaddik Halberstam from Bobowa appeared. The wedding took place on 10 March 1931. Moses Stempel, a Talmudist and a son of hotels’ owner in Krakow married Ben Cion Halberstam’s daughter, Nechama Golda (I found out that the author of the photo was Zeev Aleksandrowicz, although the son of the artist and photographer denies it). Anyway, in a small, sleepy town inhabited by the mountaineers such wedding has never been seen before while its participants and witnesses remembered the details of it even several dozen years later (Figure 8). The ceremonies attended by several thousand invited guests and curious inhabitants of Bobowa and nearby villages were extensively reported both in Jewish and Polish press¹⁰.

Jewish religious life, not including photographs of synagogues, was not too interesting for IKC. The IKC archive contains such images, but they are rarely published. An exception was the photographs of the Sukkot celebrated by the Jewish soldiers of the Warsaw garrison in 1931 (Figure 13). In the same year a comprehensive photo-reportage from the Rabbi Remu Feast in Krakow was

⁸ N. Gross, *O filmie żydowskim w Polsce*, Warszawa 2000 (*passim*).

⁹ *Bądź silny i odważny. Be strong and brave*, opr. G. Pawlak, D. Grynberg, M. Sadowski, Warszawa 2013 (*passim*).

¹⁰ <http://www.jewish.krakow.pl/ludzie/191-%C5%9Blub-c%C3%B3rki-cadyka-z-bobowej,-1931> [odczyt: 30.01.2018]

published (Figure 15). Moses Ben Israel Isserles, the Krakow's Rabbi, the head of the yeshiva in that city, a Talmudist and a philosopher called Remuh was born circa 1520 – 1530 and died in 1572. His grave located on the old Jewish cemetery near the synagogue named after him was regarded a miraculous place. Each year, Jews used to make pilgrimages to his grave believing that their request would be fulfilled due to the Rabbi's intercession¹¹. Similar character has a report from Yom Kippur in Ger (Góra Kalwaria), which was published a year before, in 1930. There are even photos documenting the departure of Chassidic followers' of tsaddik Alter to Ger, as well as the chase of the enraged Chassids for a reporter documenting their prayer and interfering in the celebration. Every year hundred and thousand of people would come to the small city 35 miles from Warsaw¹². The greatest holidays with the participation of the Gerer Rebe gathered even several thousand pilgrims.

The opening of religious talmudic school Yeshivas Chachmei Lublin in 1930 was reported, or at least mentioned, in the press all over Poland. The monumental, 6-storey building of the educational institution generated a true awe among the locals and visitors. The educational institution which was very modern in comparison to other yeshivas, built and maintained from the donations and fees of the orthodox Jews from Poland and abroad was also meant to be a symbol of the unity of the entire religious Jewry. Of course, in the opinion of the socialist and progressive milieus it was a seat of ignorance and backwardness. Rabbi's Shapiro (Figure 20), the founder of the Lublin Yeshiva, death and his funeral in 1933 was also widely related in IKC¹³.

3. Jews and Politics

The largest group of photographs illustrates the political life and participation of the Jewish population in the festivals and ceremonies of the nationwide, first of all the meetings of the representatives of the highest state authorities with representation of the Jewish communities or attending of Jews in funerals of famous personalities (Figure 9, 10). IKC also includes information on the deaths of other prominent personalities of Jewish origin, especially politicians (Szymon Askenazy, Elias Kirszenbraun, Abraham Ozjasz Thon, Ignacy Landau). It was often accompanied by photographs from funeral ceremonies

¹¹ *Rav, Rabbi, Rebbe*, Warsaw 2012, p. 57.

¹² *Ibidem*, p. 82-83.

¹³ K. Zieliński, N. Zielińska, *Jeszywas Chachmej Lublin (Uczelnia Mędrców Lublina)*, Lublin 2003 (*passim*).

and portrait photographs of the dead, often with a more or less extensive biographical feature. Among the personalities that were mentioned and whose photographs appeared in IKC, the people associated with the ruling camp, often deputies and members of the BBWR (Non-Party Block for Cooperation with the Government), definitely prevailed. BBWR became Piłsudski's political instrument, used at first against the opposition rightists National Democracy, so, it is nothing strange that the minorities in Poland, in general, supported his political camp than anti-Semitic and perceived as strongly xenophobic endecks.

After the Piłsudski's coup d'état in 1926, the rules of the so-called Sanacja (Healing) were supported by a part of the Jewish milieu, too. The conception of the state consolidation and assimilation was particularly popular among the assimilators, did not raise objections of the orthodoxy, and, above all, was free of anti-Semitism. Visits of the state representatives in educational and religious institutions, synagogues, cultural societies were one of the elements of the implementation of the policy of bringing the national minorities, here: the Jews, closer to the state and of joint work for Poland. In fact, in the times following the May coup d'état such visits had been quite frequent. The authorities tried to win over the national minorities; it was particularly important in the areas ethnically mixed, bordering the Bolshevik Russia, where the Polish population was in minority.

Piłsudski, „the Great Constructor of the State” which was to be based on equal rights of all citizens regardless of their religion or nationality, was very popular among the Jews, including his political opponents. Following Piłsudski's death in 1935, we can speak even about the Marshal's cult among Jews who in the time of the so-called bench ghetto, brawls at the universities and the anti-Semitic riots and pogroms was perceived as a guarantor of peace, security and justice¹⁴. Piłsudski was one of the very few Poles who were permanently present in the Jewish press of all denominations during the interwar period¹⁵. And these were not only anniversary and occasional articles. Upon receiving the news on the Marshal's death, a spontaneous manifestation to honor the deceased leader was organized in Tel Aviv. The highest religious authority, the Chief Rabbinical Office in Palestine issued a statement in which it „joined the Polish nation in sorrow and mourning after its great loss which is the death of the Founder of the Polish State, Marshal J. Piłsudski known all over the world as an extraordinary example of culture and devotion to justice”. The Mayor of Tel Aviv, Dizengoff stated that „this premature death is a heavy loss not only for

¹⁴ Sz. Rudnicki, *Szacunek ze wzajemnością. Piłsudski a Żydzi*, „Więź” 2010, nr 5-6 (619), s. 72-79.

¹⁵ A. Landau-Czajka, *Wodzu nasz, Piłsudski! Postać Marszałka w polskojęzycznej prasie żydowskiej okresu międzywojennego*, „Studia Żydowskie. Almanach” 2013, nr 3, p. 39-57.

the Polish nation but also for other nations (...), and in particular for the Jewish nation”¹⁶. In Tel Aviv a decision was taken to plant a small forest to commemorate the First Marshal of Poland. The idea has also emerged, which was not fulfilled later, to establish the city called Tel Pilsudski in Israel¹⁷.

IKC published photos illustrating the political life of Poland. Photos from parliamentary elections, especially in 1930, proved legitimacy of the government for the ruling and gave credibility of the authorities in the eyes of the public. Crowds gathered in front of polling stations, have proved that everything is legal and proper (Figure 11). Let me recall that the 1928 election won the ruling camp, but did not give him the absolute majority needed to change the constitution. In 1930 the early elections were ordered, preceded by the dissolution of the Parliament by President Mościcki. The decision on speeding up the election was taken at the request of Piłsudski. The government circles were afraid of imposing a constitutional change in the direction they wanted (i.e. the limitation of the legislature’s power and significant strengthen the executive and president), and perhaps even the prospect of losing power in face of consolidation of the opposition, so, during the election campaign there have been many formal abuses and disruptions of opposition groups. Their main example was the lack of registration by electoral commissions of some electoral lists, as well as the arrests two months before the election, on charges of provoking riots, the 12 entre-left opposition leaders (the so-called Centrolew). The detainees were imprisoned in the fortress of Brest on the Bug River. The arrests were made without a court order, but only at the request of the Interior Minister¹⁸. On the Jewish side, in general, the attendance was high since many people thought the strong, even non-democratic government would protect Jews against the aggression of the Polish right in the era of the economic crisis and the rise of the anti-Semitic mood.

As I have mentioned, there are many photos from the patriotic celebrations and anniversaries of the national uprising, war for independence, anniversaries of born or death of the great national heroes. Photographs of people from science and social work are also included in the collection.

Sometimes the newspaper published texts on and photographs of special Jewish events, as visits of famous politicians, for example Żabotyński (Figure

¹⁶ L. Dulik, K. Zieliński, p. 213.

¹⁷ *Ibidem*.

¹⁸ P. Bojarski, *Wybory brzeskie 1930 roku w oczach dziennikarzy Dziennika Wileńskiego* [w:] *Wybory i nieprawidłowości wyborcze wczoraj i dziś. Materiały z Ogólnopolskiej Konferencji Naukowej*, red. A. R. Jurewicz, T. Kuczur, M. Piekarska, D. Wąsik, Olsztyn 2015, s. 79-90; A. Polonsky, *Dzieje Żydów w Polsce i Rosji*, przeł. M. Wilk, Warszawa 2014, p. 320-323;

12), Shalom Asz, delegate of the World Zionist Organization of Women, Ms Klompus-Zundelewicz, mayor of Tel Aviv Dizengoff and others. There are many photographs of political parties and its' leaders, political meetings and demonstrations.

Shortly before the outbreak of the war appeared relatively many texts and photographs demonstrated the unity of society and Polish citizens and their willingness to defend against the threat from Germany. Before 1939 the Polish-Jewish cooperation and – in general – cooperation between the Poles and the minorities seemed to be especially important. The pictures on which the tzaddiks, rabbis or famous Jewish artists signs an anti-aircraft defense loan became quite popular. That was no accident that the oath of soldiers of other faiths and nationalities, including Jewish soldiers, was documented in newspaper very often in this time.

The expulsion of Polish citizens (Jews) from Germany in 1938 was also discussed and documented. In October 1938, in the aftermath of the so-called *Polenaktion*, several thousand Jews, the Polish citizens were deported from the Third Reich¹⁹. They were allowed to take with them only the basic possessions and a small amounts of money. About 9000 people arrived in Zbąszyń located at the Polish-German border. Some of them moved to other parts of Poland while the remaining ones were surprised with a decision of Polish authorities on closing down the town. For next ten months, the refugees and deported, mostly unsuccessfully applied for the permission to leave the town or to emigrate abroad. The Polish authorities under the pressure of the anti-Semitic right and in fear of the increase of the number of Jews in the country experiencing economic difficulties were probably trying to gain more time. Quite opposite to the heartless attitude of the Polish bureaucratic apparatus was the attitude of the local Zbąszyń authorities and the town's residents who tried to help the refugees. The last deported Jews left Zbąszyń on the eve of the war. IKC published a number of photographs of anti-German protests and photographs from the temporary camp for refugees (Figure 14).

IKC has not escaped from difficult issues. In the 1930s. there were several reportages of places where anti-Jewish riots and pogroms have taken place (Figure 19). In case of photo from Minsk Mazowiecki, besides sending his correspondent to the town, IKC purchased photographs from the local photo-studio. In 1936, a reportage of students' riots in the streets of Warsaw was published.

¹⁹ *Do zobaczenia za rok w Jerozolimie. Deportacje polskich Żydów w 1938 roku z Niemiec do Zbąszynia / See You next Year in Jerusalem. Deportations of Polish Jews from Germany to Zbąszyń in 1938*, red. I. Skórzyńska, W. Olejniczak, Zbąszyń 2012 (*passim*).

That is interesting that there are many photos from Palestine. The Polish authorities, like many Jewish parties, the future of the Jews from Poland saw in their return to *Erec Israel*. Poland supported this emigration, and in the IKC regularly appeared reportages from Palestine, for example from the Levantine Fairs, visits of Polish consuls and diplomats in kibbutz, opening of a branch of the PKO Bank in Tel Aviv (Figure 18) or the purchase of an aircraft to operate the Warsaw-Lyddá line. There are photographs of crowds departing from the station in Warsaw on their way to *Erec*.

4. Conclusion

What was the image of the Jewish minority in the interwar Poland presented in the newspaper? The image of Jews in Poland that emerges from these photographs is, of course, not full. Although there were such photographs, Jewish poverty was rarely shown; the journalists and photographers focused rather on exoticism and sensation. IKC published thematically „safe” photographs: synagogues, cemeteries, sometimes religious ceremonies, sport movement, cultural and educational life. Although the editors did not avoid controversial and tragic issues, such as pogroms and anti-Semitic riots in the 1930s, the material documenting the consistent neighborhood of Poles and Jews definitely prevailed. Especially in the second half of the 1930s, when the international situation became more and more tense, the pictures proved the close links and loyalty of the Jews to the Polish state appeared.

However, IKC was one of only a handful of Polish titles that provided pictures of the various aspects of Jewish life in Poland quite regularly. Although the authors of the photographs focused on – despite „official” documentation of meeting of representatives of state authorities with the representation of the Jewish communities – sensations and unusual situations, the texts and photographs posted in newspaper were a valuable source of information about the Jewish minority in interwar Poland.

Figures:

Figure 1. Vignette of IKC, 1938.



Figure 2. Zabłudów, ca. 1930.



Figure 3. The synagogue complex in Gródek Jagielloński, 1934.



Figure 4. Kids, outskirts of Warsaw ca. 1930.



Figure 5. Jewish dormitory in Warsaw, 1927.



Figure 6. Leon Sperling, „Cracovia” football player and a representative of Poland.



Figure 7. The 1st Maccabi Winter Olympic Games, Zakopane 1933.
Lidia Szwarcbard, the winner of the women's 8 km run.



Figure 8. The wedding of the tsadik's of Bobowa daughter Nechama Golda. The wedding procession, 1931.



Figure 9. President Ignacy Mościcki at the inauguration of the school year at the Jewish school in Nowogródek, September 1929.



Figure 10. The Marshal Piłsudski funeral ceremonies in Zawichost. The representatives of the local Jewish community with the funeral wreath, 1935.



Figure 11. Falenica, the Jewish residents in front of the election committee, 1930.



Figure 12. A lecture by Włodzimierz Żabotyński, Warsaw Cirrus, 1930.



Figure 13. Sukkot at the Warsaw Garrison, 1931.



Figure 14. The Polish citizens of Jewish descent deported from Germany, gathered at the riding arena of the former military barracks in Zbąszyń, October 1938.



Figure 15. The Remu Cemetery at the Krakow's Kazimierz. Prayers at the grave of Rabbi Remuh, 1931.



Figure 16. Actress Nora Ney (b. Sonia Neuman), Krakow 1933.



Figure 17. The Orchestra of Artur Gold and Jerzy Petersburski, Warsaw ca. 1930.



Figure 18. PKO Bank, Tel Aviv branch, 1934.



Figure 19. The demolished and deserted Jewish house in Mińsk Mazowiecki, June 1936.



Figure 20. Meir Shapiro, a rabbi, member of Parliament, founder of the Yeshivat Chachmei Lublin, ca. 1923.



Source (Figures 1-20): Kolekcja Nr 1. Koncern Ilustrowany Kurier Codzienny – Archiwum Ilustracji (1910–1939), Narodowe Archiwum Cyfrowe Warszawa.

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