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air port of Ratno and Vicinity - Atrocities of the "Balachovtzi"

The economic condition of Ratno was not very good even before the war. The town and its vicinity lies in a damp, swampy place. It is isolated from the rest of the world, as no railway passes anywhere near it. The only way of communicating with the town is through the highway that leads to the nearest cities Kovel and Brest-Litovsk, - 50 versts to the former and 75 to the latter. For those cities all goods would be brought on wagons. Of-course such transportation of goods offered but very small profit. The majority of the inhabitants of this city were and are now storekeepers and artisans, whose condition was not very good, their number having been much greater than what was needed. There was also a small percentage of merchants and "help" of lumber grain and cloth merchants. Still the inhabitants lived on in peace, content with what one had.

With the outbreak of war, however, the situation at once changed to the worse, and a new period of Jewish life in Ratno began, a period of destroying Jewish property, burning Jewish houses and shedding pure and innocent Jewish blood. In 1915, when the Russian army retreated, the entire town was burned by the Cossack only few houses remaining. The majority of the Jewish population was scattered over the surrounding villages and towns, because of a shortage of dwellings and food. In the villages they found some grain in the barns of the peasants who were evacuated to Russia. Some of this grain they would bring to the city for sale, and the city was thus provided with bread. But this supply of grain was soon exhausted, as the Germans began to requisition all grain. Trading was stopped, and no more bread was brought to town. The population of the city had to live on what grain the peasants would occasionally bring to town, to exchange it for salt, and only very few could benefit by it. Only in 1918 had conditions in the town slightly improved. Trading became more free, and little by little the town

began to come to itself, till America was again discovered, and our brethren from the other side of the Atlantic threw in all their energy and did everything in their power to assist the thousands of suffering Jews. Many Jews, for whom it seemed, the last spark of home was already extinguished, experienced what amounted to resurrection, when they suddenly received support of someone in America. Such a man employed the money received in trading and soon found him an occupation.

This good time however, did not last long. A dark cloud, bringing with it thunder and lightning and heavy rains, soon covered our sky. And a blood stained sword appeared in our region, and wherever it passed, it left after it large streams of innocent blood of people who were taken to their slaughter like lambs. This sword also passed through Ratno, where it shed the blood of scores of martyrs murdered by the wild "Balachovtzi" both at the retreat of the Polish army and at the reoccupation of the town.

Ratno after the retreat of the Polish army

On Wednesday, the 20th day of AC in the year 5680, the Polish army retreated. For two days the town was without military or administrative authorities, and everyone sat quietly in his own house. Suddenly a few horsemen of the "Balachovtzi" appeared and began to catch people and put them in a line on the road leading to the highway. Out of one house they dragged several people, including women and children. Thereupon came a large wailing which caused the majority of the inhabitants to hide. About 50 persons were thus put in the line. At first they were searched thoroughly, and everything found upon them was taken away. Then they were led to the highway, where more horsemen, including an officer, awaited them. Upon our inquire, what was wanted of us, the officer replied, that we were to gather some hay, get a few wagons for a military division which was to pass here in a few hours, and also supply the necessary food. But we saw that his words were a mere pretense, for there were only Jews in the line, and Christians were allowed to pass by unharmed, and among those in the line there were an old man of 85 years

and the 80 year old Jacob Lieb Kemper. A soldier beat Kemper while searching him, and when he raised his voice, he was shot. They also wounded a woman with a child in her arms. We also heard soon of great robberies going on in town, and that they are taking away everything they find. Then we knew well into whose hands we had fallen.

Weeping quietly and offering our last prayers we went and found wagons as well as necessary food and tobacco. But in spite of this they took us all 2 versts beyond the town, just in front of the Jewish cemetery and put us in rows, while horsemen with rifles in their arms, were all around us. Now the officer told us, that he wanted 150,000 Mk. of us in the course of half an hour or else we knew what would happen to us. Knowing however, that the time given us would be too short, for the way alone there and back would take more, he added another 15 minutes and thereupon we sent 4 men from our midst, who at once appealed to the remaining in town for help, and everyone rich or poor, brought out whatever money he possessed. But on the way horsemen would fall upon the men and rob the money away for themselves. And again our men had to collect of the poor town the sum of 150,000 Mk., for the lives of 50 persons were at stake.

And there we stood near the cemetery and waited for the money. An hour passed and two. The horsemen had already prepared to do away with us, when the men arrived with the demanded sum. The officer then told us that we were free.

We ran back to the town. Our fathers and mothers cried meeting us there. We buried our martyr, our beloved Jacob Lieb Kemper. This time our town was saved from death.

When Ratno was reoccupied by the Poles

On Sunday, the eve of Rosh Hashona 5681, after small encounters took place during the previous night between both contending armies, peace reigned in the town, and toward evening the people prepared to go to the synagogue, for the assurance was given us by the Polish army force, that passed the highway on automobiles,

that no fear on our part need be entertained for the coming military detachment of the "Balachovtzi".

Suddenly however, a few horsemen entered the town and inquired for a physician, and whether any military force was quartered in the place. We told them that there were no military in the place, and they went away. But a few minutes later we heard rifle shots. First they came to the Shochat of the town, Abraham Hagan, at whose house ten persons (a Minion) were assembled for prayer. Of the few old men there they took everything away and let them go. Then they turned to the host. He was well dressed in his holiday clothes, and they took him for the Rabbi. They led him out of the house into the garden and shot him with a revolver. Then they went to the market place. There stood in front of his house the 22 year old only son of a widow, Jacob Chmeler, and they shot him while he was trying to hand them over all his money contained in a purse. Then shouts and screaming were heard on all sides. Everybody ran into side streets, to barns and garrets. Many ran, not knowing themselves whither, shouting that they were killing Jews. The running were pursued but owing to the oncoming darkness, many succeeded in hiding out of town in the woods and fields. A contribution of 200,000 mk. was imposed upon the city, but only half of it was given, as they did not know where to find the man of whom the money might be collected.. The houses which the inhabitants left in their flight, were pillaged. One Jewish house and a barn were burned. On the following morning the detachment was off, but 4 horsemen remained in the house of David Aaron Spiro, under the pretense that they had to shoe their horses. They entered the house, and putting 3 men in a row, and threatening with their firearms they demanded money and a gold watch to be handed them, within 10 minutes. Everything was given them, but there was no gold watch in the house. The bandits drew their revolvers and asked with whom to begin the execution. But here a miracle happened, for a young man came in and declared that he had a gold watch. Then the bandits left, leaving terror and much damage in many other houses. Thus passed

two weeks in terror. All houses were abandoned, the people sleeping in the fields for fear of the military detachments that were continually passing through the town and robbing whatever had remained and imposing large contributions. For a long time after these events in Ratno the inhabitants could not recover from that indescribable terror, into which the murderers had thrown them. News was constantly coming from the surrounding villages, where great massacres occurred. There even money was of no use, for they would first take the money and then kill.

The Massacres in the Vicinity Vidranetz (4 persons killed)

When the Army retreated

Vidranetz lies 6 versts from Ratno. 1) Chaim Leib Frumack, 50 years old was a poor Jew, whose entire family consisted only of one girl. The "Balachovtzi" caught him in this village and took him to their elder, who demanded a contribution of 20,000 roubles of him. As he had no money they beat him brutally, until all his clothes were permeated with his blood, and then shot him.

2) Shleme Fuchs, 35 years was also a poor fellow. According to the story of the Christian teacher of the village, the "Balachovtzi" demanded of him food for their entire company. He obtained the food for them. Then they demanded 20,000 roubles. As he did not have any money they took him out of the village and subjected him to the most terrible tortures; they tore out his gold teeth, then his eyes, cuts off his ears and put sand into his mouth, which choked him.. He left a wife and two small children in a most critical condition.

3) Esther Malke Fuchs, 70 years old, was the mother of Shleme Fuchs. They found her bewailing her son. They began to beat her, demanding money. The old woman only had 10 roubles with her. She led them to a Jewish house where she hoped to get the money that would save her. But that man hid somewhere and could not be found. Twice they put a rope round her neck, but the tie was loose and tore off. The third time she was hanged upon a tree, and then they cut off her head

with a sword/

4) Abraham Weintraub, 30 years old was a dealer in cattle. They first took away all the money from his wife and let her go.. Him they found a few versts away with a peasant, trying to sell him a cow. They tortured him terribly. They tied him to a horse and chased him for several versts. They cut his head and face with a sword, finally they shot him.

When the army returned there was one person killed, - Abraham Krendel, 20 years old. According to the story of the peasants, he began to run when he saw the "Balachovtzi". They sent shots after him until he stood still in bewilderment. Then they took everything away from him including 1200 roubles and his boots. Then they fired three times at him, and each time the rifle fell out of the soldier's hand. Finally he was killed by a revolver shot, and his skull was chopped off by a sword. He left his two sisters, father and motherless orphans, poor and helpless.

Lutchitz, 5 versts from Ratno, at the retreat of the Army, 1 Killed

1) Joseph Schmerler, 18 years old had already left with the rest of his family for Brest-Litovsk to go thence to America where he had a father but the war events detained them, and they returned to their town. The "Balachovtzi" found him in the company of several women and children. They drove them all together into the one house, beat them terribly and took everything away. Finally they took Joseph Schmerler with them. He was subjected to all sorts of tortures. He was found hanging on a tree, his body cut to pieces.

Luck, 8 versts from Ratno, at retreat of Army, 2 Killed

On Wednesday, the 20th day of A1,5680 all the Jews here having wheard what was going on in the vicinity, hid wherever they could. The "Balachovtzi" found however Shleme Fayeler, 82 years old, and Fishel Reisin, 65 years old. They began to beat them, tied their hands to saddles of horses and chased them several versts, then they demanded money, took everything away and shot them. The wife of Fishel, Zippa Reisin, was hanged, but tore off the rope. All property and cattle was robbed.

Postuplė, 12 versts of Ratno, 2 killed

Shmuel Bender, 32 years old and Leib Schwab, 15 years old, were 2 shoemakers, who worked in the village for the peasants. The "Balachovtzi" found them took everything away from them and then killed them with the sword. The skull of Shumel was all cut.

Zamshin, 13 versts from Ratno, at return of army, 9 killed

The victims were: Beril Tonies, 70 years old, his wife, Mintzi, 70 years old, Jonah Braunstein, aged 50, his wife, Leah, aged 48, Hilda Skolnick, aged 30 years old Abraham Hirsch Marden, 36 years, Joseph Goldstein, 45 years, Hirsch Cutler, 45 years and Meyer (a Hebrew teacher of Hrest) 70 years.

According to the story of Nahum Cohen and Israel Cutler, eye-witnesses, they were all found on the second day of Rosh-Hashona, while praying in a minion. They were taken out and made to surrender all they possessed, - money, gold, articles. Then the shooting began. Nahum Cohn was left alive only because the peasants intervened in his behalf, for he was their only blacksmith. Abraham Hirsch Marder, a Ratno blacksmith, who came four days later on Friday, to take his dead sister and brother in law, Leah and Jonah Braunstein, to bury them at the Jewish cemetery in Ratno, was brought dead together with them. Joseph Goldstein came to the village from Kovel as a prayer-reciter, on the eve of Rosh-Hashonah. All the persons killed left families with small children. Their property was robbed away.

Birka, 16 versts of Ratno, at return of army, 4 killed

When the "Balachovtzi" entered the village, they met Zisie Merin. They took away everything he had and then shot him. A few hours later another detachment came, and as they found Elka Merin, the wife of Zisie Merin, bewail her husband, they shot her ~~kushkuz~~ too. No more Jews were found. With the help of a peasant boy to whom a good reward was promised for Jews found, they also found the old Brocha Krem, 70 years old and her son Baruch Krem, 23 years old and they shot them. They cut the belly of the old women.

Datin, 23 versts from Ratno, at return of army, 5 persons killed

On the second day of Rosh-Hashona, the "Balachovtzi" entered the village and found the following 5 men: Benjamin Leivant, 28 years old, Mendel Steinberg, 35 years old, Jacob Tucks, 52 years old, Don Larber, 60 years old and VelvelAbrask, 80 years old. They took away everything they found on the 5 men and then after many tortures, shot them. Their entire property was also taken away.

Welintcha, 20 versts from Ratno, at return of army, 2 killed

Leah Brounstein, 18 years old the daughter of Chaim Braunstein, and Sosie Ding, 60 years old, were killed here. The entire Jewish property was robbed away.

Sineva, 25 versts of Ratno, 2 killed

Hirsch Sosnovsky, 54 years old was caught on Rosh Hashona, while reading the Talmud. They took away all his money then shot him in the street. Moishe Plotzker, 80 years old was cut into 4 parts. All Jewish property was taken away.

Vidritch, 18 versts from Ratno, at return of army, 1 killed

Sosie Glass, 20 years old, the daughter-in-law of the only Jewish inhabitant here, Moishe Glass was shot. The property of the family was taken away and the rest destroyed.

Zabridie, 7 versts of Ratno, at return of army, 1 killed

Barruch Plat, 42 years old, inhabitant of Zabridie, was found killed on the highway near the village Butzen, 25 versts from Ratno. Entire Jewish property was either taken away or destroyed.

Retchitza, 18 versts from Ratno, at retreat of army

At the retreat of the army Retchitza was entered by the "Balachovtzi"

With shouts of "Where are the Jews" they ran to the house of Moishe Jacob Rosenheim, took away everything they found in the house and then began to beat him, and they beat him until ^{he} ~~they~~ could not catch his breath. Thinking him dead, they took his two sons, beat them and then threw them in a near by lake. However they turned out to be good swimmers and they swam over the lake to the other bank and escaped. The entire property of the Jews in the village, horses, cattle and other articles, was taken away.

Kirtch, 18 versts from Ratno, at return of army, 1 killed

Joseph Schwartz, 65 years old was shot here. Entire property was taken away.

Chotesov, 20 versts from Ratno, at return of army

The entire Jewish property was either taken away or destroyed. The people themselves could not be found despite the fact that for each Jew found and handed over the peasants were promised a sack of salt.

Zdomishli, 7 versts from Ratno, at return of army, 3 killed

Chaya Cohen, 65 years old, went from the village to the town for the holidays, accompanied by Gittel, Eliezer and Yenta Guttman. The "Balachovtzi" fell upon them and wanted to shoot them. They gave away everything they had with them. Then the "Balachovtzi" left the women, but Eliezer Guttman they shot several times, and he fell severely wounded. The women thought him dead and proceeded on their way back to the village. But the wounded Eliezer soon rose and somehow followed the women of the village. On the way they met another company of "Balachovtzi". They did not have anything to give them, so the "Balachovtzi" shot dead Chaya Cohen. The wounded Eliezer Guttman was wounded once more and fell again. Still he lived on and succeeded in escaping. His mother Gittel escaped, fleeing to Ablata, whither the horsemen could not follow her. Eliezer Guttman lay severely wounded hidden in a barn in Zdamashli. But

8 days later 4 men took him out together with his step-father Yitzrok Licht, 63 years old. They were taken out of the village and killed after the most indescribable torture. Eliezer's brain was taken out, his heart cut out and one cheek chopped off. Yitzchok Licht was found with his eyes cut out and his neck ~~was~~ shot through. Their clothing was taken away. Everything found in their house, as well as in the other houses, were either taken away by the "Balachovtzi" or distributed to them by the local peasants.

Yurevitch, 20 versts from Ratno, at return of army, 7 killed.

The victims here are: Pinchos Chineson, 16 years old, Baruch Chineson 28 years old, his wife Leah, aged 22, their 2 year old child, Deborah Appel, maid servant, 13 years old, Chana Chineson, 22 years old and Abraham Friedman, 30 years old. All these persons were first beaten, robbed of everything they had, - money, articles, gold, silver, jewelry, gold teeth, and when they had no more to give, they were taken outside and shot one after the other. The rest of the Jews fled to the woods. Having spent there 8 days tortured with fright and hunger, they finally came to Ratno.

Dubetchna, 16 versts from Ratno, at retreat of army, 1 killed

Zevio Fuchs, 19 years old, went to take back the house the "Balachovtzi" had taken away from him. Although he was dressed as a peasant, he was killed and cut up into several pieces. The remaining Jews escaped death only because the "Balachovtzi" had no timetto spare now.

Dubetchna, at return of army, 17 killed, total killed - 18

Something more horrible happened here than in other villages of the vicinity.. The village, which consisted of 15-16 Jewish families was totally devastated. Entire families were killed, including women and children, and after everything had been taken away from them. The following 17 persons were killed. Yahudo-Leib Rabbiner, 80 years old, Shmeril (a Kamien refugee), 75

years old, Moische Krasker, 65 years old, his wife Esther, 65 years old, their son Jacob, 25 years old, Esther Deborah Fuchs, 45 years old, her son Schmuel 22 years old, Abraham Shumel Kuperman, 30 years old, his wife Ethel, 30 years old, Chaim Ber Reif, 42 years old, his son Leibusch, 18 years old, Jacon Fuchs 45 years old,, Wolf Vidra, 35 years old, Abraham Guttman, 20 years old, Monish Bober, 30 years old, Hensch Cohn, 20 years old, and Gershon Rutenberg, (a teacher come from Brest) 25 years old.

According to a story of Itzel Grabov (a near by village) who escaped death as by a miracle, all the Jews of Dubetcha and Rekita were found praying at his house on the first day of Rosh Hashona. One of the "Balachovtzi" came in. The Jews were frightened, but he told them he need not be afraid and went to call the others. They came to put sentinels at all doors and windows. They thereupon took away everything they found on the Jews including clothing and shoes. Then under the threat of immediate ~~execution~~ execution, the Jews were ordered to bring 2 million mark. The "Balachovtzi" were meanwhile digging a ditch for the dead. Then every Jew took a soldier with him to his house and gave away everything he had, including horses and cattle. They were then brought to the place and put in a row. Whoever had much gold was free. But those who had no gold to offer were shot one after another. One Moische Krasker, took a soldier with him, leaving his wife and son as hostage. The soldier took everything away for himself and reported to his elder that he had not received anything from the Jew. Despite the loud protests of the family, they they gave away much gold, all the three were shot. And there were many such cases.

One Jonah Fuchs, a dealer in horses redeemed himself, giving away all his money. But on the following day he again fell into their hands. After unspeakable tortures he was shot. Those who survived came to Ratno 8 days later. They had been hiding all the time in woods, hungry, naked, barefoot and terrified, living on mushrooms they found in the forest. Nothing remained of all their property.

Report of Kurtcha (District of Kuchatzkivali, region of Minsk)

'Events at coming and leaving of "Balachovtzi"

(Told by Ziskind Libtchik, an eye witness)

The village Kurtcha has 3 Jewish families. On their first visit to the village they found each family in its dwelling, as they arrived 3 o'clock at night. Like a storm they fell upon the family of Ziskind Libtchik and began their robberies. First they took away 2 cows and some calves. I began to beg them to return the cow, but their only reply was to beat me and I had to go back to the house. They then again entered my house and holding knives in their hands, they demanded money. They started to search around and took away whatever they found. Even children's underwear they took away, and the shoes and clothing of the children, and so they left us naked. Our Christian neighbors looked on and made fun of us. A few weeks later we again heard that the "Balachovtzi" are everywhere in the regions killing Jews. Not knowing precisely the day when they would come, we left our houses 2 weeks before they came and hid in the fields and woods. Our Christian neighbors laughs at us saying: "You hide in vain for they will kill you just the same. Every man must die, so you will die a few years earlier." On Sabbath of Repentance, the "Balachovtzi came again and found me and my family hidden in a stall. They told us to get out. My wife and four children were told to go wherever they wished, and me they sentenced to be shot. Fortunately for me, they went to search another house and I seized the opportunity and escaped. I was thus running until midnight. Then after I had rested a while I thought of my family. With dawn I began to look around for them in the forest, and fortunately found them up to their necks in a swamp and terror-stricken. Thus we lay there for 13 days. Then we returned to the village. We found our home ruined and the windows and ovens destroyed. The same thing happened with the family of Abraham Leib Libstick. They left Kurtcha and ran losing one another on the way. The

"Balachovtzi" caught Abraham Leib, took away all the money he had and then made a noose to hang him. The noose they made out of the straps of his philacteries. This they tied around his neck and led him with the threat, that he had only one more minute to live. But just then something happened, a tumult was raised, and the "Balachovtzi" had to flee. A similar experience had a third family Eisenberg. After their home had been plundered and the family subjected to all kinds of terrible tortures, the "Balachovtzi".

Village Spigatubtchina, region of Minsk

The village has 15 Jewish families. On their first visit the "Balachovtzi" found all the Jewish families in their houses, as they came 4 o'clock at night. They first entered the home of Naftoli Kuzniets and his son-in-law Daniel Steiner and began to pillage the house. With knives in their hands, they went around the house shouting: "We shall murder you! Give us money!" Naftoli's son-in-law was told to stand still and not to stir for they would soon kill him. But when they began to divide among them the gold and the money, Daniel Steiner escaped. When they found some money in another place Naftoli Kuzniets did not want to surrender it. They beat him, and to his wife they shouted. "Give us your husband, we must kill him! The woman cried bitterly, shouting all the while she did not know where her husband was. They beat her too, took away everything and left.

This was repeated with the other families. Their homes were pillaged and the people beaten. The following families were then in the village; Naftoli Kuzniets and his son-in-law Daniel Steiner, Meyer Polishuk and his son-in-law Joseph Ronick, and a woman with 3 children. Gittel Polishuk with the children fled to the woods on the eve of Yom Kippur and lay there till Simchath Tora. Without bread or potatoes, only on weeds they lived all the time they were in the forest. When a child would begin to cry they would close its mouth with

a fist. On coming back to the village they found the houses destroyed, the windows broken, the chimneys and ovens in ruins and not even a shirt left them.

Village Sutchu, township of Kutchatzkivolia

They first came into Chayim Sherman, robbed away everything they found in the house, then took him to the house ^{on} of his son Peisach Sherman, and killed him there. In the house of his son they also took away everything, but meanwhile Peisach Sherman disappeared. The "Balachovtzi" beat the women and children terribly, demanding their father and husband. The woman told them that her husband was already killed, which they believed. Then they went to Chayim Sherman's other son, Benjamin Sherman, took everything away, then tied a rope around his neck and wanted to hang him. In the meantime an officer arrived and addressed the men thus: "Fools, why should you by hanging him allow him to die such an easy death. Rather subject him to all sorts of tortures". The victim wept, kissed their feet, begging to be shot or hanged, but the soldiers did not want to listen ^{his} to ~~ixix~~ entreaties and replied: "We should have long been through with you and you would have been in your grave, but we must carry out the officer's command. We must see that you be neither alive nor dead". And they turned out his arms and legs, tortured him more, took away a few more cows and left. The other Jewish families fled to the woods where they lay for 3 weeks. They were without bread but lived on beats. A similar fate befell all the Jews of the village: they were all mercilessly tortured and stripped of their last shirt

The Events in Great Lusha

On Thursday, September 16, the terrible pogrom began in our town and lasted for ten days. At 3 o'clock in the afternoon the first patrols of ~~xit~~ the "Balachovtzi" appeared. They entered from all sides like a swarm of bees. They at once started to shoot and using the vilest language, shouted to the Jews not to make any attempt to escape. Many Jews who worked in the fields, fled to the woods

on hearing the shooting. Some of these were brought back by horsemen. The first demand of the "Balachovtzi" was money. They scattered all over the Jewish homes and took away whatever they pleased. Then fell the first victim, Israel Goldshall, 33 years old, under the accusation that he gave an insufficient sum of money. With him also fell Moishe Pasternack, a lad of 14 years, without any cause. Then the "Balachovtzi" drove all men and women together into one house. The officer told them, that all Jews must give up all their money and valuables or else ~~xxxxxxx~~ they will be shot or burned. At the officer's command they "Balachovtzi" took each Jew to his house, to show where he had buried his money or gold, spurring him on with blows of a sabre and whip over head and shoulders. Having obtained the money and valuable articles, the "Balachovtzi" chased the Jews back to their place of assembly. David Gittelis, 70 years old, was also left by a "Balachovtzi" to his house, to show where he hid his money. But David Gittelis did not return to the assembly place. When the "Balachovtzi" left they found him assembled in his house, without arms, with his body cut in many places and a bullet in his head. At the place of assembly some "Balachovtzi" cut off with their bayonets the beards of the Jews, saying that without the beards they look much nicer. This lasted until 6 o'clock in the evening. Then the officer declared that the women and some old men might go home, but that the rest would be shot, because he had not collected the amount he needed.

All the Jews were then put in rows while the "Balachovtzi" headed by the officers were all around them. At the command of the officers the unfortunates had to run as swiftly as the horses were galloping. Whoever did not have enough strength to run so swiftly was beaten by sabres and whips. Then fell under the whips the 70 year old Jacob Bear Cutler. Having arrived at the end of the village, the Balachovtzi put all the men in a row, and the officer himself participated in the terrible massacres. The following were shot: 1) Alter Cutler, the son of Jacob Bear, 19 years old, 2) Alter Shor, 58, 3) Meyer

Hirsch Goldshall, 74, father of Israel Goldshall, who had been shot before;
 4) Aaron Mazursky, 42 a Pinsk refugee; 5) Yitzchok Kushpet, 46; 6) Joseph Wax, 30;
 7) Monie Ingber, 25; 8) Yitchok Plat, 42; 9) Moische Yitchok Abrahc, 21; 10) Mor-
 decai Meyer Greenberg, 25 (the officer himself stabbed him 3 times in the shoulder
 and then shot him); 11) a Jewish driver, a stranger here, who was carrying oats
 for the "Balachovtzi", Jezekiel Schneider and Joseph Abrach were wounded, and at
 night they escaped and hid in the woods. After the massacre they left the place.
 On that day 15 men fell.

On Friday September 17, the "Balachovtzi" came again. The peasants told them
 of a rich Jew, Peisach Cutler, who hid in the woods. Guided by a peasant they went
 there, found Cutler and a few women and brought them all into the town. The
 "Balachovtzi" were shown where everything was buried, took everything away, gave the
 Jews a few blows with the sabres and left them. On the way they found the Jew,
 Michael Pen, 70 years old and shot him.

On September 18 and 19 there were no "Balachovtzi", nevertheless many
 Jews hid in the woods. On September 20, the Balachovtzi came again, but the
 number of horsemen were greater. During that day only a few robberies occurred.
 Things became much worse on the 21st. On that day they killed the 17 year old girl
 Slava Eisenberg, a Pinsk refugee. The "Balachovtzi" caught here and demanded money,
 bu she did not have any. They first picked out here eyes and then cut here head
 with sabres and shot here. The eighteenth victim was Leah Cohen, 65 years old. The
 "Balachovtzi" compelled Abraham Yitzchok Hechman to dig a grave and ordered here
 to go into it. The "Balachovtzi" then cut her throat and shot her, Hechman had
 to cover here grave with earth. The 19th victim was Hechman himself. The "Bal-
 achovtzi" took away everything he had, cut his head with sabres and shot him.
 On this day there was no one in the village, even the women and children fled
 to the woods.

On Wednesday the 22nd, the "Balachovtzi" caught the Jew Mordecai Pusterack, aged 50 who went among the ~~Jews~~ peasants to look for food. After many tortures they shot him. Mordecai's Pusterack's son had been killed on Thursday 16th. The 21st woman was the woman Rachel Cutler, the wife of Jacob Bear Cutler, aged 68. So great was her grief over the death of her husband and son, that she did not wish to go to the woods. The "Balachovtzi" then shot her. On this day they also killed the 2 slaughterers, Abe Fliet aged 70, the father of Yitchok Fleit, and his son's father-in-law, David. During the day they were not far away in the woods. Towards evening at time of Neila - for that day was Yom Kippur - they went home to pray and also to get some food. The "Balachovtzi" found them in the house, dressed in white and praying. Knowing from the peasants that these men were slaughterers, they cut their throats with their own slaughter-knives.

On September 23 and 24th none of the Jews were in the town. On Friday evening the "Balachovtzi" caught a company of Jews in the woods and after many blows brought them into the town. They were driven into a barn and locked up. But God had mercy on them and they were freed. One of the Jews, Mordecai Leib Scher, died 3 days later from the blows. On Saturday the 25th, gendarmes arrived. On Sunday and Monday the remaining Jews began to return to the town. But they found nothing but chaos there. Everything was pillaged by the peasants the ovens and windows were broken. Very sad was the condition of the remaining Jews. The cattle were requisitioned by the "Balachovtzi". We ~~never~~ found out later that they were eaten by the Jews of Kovel (?). Pieces of Torah were seen lying in the streets. Such was the condition of the Jews in Lisha.

The Pogrom-Events in Shepetovka, government of Wohlynia

Mr. Chayim Atlas, 27 years old, a teacher now in Warsaw has consented to give the following description, of his town of Shepetovka, from the time of the pogroms to the present day.

Up to the time of the revolution Jews and Christians were in the friendliest relations. No hostility whatever had been manifested on the part of the Christian population toward the Jewish. The Christians were peasants, laborers, workers of the sugar factory, etc. The Jews were before the war hatmakers, copersmiths and also workers at the sugar factory. Some of them were artisans and merchants. During the revolution the majority of them were sugar speculators and traders in other articles.

Shepetovka is a railroad junction, and large military forces were constantly passing through it. Disorders here were occurring even in the times of Czar Nicholas. In 1915 at the time of Broussilov's offensive, many Jews left Shepetovka for the other bank of the Dnieper, for fear of robberies. After the German army left, excesses against Jews began. The town was without authority. Then the more intelligent Jews organized a Jewish self-defense with the Kehila. During that period a pogrom was made (mostly robberies) by Petlura's army. Many Jews were then robbed.

The passing military detachments were robbing constantly. Money could save life, and the Kehila was on the watch and always had prepared money and clothing collected of the rich Jews.

At the retreat of Petlura's army, 13 Jews were killed in the shooting that went on between the Bolsheviki and the Feylurovtzi", besides those killed on the roads until May 1919.

In 1919 robberies were committed by the Red Bands. In the surrounding towns there also occurred robberies and pogroms. Before a pogrom or a robbery

there would always be conducted an agitation among the masses. There would also be issued proclamations to the Jewish population, containing the reproach that the Jews were concealing weapons etc. The Jewish self-defense would come out at each pogrom or robbery, organized and armed, and more than one pogrom were thus stopped. Whenever disorders would begin, they would apply to the town authorities for help. Only part of the Christians would respond warmly to the appeals and help chase the bandits out.

They applied for protection to the Jewish Ministry, but the reply was that no help could be given after a pogrom.

The pogroms were mostly organized by Petlura's army and former parts of the Red Army, of "Taterki" bands, Red Bazanti detachments. The participants of a pogrom were: peasants and soldiers. Workers and intellectuals had no hand in them.

An economic anti-semitism arose after the pogroms, and the relations between the Jewish and Christian population were very strained. The result of the pogroms and robberies was, that the town is now utterly ruined. At present the author of this testimony cannot present any figures of the killed and wounded.

Up to this day 1500 Jews left the town, and 2000 remained. Now commerce is weak. The number of deaths too, is very great. There is an orphanage for 60 children, maintained by the J.D.C.

Chayin Atlas.

Protocol No. 4

Mr. Jehiel Katz, of the village Kianka, district of Zhitomir, province of Wohlynia, a student of the 8th class of high school, has consented to tell of his experiences during the pogrom in his native place.

His father, Peretz Katz, aged 53 was a rich man and owned 2 factories here clay for dishes was produced. 200 Christian workers were employed there, and they were in the best relations with their employer. Up to August 31, 1919 nothing had happened here. They heard that pogroms were occurring in other towns in the vicin-

ity. There was no way for them to escape. The children, all students of gymnasium, were home as it was vacation time.

On Sunday, the 8th day of Elul, 5679, at 2 o'clock in the afternoon, 4 bandits on horses, with red ribbons and rifles on their shoulders, passed by asking where the Jew Peretz Katz was living. Someone showed them the place, and they came to the house. At the sight of the bandits the children began to run. For fear the bandits should outrage her daughters, the mother told the girls to run away. One girl ran through the courtyard and the bandits sent bullets after her. She went into a pond and they were still firing, but they missed her. Seeing that they were firing at my sister I opened the window and began to shout: "Comrade, that is my sister, she is coming with me into the house". Then I went in I found my father, mother, elder brother and brother-in-law standing with the four bandits all around them, their rifles ready for shooting. There was a bandit at every door. They told us to give them 59,000 roubles, under the threat of having us all shot. The sum was their estimated per capita contribution.

We did not have that amount in cash. We offered them as much cash as we had and the balance in goods and jewelry. And my father went with them to the garret, he found the amount of 39,000 Roubles in cash. After they had taken everything away one said to me "Now stand by the wall as your end has come." and they put us men to the wall. On seeing this, mother ran to us and stood in front of us, begging them to shoot her instead. They shot her in the belly. She fell and her intestines soon dropped out on the floor. Then they gave another salvo and shot my father in his side. When I saw that he was shot I began to run away. They wanted to prevent it and I struggled with them, trying to pull the weapons away from them. As if by a miracle I succeeded in escaping through a door. They fired after me and the bullet went through the fingers of my hand. I hid in the grass. One of them looked for me but did not find me. Meanwhile they killed everyone in the house, my brother and my brother-in-law. They broke my brother's legs twice and then

killed him. After that they left.

After their departure an honest worker, who worked with us for twenty odd years, saw me and told me I might enter the house, as the bandits were gone. When I entered the house I saw my sister standing and tearing her hair and begging me not to enter. "Nothing extraordinary, she says, she does only does not want to let me in. But I entered. I broke the door open. I saw my brother-in-law on the floor. I began to shout, Cheyin, look at me. But he lay still, his face covered with a white handkerchief. I do not know who covered his face. He did not reply. I went into the second room and saw my mother lying on the floor with her intestines out. She saw me and said: "Jehiel, give me some water" and she asked me where father and the other children were. I told her I was going to see father and the other children and hurried into the kitchen to get some water for her. I ran into the bedroom and found father lying there, also with intestines out, and moaning. He opened and then closed his eyes. Not far from him, lay my brother, with legs broke, dead. There was a pool of blood between them. Again father opened his eyes and said to me "Jehiel, what are you doing here? Run for you must live on for the sake of the other children. I shall not live." I asked what had happened to him, and he told me "I had given them everything, even the gold watch and chain they took off me, and then they killed me. Run, Jehiel, do not remain here", he shouted with whatever strength he had remaining. "You must be a father for the remaining children". I went into mother, she saw me and asked me about the other children. She begged me to dress her belly. I ran up to the garret to get some clean towels. When I returned with the towels I saw that Christian neighbors had come in and were robbing. I came near mother with the intention of dressing her wound, but a peasant stopped me saying, "It is a pity to use new towels, she won't live just the same", and he tore the towels out of my hand. I struggled with him but in vain. Mother saw it, but said nothing, only pressed her teeth together. The peasants advised me to run away, otherwise, I too might be

killed. At that moment, my sister who lay hid on in the water, came in, and there was blood on her too. I asked her whether she too was wounded, but she said she was not, she only want to see father, and this was father's blood on her. Father asked that his legs be straightened and that he be put on the couch if possible.

I asked the peasants to help me put father on the couch, but no one wanted to do it. There was no Jew in the place, for everyone fled to the woods. Just then an old Christian woman, an evangelist came in and I asked her assistance. She said "A Jew is also to be pitied!" She, my sister and I then lifted father and placed him on the couch. Then I went to mother. She was constantly asking for water. She asked about the rest of the children. I gave her and father some water. Then people ran in and told me that the bandits were coming back (by this they wanted to frighten us, so that they could go on with their pillaging in our absence). I was unwilling to leave, I wanted to see what would happen to my parents. Sister told me to go, so that the rest of the children might be saved. Sister and I then went out. A little later I returned and saw a peasant standing before my father, a jar of honey in his hand and saying "Give me the honey, you are dying, what do you need it for?" I told him I would give him everything for the privilege to speak to my father a little longer. Then my sister knocked at the window and told me to come out at once, for the bandits were coming. When I went out I saw them pulling off my brother-in-laws boots and coat. There in front of the door, I saw my little brother Pudick. I wanted to take him in and see father and mother dying. But he said he was told, the intestines of father and mother were out, so he was afraid to come in. The older sister again tells us to go away. I say I want to be present, at my parents last moments. She tears us away, we run and hide in the corn.

Meanwhile a Christian teacher arrives and sees us lying in the corn. He shouts: "Go away, you are communists. All yours were already slain. They might yet kill me too, on account of you". So we ran away and came to a German colony

not far from our village. When we arrived there it was night. Our elder brother met us and asked us what we were doing here. We told him all. The Germans hid us in a stall and told us to keep quiet, so that he might keep us all night, but in the morning we must leave him. We did not sleep all night thinking all the time of our parents. In the morning we decided to go back and see what was doing in the house. We were afraid to go ourselves, so we sent a girl of 10 years, who was brought up in our house. She went and came back at 2 o'clock in the afternoon. She told us that peasants were standing around the house and wouldn't let her in. But through the window she saw grandpa and grandma lying and there was blood all around them.

The Germans gave us each a glass of milk and told us to go, lest they kill him too on account of us. We then decided to go to Zvihil. They told us that Zvihil was burned, and there was no place where we might go. But as we had no choice we went there. First, however, we decided that before we go we must ^{bury} kring our parents at a Jewish cemetery. We were told that all were buried in one ditch near the stall. The small dog did not want to leave them, so they wanted to bury it together with them. But one peasant protested: "a live being must not be buried together with Jews." So they killed it and then buried it...

For seven days we were in the German's stall, and he gave us food. We did not want to leave. On the seventh day we wanted to go home and bury our parents. The German proved to be an excellent man. He gave us a lone wagon, and a Jew of our acquaintance gave us 2 horses. With that Jew there came a friend of ours, whose father had also been killed. His name was Heibel Letz. There also came an uncle of mine. At 2 o'clock at night we all went to the village. We were 5 men. We came greatly to the stall, and no one noticed us. We dug up the place where they lay and took them out. I fainted. The others took out the dead. They were naked. They wrapped them in a sheet. And very quietly we left the village. The money for the burial we hid among the dead, so it should not be taken away from us on the way.

My elder brother and my uncle then went to Pulain, district of Zhitonir, not far from our place, to a cemetery that was there. I and the rest remained. I went back to the Germans, met my sister there and we talked all night of our misfortune. We were afraid lest my brother and my uncle be killed too. On the next day they came back. My brother told me that the funeral was very nice. They were buried ~~in~~ alongside the other victims. Mother was buried separately.

We decided to go to Zvihil. The German gave each one of us a piece of bread, and we went away very much afraid. We came to a river but we found the bridge burned, so that it was impossible to pass over. It was night. We were shown a place where a ferry would take us across the river. But when we came to the spot, we could not get the ferry, so we spent the night near the water. In the morning we crossed the water and came to Zvihil. Everything was burned. There was no one to be seen. The husband of my elder sister had also been killed. We came to her house but she was not there. In the house we found our little sister sitting and crying. The Bolsheviks had burned Zvihil before their retreat. She told me that the elder sister went to Doritzev. Her father-in-law took her to his house. She knows nothing of our home and our troubles.

The names of the dead are:

Peretz Katz, 53; Beth Shebe Katz, 52; Chaipin Weidenfeld, 35; Bezalel Katz, 25; They left 6 orphans. 3 houses and 2 factories were demolished. 2 families were ruined. My elder sister also died of aggrivation.

Mr. Jehiel Katz wants to go to America. He has lived through many great misfortunes. After the Reds had returned the family obtained their property. One of the bandits was then identified and imprisoned in Zhitonir. However when the Poles retook the province the prisoner was released. Mr. Katz feared revenge so he came to the Polish frontier, and after much trouble crossed it without money. The children he left in Zvihil. The youngest brother is a soldier in the Red Army. A sister is employed in a drug store in Zvihil. He is now alone. He wants

to go to an uncle in America. Their entire property was abandoned. They do not know what became of their houses and factories. People owe them much money, but the notes had also been robbed away. The debtors are Christians and pretend not to know anything. Mr. Batz is now in Warsaw, alone and tortured by the recollections of his sad experiences. He frequently has nervous fits..

The above was submitted by Mr. Batz in a state of the greatest irritation. During the story he once fainted.

Signed -- L.B.

Warsaw, August 2, 1921

Protocol #9, July 26, 1921

Mr. Hertzell Meckler, 20 years old, a merchant of the town Luban, Rohruisk district, province of Linsk, now in Warsaw, has consented to give an account of his experiences in Luban and of the pogroms that took place there during the period of his stay in the town.

The relations between the Jewish and Christian population before the war were quite peaceful. Trading was going on. Jews would buy of the peasants grain; the peasants of the Jews - cloth, dry goods and other wares. The Christians of Luban were all peasants, the Jews were small traders and artisans. In the course of the revolution the Jews were trading in different kinds of goods. In October 1917 the Bolsheviki took over authority and held Luban till Passover 1918. In the last days of March the Polish legions entered the town. Terror prevailed then and robberies would be committed from time to time. Economic life stopped as people could neither come nor go. About Schwuoth the Germans occupied Luban, and order was restored. The Germans stayed till November. At the end of November the Bolsheviki took Luban, and it was quiet as before. The Bolsheviki stayed till 2 weeks before Rosh-Hashona. On the last Monday before Rosh-Hashona the Poles occupied Luban. With the Poles came a Russian detachment, which united with the

and came to us with machine guns. They robbed 20 Jews of 150,000 Czarist Roubles and valuable articles to the same amount. They were beating the Jews for 2 hours. Then the Poles again left the town..

Two days later there again came a regiment of Polish Ulans under a very cruel commander (do not remember his name). He decreed that all weapons found with Jews be brought to him. On Sabbath the Rabbi pronounced Excommunication of all persons, who will not surrender all their military articles. Almost every Jew had to bring such articles, for everyone had them. As there was no other clothing or underwear to be purchased, everyone wore military boots, shoes etc. Otherwise people would have to go naked. On the same Sabbath a miracle happened: There came an order of the Polish authorities for the arrest of the Commandant's second lieutenant for requisitions of clothing made in Pochost. This made an impression upon the Commandant and he stopped to requisition. Meanwhile Polish soldiers passing through Luban never failed to leave some remembrance of their visit. The Poles were here for 11 months, till July 14, 1920. On that Wednesday when the Poles retreated, they pillaged about 30 stores, the damage amounting to about 2,000,000 mark. In about 6 houses they set fire to closets containing clothing, but the fire was soon distinguished. On that same day the Bolsheviki came in. They stayed here for 3 months, until a few days after Succoth. Then the Bolsheviki retreated. They robbed no one, only asked for bread and water. In a few days around they came back, while the Polish line was 10 viorst below the town. There the position was established and the Reds stayed here until the Poles retreated.

During this period the bands of Russian deserters were formed, consisting of White Russians, whom the Polish military authorities supplied with food and clothing, as well as with ammunition, to fight the Bolsheviki. That is an established fact. After the Poles left, they went to the surrounding small towns: Kushitz, Bibetchka, Harodistch, Vitchin, Diakovitch, robbing the Jews. The latter then fled to Luban, to which place the bands had no access. A Jewish self-defense was org-

anized here of 80 men, old and young. I do not remember the name of the leader.

On Lag-Boimer 5681 (1921), Wednesday, at 2 o'clock at night, the same bands of deserters, that were assisting the surrounding villages, arrived here in Polish uniforms armed with machine guns. When they saw that there was no response to their shooting they entered the town, went from house to house, caught Jews and subjected them to the most terrible tortures; threw small children into the river, pricked our eyes, cut off arms, ears, broke legs, cut the breasts of women. No one stopped or hindered them in their diabolic work. This went on for a long time. When they found no more people in the houses, they went into the cellars, dragged out half naked people, drove them all to the synagogue, beating them with swords over their heads.

In the synagogue there were assembled over 400 Jews, men, women and children. When it was all filled they locked it and wanted to burn it with kerosene. One of the bandits entered the synagogue and spoke. He called upon the Jews to enter the army. One Jew cried "but they are beating us". Upon which the bandits said that when Batyushka Balchovitsch comes he will kill them all. They then sent into the synagogue their demand of such great a sum in gold, which it was impossible to get. Fortunately one Jew succeeded in escaping from the synagogue and he ran to the priest. He woke him up and told him the terrible news, that they were about to burn the synagogue together with the Jews in it. Weeping, he told the priest that the bandits were demanding a sum which it would be impossible to get. And he begged the priest in the name of the Jews to do something for them. The Jews were saved thanks to the efforts of the priest and the director of the local high school, both of whom came soon to the synagogue. The priest addressed the bandits. He knelt before their leader, praying and begging them not to offend the oldest religion in the world and let the Jews live. Thereupon the elder ordered the synagogue to be opened and the Jews were driven out. The Jews began to run out of the synagogue and the bandits fired shots after them from revolvers and rifles. Many were wounded. In the women's mezonine many women were out-

aged. Then the bandits ran about the town and plundered everything there was. They demolished the houses, broke all furniture, cut mirrors in pieces and turned all Jewish houses and stores into ruins. This lasted 24 hours. Shortly before evening they obtained 30 Jewish wagons, upon which they put all Jewish belongings taking with them also, all bedclothes and valuable articles. Whatever they could not put upon the wagons they destroyed. The peasants had also taken much of the Jewish belongings and went back to the village. In the surrounding small towns of Pohost, Ozritche, Starobin there were also great robberies committed by the same bandits. The Jews left the town and fled to Luban. An agitation was also carried on by these White Russians bands. The peasants would say, you will have such a massacre, that all of you will be killed. There was no way of escaping. In order to prevent the pogrom that afterwards took place in Luban, on Leg Boimer, a delegation was sent to a certain Koptich of the Soviet authorities in Minsk to ~~inquire~~ insure help in case of need. But there was no response to the appeal. The Soviet authorities of Bobruisk replied: There are no communists in your place, so no protection can be given you. You will have to depend upon your own for protection. Recently Russian authorities finally did take some steps to prevent new massacres.

The object of the pogrom was: to rob, kill and violate. 25 persons were killed and 10 wounded. A list of this follows below. 15 women were outraged. The dead were buried on the Jewish cemetery. The entire Jewish population of the town fled. Young men were forced to join the Red Army. The author of this account was hidden in the cellar of a Christian, and through a hole he saw how the Jews were driven to a synagogue, and how some of them were killed near that very same house. He also saw several bandits pierce the breast of a woman. She gave some money to one bandit. Another one saw it, ran to her and also demanded money. But she had no more.

The author of this account left the town disguised as a Pole and came to

Poland. He intends to go to America.

List of killed and wounded

Killed - Moses Podlipsky; Feitel Fugin, Hete Opsiner, Moishe Copin (a bachelor 24 years, limbs cut off, Abraham Krumick, Abraham Shipilovitzer (left 4 children) Ferschel Mirkes (4 children); Zalman Chatzkels (1 child); David Sitchkovitcher; Cheyim Epstein; Shmeryeh Kaplan; Shimon Lipshitz (9 children), Polie Zakalnier; Isash Puzenetzer and his son (both refugees from Kusniez); Asha Kaplan; Esther Yatchnik; Chenitzie Katzenelson ~~xxxxxxx~~; Chaitze Katzenelson (daughter of Chenitzie. Lay ill with typhus and was stabbed.) Sheine Feige Epstein, Malke Miziner, Peshe Reba Koltun; Wife of Elie Bibitch; a boy from -quinley; an unknown person.

Wounded - Sholom, Hebrew teacher; Abraham David Justinovitch; Zalmar, the deaf one; Shimon Koltun; Abraham Strelets; Abraham Kavalertzik; Teube Justinovitch; her daughter; Leibel, son of Moishe David; his niece.

Protocol #15

Mr. Aaron Barn, aged 37, a photograph of the town Emeltchin, district of NovogradNohlynsk, province of Nohlynsk, gives an account of what happened in his town during the pogroms and till the day on which he left. Before the war the Jews and the Christians lived in peace with one another. The Christians are mostly peasants. Some of them are also artisans. The Jews are small traders and partly artisans.

Before Passover 1918, on Wednesday at midnight there arrived a whole band of Petluravitz, 15 armed men, and they began to knock at the shutters and demand that the doors be opened. They had a list of a group of rich Jews. When they came into Mr. Nahum Gorodetsky's house, they asked for money and the tumult began. Mr. Gorodetsky gave them 620 Czarist roubles and clothing for 100,000 roubles. Mr. Gorodetsky remained without any clothing. Then they went from house to house and plundered until daybreak. There there came a new band of 70 men, Petlura's bandits on horseback. They demanded oats for the horses. They then came into Alter German for money. He did not have any money with him, so he went to his father-in-law Moishe Brouman. Mr. Brouman had his money hid in the chimney. The bandits saw where the money was hidden and took it

all, 40,000 roubles in gold. Of Yossel Feldman, they took away all the oats he had. Also of Moishe Levy and Aaron Kipnis they took away all the grain.

They then took away all the grain of the merchants and began to shoot in the streets. Chaykep Brausman, 40 years old, happened to be out in the street, so they shot him dead. Then they shot Peisy Shuster, David Gomer and his son Peisy. The bandits then divided into 2 parties; one went from house to house and robbed; the other was shooting in the streets. They shot 11 Jews: Shimson Baratz, a tailor; Eissy Meyer Kop, a merchant; Yossel, father of Osher Lips, 75 years, Mottel, son of Chayim Yeshaya, Yisroel Leib Goldfein, 55 years and Moshe Kaplan of Olensk. The town sent him to Emelitchin to buy food. He had with him 70,000 Czarist roubles. They did not take away the money of him. He passed it over unnoticed to another Jew. 2 girls were violated. The pogrom lasted 2½ days. They pillaged the entire town.

Before the pogrom in January 1919 several peasants with the leader Kalenick went into Yossel Leibman. They did not find him so they killed his wife and 2 children (8 and 11 years old) with a hatchet. Also a maid servant, a German woman was killed while sitting in a chair. The father of the Jewish women, Azriel Einbinder, who came to stay overnight, was also killed with a hatchet.

Now we turn back to the massacre that took place before Easter. On Wednesday and Thursday they were robbing and murdering. The director of the post, Anthony Petrovitch, a good Christian, sent a telegraph message to Zvihil, asking for help. So 40 mounted Petlurivtzi arrived at once. Immediately upon their arrival they joined the bandits and started the pogrom anew. They said; you sent for us to save your Jews, so now we shall take revenge. On Friday they set on fire a chain of 15 stores, burning the woods also. They did not let anyone near the stores until they were totally burned. The damage amounted to about 2,000,000 roubles. Toward evening the Petlurivtzi left in the direction of Kovograd Volhynsk

On the first Passover night there arrived the first inspector of the town

school, Yaroshuk, with 40 "Petlurovtzi". They passed the small towns on the way to Smilchin: Slovitchko, Viledniki, Lugin and the villages near them, robbing the Jews. Upon his arrival in Smilchin the inspector intended to arrest the band. He sent a courier to the Jews, demanding a contribution and food for his soldiers. This was sent to the Rabbi, Reb Meinel Rotblatt. A Jewish delegation consisting of Abraham Rubstein, Moishe Ruck and Fatshe Shapiro went to the inspector offering to give him anything they possessed and begging him to disarm his men, who had begun their plundering work in Jewish houses. The inspector gave his promise that he would disarm his men. He thereupon called his band together and took away their weapons from them. For about a month it was quiet.

Soon however there was an uprising of the peasants of the vicinity. The peasants were headed by the bureaucracy and led by a former colonel, Modestov. This Modestov arrived with a band of 500 insurgents, having with them a broken cannon, just to frighten the population. Modestov first arrested the former leader Yaroshuk. Then his men began to plunder Jewish property.

The prominent men of the town (named above) then turned to the Bolshevik intellectuals, offering them money and asking them to take steps against the new menace. A group was then formed including a non-commissioned officer, named Segan, a Christian. This Segan addressed the insurgents and told them, that if they should they not leave the town in the course of a few hours, he Segan, will come out against them with his company all armed to chase them out.

This warning had its effect immediately. Yaroshuk was released at once, and at 11 o'clock the bandits left the town. On the way they continued to rob and beat passing Jews. They killed two boys from Zvibil, Moishe Polterik, and Itshik Feilichman, accusing them of giving information to the Bolsheviks. The former justice of the peace Mokritsky signed their death sentences.

After Passover the bandits became active in the vicinity. In the village Nitrip they killed the Jewish family Voltze Feibes, consisting of 14 souls. After

the insurgents left, the town remained under the authority of the former town-government headed by Yaroshka. The Bolsheviks remained here till Rosh-Hashana, 1919. At that time the insurgents began to burn the bridges and destroy the railway lines. The Bolsheviks then began to retreat. Then the 9th Tarashtchansk regiment passed through our town. On Saturday morning they began to fire at the town. Then the town was reoccupied by them. One Jew, Moishe Rudnick, was shot by them as soon as they entered. They suspected him of giving signals to the insurgents. Then the soldiers began to go from house to house, rob, beat and kill. They then took away everything the Jews possessed and set the town on fire. Thus 25 houses were burned, including Yernshko's house, which however, the peasants saved. The insurgents left the town then. The Bolsheviks, on the other hand, were angry at the townspeople, because the latter were said to have given the insurgents assistance and information. So now, after the fire, they sent an ultimatum, that if a deportation will not be sent to them to ask forgiveness, they would ^{destroy} the remaining part of the town. So a deportation of the most prominent persons of the town was sent out to them. Then everything was quiet. They would ask the Jewish and Christian population to supply them with cattle. After the holidays they declared a mobilization of all men up to 40 years. The youth then fled to the Poles in Gorodintze, 30 verst below Smiltchin.

The youth requested the Poles to come and take Smiltchin. They told the Poles all the secrets of the vicinity, and that there are in the place no more than 70 Bolsheviks. Two weeks after Succoth the Poles took Smiltchin after great battles. While retreating the Bolsheviks shot a great man David Sklovsky, aged 35, and pillaged the town. The Poles remained here till about Shvueth 1920. Then the Bolsheviks reoccupied the town. The Bolshevik force was a detachment of Bufenny's army, 5000 mounted soldiers. They plundered what had remained after the previous robberies.

The author of this account left the town in October 1920. He managed somehow to pass the frontier. He was nearly drowned in the river Slutsch. In January 1921 he arrived in Poland.

Aaron Bern

PROTOCOL # 16

Miss Esther Garfinkel, 30 years old, a merchant of the town Kalenny Brod, district of Novograd - Tshlynsk, province of Tshlynia, now in Warsaw has consented to relate what has occurred in this town during the pogrom and up to the day she arrived in Warsaw.

Before the war the Jewish and Christian population lived quite peacefully among themselves. The Christians were peasants. Many of them were working in the large local factories of clay dishes. One of these belonged to the Jew Mr. Lussman, and about 300 workers were employed there. The Jewish population consisted mostly of small traders, part of the Jews were artisans. Before the pogrom, Kerensky, the Bolsheviki, Skoropadsky and the Germans held the town. During the period from 1917 till Tshuz 11, 1919, there were no pogroms in Kalenny Brod. The Bolsheviki stayed in our town till Wednesday Tshuz 11, 5679 (1919). On Monday there were rumors that there was an uprising of "Sobolovtzi" in Lvivil, and our people were very frightened. On Wednesday morning there were other rumors that the insurgents were coming. About 11 o'clock shots were heard. A great panic ensued. People began to close their stores and hide in the cellars. Very soon the insurgents were seen running into town and yelling - "Give us the communists! They were looking for a certain assistant surgeon named Kisselhoff. They then entered the houses and chased everyone out, men, women, children, all people, - into the street, in the direction of the factory. On the way everybody was beaten severely. Meanwhile the bandits were robbing everything they could. There at the factory, the entire town was assembled. Some of the bandits then went into the houses, took away the best things and demolished the rest. At the factory one of the insurgents called out: "Throw the women and children into the river Slustch and take the men away from here". The men were thereupon all driven into the courtyard of Heibusch Tshernowsky, while the women and children were chased home. There in the courtyard the bandits searched of the

Jews that they give up the assistant-surgeon. The latter was hidden in a stall and saw everything. No one knew however, ^{where} ~~how~~ he was hidden. The insurgents looked for him throughout the town but could not find him. The Rabbi Herschl Schwartzstein and the slaughterers were also standing with the rest of the Jews in the courtyard. The Jews asked the Rabbi whether they should surrender the assistant-surgeon. The Rabbi replied that now he was not answering any inquiries. And the assistant surgeon was not surrendered. About 1 o'clock in the afternoon, it was pouring then, all the Jews were chased out of the courtyard and led into the woods, 2 miles below the town. On the way they took away from the Jews whatever they possessed; watches, money, clothing, shoes. About 5 o'clock they were driven into the woods and put in rows there. Three bandits stood opposite them and began to shoot from rifles and revolvers. Many fell dead on the spot, some were wounded and still others remained alive and hid among the dead. Then the bandits ceased shooting, they approached the Jews, stabbed those who were alive with bayonets, crushed their heads with pitchforks, cut off limbs and cut some men into pieces. Meanwhile the women came running to them, begging for their husbands, but the bandits aimed their rifles at them and chased them home.

After this massacre the bandits drew off the clothing of the dead and left them naked. Until ten o'clock in the evening no one was permitted to approach the spot. The insurgents were peasants of the surrounding villages. They were seen carrying clothing and shoes and going home with songs. After they left 3 girls, the author of this account and Rachel of the town Lug, took with them 2 Christians, Petrov and Yushko, honest men, and went to the place to see what happened there.

We took a lantern with us and went into the woods. There we saw the dead lying, all naked, mutilated, cut into pieces, some without ears, some without arms, others without heads. It was a horrible sight. We began to weep and shout: "Whoever is still alive, let him respond!" Some did respond. We brought a wagon and placed the wounded on it. Here are their names; Herschl Schlitten, Mendel Werditchewsky

(he died the moment the wagon came to his house (Hottel Schwartzstein, (lived for a day), Bar (died soon) and his father David Bar, who is still living. After that the other girl brought her father and brother, both dead, - Hersh Ptasnick and the girl's brother, Schloima. On the third wagon Shes-el Siegel was brought. This lasted till morning. In the morning the entire town went to the woods lamenting to look for husbands, brothers and fathers. Everybody brought his dead to his house on wagons.. The scenes were indescribable.

In Tenemy - Brod there was no cemetery. No men were to be seen, to bury the dead. Then the women themselves took to digging graves in the garden near the clay dish factory. Each woman brought her own dead, wrapt in a sheet and a Talith and buried him herself.

While we stood by the graves, we again heard shooting. We were frightened but resolved to face anything we may come. "Let them shoot us too!" cried the women. It was the insurgents that were shooting. They came again to look for the assistant - surgeon Fisselhoff, and now they caught him. He heard them coming and started to pass from one stall into another, but on the way he was caught and shot.

There were 140 persons killed. Each one lies in a separate grave. They were not identified. There were 20 wounded. This occurred on Thursday, Tarnus 11,5679. The Rabbi and his only son and the slaughterers were all killed. Three weeks after the pogrom the Bolsheviki arrived. The author of this account lived through the massacre herself. She buried her own brother-in-law. In September 1920 she came to Koretz, and then she went to Lorno. For four months she has now been in Warsaw. She wants to go to her brother in America.

The names of the victims were given from memory.

Tarnus, August 7, 1921

Esther Garfinkel

List of the sons of the victims of the Pogrom at Tenemy-Brod.

Rabbi Herschel Schwartzstein; his son Lottel; Moishe Berach, slaughterer, Osher

Bereck, slaughterer; Benzie Bereck, butcher; Shiperl Segal; Joshua Kellerman; Israel
 Kellerman; Chayim Kaboroff; Edmon Leber; Israel Peer Weissglos; Isaac Weissglos; his
 son Aaron; Aaron Oshman; Herschel Melamed; Fischl Rosenstein; his son Nottel; Israel
 Weinstein; his son David; Meyer Wilner; Leopold Weidichowsky; Abraham Isaac Mendock;
 his son Herschel; Wolf Ssernick; Morris, his brother; Alter Hanger, Abraham, his son,
 Leibke, his son, Israel, his son; Herschel Roskos, Alter Ssernstom, Sender Hanger;
 Elzer Langer, Meyer Bernosnick; Sheinke Fendler, Yankele, his son, Itzik, his son;
 Yontil Beck; Leibe Wolfgang; Schmulick Zalasnich; Leibke Schlicien; Beril Schlicien;
 David Beer, Mile Scheines; Leibe Scheines; Tuvia Ozerva; Chonon, son of David Leib;
 Tchernomovsky; David Tchernomovsky; Isaac Tchernomovsky; Leib Loden, Herschel, his son,
 Moshe, his son, Wilhel. his son; Wolf Langer; Levi Goldman, his father; his brother;
 ; Beril Grelsky; Michael; Zanvel, his brother; Shemlick, his brother; Joshua Albert;
 Levi Mirochnick, Moiske, the cooper; Abraham Frankstein; Gettie Scheines; Abraham
 Marishka's boy, Alter Slepick, David, his boy; Fohath Ptashnick; Shloime, his son;
 Itza Ptashnick; Moiske, his boy; Finnie, the Red Headed; Moiske Oxenhorn; Fannie Oxenhor
 Schmuel Oxenhorn; Zeidel Yabke; Leizer Kronis; Zanvil Werkmán; Israel, his son; Moiske
 Werkmán; Mehe is Kisselhoff; Jehiel Schlitten; Moiske Aaron Tchernomovsky; Benjamin
 Shemesch

PROTOCOL #17

Mr. Abraham Ratchick, 23 years old, a student of the town Romanov, province of Tchernia, now in Warsaw, tells what happened in his town during the pogroms and up to the time he went to Poland.

Before the war Romanov was a quiet, peaceful town. No robberies were ever occurring. Our Gentiles are peasants, we had a large factory of leather goods, and there were about 500 workers employed in them. Our Jews were small traders and artisans. About Purin, 1919, the "Petlurovitsi" began to retreat and the Bolsheviki were on the offensive in Ukraine. Then the "Petlurovitsi" began their retreat, they blew up the bridges between Romanov and Schudnov. Their forces and their staff were stationed at Romanov. On the day of Purin a band of horsemen came to us and demanded leather. There was a fair then in the town. With loud shouts, "Beat the Jews", they began to break into houses and stores and plunder them. The peasants took no part in the pogroms and in the pillaging. This lasted all night. In the morning a delegation went to the Ataman to find out what he wanted. The Ataman demanded 100,000 Roubles, 200 pair of boots, underwear, tea and other products. This he was given immediately. Besides this, he also demanded 5 women, the delegation of-course refusing this. Then two days later, a new band of horsemen arrived and made the same demands, which were fulfilled. Later they began to assail whomever they met. Near Kile the Bolsheviki entered the town, caught the murderers at their work and shot them. But when a rumour spread that the Bolsheviki were leaving, then all the Jewish inhabitants also fled from the town, leaving all their belongings behind them, for fear of vengeance on the part of the "Petlurovitsi".

In the morning the "Petlurovitsi" came in, and not finding anyone in the houses, they pillaged them and destroyed whatever they could not take with them. On the following morning they left the town. On the way they killed twelve Jews, among them the two brothers, Galushin Daniel and Michael Binon, an unknown boy, - the

names of the others the author of the account does not remember. As soon as the "Petlurovitzki" left, the Jewish inhabitants returned to the town. Then the Bolsheviks came in once more. A self-defense was then organized of Jews and Christians. But somehow a band of "Petlurovitzki" stole into the town and surrendered and fired at the house, where the self-defense was assembled. Four Jews escaped and one was drowned. The rest were arrested and taken away by the "Petlurovitzki". Money and appeals were all in vain. The "Petlurovitzki" promised to release them, but on the way the men were all shot. 8 days later they were found in the field and the Jews buried them in Baranovka. Some of the victims were; Simcho Shinders; Minnie Getfarb. The rest the author of this account does not recollect.

The author of this story was also among those arrested by the "Petlurovitzki" and was released for money. Via Rovno he arrived in Poland and intends to go to America.

Following is a list of the cognate victims.

Warsaw, 7/2, 1921

A. Retchick.

PROTOCOL 419

Mr. Jacob Melamed, 24 years old, a teacher of the town Slovetshko, district of Ovruch, province of Volhynia, now in Warsaw, relates that he lived through during the period that the pogrom took place in his town and till the day upon which he arrived here.

Before the war the Christian inhabitants of the town were on very good terms with the Jews. The Christians were peasants, the Jews small traders and artisans.

In July 1919, Serny 17,5679 on a Tuesday evening, the pogrom started. On Saturday there was a great Christian holiday, the day of St. Peter and St. Paul. When the Gentiles returned from the celebration they said to the Jews: "Now expect the worst". On Saturday evening a delegation went to the priest to ask him that he pacify the peasants on Sunday. But the priest replied, that as the Jews took part in severing the church from the state, they are communists and this is why the peasants are angry with them. The delegation then produced a communication which they had received from the Revolutionary committee, and in which it was stated that the Jews were counter-revolutionists, all of them being Zionists. The priest promised however, that he would try and pacify the peasants. Later it appeared that this priest was one of the initiators of the pogrom. Nothing happened on Sunday and Monday.. People were already starting to believe that nothing would happen. But on Tuesday morning when the Jewish women drove the cattle into the field, the peasant women told them "To-day the worst will befall you.."

Attempts were made to trace the rumours about the prepared pogrom, but unsuccessfully. They wanted to go to the district centre to apply for aid, but it was late. There were 6 Christian militia members in our town. Six more were hired from the inhabitants of the town, to guard it during the night. The Jews themselves went around watching all the night. It was quiet until 11 o'clock.

Soon after eleven, however, several shouts and shots were heard. From all sides armed bands appeared with weapons and sticks. It was the peasants of the vicinity headed by a stranger, a hooligan, just arrived in town, named "Ishim the Lame". All night through they were beating cruelly and destroying everything that came in their way. About six o'clock in the morning it was a little quieter. Then people began to show up looking for their killed relatives. During the night, 4 Jews were killed; Gedaliah Kassman, Mordecai Eliaser and 2 "ins" (robbers both named Gochman. These worked in a factory in Slovitchno. During the night the peasants pillaged all the houses and stores. Besides the persons killed, 2 were wounded.

They wanted to send someone to the district centre and ask for military aid, but people were afraid to go as the bandits were on their way thither. The director of the post-office, Neustoff Oleyevitch, a tartar, was a good friend of Mr. Melamed, the author of this account, and recruited him to hide in his cellar. Two hours later shouts were heard again. The bandits returned. During the day they were not killing, only robbing Jewish property. The panic was great. Rumours were current that in the surrounding villages conditions were equally bad. Many Jews of the town were hiding with the peasants in the villages. They began to run back from the villages to the town. 18 Jews were killed in the villages. A list of names is appended below. All this the director of the post-office told Mr. Melamed in his cellar. The director's wife was bringing down food to him. In an adjacent room, many women were hidden. In the post director's house there would often be held conferences of the bandits. They would drink all night, and Mr. Melamed could hear all they were saying. And through a little window he could see what was going on in the street.

About ten o'clock they brought the dead from the villages. The village Jews themselves brought them. In the afternoon there was a meeting in which the Rabbi, Baruch Zion Eshzen was also present. It was resolved to send a deputation to the priest, requesting him to negotiate with the leaders of the bandits with a

view to ending their robbing and killing, offering them a large sum of money. The Rabbi and the priest thereupon went to the bandits, who were assembled in the centre of the town, discussing further plans of "work". The Rabbi ascended the platform and addressed the bandits. He said that the Jews were no communists, that the Jews wished to live in peace with their neighbors. But they interrupted the Rabbi, not allowing him to continue his speech. Shouts were soon heard: "Beat the Jews, Beat the Communists!" The Rabbi was compelled to descend. The priest then began his speech. He said that the Jews themselves were to blame. He said they were in sympathy with the Bolsheviks, etc. To the peasants he said, that the Gospel also forbids to kill Jews. But the priest told them to boycott the Jews and not have any dealings with them. But if they disagree with him let them do whatever they pleased.

Then the Jews saw who the priest was. The Rabbi went to the richer Jews and collected 40,000 roubles. With this sum he went to the leaders and told them that it would pay them more to take money than to plunder. The bandits took the money and divided it among themselves. They were 15 persons. Then they went to Valednick. They were in vain entreated not to go there. Money was offered them, but they went there nevertheless, shooting on the way.

The inhabitants of Valednick were aware of their danger and organized a self-defence. When the bandits entered the town they were met with shots, and four bandits were killed at once. After their failure in Valednick, the bandits returned to avenge themselves upon us. Meanwhile the Jews assembled in the house of Mottel Ratner. About 3 o'clock at night the bandits came direct to Ratner's house and went in to the Jews. They at once began to shoot and stabbed the Rabbi. People screamed frightfully. Many jumped out of the window. Among the Jews there was also the well known student Haiditch of Kiev. 25 Jews were killed that night. Later that night a son of Ratner came to me. He succeeded in escaping. The post director let him into my cellar. He told me that all Jews were fleeing

from the town. In the meantime I overheard a discussion at a bandits' meeting in the house. They were drinking and the post master was persuading them not to kill the Jews, but only take their money for they are rich enough. But the peasants would ~~xxx~~ not listen ~~xxx~~ to him, and they went out to continue the plundering.

On Friday my father came to me and told me that the peasants now decided to go from house to house and find and kill every Jew. Now they are driving out the cattle into the field. They call it a sin to kill in the presence of cattle. They are growing wild. He therefore comes to me, so that we may escape before it is not too late. The director of the post also told me to go. We ran to Ovruch, 32 versts below our town. I came out of the cellar and saw the entire highway flooded with Jews- women, children and old people dragging along for versts without stopping. It appeared as if Jews were running away from Goluth. That was just on the second day of Yarnuz, 5678. I was instinctively afraid to go behind others. I dressed my father with him and made him go forward quickly. We ran with all our might leaving many others behind us. We heard the bandits shout after us. Part of the procession was surrounded, and the Jews driven back into the town. Three quarters of the inhabitants escaped. A small part remained in the hands of the murderers.

We had to pass 13 villages on the way to Ovruch. That took us ~~xxxxxxx~~ $4\frac{1}{2}$ hours. In some of the villages the peasants barred our way. We had to give them money, and they let us go. After we had passed the thirtieth village, wagons came out from Ovruch to meet us. These were Jewish wagons. Upon our arrival in Ovruch we went to the Revolutionary Committee and told them what we lived through in Slovetchov. They reproached us. You always go hand in hand with the peasants and now you come to us for help. On Saturday morning they sent out a company of soldiers to Slovetchno. On Friday, while we were on our flight, 14 Jews and 5 small children were shot. They lay on the road till Saturday evening.

when they were taken to the town. Then the company arrived in Slovechno, it fought with the insurgents. Two Red army soldiers were killed, among them 1 Jew. Four insurgents were killed.

The total was: 53 Jews were killed, 14 wounded; of whom 2 died later of wounds. In August, when the Poles started their offensive; the position was 40 versts below Slovechno. For 9 months they stood opposite one another, the Poles against the Bolsheviks. Toward the end of 1920, when the Poles marched upon Kiev, the "Balachovtzi" followed them. At this time 2 Jews were killed. When the Poles were retreating the "Balachovtzi" was Pulack.

The Jews applied to him for protection. But he only replied: "We know what we are doing. This matter is none of your business". Killing and robbing Jews should not concern these same Jews.

P.S. The Bolsheviks upon their reentering the town after the pogrom, tried the ring leaders of the bloody affair. Many of them were shot. Of the post director Mr. Melamed spoke well. The Jews of the town however, held the tartar, to be a hooligan. So the Revolutionary Committee finally sentenced Mr. Melamed to 2½ weeks imprisonment. The director of the post-office is now in Warsaw.

List of Victims:

Ephraim Feligman, 28 years; Abraham Feligman, 24 years; Mottel Fajelman, 17 years; Brauch Kegen, 38 years; Yitchok Binklinger, 60 years; Judith Potchar, 60, violated and then killed; Jacob Derhetch, 50 years; Joseph Binkhauser, 36; Chada Lakretzman, 46; Hina Leab, 46; Abraham Kaplan, 24; Riva Gittelman, 15; Sprintza Hartzes, 27; Jacob Koval, 24; his wife, 24; Joseph Scheschko, 60; Seidel Koblis, 60; his wife, 55; Abraham Chanton, 40 (severely wounded); Solomon Derhetch 50; Herschel Portzelai, 60; David Eviling, 50; A woman from the village Chirosin-ovka, 50; another woman, 24 years; Moische Schlechterman, 50; Osher Schwartz, 15; Shimon Stoliar, 60.

PROTOCOL #22

Esther Berditchevsky, wife of the Rabbi, 75 years old, of the town Dibova, district of Unan, province of Ki6v, has consented to relate what happened in her town, during the pogrom and till the day she arrived in Warsaw.

Our town Dibova is a great town. That Christians should fight with Jews was a thing unheard of in our town. On the contrary they were dealing with the Jews quite peacefully. Our peasants are land proprietors. Part of them are traders others are artisans. The Jews are storekeepers and artisans. It was quiet until the "Petlurovitzki" came. We heard that in other towns they were killing and robbing, but in our town everything was quiet.

Only after the day Shuvoith 1919, at 2 o'clock in the afternoon, a band of "Petlurovitzki" arrived, consisting of 30 men. As soon as they entered the town they began to demand money and articles. These they were given and they left. Two days later another band arrived, consisting of "Petlurovitzki", and Poles and began to pillage houses and stores. This they were doing for a day. Then they left. For a time everything was quiet, and thus it continued till Ternuz. On Tuesday another band of "Petlurovitzki" and Poles arrived. Immediately upon their arrival they sent word to the Jews that they were demanding clothing and shoes. Part of the Jews saved themselves by giving them money. When their demands were not satisfied quickly enough, they went from house to house, looked into the cellars and garrets and when they found a Jew, they shot him. 20 Jews were then killed. The author of this account does not remember the names of all, but only of these; Herschel Portnoi, 40 years old, a storekeeper, Henach Semelovsky, Velvel Shmelovsky, a few were wounded. This lasted a day. Also some women were then wounded.

Then on a Tuesday, the 10th of Al, 5679, there arrived in the town a great company of Cossaks with the Hetman Kosakov, with "Petlurovitzki", many peasants and boys of the villages and towns, some 1000 persons all armed. First they sent

in a patrol to find out who was in the town. The inhabitants at once began to hide in the cellars. Some ran to good Christians. One would hide wherever it was possible.

The Rebbitzin then turned to the events in her own house during this, the third pogrom. On the same day the bandits entered the town, 2 "Petlurovitzki" came into the Rabbi Moisha Aaron Barditchevsky, 75 years old, a great scholar. The 2 Petlurovitzki were dressed in gold, gold was on their sleeves, their clothing was very rich. On their shoulders there carried rifles. When they saw the Rabbi and his wife, they began to demand money and jewelry. They told us to give them everything we had, or else they would shoot us. And they at once began to beat the Rabbi and the Rebbitzin with their bayonets. The Rabbi's feet were bleeding. Then they approached the house a Cossack knocked out the window panes, took the doors off and went away to knock out the windows of other Jewish houses, which were pointed out to them. While they were beating us, someone told them of a place near the road prepared for the winter, where a fiddle was hidden containing 4000 Czarist roubles, a gold bracelet, 3 silk handkerchiefs and other jewelry and other valuable articles. They found this and proceeded to beat us. We gave them pearls and two 1000 Rouble notes, which we had hidden under the eaves of a closet. I told them we had no more. I offered them as much clothing as they wanted, only begging them to let us live.

The Rabbi was very weak. In the garret there lay concealed my elder son and another 20 Jews; girls, women with children, all covered with straw. In an adjacent room there lay my daughter-in-law with 3 orphans, whose husband and father had been killed.

The bandits did not believe what I told them and began to beat us over our heads and bodies. I was all blood. I entreated them to take everything away but let us live. They did not leave the house, but went to the garret, and not finding the people hidden there, they came back. Thus it continued until mid-

night. They broke up everything in the house, turned over the closets and the beds, tear up the bedclothes, let the feathers out and took away the new pillows.

At night we were alone lying on the bare ground. We were afraid to sleep. In the morning a new band arrived to demand money. I gave them whatever I had in the house. On the third day I again heard a knock at the window of a distant room. As soon as they came in I gave them the earrings which I took out of my ears. I asked to take them. But pointing their rifles at me, they shouted, "Give up the money and gold that you have hidden or else we shall shoot you!" I told them we had no more, everything had already been taken away. And to corroborate my words, I showed them how everything looked in the house. But they pushed me out of the house beating me with a bayonet. I did not know what this was being done for. Later I learned that it was planned and decided to kill my husband and myself separately. The soldier threw me on the ground again, beating me with the bayonet and kicking me with his feet. I lost consciousness. He thought then that I was dead, but he nevertheless struck me once more with his bayonet which brought me back to consciousness. He then started to beat me anew, until I was unconscious again. When I fainted this time, they thought me dead and left. They beat my husband until he was dead. A widow in my room was shot..

Then I awoke I could not see anything, but I crawled on till I came to the privy. There I fell and fainted again. My head was all wounds and blood, my face was swollen. Meanwhile the bandits returned and went to the garret. They did not see anyone and were about to descend, when suddenly one of our neighbors sneezed. "Now we know where the Jews are hidden," shouted one of the hoodlums. They thereupon dragged down the people one after another. The Jews gave away all their money and jewelry. The bandits took all this. Then they undressed everybody and stabbed and shot them all dead. There were about 20 men, and all were killed. The women were driven away. Finally they killed women and children too. Now their policy was different. In the garret they killed my son Mendel Leib

Berdichevsky, and the son of Moishe Getzel. The rest I do not remember. Meanwhile a hooligan came into the privy. When he saw me, he pushed me, and I awoke. I said "What do you want". I have no money, Go to the house and convince yourself, whether there is any money there or not. He went away and it was still for a time.

I came out of the privy and crawled to the house. There I saw the dead lying. I said to myself, they must have killed everybody in the garret. And where is my son? Killed girls were lying there and 2 poor dead Jews were in the courtyard. I wanted to run into my husband's room to see what became of him, but I could not move. I remained where I was. Then I heard him moaning. I wanted to go near him, but I could not. About a quarter of an hour later, I heard a loud moan and then all was still. My husband breathed his last and then his holy soul left his body. It was just 50 years since he became Rabbi of Lubovre.

Meanwhile there arrived a daughter of mine from my first husband. She too was wounded. She came just at the time the hooligans were going about the houses collecting the dead. There was no one in the town to bury them. They did not want to let the dead lie unburied. So they dug graves and buried them 5 men in a grave.

When they were demanding money, a small lad with an axe stood near me. He said "If you wont give any money, I will kill you with this axe."

I remained lying on the floor. My daughter also lay thereill. There was no one to give us a drink of water. On Friday morning, after the departure of the bandits, I was still lying on the floor, when a hooligan came in with a rifle demanding money. He could not come near the place, where I was lying. Broken up furniture barred his way. There he stood and demanded money. I said to him "Do you not see that everything is broken up. They demolished and took everything away." He threatened to shoot if we would not give him money. And he ordered me to turn my face to the floor so that he might shoot me in the back. Then I thus turned

over, he said: "Wait till I go and fetch a bullet". So I lay and waited for the bullet. My daughter-in-law heard everything. She came running in to find out what happened to me. I told her to bring a wagon and take me to the hospital.

When they had killed all the Jews, 400 men, and taken everything away, they drank and became intoxicated and danced in the middle of the street. Before they took me to the hospital I told my daughter-in-law to look under the closet to see if there was not any money left. There was none. She hired a wagon and three peasants to take me to the hospital. I felt great pain when they put me on the wagon and was screaming terribly. When I was on the wagon I told my daughter-in-law to collect all the things that remained in the house. There was in the town a good Gentile and he gathered all the orphans in his house and fed them and gave them night lodging until they were taken to Ulmer and thence to Taino.

The Rabbi's wife lay for three weeks in the hospital. On Sunday morning after the pogrom, the "Petlurovitsi" were returning from Pokatilov, and on the way they killed 10 Jews...

A man and his wife were brought to the hospital wounded. The woman died, and the man was killed in the very hospital by "Petlurovitsi". The good Gentile Dmitry was a shoemaker. In his house the woman and the children stayed for 8 days. Then the Petlurovitsi said that if the Jews would not leave the town, they would all be killed, even those who lie wounded in the hospital. In the surrounding towns there were also pogroms made by the "Petlurovitsi". My daughter-in-law told me that we should go to Uman. She went before. I remained for Sabbath in Dibova. Five of us hired a wagon for 8000 roubles. Uman is 18 versts below Lubnov. I did not have any money but I sold my house to a Gentile for 5000 roubles in Soviet and other money and went to Uman. One woman had received ~~22~~ 22,000 roubles. She went before on a wagon. On the way bandits came out and took her money away from her. We returned to Dibova and paid the Gentile 1000 roubles each. The money who had the money was wounded, and she remained in the hospital. The

"Petlurovitz" wanted to kill us, but after our entreaties they let us live. We went further. I and the other Jewish women gave our money and things to Daitry, that he should bring us to Uman. And we let the people in Uman know that they should send wagons after us. We went a long way on foot. In the middle of the way wagons met us, and we went to the Committee.

For 2 weeks I was in the house occupied by the Committee. Meanwhile we were afraid to demand the money. Daitry himself was also afraid to come. There was one woman left in Dubova, and Daitry showed her the money of every one, which money he hid in his garret. He himself was robbed, but our money was untouched. Until Chanuka I stayed I stayed in Uman. Then they came for me from Uman Odesa and I went there. Now it is a month since I arrived in Warsaw. I want to go to Palestine.

On the frontier the author of this account was robbed of her clothing as well as of her last money. In Ostrog she she was received well.

Esther Bandistchewsky,

2/9/1922

(By P.F.)

PROTOCOL #23

The Rabbi of Lwivil, Jacob Israel Korf, has consented to give the following account of what happened in his city, during the pogroms, and till the day when he arrived in Warsaw.

In Lwivil there lived about 21,000 Jews and 15,000 Christians. The Jews were small traders. The Christians were workers and professionals. During January 1918 there were assaults and robberies made by peasants. There were 4 killed and six wounded in these assaults. On the 9th of March 1918 the Bolsheviki learned that a band of peasants was organizing an uprising against the Soviets. On Sunday they talked about it in the churches. The Bolsheviki then put cannon in position on the bridge and fired several times in order to frighten the rebels. Some of

the peasants were killed by the shells. On the same day the Bolsheviks took 70 of the peasants as hostages and the peasants were warned that, should an insurrection break out, these will be killed. The Bolsheviks also forced these prisoners to give them information as to the ringleaders of the rebellion. Towards evening they had received sufficient information as to who the rebels were, and that the peasants around Lybil were organizing into a great force. The Bolsheviks thereupon again placed a cannon on the bridge and fired at the villagers, where the insurgent peasants' bands were. The Bolsheviks thought that this would sufficiently impress the rebels, and that the latter would now become calm and quiet.

On Monday night there ensued a great struggle, a regular war between the insurgents and the Bolsheviks, machine guns being operated on both sides. This lasted until daybreak. At dawn there were seen in the city the insurgents with white bands on their sleeves and the Bolsheviks with red ones. Outinskaya, Yuretz, Whitonir, Bruzhan and Hiskaya streets were filled with them, and they fired at all quarters of the town from their machine-guns. There were 80 Bolshevik Jewish lads were aiding them, the entire force numbering 150 persons. The battle continued until noon. The insurgents were victorious. 45 Bolsheviks and 12 Jewish boys were killed. Of the insurgents there were 200 killed; they numbered several thousand men. The "Sokolovtzi" (thus the insurgents were called) now dominated the city.

After the battle they went from house to house, gathered 900 men, young and old, and led them to the bridge. There were then in the city mobilized young men from the Red Army from the town Bollone, numbering 50. Of these 22 were also taken and led to the bridge. There all the Bollone young men were killed, then stoned, mutilated and cut into pieces, and buried all in one grave. Benia Kuzhushman and his only son were buried alive. Early on Tuesday they again went from house to house. The Rabbi was hidden in a cellar. Then a Jewish sister of the Red Cross came to the Rabbi and shouted: "Rabbi why don't you do something. They

are slaughtering all the Jews!" The Rabbi then asked the sister to go to the priest and ask him to intervene with the insurgents. The Rabbi and the priest had always been good friends. In bad times when the Reds would persecute the Priests, the priest of Zvihil would hide in the Rabbi's house; and when the Whites would come, the Rabbi would find refuge in the priest's house. However the sister came back and told the Rabbi that the priest was not home.

The Rabbi then went to the rich man of the city, David Meserichsky, to ask him to go with him to the leaders of the band in behalf of the Jewish community. The rich man was hidden in his garret and did not want to go. Then the Rabbi took the Torah out of the synagogue and he took with him 2 old rabbis, Reb Michel Goldman, and Reb Shumelke Goldman, two brothers and the sexton Levy Berkman, and with bread and salt upon a tray he went to the staff to ask for mercy and greet and congratulate them upon taking the city. While they were on their way many Jews were being killed and thrown into the river. On their way they were stopped and beaten, even mocked by the passing bandits. The Rabbi was passing by a Park Director, the Christian Stankevsky, whom he knew. The Rabbi asked him to follow him to the staff, but the Christian gave him an evasive reply and passed on.

With great difficulty the Rabbis arrived at the headquarters. It was surrounded by about 10-12 thousand peasants. With tears in their eyes the Rabbis begged them not to molest the Jews. He greeted them in the name of the Jewish population congratulating them upon their occupying the town and its vicinity. Their leader was Pagoriloff, an intellectual. When he saw the Rabbis, he at once came to them and asked them what they wanted. The Rabbi greeted him and requested that the massacres of Jews be stopped, for they were not to blame. The leader then went on the balcony and addressed the peasants, asking them if they would make peace with the Jews. The rabble then began to shout, "Shoot them together with their Torah. Imprison them, let them give up their weapons", etc. The

Rabbi and a young Jewish intellectual again spoke, pleading that the Jews did not shoot and had no weapons.

In the presence of the Rabbi several young men were stabbed by bayonets and the murderers lifted them in the air shouting "hurrah". In the evening all the Jews assembled in the synagogue and swore in the name of the entire Jewish population that they had no weapons. The insurgents left the synagogue satisfied. Shortly after this the peasants again came shouting that the Jewish weapons were not given up and they would massacre all the Jews. The Rabbi saw that they misunderstood them. Still they agreed to send several of their men with the Rabbi for a revision of the houses of all Jewish inhabitants. So they went from house to house, but nowhere did they find anything.

On the way they found pieces of a machine gun and a broken sword. After a conference with Reb Lipa, a Jew prominent in the town, it was decided that the Rabbi should buy several revolvers and present them as the Jewish weapons. So the Rabbi collected some money, went to a Jew dealing in weapons, bought 5 revolvers and brought them later to the staff, where he was given a receipt for the Jewish weapons surrendered.

On Wednesday morning, bandits entered the Rabbi's house with shouts that the Jews were shooting at the church. They took away 11,000 roubles of the Rabbi, besides various articles and beat him severely. The bandits were later arrested. Fearing vengeance the Rebitzin begged that they be liberated.

In this pogrom there were killed 170 Jews. On the next day another 100 Jews were killed. The Rabbi then ran to the priest to request him to use his influence with the bandits. This he did. On Friday a committee was organized of the prominent men of the city to investigate who participated in the Bolshevist action and who was a communist. The investigation lasted 8 days, after which many suspected Jews mostly innocent old men, were released from imprisonment. The priest participated in the investigation.

in the investigation.

A total of 480 Jews killed was the result of the pogrom. Some women were violated and then killed. On Friday they were all buried, 5 to 18 persons in 1 grave. Of the Jews of Polonne 60 were buried. On Saturday a regiment of Bolsheviki entered the town, and the insurgents left. In the morning the Poleshewiki also left. For two weeks after the pogrom there was no authority in the town, neither Poleshewiki nor insurgent.

On the Wednesday before the month 11, 1879, towards evening the insurgents entered the city. Their leaders were the "Satchewiki. As soon as they arrived they entered a Jewish house, killed 17 persons and wounded 4. The name of the Jew was Leib Kupnick. On Thursday the entire band came with their leaders. Then the power of the city Simevsky came to the Rabbi and promised that he, the Rabbi go with him and greet the insurgents and the "Poleshewitsai". The Rabbi went with him. They were accompanied by a band of music and citizens also were in the procession carrying bread and salt.

The Poleshewiki were camped in position near the city. They heard what a reception the insurgents have given, and they began to shell the city heavily. The fire was terrible. Thus it continued all night. Thousands of the insurgents were killed. For about 4 or 5 hours the city was in flames, 22 synagogues were burned. 75% of all Jewish and Christian houses were burned also. 2 Jews were killed by bullets. It was impossible to extinguish the fire. On Thursday the insurgents left. On Friday the town was deserted. The Rabbi went with 3000 Jews to Yerin for bread. On Tuesday another 2000-4000 Jews came to Yerin. On Wednesday the Rabbi learned that his wife and another 14 Jews were killed, all of the age of 75-80. In the asylum for the aged they were killing 75-80 year old men. The Poleshewiki did this, taking revenge for the city's receiving the insurgents with music. On that Tuesday 57 Jews were killed.

After the pogrom the city suffered from spotted typhus and other epidemics.

7,800 people died. Now there are about 4000 Jews in the city. The Rabbi intends to go to America.

(Signed I.J.Rorf) Warsaw, Aug. 3, 1921

PROTOCOL #25

Mr. Zalman Siklin, 62 years old, a tailor of the town Dorodzetchin, district of Mstir, province of Minsk, and now in Warsaw, gave an account of what occurred in his town during the pogrom and till the day on which he arrived in Warsaw.

Before the war, the Jews (18 families, 18 souls) lived on very good terms with the Christians. The Christians were peasants, and the Jews were traders and artisans. Until Kislov 14, 1918 everything was normal under the Palsheviki. During this Palshevist regime many peasants would hide in the woods as deserters, as they did not want to go into the army. There was an old teacher in the village named Nicholas Vevestchik. He was a member of the "Soviet" which consisted of 12 men. He pointed out to the Soviet all the deserters, and all their property was confiscated. There were 60 such deserters. The Jewish deserters were not pointed out by the teachers, for the Jews were giving him money. On Kislev 6, 1918, rumors were current that the "Balachovtzi" were coming. The Bolsheviks were frightened. Their number was small. So they left eight days before the pogrom. Meanwhile the deserters entered the village and avenged themselves upon the Soviet. They took away all the cattle, horses and everything they found. The position of the "Balachovtzi" was within 10 versts of our town, in Kamrovitch, where they had a force of 60,000 men. Our peasants joined Balachovitch, who told them that by killing Jews he was saving Russia, and that everything would be as good as it was before.

Meanwhile the deserters dominated the village and beat the adherents of the Soviet. One night they called a meeting of the neighboring villages in a windmill outside the city to decide what was to be done with the Jews. In the surrounding

towns the "Balachovtzi" were killing and robbing the Jews, - they argued - then why should strangers take away the property of our own Jews. Their leader was a certain assistant surgeon Erilov. He advocated the killing of all the Jews, on a secretly fixed day. On Thursday Kislev 14, 5681, there assembled in the town a mass of peasants of the surrounding villages in the home of Mr. Kiblin. The deserters were also there and they made the Soviet gather all the Jews of Gorodzatch, men women and children. The men were locked in one room, the women and children in another. All the shutters were closed and a watch was placed around the house. Among the peasants were 2 hooligans of another town.

They demanded money of the Jews. The Jews having expected this, gave up everything they possessed: gold, money, silver, watches, etc. Mr. Kiblin was not home at the time. He was in Ribetchko, a couple of versts below Gorodzatch. After the hooligans had obtained all the money and valuables of the Jews, they began calling the men out, one after another, then the women. They were all taken into a stall, where they were beaten with sticks of wood until they fell dead. 66 persons were thus killed. One woman, named Frieda Weisel, remained alive as if by a miracle. She held a 2 year old child in her arms. When they struck her they killed the child. She screamed terribly and fell together with the child, and the bandits thought them both dead. She left the town afterward.

Here is a list of the persons killed.

Baruch Shuravl, 50 years, a miller; His daughter Raisel, 45, his wife; Feigel 25, his daughter; Chlojna, 18, his son; Hosh Shuravl, 60, a merchant; Chashe, 20, his daughter; Selka, 18, his daughter; Alter, 18, his son; Shmuel Holobitzky, 36, a son-in-law; Sarah Rachel Holobitzky, his wife; Chane, 8, his child; Chayim Spuckman, 65; Brocha 35, his daughter, Joseph Schwartzman, 30, son-in-law, buried alive; Menach Weisel, 65; Shlene, 23, his child; Hashe Rachel, 20, his child; Bertal, 30, his child; Gedaliah Weisel, 16, his child; Mehemiah, 15, his child; Isrolick, 7, his child; Sarah, 2, his child; Benjamin Appelbaum, 65; Sarah, 45, his wife; Hlene,

8, his child; ; Gronen Norman, 40; Pasha, 35, his wife; Dawid, 20, his son; Misrolick, 8, his son; Mordecai Yudel, 12; Chaya Katzen, 35; Visroel, 14, her boy; Feigel, 8, her girl; Misik Brisman, 40, Feige, 40, his wife; Cittel, 15, his daughter; Yankel, 14, his son; ; Rosa, 6, his daughter; Avrelele, 3 year; Liebe Richlin, mother of author of account, 104; Yettele Babin, 85, his wife; Chaye Riba, 43, his daughter; Gittale Leah, 18, daughter; Esther, 14, daughter; Cheyim Peisach Hourwitz, 65; Deril, 40, his son; Chana, 38, latter's wife; Visroel, 8, son, Feiske Hurov, 70; Keile, 35, daughter-in-law; Feilke, 6, her daughter; Schleime, 2, her son; Feikel, 14, her daughter, Rachel Kuchman, 35, Lisch, 35, wife, Chaye Sarah, 8, daughter, Grina, 5, daughter, Jezchiel, 1, daughter; Israel Uretsky, 26; Hensch Kritchik, 37, Aaron Parton, 75, his father-in-law; Sarah Leah Katzenelson, 50; Herschel, 75, her husband, Feigel, 15, their daughter; Alter, 14, their son; Soske, 8, daughter.

After the slaughter they dug 6 graves, undressed all the victims and took the clothes away, and buried them all together men with women. The graves they covered with sand, so that they could not be noticed. Then they were through with this they went from house to house, took away a ruffian there was there, leaving some walls.

A small girl, Deborah Richlin, 12 years old, was a witness to all this. They had already taken her by the neck to the murderers to be killed. It was the bandit Philip Sinkowsky who ~~took her~~ led her. But here ~~another~~ another Gentile interfered. He have had enough without her, he said. They let her go and she went to a neighbor. The soldiers were dressed in Polish uniforms. The girl then went to another peasant, there Frieda Weisel who remained alive among the dead was hidden. The girl and Frieda ~~and~~ spent the night in the stall with the cattle. They remained there all day on Friday. On Saturday morning the peasants threatened that they would kill them. Then they fled to the village Ribitchki

There were two brothers of the girl in that village. From there they went to Wals;Hersztaditch, another village, 10 wersts from Bibotchni. The brothers heard from the peasants that they were killing all Jews there. On that same Friday Mr. Ricklin was in Bibotchni, and he saw a great force approaching. He stood and watched them. They arrested him, took him into the house of a Jew and demanded 4000 roubles. When he did not give them the desired amount, because he had no money with him, they undressed him, and informed him that he would soon be killed. In the meantime there came running the murderer Lazar Kovick. He was of Ricklin's village. He caught Mr. Ricklin by the hand and led him to another house. Mr. Ricklin hid there in a haystack and they did not find him. The band then pillaged the village Bibotchni, and all the Jewish houses, and the 30 Jews were chased out and driven bare-foot over the ice for a quarter of a verst. One Jew from Minsk, Israel Beryl, did not want to go, so they shot him. When the Jews came to a few trees and sat down near them, Yell Lifshitz went away to the bank of the river and was shot. The bandits wanted to shoot all the Jews, but the peasants did not permit this, for their cattle stood quite near the place, and the peasants were afraid that some of the cattle might be killed by the bullets.

The Jews lay there until night. When the hooligans who were all strangers here left Bibotchni, the Jews returned to the village. On the way back to the village they found the body of the Minsk Jew. He was a teacher. The pigs had begun to devour him. Mr. Ricklin and a few women brought him into a Jewish house. The rest of the Jews ran to the peasants to find their children. The bandits met them there and killed them all - 19 persons.

Mr. Ricklin went to Slutsk and stayed there 10 weeks. From Slutsk he went to Warsaw. He has been here 2 weeks and intends to go to America, where he has 3 sons.

Israel Ricklin

Warsaw, August 3, ~~1921~~ 1921

Per L.B.

PROTOCOL #35

Mr. Abramson Perlovitch, 41 years old, an artist-painter of Kiev, has consented to give an account of what happened during his voyage to Warsaw. The following is his story.

I was going to Kholm with my wife and 2 children. On Wednesday June 15, 1931, we boarded a steamship cruising on the river Niemen. Before we left, I inquired whether such a journey was safe, i.e. whether there was no danger meeting with hoodligans. I was assured that everything was quiet.

We were on the water for about 4-5 hours. Another 100 Jews were with us on the steamer. Suddenly a great tumult and panic ensued. The steamer ahead of us, which left on the 11th, stopped at the station Sudul. I was told that 30 Bolshevik bandits went there on board the steamer and shouted; "Hands up, let the Christians land and the Jews remain on board." The hoodligans then bound all the Jews, without exception, stabbed them with bayonets, sent bullets into them and then threw them all into the water.

When we heard this we wanted to return to Kiev. We were in great despair. This lasted a couple of hours. Then we noticed a few boats coming to our steamer. There were about 20 Jews of Kiev of the local self-defense in them. They pacified us, telling us not to fear, for they would protect us. They told the weak women and children to descend into the cabins, while the self-defense and a few other strong young men remained on deck, with their firearms ready to shoot, as before a battle. They were awaiting the bandits. It was said that the bandits were always approaching a steamer in boats. The bandits are cowards, when they see armed people they flee. When we drew nearer the bank, we saw a Jewish militia coming toward us in a small boat. In the boat he had his dead wife. When we took him aboard our steamer, he told us that he was on board the steamer that went before us. He escaped death by jumping into the water. He swam after the steamship holding to a piece of board.

Then he hid in the bushes on the bank, and when the bandits were gone he found his dead wife, whom he is now taking to Loyal. The name of the steamer was Tenishev, and the date of the massacre was Jan 14, 1921.

Meanwhile we saw two more persons coming to us in a small boat. These were also Jews who escaped death during that slaughter on the steamer Tenishev. One of them was a barefoot girl. She looked like a Christian as the Gentiles took her off the ship. A dumb boy was saved by one of the crew. Over 100 Jews were killed on the steamer. Our steamer was followed by an armored boat with machine guns, to protect our steamer from any possible assaults. Some of the crew of that kaxak boat declared that they would take it back for certain repairs. The self-defense understood what their real design was. They wanted simply to leave us unprotected, so they threatened to shoot the crew of the boat should they not leave the steamer. The boat continued following us. We came to the town Loyev. When we came nearer the bank we heard the Jews loudly bewailing their deed, when they took them out of the water. The entire bank was covered with dead. Around them stood the Jews of Loyev. Our ship stayed at this point 1 1/2 hours. The self-defense went in search of the bandits and caught 27 of them. These at first pretended to be Red Army men. But one Gentile led betrayed them, telling us who they were. They were the real bandits who wanted to exterminate all the bandits of Loyev. The self-defense thereupon took them all aboard the ship and disarmed them. Later the bandits confessed that they intended to make a pogrom in Loyev. They were all locked up in a cabin. Our militia men would go in there every now and then and beat them. He took revenge upon the bandits for the murder of his wife. He beat them severely, 2 of them he took out upon the deck, shot them and threw them into the river. The rest were taken with us to Kamel and handed over to the Bolsheviki for trial. They were all shot in Kamel.

(Signed) Abraham Goriavitch

P.S. There were a Gentile physician and his daughter on the steamer Tenishev. When he saw the bandits killing the Jews he began to shout: "Murders - what are you doing." So the bandits shot him and his daughter and threw them into the water.

PROTOCOL 26

Mr. Jacob Izbanski, 36 years old, an employer of the "Kikes" from the town of Cherny Ostrov, province of Polesie, now in Warsaw has consented to give the following account of what happened in his town during the war.

Our town had 350 Jewish families during the war. Most of them were small traders. Some of them were artisans. The Gentiles were merchants and land-owners. Before the war the Jews and the Christians lived on very good terms.

Until the time of which I am telling here, everything was quiet. At the end of October and in the beginning of November 1920, the disturbances began. One Thursday there appeared in our vicinity, at the Galician frontier, small bands of "Borinkintzi" and "Wetkurintzi". Immediately upon their arrival these bands began to pillage Jewish houses.

Polish military forces were still occupying our town. It was after the conclusion of peace between the Bolsheviks and the Poles, and the latter were sent to retreat. At the first, the "Borinkintzi" demanded contributions: 100,000 Czarist roubles, 50,000 roubles in gold, and 100 pair of leather uppers for boots, etc. These demands were satisfied as far as possible.

Increasing horrors were in the air. All Jews were in a state of panic. Bad reports were also coming from the vicinity. Jews were being assailed and robbed on the roads. Among these were the following: Shuchalter, Karolik-Blenk, Mordecai Leib Vitels. The bandits took away half a million roubles from them and left them all naked. Other Jews were arrested, beaten etc.

In the beginning of November when the Polish military forces had already evacuated our town, the bands became more daring in their assaults and robberies. On November 11, 1920 there took place the terrible slaughter of the two Jewish families, Abraham and Joseph Weisler and their wives and 10 children. Their babies were also killed and after they were dead, the bandits cut their heads off, detached their limbs and

their tongues. This occurrence horrified the entire Jewish population of the vicinity. There was no one to apply to for aid.

On the evening of November 18 there came upon the heads of the retiring Bolshevik army bands under Colonel Mikovlev, quite a young man yet experienced in campaigns. His force, mostly cavalry, surrounded the town, and at a signal of a horrid, chanting; "Beat the Jews and save Russia", they began to pillage houses and stores. The screaming of the victims was terrible. In each house entered by them there were soon heard horribel screams, suddenly followed by silence, which meant that their work was over. Thus they continued all night. In the morning it was learned that they violated about 100 women, killed 4 Jews and wounded 200 people.

This was only the beginning of the tragedy. On the next day a new military detachment arrived which completed the work begun by their predecessors. In the course of 2 hours the town was again plundered, 9 persons were killed, 50 women were violated and 20 persons were wounded. The small number of dead is accounted for by the fact that most of the Jews fled during the night to the villages and the fields. But the peasants did not permit the Jews to enter the villages so the Jews lay for 2 nights and a day in the fields, in cold and darkness. When they heard that the Bolsheviks came back they returned to their homes. They found the dead and the heavily wounded, in blood and frozen to the ground all over the streets of the town.

Some victims were so mutilated, that it was impossible to identify them; such as Mendel Bornen, 75 years old, and Feibus Feller, a typhus patient, 22 years old. There were terrible scenes in the Lensky hospital; there lay all the heavily wounded and the outraged women who were infected with venereal diseases..

The dead of the streets and houses were collected. There were 13 of them. Some were headless. The young woman stopstein was shot because she did not permit them to violate her in the street. The typhus patient Miss Feldner, was outraged in spite of the fact that her temperature was 4°. Her father Abigdor Feldner was shot before her very eyes, because he did not have any gold.

In the bath they found a dead boy, the insane Ephraim Garber. Our town counted 25 victims dead, 150 women outraged, aged 12-15, and 200 slightly and heavily wounded. The entire town was pillaged.

Shlema Gornichars wife went to look for her daughter and on her way lost her 2 months old baby. She could not return because of the danger and could not find her baby afterward. But 2 days later an old Gentile woman brought her the baby. It lay in the street almost naked and it was unhurt.

Jacob Askenazi.

August 8, 1921

#PROTOCOL 30

Mr. Aaron Vinokur, 17 years old, a student of the gymnasium of the town Zaslov, province of Volhynia, now in Warsaw, has consented to tell what happened in his town during the pogroms.

Before the war our Jews and Christians lived on the best terms. The Christians were peasants and land-owners; some were merchants. The Jews were small traders and artisans.

Three days before Passover 1919 the Bolsheviki entered the town, and the "Petlurovitzki" retreated. The Bolsheviki remained here, 5 months. It was quiet during this period. There was in Petlura's army a certain Fifenko, leader of a band which would fall upon individuals in the dark of the night, beat and rob them. As soon as the Reds began to prepare for the evacuation of the town, the bandits began preparations for a pogrom. Their leaders were the same men who made the pogrom in Zhitomir. They were called "Litchiviki" of Galicia. The Reds stayed until Chol-Monoad-Mesach and were driven out by the "Petlurovitzki". On Saturday morning the "Petlurovitzki" entered. They at once began to break into stores and rob. They then went from house to house. At this time they murdered 3 Jews; Abraham

Shmuel Singer, a shoemaker, 60 years old, a woman, Tcherkesskaya, 40 years old. The pogrom lasted for 8 days.

The Jews were afraid to leave their hiding places. The peasants of the town helped village the stores. The bedcloth was cut up and scattered in the streets. On Saturday the Bolsheviki entered, and again it was quiet until Rosh-Pashona. On Saturday the Bolsheviki entered, and again it was quiet until Rosh-Pashona 1919.

The Poles entered the town and stayed here until June 1920. While retreating they robbed the Jews, taking away clothing, shoes, underwear, money. They also cut the beards from the Jews.

During the pogrom of the "Feturo itzi" on Passover 1918, they issued a decree that all men of the ages 16-45 should present themselves for military service. Five of my comrades and I went to the military gymnasium for a certificate that we were students. On the way back we were arrested on the charge that we were Bolsheviki, and taken to the office of the commandant. There was a company of soldiers there ready to go to the front. Their elder commanded that we be put to the wall and shot. We began to cry and beg, saying that we were innocent. After appealing and begging for some time we were finally released by another officer. On our way back a soldier detained a young man of Jollone, suspecting him of being a Bolsheviki.

Aaron Minoken.

Aug. 9, 1921

A list of all Protocols taken of pogroms in Volhynia and other sections of Ukraine

Attached to Protocol #38

General Review of City, Kostcha, Volhynia
 " " " " Helnitsa, Volhynia
 " " " " Vizvha, Volhynia
 " " " " Lubomil, Volhynia
 Historical review of orphanage #2
 Biographies of children in orphanages #2 and #4
 Autobiography of Moshe Gershen
 " " Chana Yverbuch
 " " Abraham Weiss
 Pogroms of "Polach witsi" in Lutno
 " " " " in Great Glusta
 " " " " in Kutchatzka Volia
 " " " " in Luban
 " " " " in Koitzitch
 " " in Volhynia in Tivhil
 Pogroms in Ukraine in Tutiev.
 Pogroms in Volhynia in Old Konstantinov
 Pogroms in Volhynia, Kienka
 Pogroms in Volhynia, Luban
 Pogroms in Volhynia, Tivhil
 Pogroms in Volhynia, in Kamany Prod
 Pogroms in Kiev, (By painter Abraham Land witz)
 Pogroms in Sibora
 Pogroms in Chernomostrov
 Pogroms in White Russia in Gwodzotchitch
 Excerpts bearing on pogrom events in White Russia.
 Volhynia, Ostropol
 Volhynia, Maslov.
 Volhynia, Slovetchno
 Volhynia, Rosonov
 Volhynia, Amilitchin
 Volhynia, Stepetovka
 Volhynia, Polonne.

#PROTOCOL 38

Mr. Abraham Ringel, 29 years old, a teacher of the town Polonna, province of Volhynia, now in Persya, tells what happened in their town during the pogrom and up to the day on which he went to Poland.

Before the war Jews and Christians lived peacefully together. The Christians were land-owners and a few of them were artisans. The Jews were small traders and artisans.

After the Bolsheviki left in 1918, one of our local Christians Kobalchak, a plain, but liberal minded peasant, became head of the militia. On the last Saturday of December, there arrived an emissary of Petlura's government in Vilil. He called a special meeting of all Jewish aldermen. He gave them to understand in a delicate way the sad condition of the Ukrainian Jews at present and their even more gloomy prospects.. He attacked himself as an extreme radical. He concluded his speech with an assertion that as the peasants were giving grain, the Jews ought to give money. And he demanded 200,000 Roubles in Ukrainian Bills. The aldermen protested vehemently. It was resolved to call a general meeting. At this meeting the Jews decided not to give any money. Then he sent an ultimatum to the Kehillah officially, threatening in case of a refusal to give money voluntary to take this money by force through the Cossacks.

The Jews again called a meeting. The same Ataman came to the meeting accompanied by the city Commissary and demanded money. It was finally decided to give him a list of all the rich Jews of the town, and whatever each one of them would give him, he should deposit with the city treasury. This plan was carried through. Receipts were issued for all sums given. The poor were giving of their own free will. To the rich, the emissary went accompanied by Cossacks. All donated the required sums. When the Ataman wanted to take the Ataman out of the treasury, the Starosta did not permit it. So he finally left without money.

Till Purim 1919 Petlura's authority continued in Ukraine, and thus far it may be said, it was quiet in Ukraine. Two weeks before Purim there began to appear Galician "Litchiviki" on horses and started to pillage houses and stores in broad daylight. At night they were also beating all those who would attempt to raise a noise while they were robbing. This they continued until after Purim.

Then news reached the people that the railroad was open. But the Jews who traveled then were in many cases thrown out of the cars while the train was running. Many Jews were killed in this way.

The Jews were depressed. It was impossible to either enter or leave the town. Two weeks before Passover, the "Petluravitsi" took 9 prominent Jews of the town as hosts etc, because in Berdichev, the ~~Polshkeviki~~ Polshkeviki were beating the Petluravitsi. They demanded that the Jews send a telegraphic message to the Polshkeviki to stop killing the Petluravitsi or molesting them in any way, else they said, they would kill the Jewish hostages. The following were arrested, Joseph Goldstein, director of the bank, Aaron Katz, David Greenfield, Abraham Shintzes, Moishe Gledy, Marcol, Pearl Lichtstein. The Jews were given 24 hours to carry out what was demanded of them. No begging helped. The persons arrested were kept in a car at the railway station. There they were uncrossed naked and beaten with swords over bodies and heads. Their children, who could somehow take their way to the station to bring them food, were telling afterward of the terrible treatment endured by the hostages. The Jews again called a meeting and sent a delegation to the station. After many entreaties to bandits agreed at last to accept 200,000 Czarist roubles. They demanded and were given in addition to this, boots, clothing and various products. Sincere efforts were made to collect all this, and the hostages all of them sick and broken in body and mind, were released.

A few days later there appeared in Kolonne a man who said he was Petka Petlura himself. He stayed in Kolonne 3 days. Upon his arrival he issued a call

to the Jewish population to assemble in the synagogue, where he would address them. Several thousand Jews came to the meeting. Peilora himself, a man of 70 with a grey beard, ascended the platform and spoke Ukrainian all here and there a Yiddish or Hebrew sentence. His speech was a sort of reproach to the Jewish people for its conduct. He deplores the terrible fate of the children of Israel and the fact that so much Jewish blood is being shed. He gave details of the pogrom in Proshurov, where 5,000 Jews were slaughtered in the course of 3 days. It is as the Jews deserved. The same fate also awaits you and all the other Jews of Ukraine, he said. The only salvation is "Tzoto Tattil Demoveth" - give money. He wanted a delegation to come to him at 9 o'clock sharp. The delegation went to his quarters and negotiations started as to the sum. He was given 100,000 Roubles. This he took and said he was going to Shepetovka. There his force was stationed. And he promised to use his influence with them and persuade them not to come here. The Jews then hired a wagon for him for 300 Roubles of Chepin Dasky. On the way he took away the driver's overcoat.

After he left, there came to the town a band of "Itchiviki". That was Friday evening. They arrested the nine most prominent Jews of the town and said; "The Bolsheviki arrested a Cossack in ~~Komania~~ Komarov, let the Jews then produce that Cossack or the nine hostages will be shot." They thereupon issued a pass to the position of the Bolsheviki to 2 Jews, who took the different roads. The two Jews were the Rabbi Chasines and Dr. Lerkel. The Jews were tortured severely. The execution lasted till Wednesday. The hostages were finally released by the ransom of 200,000 roubles and many gifts. The band left the town.

On Sunday a new band of Petliurovitsi arrived from Berditchev consisting of 300 men. They too called a meeting of the Jews in synagogue, took money and clothing and left. Eight days before Proshurov there again came a band of Petliurovitsi. They surrounded the house of M. Katz, arrested the two brothers, Laron and Schrael, a teacher Aroiche, Moische Elbein, David Pesmanik, Jehiel Hirschner and Genrie the tinsmith. They were suspected of being a Bolshevik Revolutionary Committee. They were taken

to a railway station, put to a wall, subjected to terrible tortures and then shot.

That same night the Bolsheviks besieged the town. Everybody hid wherever one could. Early in the morning the town was still in the hands of the "Petlurovitzis". In the market place they caught a young man, Schleime Lorfman, undressed him and then killed him on the spot. About 4 O'clock in the morning the Poles entered the town. On Friday evening the 9 Jews, who were killed at the station, were brought in and buried. On the road they found a wounded Jew, the son of Chavin Skonel who died a few days after he was brought in. The Reds remained in the town for 8 days and then again had to retreat. The Jews fled to the surrounding towns and followed the Bolsheviks. Many women gave birth to children on the way. On Sunday night the Petlurovitzis entered the town and at once killed Elie Koziel, Levid Shiedrasser. Whatever they found in the town they treat seriously. Whatever they found in the houses they either took with them or destroyed. They ruined the entire town. This lasted 8 days. During this time they also killed in a neighboring village 23 Jews, the wife and children of Elie Barman and others. 2 weeks after Passover the Bolsheviks entered and stayed until Tamuz. Before they left the town they ordered a mobilization. When the young men hid, because they did not want to join the Red Army. Then the Revolutionary Committee made searches and arrested 52 Jews and carried them away to Zvihil. As soon as these 52 Jews arrived in Zvihil, the "Sokolovitzis" who just entered the city, killed them as Bolsheviks. These same Sokolovitzis also came to Polonne and ruled there. Gillinich, a boologan and the son of a priest joined them. He was director of the local gymnasium which was maintained by Jewish money. The Sokolovitzis began to plunder the town and beat the Jews.

On Tisho-Beab an armed train of the Reds came to the station and began firing at the town. The Sokolovitzis then fled. Later the Petlurovitzis again entered the town, remained in it 2 months and then left. After Sukkoth the Poles came in. They too robbed although on a smaller scale, and cut beards. The Poles were followed by the Bolsheviks, who had been chasing them from Kiev and the entire Ukraine. Budenny's

Cossacks, were then part of the Red Army. And these Cossacks began to rob, beat and violate women. Terrible screams were heard all night. In the morning it became known that the bridges were burning. The Petlurovitzki were expected to return. Towards evening they reentered the town. About 10 horsemen came to the house of Abraham Ringel and shouted, Give us food and money. These they were given, then they went into each house and violated over 200 women of the town in the most barbaric manner. Whole bands of them went from house to house and committed this horrible outrage in the presence of the women's parents. One father, Abraham Kretchik attempted to defend his only daughter. They split his head with a sword. Many girls they carried away with them.

Many Jews ran to their Christian neighbors with the intentions of hiding in their homes. But not all the Christians had the courage to let the Jews in. The bandits entered the synagogue, tore up the Torah and other holy books, and rode through the streets with fragments of them on their bayonets.

On Tuesday, the second day of Sukkoth, when the bandits were thought to have left, the Jews went into Ringel's house, intending to bury the corpses which lay ~~there~~ there. Of-course there was a great weeping at this. Suddenly a band returned and hearing the loud outcries and weeping, they entered the house. They took away everything there was and then threw a bomb into the house. The corpses were ~~blown up~~ blown up into pieces. Thus they devastated the town for ten days. During this time the town was totally devastated. Abraham Linnies, 67 years old was killed because he had no money to give the bandits. Leib Weinstock lost an eye. Moishe Schechtman was wounded. Itzik Becelevitch was shot.

After these bands left, the Poles returned. They also robbed. Mr. Ringel hid in the garret of the synagogue, and they did not find him. He came to Warsaw in November 1920. His father and mother were also killed, and thus he is an orphan.

He wants to go to America. He has however, been refused a visa.

Abraham Ringel.

PROTOCOL #39

Mr. Haiman Cirshel, 28 years old, a student of ^{Luff} Libau, district of Zvihil, province of Volhynia, now in Warsaw, has consented to relate what happened in his town during the horror and until he went to Warsaw.

Before the war the Jews and the Christians lived quite peacefully and on the best terms with one another. No excesses ever occurred. The Christians were land-owners, mostly artisans, workers and merchants. The Jews were small traders and artisans. There are 26 leather factories in our town, about 8-10 of them are quite large.

The town lies on the bank of the River Slushtch. The Poles took the town in the end of 1919 and held it till May 1920. In June they marched on Kiev. When they retreated they made a stand at Luber. They had their positions on the Svislotch, until the Bolsheviks began to chase them back to Poland. During this time the town was under Soviet authority. When the Bolsheviks were here, their domination was not felt here, except by the leather manufacturers, of whom they often requisitioned leather or money.

After Rosh Hashonah the Bolshevik army retreated toward Kiev. The connection of our town with the railway was severed. The inhabitants did not know what was going on. They only saw the Bolsheviks retreating. They were followed by the Poles. As a large part of the Bolshevik army here consisted of Budenny's Cossacks, they followed closely the Red Army upon its retreat and in each town they would find the Revolutionary Committee and kill them. The retreat of the army lasted from Rosh Hashonah till Yom Kippur. They did not know themselves who was chasing them, the Poles or Budenny's Cossacks, who were then very hostile towards the other parts of the Red Army. The Poles went after Budenny's Cossacks. It was quiet during the time of the execution of the Bolshevik army. There were however, several cases of robbing the Jews in the town.

On the morning of August 28, 1920 there came by the Polonne highway several

horsemen. They came to Jewish houses and demanded sacks. They entered many houses and commanded the people to take off their better clothing and shoes. A great panic thereupon broke out in the town. It was said that a great force of Cossacks was following these horsemen. Meanwhile they robbed whatever they could, money, jewelry, articles, and beat the Jews. All the Jews then began to hide in the cellars and the garrets. Part of them went to Christians with whom they were acquainted. Not all Christians wanted to take in Jews, for they feared that the Cossacks would kill them, too. Then evening came, the Cossacks had a meeting and discussed a plan of the pogrom. There were 2000-10000 Jews in our town. The Cossacks decided to take the pogrom with cold weapons only. They divided the town into quarters and stationed small groups, each one with a leader. All the parties were to attack the respective houses simultaneously so that the inhabitants should not have a chance to escape. About 8-9 o'clock at night, the entire town was occupied by the Cossacks who worked systematically all night through. They robbed, violated all women, even those of 80 years, and killed everyone who did not give them money/enough. There was no possible escape for they were in all houses. All night terrible screams of the tortured, violated and beaten were heard in the town. No one could come to their rescue. About midnight the first flame broke from our house (Meyer Girschel) which was first killed and then set fire to. There was no one in the house. That night about 30 persons were killed, 200 wounded and a great number of women violated.

Here is a list of the persons killed:

Mordecai Gen, 70 years; Moische Lermolies, 44; Usher, his wife, 40, was first violated; Herschel Bernonsky, 38; Rachel Starbelsky, 60; Sarah Lubbe, 40; Pearl his wife, 40; Pinchas Lazulin, 55; Moische Marshenblit, 30; Jacob Hillman, 19; Zelman Sofer, 62; Shlomo Bursiker, 50, killed while sleeping; Jacob Sandler, 12; Abraham Resnick, 60; Anshel Anzer, 63, Starosta of the town; Misroel L. Gersfinkel, manager of Pharmacy of the American Committee; Rivka Letzer, 50; Abraham Kereskin, 35; Brocha Charashin, 30; Esther Malkitz, 60; Aaron Sheinman, 30; his wife, 30; Jacob Mitrain; Nathan Lessenstein, 27; Benjamin Weisberg, 40; Rivka Gass, 55; Misroel Patschik, 20; Abraham; Moische Sacer Haber; Naman Myron, 24; Chaya Reisel Loskaya, 84; Alter Gleer, 65; Jacob Joseph Koltun, 60; Esther Zemliak, 62; Yitchok Podsher, 15; Eliezer Feldman, 52; Jacob Carter, 40 slaughterer; Meyer Dorfman, 35; Mordecai Kennick, 35; Sarah Chaya Ruppnick, 46; Ita Leah Mandelman, 63, Ethel Girschel, 65; Iosher Luger, 45, Reile Sandler, 50, Misroel Sabler, 23, her son., David, 12, Israel Skolnick, 15, Boile.

horsemen. They came to Jewish houses and ordered sacks. They entered many houses and commanded the people to take off their better clothing and shoes. A great panic thereupon broke out in the town. It was said that a great force of Cossacks was following these horsemen. Meanwhile they robbed whatever they could, money, jewelry, articles, and beat the Jews. All the Jews then began to hide in the cellars and the garrets. Part of them went to Christians with whom they were acquainted. Not all Christians wanted to take in Jews, for they feared that the Cossacks would kill them, too. Then, evering came, the Cossacks had a meeting and discussed a plan of the pogrom. There were 8000-10000 Jews in our town. The Cossacks decided to make the pogrom with cold weapons only. They divided the town into quarters and stationed small groups, each one with a leader. All the parties were to attack the respective houses simultaneously so that the inhabitants should not have a chance to escape. About 8-9 o'clock at night, the entire town was occupied by the murderers who worked systematically all night through. They robbed, violated all women, even those of 80 years, and killed everyone who did not give them money/enough. There was no possible escape for they were in all houses. All night terrible screams of the tortured, violated and beaten were heard in the town. No one could come to their rescue. About midnight the first flame broke from our house (Meyer Girschel) which was first pillaged and then set fire to. There was no one in the house. That night about 30 persons were killed, 200 wounded and a great number of women violated.

Here is a list of the persons killed:

Mordecai Gan, 70 years; Moishe Kerpelies, 44; Chana, his wife, 40, was first violated; Hershel Kerpelowsky, 36; Herchel Stembulsky, 60; Moshe Ichuba, 40; Pearl his wife, 40; Pinchus Kazulin, 55; Moishe Persherblit, 60; Jacob Pillman, 18; Adman Sofer, 62; Shlomo Hussiker, 80, killed while sleeping; Jacob Simler, 12; Abraham Rozvick, 60; Anshel Anzer, 63, Staroste of the town; Misroel Leil Gorfinkel, Manager of Pharmacy of the American Committee; Rivka Zetser, 50; Abraham Thoreskin, 35; Brocha Charashin, 30; Esther Mikitz, 60; Aaron Sheinman, 30; his wife, 30; Jacob Weinstein; Nathan Messenstein, 27; Benjamin Weissberg, 40; Rivka Gorn, 38; Misroel Rotshik, 20 Abraham; Moishe Sager Kaker; Naman Dvorn, 24; Chaya Reisel Moskova, 64; Alter Sleser, 65; Jacob Joseph Koltun, 60; Esther Zemliak, 62; Mitchok Podsker, 15; Eliezer Feldman, 52; Jacob Center, 40 slaughterer, Meyer Lorkman, 35; Mordecai Dannick, 35; Sarah Chaya Supnick, 46; Ita Leah Sandelman, 33, Ethel Gierschel, 65, Robert Leger, 45, Feile Sandler, 60, Misroel Sandler, 23, her son., David, 12, Israel Sholnick, 15, Beile

Center, 55; Yetta Leah Swits, 50; Rachel O'llik, 28; Rachel Brothowsky, 50, Chana Alter, 19.

Besides 100 persons were severely wounded.

It was earlier in the morning. In the streets people were still afraid to appear. Still several Jews ventured out to ask the bandits what they wanted. This delegation included: Shalom Teisberg, Veryl Segal, Leizer Legal and two more Jews. They went to the staff which had its quarters in the houses of Bencie Katz and Joseph Balk. The staff told the delegation that they could not best the Jews, they only wanted leather. The delegation agreed to give them as much leather as they wanted. They brought to the staff a large wagon all loaded with leather. The bandits later went to the leather factories themselves and took everything away. Very soon the pillaging was resumed. Negotiations did not lead to any results. The day passed without victims. At night they increased their murderous work, as against the previous work. They drank and ran to all houses and violated all women. They took away all valuable articles and destroyed everything in the houses. The Jew Nachman Gou was compelled to give up all his money. When he was told to place his fingers upon the table and they chopped off all his fingers with a sword. One of the bandits came in to Dr. Gornberg and demanded to be examined. This the physician did and prescribed medicine. The bandits then told him to go away naked and they took away all his clothing. The cases of violating the women were very cruel. They would catch women in the streets, drag them into a house and each would be outraged by 20 bandits.

The pogrom lasted 3 days. After this they left. The inhabitants were overjoyed; infantry of the Bolsheviks began to arrive. They said they could keep order in the town. On the same day their officer addressed the Jews and assured them that he and his soldiers were no pogrom makers, and that no one would be molested by them, so that the Jews might return to their peaceful occupations.

The inhabitants were satisfied. They collected the dead and buried them. On Monday new military detachments disappeared, and they again started to rob, going systematically from house to house. Their plundering lasted for over 2 weeks, until Polish forces entered the town on the 17th of October, 1921.

This pogrom was organized after the following plan: The town was divided into 2 parts by a bridge erected across it. During the night the soldiers were in the new part of the town where the Jewish population is small. During the day they were in the new part of the town. Here they formed groups for pillaging. Upon entering a house they looked for money, jewelry, clothing and valuable articles. The peasants of the surrounding villages collaborated with them. They would come with weapons, take out the bedclothes and the goods of the stores, even the furniture and household articles, and would go home. Simultaneously they would visit the leather factories and take away their finished and raw leather and also the materials for working leather. Following is a list of the manufacturers whose leather factories were pillaged, nothing but the ditches being left: Poryl Shimsker and his two sons, Meyer Girsbel, Joseph Balk, Michael Balk, Jacob Zukoz, Hettel Fish and others. The loss of property in the factories amounted to many millions. The entire loss of property in the town is being estimated at a million marks. Several large mills were also pillaged, the flour and entire inventory being taken away. Of the entire town only four or five houses remained untouched. 1000 houses were literally left bare. Even the walls, floors and ceilings had been broken up, when the bands looked for the places where money might have been hidden. Most of the windows and doors had been broken. The Jewish population is almost entirely deprived of clothing and shoes.

During the pogrom many Jews fled to the surrounding towns: Polonne, Ostrodel, Old-Konstantinov, Gaitzev. After the pogrom the Jews of the neighboring towns sent in wagons of bread and necessities. There were many sick suffering with typhus and other contagious diseases. Six thousand Jews were left without clothing and without

bread. Many of the sufferers came to Poland, intending to go to America. After the pogrom there came delegates from America to take care of their families.

Mr. Girschel came to America together with Mr. Chaimel Chason, as delegates to procure relief for the sufferers. He intended to return to America. After 8 days after the departure of the delegates in November 1910, the town was reoccupied by the Bolsheviks who are holding it to the present day.

Whenever the staff would enter the town, it would seek its quarters among the Russian population. When the staff occupied a house that house was left alone. They would get presents of the masters of the house, to induce them to stay longer. However immediately upon the staff's departure the soldiers would pillage it. Thus when the staff left the house of Fensie Katz, one of their men commanded, "Take everything out of the house," and he himself participated in the robbery.

Zelma Girschel

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MEMORANDUM #41

Mr. Iordachei Leib Eberke, a student of the 7th class of the gymnasium of the town Ostropol, Zvinil District, province of Volhynia, now in Warsaw, tells what happened in his town during the pogroms.

In 1918 when the Bolsheviks ruled here, there were formed in the villages and towns bands of Spapals, Sakalovitsi and others, named after the agents of Petlura's hands. Then they organized in our town a Jewish self-defense under the leadership of Elman Bielewitsky and Michael Kantor. The company consisted of about 300 persons. They had 50 rifles and a machine gun. Every night patrols were placed in all ends of the town, on the river Slutsch and at the bridges. Before the self-defense was organized, there would occur assaults by the peasants of the vicinity. But when the peasants found out that a self-defense was active, they stopped their assaults.

At the end of 1918 Petlura's army arrived. The peasants reported that the Jews had weapons, and the Petluravitsi began to surround the town. They entered it later and immediately killed the Jew Selig Stelmak, 55 years old. They began to rillage Jewish houses. All night were heard screams of those beaten. The command permitted to rob in the course of 12 hours. In the morning a delegation went to the colonel to ask him to stop the pogrom. He demanded many thousands of weapons before order would be restored. So they brought him all their arms and it became quiet.

At the end of the same year another band of Spalivitsi entered the Dikover shtetle and rounded six Jews there; the sexton, Mayer, whose fingers they chopped off, so that he died on the following morning; Shmuel Milner, rounded died later; Jodeman, died of his wounds, also Mayer, whose arm they chopped off, and 2 other Jews were severely wounded. After this the band left.

On December 27, 1919, when Petlura's army began to fall to pieces, the Poles

entered the town, a force of 1000 men of Ulas. Upon their entrance they began to beat the Jews with their bayonets and kabaikas. In the morning the Colonel commanded the entire population to assemble at the Catholic church. All non Jews and Russian Christians were driven out of their houses. When all were assembled in front of the church, the Colonel started shouting and demanded that the Jews stand on one side and the Christians on the other, young and old separately. The Jews stood with the rifles ready to shoot. Then the Colonel commanded everybody to kneel and take his hat off. There was at that time a great storm. And the Colonel then delivered a speech, saying that the Jews had weapons and who ever would not surrender his arms would be shot. Those who replied in the affirmative were allowed to go home and bring their weapons. Those who denied having weapons were thrown upon the snow, undressed naked and beaten very severely. This execution lasted from 10 o'clock in the morning till 3 o'clock in the afternoon. Then after a few blows with the swords the people were chased home.

On the following day 1000 peasants organized and drove the Poles out. But a day later they returned with a stronger army and cannon and shelled the town. The colonel permitted the soldiers to work for 12 hours. And all night the wandering soldiers were plundering houses and stores. They loaded wagons with goods and clothing and carried them away.

Beginning of the eve of Von Kaur and till Chom Honsel parts of the advancing Bolshevik armies passed through our town. Red Army's Cossacks practically laid waste the entire town. They arrested the most prominent men, compelled them to give them money, opened all stores and took everything out together. In the meantime they deprived the inhabitants of all clothing leaving them all barefoot and naked. They took away all the Kabanuk's money and then shot him. The bullets entered the house of Baberko and demanded money. This they were given. Later they wanted to violate Baberko's wife. Her husband interfered so they wounded him with a sword, and began firing at the house. In the course of this shooting, Shleiss

Zaborka, a young man named Benjamin and his brother Nachman were wounded. Just then my sister Chana Zaborka entered. Seeing what was going on she started to scream. They shot her and she fell dead in the corridor. My father died 2 hours later. The author of this account was at the time hidden. When he tried to enter the house, they fired at him but missed him. After he hid in a cellar.

At the same time they came into the house of Michok Sherronovsky and demanded money of him. He was ill and lay in bed, so they shot him. The brothers Krutcher were shot when they tried to run away from the benefits. One was 18 years old, the other 14. On that day 7 were killed and many wounded.

For two days it was again quiet. The Jews began to bury their dead. Suddenly the same benefits returned and began their plundering work anew. Furniture was chopped to pieces and the streets were filled with feathers of the pillows. They were closely followed with the peasants who came with weapons and took all household articles away from themselves. Hearing of further massacres the Jews left for Old Konstantinov, which was held by the Poles. Almost the entire town, including the children and there on foot.

At the same time a Jewish delegation appealed to the benefits, offering them money and asking them to stop the pogroms. In the delegation were Leizer Laufer, Chaim Hinder and others. The benefits demanded Leizer Laufer to lead them to his house. He had at home a grown up daughter and was afraid to take the benefits there. He therefore led them by side streets so they shot him. The visits of the benefits lasted three weeks. The entire town is now in ruin.

Mr. Zaborka came to Warsaw in April 1921 and intends to go to Canada.

Mordecai Weib Zaborka,

of Ostropol, Volhynia

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PROTOCOL 562

Mr. Pinne Schmakler, 52 years old, a former merchant of Teophtal, district of Old Konstantinov, province of Volhynia, now in Warsaw, has consented to relate what he lived through during the pogroms.

Before the war the Jews and the Christians lived very peacefully among themselves. The Christians were farmers, and the Jews small traders, partly artisans.

In December 1918, after the Hetman and the Germans left, the "Potlurovitsi" left the town, and everything was quiet. There was in our vicinity a peasant leader, a certain Shishko. When the Bolsheviki wanted to occupy our region, this Shishko organized the peasants and armed many thousands of them, in order to prevent Bolshevik occupation. The Jews of our town also participated in the insurrection, being represented by 150 men. When the Bolsheviki wanted to enter our town, they would send a delegation demanding that we let them in, but each time their delegation would be arrested.

Before Passover 1919 the Bolsheviki tried to get in but were driven away. They made their position two miles from us. The Bolsheviki were then in Yerinpol, and we were notified to that effect from there by telegraph. This was done 8 days before the pogrom in our town. The number of the Bolsheviki there was small. The staff of the insurgents in our town was small, so they telegraphed an order to Iarpol to have the Bolsheviki arrested and brought to Chan. They were arrested and brought to Chan and imprisoned. The military watch around the prison consisted of Jews exclusively. After the Bolsheviki had been in prison 3 days, rumors spread that a large force of Bolsheviki was marching upon Chan. So they began preparation in our town. The authorities organized a cordon around the town with cannon to prevent the Bolsheviki from entering the town.

Afterwards it became known that the peasants had been bribed by the Bolsheviki for vital parts of the cannon were missing.

The Bolsheviki began shelling the town. This was on the second day of Tanuz, 5879. On Sunday morning the insurgents replied with shots at the Bolsheviki. The Bolsheviki opened a cannonade, and the peasants began to withdraw gradually. The Jews remained at their posts. Seeing that the insurgents were retreating, they also finally threw away their arms and returned to town. When the Bolsheviki saw no opposition, they ceased firing and moved about freely.

In the course of the Siege Shishko notified the surrounding villages, that the town needed help. The Jews hid behind the town in cellars. They thought the Bolsheviki would retreat in a couple of hours. When the Bolsheviki saw the great force of peasants marching from the villages, they again left the town leaving behind them all their belongings and horses, for fear of the rapidly advancing new insurgent bands. This was all on Sunday morning. Then again, the armed peasants, seeing no foe in the town, began to return to their villages, these too, were apparently bribed, and then the Bolsheviki re-entered the town, came to the prison and released the arrested comrades. These released Bolshevik prisoners at once took rifles and began firing at the town. They set fire to the prison. They also set fire to the richest and prettiest houses of the town and were shooting continually. The Jews who lay hidden behind the town, were ignorant of the presence of the Bolsheviki. When they left their homes they left everything in their houses locked. There were many Jews hiding in cellars. The Bolsheviki came to those cellars and fired shots into them. The Jews began to run into their out of all the cellars. At the doors they met the Bolsheviki who robbed them of everything they had with them and then killed them. Many women were outraged. The massacre continued till 4 o'clock in the afternoon. The passengers who had retreated, seeing the Jews hiding behind the town, told the Jews to flee. Part of the Jews then escaped to Bieloziorka, Legevitz, Lechevitz and other villages.

While the Bolsheviki was engaged in their work of pillage, they passed by

Christian houses without touching them. They told the Christians to go the Jewish houses and take everything away from them.

Toward evening they left the town, fearing the return of the rebels. On Monday morning the rebels returned to the town. They robbed all the stores in the market place and then burnt them. Then they began to pack up all the best clothing and underwear, placed it on wagons and carried it to the railway station at Iechwitz. A large quantity of bedcloath they tore up and scattered about the streets. They also broke window panes. The presents carried away furniture, doors and everything there was in the houses.

One hundred and eight people were killed, old and young, women and children. Many girls were outraged, 16 men were wounded, about 100 houses were burned and all window panes broken. The doors and furniture were destroyed and everything was carried away.

Five days later the Bolsheviks left. The town was idle. It remained under Bolshevik authority. The Jews began to return to the town, but there was not even a cup left to drink from. The Jews of Old-Constantinow thereupon sent bread and tea-kettles. A kitchen was organized in the town, and former rich men had to stand in line for a piece of bread and a pot of tea. The town remained totally pauperized.

Dr. Schuchler arrived in Warsaw in March 1921. He thinks of going to America.

List of persons killed in Teochizel-Cher.

Merv Goldberger, 55; Joshua Zilner, 68; Fannie Nises, 70; Mervel Gelman, 70, stabbed; Jacob Abo-Lewis, 40; David Curtis, 22; Michael Brotselman; Schimsh Kreisman; Moishe Kreisman; Moishe Kreisels, son of Schimsh; Ben Zion Hagerarten, 50; Chana, his daughter, 22; Yenta Gelman, 30; Yechel Kniff, 20; Sarah Channes, 35; Abo Chaya Feines, 50; Moishe Chayin Sknuels, 60; Avramel Zoch, 68; Herschel of Polka, 68; Zalmen Altshnitzer, 57; his son in-law, 30; Miriam Gelman's C; Zalmen's grandchild,

a girl, 17; Leib Krivilker, 58; Herschel Chayim Yisroels, 20; son of Itzke Cohen, 20; Simcha, water carrier, 45; Sh'ndel Peretz, 70; Mother-in-law of Salomon Heretzkes son, 40; Herschel Zalman, 77; Nahum Hurwitz, 68; Moische Joseph, 50; His son, 20; Shebe Leah, 30; Peretz, 18; Tena, 14; Lottele Schneider, 35; Schmuel Kreiselman, 70; A Berger from Zboritch, 65; Moische Boiky, 66; Lemel Writer, 60; The soap-makers boy, Jacob, 57; His father, 54; The latter's son Herschl, 50; Herschl Listgarten, 25; Chayim Spägel's son - in-law Weinstein, 55; Joseph transport, 60; Boy of Joseph Rabes, 17; The Rabbi's girl, 9; Getzie Commission, 70; Yisroel Roemer, 60; Scheindel daughter of Schmuel Itze Hirsch, 70; Abrahamarker, 63; Ethel Norman, 40; Moische Fereiman, 32; Kunie Lemel's son Shostick, 18; Paula Libtche's son Schloma, 25; her daughter, 22.

PROTOCOL #66

The woman Paspa Reichen, 38 years old, without occupation of the town Dubrov, district of Tarnobzha, province of Kiev, and now in Volynia, has consented to relate her experiences during the pogroms and until she went to Poland.

Before the war we had no pogroms in our place. The peasants were working in the sugar factories at Koshterovka, Lenich vha, Kishovka. Some of them had their own land. The Jews were trading in grain, sugar, and some were artisans. Many Jews also worked in the sugar factories. In January 1918, on a Thursday, when there was a fair in the town, many peasants of the surrounding villages came to our place. One peasant of Loni stood up in a wagon and delivered a speech saying, "As I am an invalid and have suffered much in the war, the Jews wanted to kill me. So now the peasants must take their revenge upon the Jews."

The peasants then began to catch Jews and beat them. Some of them began to pillage the stores. A great panic ensued in the town. The peasants wounded many Jews and plundered a great number of stores and houses. This was before the German-Hetman occupation. The peasants soon left the town. During the following week, German-Hetman forces entered the town and remained here some months. During this period everything was quiet. Jews were trading and earning their livelihood peacefully.

Soon after Sukkoth Petlura's army came. The Hetman and the Germans were gone. The "Petlurovitsi" began to take Jews for patrol duty on the roads and in the town. Thus passed the winter and nothing extraordinary happened.

Before Paris 1919, there were rumors that the Bolsheviks were coming. The "Petlurovitsi" then said that the Jews were betraying their secrets to the Bolsheviks and were helping them in every way. The "Petlurovitsi" then began making assaults upon the Jews. 15 Jews were killed at that time. The author of this account remembers only the following names; the son of Motiel, the baker,

21 years old, the son of Mordecai Leib, the blacksmith, 19 years old; the nephew of Schleise, the slaughterer, 20 years old; the son of Moishe Itshik, the water-carrier, 20 years old; the son of Yossel Kupernick, 22 years old. These same young men were previously taken for patrolling duty in the town and now they killed them.

Eight days before Purim the Bolshewiki entered. They remained in the town until Passover. Then the Petlurovitsi began to chase the Bolshewiki out. In this they finally succeeded. Before their subsequent retreat the Petlurovitsi killed the following five women who were selling apple-cakes in the street; Sarah, daughter of Schmel, the Hebrew teacher, 30 years old; Sarah Rivka, daughter of Leib Hen, 40 years old, the daughter of Gussie, 27 years old, the wife of Sender, the Hebrew teacher, 45 years old. Then the Bolshewiki reconquered the town and held it five weeks.

During this period the Bolshewiki organized a self-defense of 100 Jews. They were taught to shoot and they patrolled the town at night. After Shavuoth there came into the town a great force of bandits, about 4000 men under the leadership of Tutyunguk. The band consisted of peasants of Rishitsko, Zenshovka, Revubka, Gaspitovka. They at once began killing Jews. They killed the entire self-defense. ~~XXXXXXXXXXXXXXXXXXXX~~ They stayed two days, pillaged all the stores, violated women and then left.

Then the Bolshewiki came again and remained in the place about a month. Then the White Guards came in. This was in Elul 1919. They killed 45 women who were selling things in the streets. Among the victims were Rachel Guerdin's daughter, 40 years old; Rippa, the blacksmith's wife, 50 years old; Beile-Mottale Abraham-Monnie, 45 years, Zissel Kriftritchna, 50 years, her four daughters, 14, 16 and 19 and 21 years, first violated and then killed. In her house there were hidden 40 Jews, and these were all killed. A bridegroom of Kash'ov, 21 years and Zissel's son-in-law Leib, son of Kottil, 50 years old were killed.

Also Sissel's daughter Feiga, 23 years old, with her 4 small children, one of whom she was pressing to her breast. Chayim, the hatmaker's son was killed together with his wife and 6 children. Also a daughter of Noah Plotnick with 4 children, a daughter of Leib Shmuel Itzis, 18 years and a son of 25 years. All women were first violated and then killed. Tamchan, the remnant dealer's daughter with her 2 neices, orphans girls, 11 and 14 years old, were killed. Also the wife of Beryl the tailor, 50 years, his daughter-in-law, a widow of 33 years, and 2 small children of 3 and 5 years, a son of 21 years, were all killed. The son of Moishe Itze the water-carrier came from Zivitor with his betrothed to wife here and they were killed. Also the son of Abraham Moishe -Schmuel, 19 years was killed.

Thus the murderers continued their work for 2 days and 2 nights, and then the Bolsheviki began to arrive once more. The White Gurads left. The Bolsheviki stayed in the town until after Sukkoth. Then the "Machnovtzi" came in, a force of 3000 men, and strated to rob clothing and money in all houses. They took apart all ovens in search of concealed money. They also broke up the walls, poured out the feathers of pillows and took away the pillow cases. They stayed 24 hours in the town and left. Then the Bolsheviki came back. The town had been greatly impoverished by the robberies, There was no money wherewith to carry on trade.

A Jewish committee was then organized to procure food products for the town. Thus another 2 months passed. Before New Years Denikin again came in with a force of ~~2000~~ 5000 men, all Don Cossacks. They set fire to 40 houses and then burned them. Then they entered the court of Mottel Lemeshke. There were 20 houses there, 10 families occupied each house. There were also 3 stroes there. The bandits killed Sholom Lemeshke, his wife and 3 girls. The latter were first violated and then killed. Herschl Lemeshke and Isiash, the barber surgeon were hanged. They chopped off the head of the latter's wife and the ears of his son. They then went into the house of Yossel Potchar, killed his daughter Goldie, 30 years old, together with her husband and 3 children. One of the children she held in her

arms, so they killed it with swords. They hanged all those who begged them to let them live. Chayim Yossel's son-in-law, aged 45, was killed, as was also his wife, while their only son, aged 19, was hanged. 12 families were hiding in the house, and they were all killed. Among them were Leib, the blacksmith, 50 years old, his wife and 8 children. 4 workers of Pliskovo who hid in a wall were found there and killed. Also 2 Jews of the villages Furabi and Zlodivka were killed together with their wives and children. Other victims, were Nahum, son-in-law of Hasie Goldie with his wife and 4 children; Monnie, the tailor and his wife, also their daughter and son-in-law, the son of the rich David Eisik. Nahum and his wife were killed. Their 8 children escaped and are alive. There were altogether 140 killed and 40 houses burned. The entire town was pillaged. 8 days the pogrom lasted. They would pillage only at day-time, not at night.

After New Years the Bolsheviki came in. They assured the Jews that now order and peace would be restored in the town. They told the Jews to give whatever one could to one another. They had then a good Commissary, and he treated the Jews well. Whenever they brought a bandit to him, he would shoot him at once. Little by little order was again established and trading revived. The Commissary would kill 6-7 bandits each day. Then the Jews began to request the Commissary that he cease killing the bandits, for they might later avenge themselves upon the Jews. The Commissary then made a solemn vow that the Jews would be protected as long as he was alive. Until Passover it was quiet. The Jews baked some matzoths for the holidays. When the moment arrived to clear out the Chometz, a young man named Krasny came to us and informed us that there was a band encamped just behind the town. A great panic thereupon ensued among the Jews. The Commissary had a strong force watch the town at night. People were afraid to go to sleep.

The Jews went to the Commissary and told him that they were afraid, for a strong hostile force was in a position just behind the town. His reply was that he had telephoned to Kiev for aid. All night the Jews did not dare to sleep. Many

Jews hid in deep ditches and other such places. About 8 O'clock in the morning there entered a small force of "Sokolovtzi" accompanied by peasants of neighboring villages of the Tarastcha district. The Bolsheviki left at once. This was on Wednesday, a day before Passover, 1920. The bandits came in with arms, scythes, axes. They fell upon the town and began to burn houses and kill whomever they met.

In the Beth-Hamedrash there was a hiding place for 300 persons. In the synagogue there was a place for 400 persons and in a smaller synagogue ~~there~~ for another 400. In all these places there lay Jews, men, women and children. When the Denikin forces were in Tutiev, they had already poured kerosene around the synagogues with a view of ~~burning~~ burning them. This however, they had no time to do before they left.

Now the "Sokolovtzi" were told by the Christians of the town where the Jews were hidden. They placed watches around the synagogues and burned them all. The Jews then began to jump out of the windows and throw out the children. These the bandits threw back into the fire, sending bullets after them. The screaming of the burning people were terrible. The bandits let no one out of the synagogue. Whomever they caught in the street or in a hiding place, they brought and threw into the fire.

On Wednesday, Thursday and Friday they were killing old men, women and small children. They said they had been sent to kill all the Jewish inhabitants of Ukraina. No ransom or money was ~~accepted~~ accepted. All stores were burned. Not one of those thrown into the fire escaped. They set fire to many houses. Almost the entire town was burning. They took Jews out of the cellars and killed them. Some Jews ran to Christian houses hoping to hide there, the Christians themselves killed them. Many Jews were thrown into the River Burova which flows through the town. On Saturday morning the Bolsheviki returned to town. The "Sokolovtchi" had already gone.

The Bolsheviki then began to search the cellars for live persons. They

could not find anyone. They stepped upon corpses continually. On Bath street they found several persons who were still alive. The cellars were filled with² dead to such an extent that they could not approach the living persons.

In the course of those three days 4000 men were killed. On the streets there was literally a stream of blood. On Saturday there were still heard the moans of roasting men. The Bolsheviki sent the Kiev Commissary here. They gathered about 700 persons alive, mostly orphans and about two-three hundred old people. The Bolsheviki said they would first collect and take away the dead. The Bolsheviki collected the dead with horses and wagons. There was a mountain of them..

When the survived Jews saw what became of their nearest, they threw themselves into the river or the fire. On Saturday the Bolsheviki remained until night. On Sunday morning the bandits started ~~to~~ shoot at the Bolsheviki, who thereupon left the town. Whoever of the Jews could follow them, did so. The bandits pursued the fleeing Jews. Whomever they caught, they killed.

In the village Kashperivka, the fleeing Jews were being killed. The bandits found in the bath-house of our town the survivors of 2 houses who could not escape. They wanted to kill them, but a Gentile horseman came to the scene and said: "Why kill these Jews, they are mere women and children. They will die of hunger just the same."

There were also many wounded there. Those wounded remained in the house. The peasants drove the survivors to a stall on a farm. There were 24 men and 300 children there. Four men were beheaded at the gate. An elderly woman was tied to the horse and was dragged along until she died. The rest were locked up in the stall. At night a Christian woman brought a pitcher of water and three loaves of bread and gave each child some bread and water.

In the morning there came 10 mounted men with long hair and nashaikas in their hands and said: "You have lived enough, come out and we shall do to you what

we have done to yours before."

The people began to cry and scream. They were all driven out of the stall and put against a wall to ~~be~~ be killed. Then an elderly peasant came running to the scene and appealed to the murderers. "I say to you, do not kill ~~me~~ them. Their blood will cry unto us. Let them live. Let them go into the world. They will die of hunger just the same." The bandits however said. "These Jews will tell on us, why should we let them live?"

The peasant then proposed a meeting of all peasants of the village to decide what was to be done with the rest of the Jews. A meeting was called. All the peasants were assembled. They resolved to ask the Jews themselves, what fate they would prefer; be killed, or be driven away without food.

The Jews replied: "We want to live". Then the ~~bandits~~ bandits took their nahaikas and began to chase everybody out of the village. Whoever had strength ran away. The small children and the women were killed by the bandits. In the villages which the Jews passed through in their flight, the peasants killed them. Abraham, the shoemaker, ran with his wife Ethel and his daughter Gittel, aged 21, through the village Culvert. The girl could not run any more so they left her sitting on a bridge. Another girl of 19 also remained. They had to be left behind. The parents ran on, and the daughters were killed.. The mother became insane. The father is in Square.

Thus we ran on until we arrived in Pliskov. This was on the last day of Passover. The Jews of Pliskov came out to them with wagons, bringing them food and drink.. There we remained 2 days, when news reached us that the band was marching on Pliskov. Then we left on wagons for Lipovetz..

After the holiday when things became quieter, a delegation was sent to Tutiev. An investigation was made of the number of persons killed, the number was 4500/ The orphans were taken to an orphanage in Kiev, Whoever wishes to obtain information about the orphans, may apply to it at the Kiev orphanage.

Names of persons killed in this pogrom which the author of this account remembers.

Moishe Pecker was prominent in public affairs, his mother-in-law, his step-mother, his children. He lay hidden in a Christian house and when he wanted to leave the village, he was caught in the field and killed. Ossiah, the butcher and his two children. Schmulik Mordecai Herk and his two daughters with their husbands and children. ~~Nissel Zayetz with 2 daughters with their husbands and children~~ Nissel Zayetz with his son and daughter-in-law. Meyer and his entire family. Moishe the sexton and his family. Yisroel Shimak and his family burned. Yankel Chayim Wolf's with 2 boys and 2 daughters. A family consisting of a father, mother, sister and brother-in-law with the daughter's 2 small children. The entire family of Noah the butcher. The entire family of Jacob the butcher. Entire family of Jacob Schmuel Itzes. Herschel Putzers entire family. Yisroel Yetzkes two daughters with their husbands, a son and his children. The wife of Herschel the butcher with six children. Entire family of Yisrolik Tannes. Entire family of Motte Bienes. His son-in-law with four children. The wife of Leib the butcher with 4 children. When she went into the street three days after the pogrom and saw the scene of the massacre, she and her children threw themselves into the river, she holding her smallest child in her arms. Entire family of Yisrolik Mendel. Entire family of Yossel Yop. Entire family of Uri-Leib, the shoemaker. Entire family of Moishe Aaron, the tailor. Sholom Leib Schmuel Itzes. 3 families of Mottel the baker. Entire family of Leib the hatmaker. Entire family of Shlime the slaughterer. Entire family of Shmuel Leib, the slaughterer. Entire family of Chayim Tchumak. Entire family of Jacob Moishe the butcher. Entire family of Kalman the butcher. Entire family of Jacob Moishe the butcher. The wife and 4 children of Chayim the butcher.

In Tamuz, when some people came to the town to look for the secret places where the money was hidden, they found Shloime the slaughterer and his wife. He sat on a chair with a book before him nailed to a wall. His wife was in bed surrounded with blood and worms. The men were so frightened that they left the ~~the~~

two where ~~there~~ they were. The dead are still lying in the town.

Other persons killed were the following; Slova, daughter of Moshe David, the tinsmith, her father and a son, a girl of 23 and a boy of 16, a son of 35. Two small children are now in Kiev. Entire family of Chiene Pecker. Entire family of Elie the blacksmith. Entire family of Meilach, the Blacksmith. Entire family of Yossil Drulnik. Entire family of Yudel Drulnik. The wife and children of Mendel, the driver. Entire family of Chayimka Koipjes.

The author of this account Basya Reisman intends to go ~~there~~ to America.

Basya Reisman.

Account of Menache Segal, member of city council and Zemstvo

1) General data.

The city lies on the river Slutsch. In the year 1917 the town counted 20,000 to 22,000 Jews and about 15,000 ~~Christians~~ Christians.

The nearest railway station was Polonne, at a distance of 60 versts from Zvihil.

Until 1917 the city had not suffered from any military occupations or coup. The population lived in comparatively favorable circumstances. The majority of Jews traded in grain and butter, which were exported abroad. There were about 1500 workers employed in the factories of the metal and leather industries. There was also a number of tailoring and shoemaking workshops, each of which employed 15 to 20 workers.

In the city council there were 23 Jewish councilors out of a total of 40. The Executive of the Jewish Kehila consisted of 26 members, who belonged to all political factions.

After the revolution in 1917 the leader of the city militia was a certain Svitkovsky (a Menchvist social democrat. Being a tender hearted man he was unable to manage the militia properly and resigned his office. A strong armed man was needed in his place. Such a man was the Czarist military officer Bakov, and him the city council appointed commander of the militia.

This ~~man~~ Bakov had no small part in the pogrom which occurred in Zvihil and lasted 2 days.

The situation in Zvihil. Strained relations between Gentile and Jews

In July 1917, on a Friday afternoon, the 27th infantry regiment passed through the city. Part of them remained in the city barracks. The rest as well as the cavalry were stationed in the villages. The reactionary, nationalist elements of the town at once began a Ukrainizing and anti-Jewish agitation in the army.

After the outbreak of the Bolshevik revolution in October the antagonism between the Jewish and Ukrainian population grew stronger.

In the end of 1917 Zvihil was not more than 120 versts from the front. The Russian army, which began to dissolve even before the conclusion of peace, was now running away from the front in masses. The ignorant and enraged soldiers not feeling any authority over them, fell upon the cities and towns and robbed whatever they could. There were also single cases of murders. The soldiers were assisted in this by the peasants of the neighboring villages, who shared with them the booty.

3) The first pogrom

On January 19 and 20, 1918 there was the first pogrom in Zvihil. It started on Friday the 19th in the morning. A great mass of soldiers, followed by a still greater band of peasants holding sacks and baskets in their hands and from store to store. The soldiers are breaking into the stores, from a line of the peasants and distribute among them the wares.

Mr. Menache Segal tells a characteristic episode of this pogrom: At one store a soldier is distributing goods among the peasants in the line. The last one in the line is a peasant with 2 children in his arms. There is nothing left in the store. Then the peasant says to the soldier. "I have also suffered in the war. Why then don't I receive anything?" Upon which the soldier replies: "I shall at once open another store, and you shall get your share first without having to stand in the line."

Even more characteristic is the fact that the pogrom was not of an openly anti-Jewish character, despite the fact that only Jewish stores had been plundered, but so to say, an act of revenge on the part of the soldiers upon the peaceful town population for their experiences at the front. While robbing, the soldiers would say; "We are taking everything back. The city people had been robbing enough".

The militia commander Bakov had not done a thing to stop the pogrom. He ordered the militia men to shoot, but secretly he entrusted them to shoot in the air. This encouraged the hooligans and the pogrom went on undisturbed. The workers council, then semi-legally existing in Zvihil has immediately upon the outbreak of the pogrom been notified of the fact. And on Saturday at 2 o'clock in the afternoon there arrived 2 armed automobiles with about 100 soldiers. The pogrom then ceased.

The total of the pogrom was, according to Menache Segal this: 700 Jewish stores were plundered, (the goods were carried off by the peasants on wagons to their villages.) a certain very sympathetic officer from St. Petersburg, who agitated against the pogrom was lynched by the pogrom mob; 2 soldiers from among the hooligans were killed accidentally, when their comrades, passing by a store, shot into it, thinking there was no one left inside. It is also worthy of note that city officials participated in the pogrom agitation.

4. Later events

A little later, in the beginning of February, the German army entered Zvihil in its march through Ukraina. With the help of the Germans^a number of Jews succeeded in getting back from the hooligans part of the articles robbed away by the latter. But the by far greater part of the Jews were afraid to point out the robbers and pogrom makers, even when they could get back their belongings.

The German military administration which took over ~~most~~ almost entirely the conduct of the affairs of the city, left the city council. The anti-semitic clique became more and more arrogant in their attacks upon the Jews in the city council. They also conducted a great antisemitic agitation in the town.

In May 1918 the Germans deposed the Ataman Petlura and made Hetman Skaropadsky head of Ukraina. He was practically nothing more than a servant of the German reactionary clique.

With the outbreak of the German revolution in November 1918, the rule of Skoropolsky ends. Authority over Ukraine is again assured by Petlura. Zvihil was entered by Petlura's army on December 9, 1918. Until that time everything was comparatively quiet in Ukraine.

In January 1919 great struggles began between the Bolsheviks and the "Petlurovitsi".

5. Pogroms in Woehylinia and conditions in Zvihil

During the months of January, February, March and April of 1919 there occurred in Zvihil and its vicinity a number of smaller pogroms. But unlike the first pogrom, they were not confined to stores. Now the bands of "Petlurovitsi" went from house to house and robbed Jewish property. There were also individual victims.

More recently there occurred terrible pogroms in the cities, Zhitomir, Berdichev, Proskurov, etc. Zvihil however, suffered but little. This was partly due to the fact that the local commandant Fedalko, of the Petlurovitsi " has been taking from the Jews large sums of money and great quantities of goods and distributing them among the enraged bands of Petlurovitsi, whenever there was danger of a pogrom. But the result of this condition would only be that the Jews becoming more impoverished with each sad contribution and never being secure in Zvihil, began to leave the city in masses, so that in a very short time the Jewish population decreased greatly.

6. The Bolsheviks in Zvihil

From April 22 on the situation changed radically. On that day the Bolshevik force that was stationed in Zhitomir occupied Zvihil. They at once founded a revolutionary committee and took into it a few Jews. The antagonism between the Jews and the Ukrainians was growing. The Bolsheviks were a very small number and had with them an insignificant military force. This encouraged their victims opponents to manifest their hostility. On the other hand these hostilities on

part of their foes led to many repressive measures by the Bolsheviki authorities. In the beginning of July rumours finally reached the Bolshevist leaders that an attack is being prepared upon the Revolutionary Committee. On Sunday, July 6, when the Christian population was assembled in the church, the Revolutionary Committee was notified that an agitation is being carried on in the church against the Bolshevist authorities. As a measure of defense the Bolshevist army surrounded the church and shot into it, thereby dispersing the crowd assembled in it.

7. The Attack upon the Bolsheviki

On the following day, i.e. on July 7 a band of 3000 organized peasants of the surrounding villages, armed with sticks, attacked the Revolutionary Committee, took away all its money and killed 15 Bolsheviks and men of the army. The other Bolsheviki escaped, and the city remained without any authority. Late that night the same hooligans began to search the houses for "Jewish Bolsheviki" and thus the terrible pogrom began.

8. The horrible massacre

A great number of Jews were dragged beyond the city to the bank of the river Slutsch. They were told to dig a ditch 15 by 20 archin. Then the murderers undressed them naked, chopped off their arms and threw them alive into the grave. There were terrible screams during this slaughter. In one instance a father was compelled to chop off the arms of his son; in another, a son was made to do the same thing to his father. About 500 Jews perished in this way. The author of this account Menashe Segal, stood all night naked waiting for his turn, to be killed. About 2 o'clock a command came to let the remaining Jews live, only keeping them under arrest. Not all the rebels heeded this command, yet many Jews were thus saved among them Menashe Segal. The leader of this band of insurgents was a certain Pogorielov, a former Czarist lieutenant colonel.

On July 6 he issued a manifesto in Zvihil of a very hypo-critical nature. It was an order to the Jews to surrender their weapons.

9. A very sad episode

There was in the town a certain Mendel Kababial, an outcast who served in the Chiezvitchnika. The Petlurovitzi demanded that the Jews themselves should find and kill him. The Jews found the outcast somewhere in a garret and had to kill him with their own hands in the court of the synagogus.

10. Contributions imposed upon the Jews

On July 9 Pogorielov stopped the pogrom in Zvihil, but demanded of the Jews 50 horses and a great quantity of salt and sugar. The Jews delivered to him whatever they succeeded in collecting. Besides the Jews who were killed during the 3 days July 8, 9, and 10th, beyond the town, a great number of others were killed in their houses, after these had been thoroughly pillaged. Many of these who escaped perished later in the villages and surrounding towns.

11. The Bolsheviki in the city. The bloody events in Kameny Brod

Complete order was restored in the city on Thursday, July 10, when an armored train arrived from Zhitomir carrying a detachment of Bolsheviki. Pogorieliev captured $1\frac{1}{2}$ million of Soviet Roubles and fled from the town. But at the station, Tchudnev men of the Bolsheviki army ~~was~~ identified and killed him. This fact however, did not prevent the insurgents of the surrounding towns and villages from continuing their hooligan work. Thus, on July 17, they issued a decree to kill all the male population of the town, to the number of 127.

12. Pogrom Agitation

On July 16 there came from Zhitomir to Zvihil a force of two to three hundred Bolsheviki. The remaining Jewish population feeling that the Bolsheviki might have to leave the town very soon, because of their small number, and wishing to avoid further massacres on the part of the insurgents, have formed a common secret committee together with the Christian population of Zvihil. The object of this committee was to see that no more bloodshed occurred. The Jews appealed to the Bolshevist authorities many times not to kill the pogrom makers. Nevertheless

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a strong agitation was carried on in the town against the Jews.. First they demanded that no Jews be allowed to fill public offices. Later they advocated the extermination of all the Jews under 30 years of age. The agitation cost the Jews of Zvihil about 100 victims. The situation became more uncertain each day. After the execution of Pogorielov the leadership of the insurgents was taken over by another out-cast, a former bookkeeper in the local loan fund. The subsequent massacres were all carried out in accordance with his orders.

The band of insurgents which hitherto had its quarters on the other side of the city, across the river, now went to the River Tchizhovka, about 10 versts from Zvihil.

On July 25 there arrived in Zvihil a larger number of Red Army men. The city gradually came to itself, but it was its fate to live through a horrible event very soon.

13. The Bolsheviki left. A delegation to the insurgents.

On August 17, the Bolshevik military forces left Zvihil. The city temporarily remained without any authority. The Jews then sent a delegation to Stonojovsky's band. The delegation consisted of Dr. Volsky, the priest, Alexander Kutchinsky and the pharmacist Ludwig Machan. The delegation requested that no pogrom be made. Stoyanovsky thereupon replied that he will not leave a single Jew alive. As soon as the delegation left Stoyanovsky's quarters and the Bolsheviki left the town a band of hooligans crossed the river, set fire to a number of houses on the bank, plundered them, killed men, violated women.. The center of the town, however, they did not enter.

14. The Petlurovitzi of East Galicia. Contributions

On August 16, a larger force of Petlurovitzi came to the city from Shepetovka. They were from East Galicia. In a peaceful way they demanded the following to be given them in the course of 2-3 hours; 100,000 roubles, 25 pounds of salt, as much sugar and 100 pounds of bread. The Jews started negotiations. They pointed out

the fact that the city has for over a month been torn away from the village, and that they could not even feed themselves. Many children are dying from hunger, adults are giving away their costliest clothes for bread. After long negotiations the Jews succeeded in carrying through the ransom of a large sum of money about 10-15 pouds of salt and some sugar, which the Jews collected among themselves.

15. The fire

On August 19 there arrived in Zvihil, Stoyanovsky with his band. The Jews greeted them with music. On the other side of the river the Bolsheviki were yet quartered. Upon hearing what was going on in the Jewish quarter, they threw down from aeroplanes, several explosive gas bombs, which caused a great fire. There was at that time a strong wind, and the fire raged for about 6 hours. About 3000, or three quarters of all Jewish houses, over 1000 stores, several drug stores and 26 synagogues burned down. The great majority of the Jewish population remained naked, barefoot and without shelter. People began to flee panic-stricken. The "Petlurovitzi" still remaining in the town helped extinguish the fire very energetically.. Dr. Tchernobilsky and Mr. Segal of the city succeeded in letting the Bolsheviki know what havoc their bombs wrought. The Bolsheviki then sent for the sufferers; 900,000 roubles, 50 pouds of salt, 6000 arshir of cloth, a larger amount of sugar and 300 boxes of glass. For a few days it was comparatively quiet in the town.

16. Zvihil without authority. Jews flee. Murders and robberies on the way

On August 23, the Petlurovitzi went to Pollonnaya. Stoyanovskaya's band left also. The city remained without authority. From the other side of the river, from Lubtchitza and Chamanovka, bands of peasants would come and kill and rob the shelterless Jews. Every day there would be 5 or 6 men killed, and there was no one to bury them. Part of the Jews escaped via the village Yarin (10-12 versts from Zvihil) to Koretz. On the way many of them were robbed and killed.

17. Pogrom. 23 old men killed

On August 26, a band of peasants entered the city, led on by a former excise

collector Kotchergin. They fell upon the remaining poor shelterless Jews, who had been unable to escape. They dragged out 47 men of semi-ruined houses and killed them. Even in the home for the aged, where there were 40 inmates, they killed 23 old men. According to the story of a half insane woman, name Etele, the hooligans choked with an "Etz-Chayim" an old Jew who sat over a Gemora. While killing a Jew the hooligans would shout "Here you have a commune". After the pogrom the remaining Jews half naked and hungry, saved their lives by fleeing from the town.

18. Terrible famine and spotted typhus

The towns Berezdov and others were overcrowded with refugees. There was a terrible famine and spotted typhus was raging. 25-30 persons would die daily. In Yara all the 8-9 thousand refugees had spotted typhus. Many of the native population also contracted the disease.

19. Menashe Segal on the way to Koretz

Menashe Segal, the author of this account also fled from Zvihil on August 26. On the way he was robbed of whatever was still left on him., and naked he arrived in the village Chotcher. There a native Jew gave him an overcoat, and thus he continued on his way to Koretz..

20. Arrival of American Relief

On August 27 the Polish army entered Koretz. Immediately after this there also arrived the representative of the J.D.C. Mr. Shien. He at once gave 25,000 marks for the Zvihil refugees, and promised to send clothing.

REPORT OF THE POGROM IN KOITZITZ

Shleime Komissar the son-in-law of Hillel Morducais, just arrived from the town Koitzitz, district of Bobruisk, province of Minsk, tells the following:

I am the only survivor who escaped from the town, which was all pillaged and the inhabitants killed during the three days of Shvuoth. There was then a great and terrible massacre of the Jews in Koitzitz.

Knowing therefore all about my town, I may tell you that during those days 105 persons were killed. This number includes infants of 2 months and old men of ninety. There were also about 70 persons severely and slightly wounded. And these were innocent people, and they were killed not by firearms, but by knives, axes, spades, etc., also by spears. Mercilessly the murderers turned out legs, arms, pricked eyes out, crushed skulls, pulled out hair even of small babies in cradles.

I therefore, now apply to the Joint Distribution Committee and request it to help the survivors, part of whom are severely wounded. The situation is very gloomy. The people are wandering about in the world, in utter despair, sick and exhausted. Many of them went to the Soviet homes, where they get a tablespoon of soup a day. Among these are children who have parents in America. Their parents live well, are dressed well, while their children... The survivors are compelled to accept aid of the Soviet authorities. That aid consists of a half pound of bread a day.

I therefore I come now to you, Jews of Koitzitz, as a representative of our town, in whose name I have the honor of giving you all this information. You must not think that I entertain here any personal designs. No. I have brothers in America and I hope that they will not leave me. I therefore now appeal to those of you who have friends or relatives in Koitzitz, let them do all they can to aid them. Former inhabitants of Koitzitz do your duty! Do not re-

main indifferent, but bear it constantly in mind. I know that all Koitzitz people have connections with one another.

The thing needed is not letters, but money. For a man will say to a robber: "Here is some money and let me live." The robber may agree to the bargain... And if those remaining in Koitzitz will have money, they may be able to save themselves. With money the men may be able to make their way to Poland, where life is more secure. I appeal to you once more; do not forget the unfortunates who have suffered enough, help them with whatever you can. Do not forget also your wives and children, who are waiting in the orphanages and homes for their piece of bread. And you children, do not forget your parents, three quarters of whose lives are gone, and who are now obliged to beg. I appeal especially to the men who left their wives many years ago. Listen to the outcry of the women and children, and do not fail to respond at once.

I appeal especially to the following persons:

Moishe Itchi Goldman
 Simcha Kaplan
 Abraham Gorelick
 Schmeril Herschl, the painters

The above named families remained alive. Their condition however, is very sad. It is worse than death. They are therefore awaiting impatiently the support of you men. I hope that you will not remain indifferent, but send them aid at once, and assist them in coming to Poland. But not only these men, all must help, to the limit of their ability. No one must refuse.

Money may be sent to the Baranovitch branch of the J.D.C. Help. Save your relatives and friends. And do this quickly for time is precious...

I, Schleime and my wife Golda Commissar are now in Baranovitchi. You may send your letters to the "Hias" and I shall resend them to your relatives.

Respectfully,

Schleime Commissar

List of persons killed

| | | |
|---------------------------|----------|-------------------|
| 1. Axmiansky , Zissel | 65 years | |
| 2. Her grandchild | 17 | |
| 3. Abraham Kiever | 70 | |
| 4. Shmuel-Moishe Lifshitz | 60 | |
| 5. Leibe Feinberg | 55 | |
| 6. Fruma Esther Feinberg | 50 | wife of Leiba |
| 7. Rachel Rubitchner | 35 | |
| 8. Minnie Rubitchner | 30 | |
| 9. Esther Rubitchner | 10 | Minnie's daughter |
| 10. Baby Rubitchner | 6 | |
| 11. Chayim Zirkind | 21 | |
| 12. Sarah Miriam Zirkind | 18 | his sister |
| 13. Baby Zirkind | 5 | another sister |
| 14. Leibe Zirkind | 45 | |
| 15. His son | 5 | |
| 16. Chayim Meltzer | 22 | |
| 17. Jacob Ruditcher | 40 | |
| 18. Baby | 4 | Jacob's daughter |
| 19. Rasha Altchen | 50 | |
| 20. Minka Altchen | 15 | daughter |
| 21. Brocja " | 11 | daughter |
| 22. Ida " | 24 | |
| 23. Herschl " | 40 | |
| 24. Malka " | 36 | wife of Herschel |
| 25. Mordecai " | 11 | |
| 26. Baby " | 8 | son |
| 27. " " | 9 | son |
| 28. Zlata Markin | 50 | |
| 29. Beryl " | 21 | her son |
| 30. Eliash " | 10 | " " |
| 31. Mania Goldman | 15 | |
| 32. Aria " | 1 | her brother |
| 33. Rachel " | 5 | sister |
| 34. Chaya Sara " | 1 | " |
| 35. Schmucl Altschel | 23 | |
| 36. Leiba Feinberg | 12 | |
| 37. Chayim Feinberg | 3 | Leiba's sister |
| 38. Mame Ogzmiansky | 20 | |
| 39. Nachman Drozhaver | 55 | |
| 40. Feitel Nisman | 45 | |
| 41. Alter Altcher | 60 | |
| 42. Slova Altchur | 23 | his daughter |
| 43. Pearl Axelrod | 55 | |
| 44. Metcha Goldman | 3 | |
| 45. Minnie Lifshitz | 18 | |
| 46. Aaron Matches | 65 | |
| 47. Ziva Itkin | 28 | |
| 48. Shleime Zelig Iskin | 30 | |
| 49. Malka Zelig " | 15 | |
| 50. Gitta Chima Balamas | 14 | |
| 51. Sonia Goldman | 7 | |
| 52. Leah Axelrod | 11 | |
| 53. Isroel " | 8 | her brother |

| | | | |
|-----|-------------------------|----|------------------------|
| 54. | Chayim Abraham Ginsburg | 80 | |
| 55. | Feiga Ginsburg | 55 | |
| 56. | Abraham Itche Ginsburg | 15 | |
| 57. | Baruch Margolies | 65 | |
| 58. | Rachel Margolies | 58 | |
| 59. | Chaya Axelrod | 6 | |
| 60. | Masha Zvilev | 40 | |
| 61. | 3 small children | | |
| 62. | Gnesia Goldman | 50 | |
| 63. | Myra Altschuler | 2 | |
| 64. | Reizel " | 11 | her sister |
| 65. | Feigel " | 65 | |
| 66. | Frieda " | 60 | |
| 67. | Leiser " | 17 | her son |
| 68. | Bennie " | 65 | |
| 69. | Beile " | 30 | |
| 70. | David " | 1 | killed in Beila's arms |
| 71. | Okumiansky Chana Gittel | 15 | |
| 72. | Benjamin Furlich | 55 | |
| 73. | Boutbha " | 17 | daughter |
| 74. | Deborah " | 15 | daughter |
| 75. | Malka " | 6 | " |
| 76. | Leizer Sirkin | 8 | |
| 77. | Sirkind | 3 | |
| 78. | Mechama Rudnitcher | 35 | |
| 79. | Malka " | 10 | child |
| 80. | Baby " | 7 | " |
| 81. | Leiba " | 65 | |
| 82. | Yissil Itkin | 40 | |
| 83. | Itzkin " | 16 | |
| 84. | Chayim Goldman | 6 | |
| 85. | | | |
| 86. | | | |

List of Wounded

| | | | |
|-----|-------------------------------|----|-----------------------------|
| 1. | Deborah Feinberg | 10 | parent killed, see list 5,6 |
| 2. | Malka " | 6 | " " |
| 3. | Kassilier Ruditcher | 45 | |
| 4. | David Zirkin | 65 | |
| 5. | Nachama " | 55 | wife |
| 6. | Yoshe Zirkin | 40 | |
| 7. | Feige " | 18 | her daughter |
| 8. | Frade Reisel Axelrod | 65 | |
| 9. | Jacob Reditcher | 8 | |
| 10. | Chaya Altchur | 55 | |
| 11. | Orphan Itche, Altchun's house | 9 | |
| 12. | Sache Narkin | 15 | |
| 13. | Michla Narkin | 13 | |
| 14. | Leah Goldman | 7 | |
| 15. | Goldman | | |
| 16. | Moishe Oxumianskly | 39 | |
| 17. | Yoshe Feinberg | 38 | |

| | | | |
|-----|-----------------------------|----------|--------------------|
| 18/ | Liebe Oxiamsky | 40 | |
| 19. | Sima Rachel Drozdov | 54 | |
| 20. | Aaron David Itzkin | 8 | |
| 21. | Sonia Nisman | 9 | |
| 22. | Iltchi Altchun | 15 | |
| 23. | Jacob Axelrod | 11 | |
| 24. | Chayim Axelrod | 65 | |
| 25. | Elka Sarah Itzkin | 50 | |
| 26. | Feibel Itzkin | 32 | husband in America |
| 27. | Riba Rodel Goldman | 12 | |
| 28. | Osni Rinburg | 50 | |
| 29. | Yoshke Rinburg | 22 | |
| 30. | Sarah Belle Goldman | 50 | |
| 31. | Beryl Goldman | 16 | |
| 32. | Keila Goldman | 14 | |
| 33. | Sarah Goldman | 25 | |
| 34. | Sarah Altchin | 35 | |
| 35. | "????" | 60 | |
| 36. | Reba Margolies | 40 | |
| 37. | Rachel Margolies | 14 | |
| 38. | Beryl Nisman | 14 | |
| 39. | Ita Aplananskaya | 14 | |
| 40. | Melka Sirkin | 5 | |
| 41. | Chayim " | 3 | |
| 42. | Mirsel Sirkind | 30 | |
| 43. | Her son | 6 | |
| 44. | Chimka Raditcher | 5 | |
| 45. | Yissel Itzkins two children | 6 and 8 | |
| 46. | Reisel Meltzer | 45 | |
| 47. | 2 children | 7 and 10 | |
| 48. | Gratia Goldman | 50 | |

List of Outraged Women

| | | | |
|----|-----------------------|-----|---------------------------------------|
| 1. | Mira Feinberg | 22 | |
| 2. | Reizel Goldman | 25 | |
| 3. | Reizel Rinburg | 22 | |
| 4. | Slova Altchin | 23, | her hair pulled out, she died |
| 5. | Gussie Feibels | 19 | her father in America |
| 6. | Deborah Gorelick | 19 | daughter of a slaughterer, throat cut |
| 7. | Liba Elka Berkovskaya | 23 | |

8.
9.

An Assault Upon a Railway Car in which there were Pogrom Victims

The following persons were killed:

- 1. Yoshua, of the village Dulinkovitch, 23 years
- 2. Beryl Duchan, 55
- 3. Schmeril, his son, 25
- 4. Jacob Moische Lifzhitz, 55
- 5. Joseph Finkel 22
- 6. Dinah, his sister 28

A few more were killed, but not identified.

The bodies lay for a week in the street, for no one dared bury them. Fearing epidemics, they then burned the bodies and buried the ashes.

Rosha Hamam of Dobro, a Froebelist, 22, was violated in the car before everybody .

The following were wounded:

- 1. Lifshitz, daughter of Jacob Moische , 16 years
- 2. Lifsha Goldberg, 15
- 3. Sender, 13 years was wounded three times, but nevertheless succeeded

in coming to Bonruisk, a distance of 40 versts.