



GLASNIK

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Novi Sad: Holocaust Memorial

VOICE

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Sadržaj

| | |
|---|----|
| Uz devetnaesti broj BB Glasnika | 3 |
| <i>Aleksandar (Saša) Bruner: Moj židovski identitet</i> | 4 |
| Sjetimo se Ane Frank | 17 |
| <i>Aleksandar Kerenji: Nekad i sad</i> | 19 |
| <i>Pavle Šosberger: Hladni dani u Novom Sadu</i> | 22 |
| <i>Josip Šosberger: Jevreji masoni u Vojvodini</i> | 24 |

Contents

| | |
|---|----|
| Editorial to the nineteenth issue of The Voice of BB | 4 |
| <i>Alexander (Alex) Bruner: My Jewish Identity</i> | 11 |
| Remember Anna Frank | 18 |
| <i>Aleksandar Kerenji: How it was and how it is</i> | 20 |
| <i>Pavle Šasberger: Cold days in Novi Sad</i> | 23 |
| <i>Josip Šosberger: The Jewishs Masons in Vojvodina</i> | 28 |

Darko Fischer, urednik "Glasnika"

Uz devetnaesti broj BB Glasnika



Poštovane čitateljice i čitatelji,

„Kako postajemo stariji, mnoge su nam stvari jasnije, uključujući i razne preokrete i promjene koje su nas učinile onim što smo postali“ napisao je moj prijatelj i daljnji rođak Aleksandar Saša Bruner u uvodu svoje nedavne prezentacije jednoj grupi u Floridi („Company A“) o razvoju svog židovskog identiteta. Te su uspomene tipične za mnoge Židove, koji su potekli iz Europe poslije Drugog svjetskog rata a kasnije se našli i u nekom drugom dijelu Zemlje. Dozvolom autora donosimo dijelove tog prikaza. Radi se o autorovim osobnim mišljenjima od kojih se sva ne moraju poklapati s usvojenim povijesnim činjenicama.

U duhovitoj priči „Nekad i sad“ naš suradnik nas podsjeća na promjene u svakodnevnom životu ali i na održavanje tradicije, toliko tipične za Židove. Vidljivo je to naročito u Izraelu.

Ostradanjima u Holokaustu treba stalno podsjećati. Donosimo jedan davno objavljeni članak o Novosadskoj raciji iz pera autora, koji se lično sjećao tog strašnog stradanja. Podsjećamo i na Anu Frank koja je stradala u Bergen Belsenu pred 75 godina.

Židovi su često bili značajni članovi slobodno-zidarskih loža. Možda ih je na to navodila težnja, da se popravi svijet – „tikum olam“. Zahvaljujući takvom članstvu sačuvani su podaci o brojnim Židovima, podaci koji bi se vjerojatno izgubili u Holokaustu. Donosimo popis značajnih Židova Vojvodine koji su bili članovi slobodno-zidarskih loža. Popis nam je ustupio naš suradnik iz Novoga Sada Josip Šosberger

Darko Fischer, editor of "Voice of BB"

Editorial to the nineteenth issue of The Voice of BB



Dear readers,

„As we grow older, many things become clearer in our minds, including the various twists and turns that made us who we are,“ wrote my friend and distant relative Alex Bruner in his introduction to a presentation he recently made to a group in Florida (Company A) about his identification with the Jewish people. His remembrances have much in common with those of many Jews who came from Europe after World War II and settled in other parts of the world. Alex has given us permission to publish some excerpts from the original material. These are his personal views and some details could vary from accepted historical facts.

In the humorous story "How it was and how it is", our associate reminds us of the changes in everyday life, but also of maintaining the tradition, so typical of Jews. This is especially evident in Israel.

The suffering of the Holocaust should be constantly reminded. We bring you a long ago published article about the Novi Sad raid written by the author, who personally remembered that terrible suffering. We are also remember Anne Frank who died in Bergen Belsen 75 years ago.

Jews were often significant members of Freemasonry lodges. Perhaps they were driven by the desire to improve the world - "tikum olam". Thanks to such membership, data on many Jews have been preserved, data that would probably disappear in the Holocaust. We bring you a list of important Jews of Vojvodina who were members of Freemasonry lodges. The list was given to us by our associate from Novi Sad, Josip Šosberger

Aleksandar (Saša) Bruner:

Moj židovski identitet

Korijeni

Moja je obitelj živjela u Vojvodini, sjevernom dijelu Srbije uz granicu s Mađarskom i Hrvatskom, a također i u Mađarskoj, Hrvatskoj i Bosni i Hercegovini. Oni su ovamo došli iz središnje Europe i Rusije, osim jednog dijela obitelji koji je u Bosnu došao nakon progona Židova iz Španjolske i Portugala.

Nakon Prvog svjetskog rata, Versajskim ugovorom stvorena je nova država, Kraljevina Jugoslavija (do 1929, Kraljevina Srba, Hrvata i Slovenaca). To je dovelo i do zajedništva židovskih zajednica Kraljevina Srbije i Crne Gore i južnoslavenskih područja koja su bila u sastavu Austro-Ugarske.



Moj djed Aleksandar Vajs (u sredini)

Slika lijevo pokazuje mog djeda s majčine strane Aleksandar Vajsa (sjedi u sredini), oficira austro-ugarske vojske sa svojim štabnim oficirima dok su bili zarobljenici ruske carske vojske. Kad je Rusija uspostavila mirovni ugovor 1917 godine, on je vodio svoje ljude od Vladivostoka na Tihom oceanu kući, na putu dužem od osam tisuća kilometara, uglavnom pješke, kros građanski rat, kaos i glad. Stvorio je uspješno poduzeće i bio je čovjek od nekog sadržaja i statusa ali ništa od toga ga nije zaštitilo od Holokausta. Ja sam imenovan po njemu.

Židovi u novoj države bili su dobro integrirani u širem društvu, i neki su postali uspješni ali bilo je i antisemitizma. Moj otac bi nam pričao kako je često morao pješačiti mnogo duže da bi stigao do svoje osnovne škole blizu Sombora (u Vojvodini) da ne bi prolazio kroz njemačka (volksdeutcher) sela, a kada je završio ugledni pravni fakultet u Zagrebu kao najbolji u svojoj generaciji i s doktoratom, nije mogao dobiti posao u nijednom od glavnih pravničkih ureda. Zbog porasta antisemitizma brzo se širio i cionistički pokret, naročito među mlađim članovima.

Šestog travnja 1941 godine nacistička Njemačka i njeni saveznici napali su i brzo porazili Jugoslaviju. Od otprilike 80,000 Židova koji su živjeli prije Drugog svjetskog rata, pobijeno je više od 65,000. Odvođenja i ubijanja bila su slična onima u drugim zemljama okupiranim od nacista. Dok su Nijemci bili glavni pokretači genocida, imali su mnoge pristalice po čitavoj zemlji, koje su sa svojom brutalnošću ponekad nadmašivale čak i same Nijemce. Posebno okrutne bile su vlasti hrvatskih nacista – ustaša, u čijem je režimu tamošnja katolička crkva bilu duboko upletena. U Bosni je, u to vrijeme pod ustaškom upravom, djelovao jeruzalemski muftija vođa palestinskih Arapa, koji je organizirao SS divizije posebno surove protiv civilnog stanovništva. Muftija je onaj isti, koji je u Palestini organizirao nemire te naveo Britance da zaustave imigraciju Židova. Neki članovi moje obitelji, iako su već kupili imovinu u Palestini, nisu se mogli useliti.

Moja majka Vera preživjela je logor Auschwitz i razne radne logore a oslobođenje je dočekala u logoru Theresienstadt. Moj otac, zajedno s mlađim bratom Lacijem, pobjegao je od genocidnog antisemitizma u Zagreba u Dalmaciju koja je bila pod upravom Talijana i tako se spasio. Nakon pada Mussolinija, pridružili su se partizanima pod vodstvom Josipa Broza Tita čovjeka hrvatskog i slovenskog porijekla. Titovi partizani su bili jedina grupa koja je imale pripadnike svih nacionalnosti i koja se borila protiv okupacije. Laci Bruner prisustvovao je susretu partizana i saveznika u Trstu krajem rata. U partizanima je bila i moja sestrična Lijana Fischer i drugi rođaci.



Moj stric, Laci Bruner, prvi s desna rukuje se s generalom Haroldom Alexanderom, šefom savesničkih snaga na sjevernom talijanskom frontu



Moja setrična, Lijana Fischer

Nakon Drugog svjetskog rata u Jugoslaviji je ostalo vrlo malo Židova u među kojima je gajenje sjećanja na žrtve Holokausta bilo presudno. Sjećanje je bilo samo u okviru židovske zajednice. Komunistička partija i državne vlasti nisu posebno vrednovale Židove kao žrtve Holokausta, već su sve stradale u ratu proglašavali zajedničkim nazivom „žrtve fašizma“.

Otprilike polovica Židova koja je preživjela Holokaust emigrirala je u Izrael nakon proglašenja nezavisnosti. Moša Pijade, komunistički vođa i bliski Titov suradnik bio je zaslužan da su oni mogli napustiti „socijalistički raj“, što drugim građanima nije bilo moguće. Jugoslavenski imigranti u Izraelu, iako ne veliki po broju, bili su značajni. Bili su jedna od malobrojnih grupa s vojničkim iskustvom,

stećenim bilo u jugoslavenskoj kraljevskoj vojsci ili u partizanima. David Dado Elazar iz Sarajeva bio je načelnik glavnog stožera u Listopadskom ratu.

Zidovske zajednice u bivšoj Jugoslaviji i dalje su držale prisne veze s Izraelom. Zanimljivost je da i obitelj Theodora Herzla dolazi iz Zemuna grada u blizini Beograda. Veze s Izraelom imaju dugu tradiciju. Tako je već 27. prosinca 1917. Srbija kao prva zemlja u svijetu podržala Balfourovu deklaraciju i to zahvaljujući kapetanu Davidu Albali, junaku iz Prvog svjetskog rata.

Moj je otac radio skoro cijelog života u jugoslavenskoj diplomatskoj službi. Započeo je kao Titov lični prevoditelj jer je tečno govorio nekoliko jezika. Među mnogim odgovornostima, bio je šef ureda za SAD u ministarstvu vanjskih poslova i predstavljao je Jugoslaviju u pregovorima sa SAD-om i Svjetskom Bankom i na raznim konferencijama UN-a. Ni moja majka nije za njim zaostajala. Naprimjer, bila je prevodilac Titove supruge za vrijeme Titovih posjeta Brazilu i Sjedinjenim državama, gdje je prevodila na susretu s gospođom Nixon.



Moj otac, Dr. Mirko Bruner, drugi s lijeva s predsjednikom Svjetske Banke, desno od njega



Moji roditelji Vera i Mirko Bruner

Počeci

Titovo predvođenje pokreta nesvrstanih i njegovi bliski lični kontakti s Naserom i drugim arapskim diktatorima promijenili su uvjete za moje roditelje, što je bila posljedica i za mene. Izrael je bio isključen iz pokreta nesvrstanih od početka a Jugoslavija je zauzela čvrsti anti izraelski stav poslije 1967. godine. Odrzilo se to i na sudbinama pojedinaca. Na primjer, svi židovski generali i drugi oficiri višeg čina bili su uklonjeni s utjecajnih položaja, a Židovi u državnim ustanovama i industriji uklonjeni su s istaknutih mjesta gdje se surađivalo s arapskim ili muslimanskim zemljama.

Sjećam se vrlo dobro kako je moj otac objašnjavao osoblju veleposlanstva u Washigtonu zašto je Jugoslavija prekinula veze s Izraelom nakon Šestodnevno rata. Bilo mu je nezgodno i naglašavao je da je odluka bila politička i nije imala veze s nacionalnošću ili religijom. To je uzrokovalo kod mene neke promjene stavova.

Druga stvar koja je smetala moga oca i druge Židove u Jugoslaviji bio je „ključ“, način raspoređivanja važnih položaja prema postotku narodnosti. Židovi, zastupljeni iznad prosjeka u zahtjevnim

intelektualnim aktivnostima, bili su svrstani među „ostale“, a posljedice toga bio je praktički numerus clausus.

To je rezultiralo u pritisku mog oca na mene da se iselim. Plašio se da ću i ja biti meta antisemitita. „Trebaš imati profesiju u kojoj ćeš biti nagrađivan po objektivnim kriterijima.“ Odgovarao me od društvenih znanosti. Kada sam nešto stariji pokazao zanimanje za političke znanosti, rekao mi je: „Nećeš nikada napredovati zbog svoje nacionalnosti.“

Interesantno je da je za mene srednja škola u Beogradu bila jedno od najboljih doba mog života. Nije bilo ni traga antisemitizma među mojim prijateljima s kojima i sada održavam prisne veze. Ovo moje iskustvo možda nije tipično jer sam živio u centru Beograda, kozmopolitskog grada s mnogo raznih nacionalnosti.

Stariji brat mog oca, Joži Bruner (nom de plume „Debreceni“) koji je preživio Auschwitz i razne radne logore, napisao je „Hladni krematorij“ o svom iskustvu. Bio je priznati pjesnik i pisac na mađaskom jeziku još prije rata. Njegovo djelo je bilo jedan od prvih opisa o Holokaustu u istočnoj Europi. Preko svojih djela mnogo je na mene utjecao. Nažalost nije bio više živ da bi svjedočio mom razvoju. Siguran sam da bi bio vrlo zadovoljan.

Kasnije, pogotovo u inozemstvu, susretao sam Jugoslavena koji su imali negativne osjećaje prema Židovima. Istraživanja organizacije ADL-a su pokazivala da je preko 30% stanovnika bivše Jugoslavije pokazivalo antisemitske stavove. Bio sam zapanjen, da Srbija, sa svojim vezama sa Židovima i Izraelom u ispitivanju iz 2014. pokazuje 42% ovakvih stavova. To je vjerojatno rašireno (i pogrešno) shvaćanje da su Amerikanci židovskog porijekla (Albright, Eagelburger i. t.d.) bili ključni donositelji odluke o NATO intervenciji na Balkanu.

Neke moje promjene boravišta bile su zbor raznih mjesta u kojima je službovao moj otac, no ponajviše zbog mojih raznih obrazovnih i profesionalnih premještanja. S roditeljima sam bio u Washingtonu od 1966. do 1972. no kada su se oni vratili u Jugoslaviju, ostao sam na sveučilištu Maryland. Kasnije sam postao prvi student iz jedne socijalističke države s MBA titulom stečenom na Harvard Business školi.

Gledajući unatrag, shvaćam da mi je diplomatska služba davala identitet u inozemstvu, no u Beogradu, gdje su dugi bili Srbi, Hrvati, Slovenci, itd., svi sa svojim običajima i poviješću, ja se nisam u to uklapao. Što sam bio ja? Nije tu bilo diskriminacije, ali sam ja tražio dublje pripadanje. Nisam ni od čega bježao, već sam htio steći bliskiji osjećaj pripadnosti i identiteta.

Vremenom Jugoslavija se raspala i nikle su nove države koje su imale jak nacionalni identiteti. Možda ironično, ali ja sebe još uvijek zovem „Jugoslavenom“ koji upotrebljava „srpsko-hrvatski,, (a ne srpski, hrvatski, bošnjački ili crnogorski) jezik. U Sjevernoj Americi lako sam se uklopio, no osobe svjesne novih etničkih podjela Jugoslavije bi me pitali da li sam Srbin, Hrvat ili nešto drugo. I to me je navelo da osjetim svoje židovske korijene.

U ratovima 1990-ih opet je došlo do razdvajanja židovskih zajednica, osiromašenje, emigracija i podjela na zajednica u novim državama. U bivšoj Jugoslaviji je često ostao samo trag židovskog života. Tako je pjevački zbor „Braća Baruh“ iz Beograda ostao gotovo bez i jednog Židova, dok u prekrasno renoviranoj subotičkoj sinagogi također gotovo da nema Židova.



Roberta, Ben i Alex Bruner



Weizmannov institut u Izraelu

Nije baš sve govorilo u prilog tog mog novog identiteta, primjerice, bio je utjecaj obrazovanja, i zareda za život. Naravno, bilo je i drugih događaja. Imao sam sreću susresti divnu ženu i podići dijete koje je donijelo mnogo sreće našoj obitelji. Imao sam i mnogo interesantnih profesionalnih iskustva. Između ostalog, radio sam kao „*fundraiser*“ za dvije svjetske znanstvene ustanove.

Pripadnost

Moja svijest o židovskom identitetu nije došla preko noći. Trajalo je to više decenija, počevši od vremena

mog dugogodišnjeg boravka u Kanadi 70-ih godina. Nekoliko prekretnica bilo je prilikom mog učešća u pokretu sovjetskih Židova, u grupi djece preživjelih, protivljenju antisemitizmu i pokušaju da se negira pravo Židova na

HARVARD
MAGAZINE

LETTERS, NOV-DEC 2018

President Bacow is clearly a person of enormous talent, but he underestimates antisemitism on college campuses.

...
For example, at Tufts, the institution which Bacow previously headed, a blatantly dogmatic course, “Colonizing Palestine,” is being offered this fall. It is hard to square this with his avowed desire to help students become more effective citizens “who are both effective advocates—and aggressive listeners.”

Alex Bruner, M.B.A. '76

The Media War to

Delegitimize Israel

**Alex Bruner
Presentation for Yom Limmud,
Dec. 9, 2018**



Moji radovi u obranu Izraela

nacionalno samoopredjeljenje. Uvijek sam bio dobar pisac pa sam se kroz razne dopise medijima i organizacijama dalje konsolidirao svoj identitet kao privrženi Židov. Bavim se ovakvim aktivnostima već više od 45 godina

Moja sve snažnija privrženost Izraelu bila je ključna u formiranju mog identiteta. U Izraelu sam bio oko 20 puta. Kada sam u Izraelu, imam duboki osjećaj pripadnosti i ponosa. Od tamo se uvijek vraćam pomlađen. Jedna od rijetkih žaljenja u mom životu je što nisam razvio taj osjećaj u mlađoj dobi i preselio se u Izrael. Naravno, biti identificiran s Izraelom često dovodi do emocionalnih diskusija. Pristalica sam filozofije izraelskog pisca Yossi Klein Halevija, "...balansirati empatiju za Palestince bez kompromitiranja vrijednosti židovske pripovijesti."



U Treblinki

Bio sam sretan što sam našao načine da pomognem Izraelu i da to uklopim u svoje profesionalne aktivnosti. Tako sam bio direktor organizacije za sjevernu Ameriku koja je pomagala



Okupljanje Jugo-Židova u Sjevernoj Americi i porodično okupljanje na Jadranu

mladim izraelskim poslovnim ljudima da se snađu na tržištima SAD i Kanade. Moja direktorica bila je Amira Dotan, prva žena, brigadni general Izraela, kasnije predstavica u Knesetu. Bio sam i predstavnik New Yorka u američko-izraelskog organizacije (BIRD Foundation) koja je pomagala i financirala zajedničke izraelsko-američke programe istraživanja i razvoja. Mnoga izraelska poduzeća na današnjem Nasdaq popisu bila su korisnici kredita ove organizacije u ranim danim svog razvitka.

Veliko mi je zadovoljstvo, što sam bio i „fundraiser“ u Palm Beach okrugu za Weizmannov institut. Chaim Weizmann prvi predsjednik Izraela bio je tvorac Weizmann instituta, ustanove u kojoj su djelovali mnogi dobitnici Nobelove nagrade kao Albert Sabin tvorac cjepiva protiv poliomelitisa.

Marš živih, posjeta logorima uništenja u Holokaustu bili su emocionalno među najznačajnijim događajima mog života. U Treblinki sam posjetio spomenik ubijenim Židovima iz Jugoslavije. U Auschwitzu bio am uz prugu po kojoj su dovedeni i mnogi članovi moje obitelji. Nije sve bilo žalosno jer sam osjetio snažnu vezu i prijateljstvo s ljudima koji su došli iz svih krajeva svijeta. Otišao sam od tamo s velikom povezanošću sa žrtvama i preživjelima. Bio sam ponosan da sam dio židovskog naroda koji je kroz povijest pokazao sposobnost da nastavi život bez mržnje i s optimizmom za budućnost.

Naše malo jugo-židovsko pleme uspijeva da se okuplja na razne načine. Učestvovao sam na takvim skupovima u sjevernoj Americi i na Jadranu.



Obitelj Vajs u Izraelu

Uspostavio sam i kontakt s porodicom Ladislava Vajsa, polubrata mog pradjeda koji je bio jedan od malog broja Vajsove porodice koji je preživio Holokaust. Otišao je u Izrael 1948. godine. Njegova dva sina su sada djedovi.

Dugačak naslov mog prikaza bio je „Pred mnogo vremena bio sam mladi pionir - put od komunizma do toplog zagrljaja židovskog naroda.“ Citat koji dobro odražava moje osjećaje o pripadnosti „plemenu“ izrekao je David Azrieli, čovjek koji je preživio Holokaust, bio poslovni čovjek u Kanadi i sagradio prvi trgovački centar u Izraelu: „Prihvatiti židovski

identitet, rođenjem ili ženidbom, to znači prigrliti mnogo više od samog vjerovanja – to je prihvaćanje odgovornosti da si dio nečega mnogo većeg od tebe samog. To je prihvaćanje da si dio povijesti, tradicije i naroda koji naglašava učenje; naroda koji je često obdaren talentima s kojima se daje veliki doprinosi društvu.“

Danas biti Židov protkano je u skoro svim dijelovima moje



egzistencije, kao ugostiti Druza, pukovnika, izraelske vojske, slaviti pesah s prijateljima iz Bet El sinagoge, paliti Hanuka svijećice sa porodicom ili učestvovati na



Hanuka s obitelji

Svečanost uz Dan Izraela dan u New Yorku

paradi za Dan Izraela u New York-u. Židovska povijest je fokus naših putovanja, na primjer posjeta bivšoj

židovskoj četvrti u Šangaju gdje su tisuće europskih Židova našli spas za vrijeme Holokausta iako su Kinezi imali vrlo malo prethodnog znanje o Židovima i bili su pod okupacijom Japanaca, saveznika nacističke Njemačke.

I konačno, pridružio sam se „Skupini A“, gdje uživam u druženju, zajedničkim korijenima i interesima, i intelektualnim stimulacijama koje mi ovo članstvo pruža.

Hvala vam na pažnji i prijateljstvu.

Alexander (Alex) Bruner:

My Jewish Identity

Origins

My family lived in Vojvodina, the northern part of Serbia next to Croatia and Hungary, as well as Hungary itself, Croatia and Bosnia & Herzegovina. Going further back they came from central Europe and Russia, except for one branch in Bosnia which originally came to the Balkans during the Spanish and Portuguese Inquisitions.

The Versailles Treaty after World War I led to the creation of the Kingdom of Yugoslavia (Kingdom of Serbs, Croats and Slovenes until 1921) and the unification of the Jewish communities of the former Kingdoms of Serbia and Montenegro and the south Slav areas formerly under Austro-Hungarian rule.



My grandfather Aleksandar Vajs (in the middle)

The picture on the left shows my maternal grandfather Aleksandar Vajs (seated in the center), an officer in the Austro-Hungarian Army with his staff officers as POWs of the Russian Imperial Army. After being released when Russia signed an armistice in 1917, he led the group from Vladivostok on the Pacific Ocean back home on a five thousand mile two year journey, mostly on foot, during the civil war, chaos and famine. He built a successful business and was a man of some substance and prominence, but none of this saved him from the Holocaust. I am named after him.

Jews integrated well into the general society of the new state, and some Jews

became successful, but there was also anti-Semitism. My father would tell us about having to walk extra miles to his primary school near Sombor in Vojvodina in order to bypass Volksdeutsche (ethnic German) villages, and not



My uncle Laci Bruner, first from the right with General Harold Alexander, commander of the Allied forces in northern Italy



My cousin Lijana Fischer

being able to get a job with the major law firms in Zagreb even though he had a doctorate and graduated top of his class in the most prestigious law school in the country. The rising tide of anti-Semitism led to greater interest in Zionism, especially among the youth.

On April 6, 1941 Nazi Germany and its allies invaded and quickly conquered Yugoslavia. Of the pre-WWII population of approximately 80,000 Jews, over 65,000 were

murdered. The pattern of deportations and mass murders were similar to those of other countries under Nazi rule. While the Germans were the driving force for the physical destruction of the Jews, they had many enthusiastic accomplices in all parts of the country, some of whom exceeded the Germans in sheer barbarism. The Ustasha government in Croatia was particularly notorious and the Catholic church there was deeply embedded in that fascist regime. In Bosnia, under the control of the Ustasha, the Mufti of Jerusalem and leader of Palestinian Arabs during WWII organized three SS divisions which became known for their brutality against civilians. The Mufti was also responsible for the riots which led the British to curtail Jewish immigration to the Palestine, even barring Jews which had already purchased property in Palestine, including members of my family.

My mother Vera survived Auschwitz and various slave labor and concentration camps. At the end of the war she was liberated from Theresienstadt. My father, together with his younger brother Laci, fled the genocidal antisemitism in the Croatian capital of Zagreb to the part of the Dalmatian coast held by the Italians, thus saving his life. They joined the Partisans led by Josip Broz Tito when Mussolini fell. Laci was present when the Allied forces met the Partisans in Trieste. My cousin Liana and other family members were also Partisans.

What was left after the war was a shrunken community for whom historical memory was central. Remembrance was internal to the community. The Communist Party and government narrative was that all Yugoslavs were victims of fascism and that no specific recognition of the unique nature of the catastrophe which befell Jews was required.

The civil wars of the 1990s brought renewed separation of the Jewish communities, impoverishment, emigration, and imposed partisanship among the new republics' Jewish populations. Sadly, most of what is left of Jewish life in the former Yugoslavia is to a large degree traces of the communities. The famous BracaBaruh choir of Belgrade with almost no Jews and the beautifully renovated Subotica synagogue in Vojvodina, also with practically no Jews, are vivid examples.

Approximately half of the remaining Holocaust survivors of Yugoslavia emigrated to Israel in the years following Israel's independence. Moshe



My father Dr. Mirko Bruner, second from the left, with the President of the World Bank, right

Pijade, a Jewish communist leader and one of Tito's closest comrades, was responsible for Jews being allowed to leave the "socialist paradise," unlike other citizens who were not permitted to emigrate. Yugoslav immigrant to Israel while small



My parents Vera and Mirko Bruner

in numbers were important because they were one of the few groups with military backgrounds, either from service in the royal Yugoslav army or the Partisans. David – Dado Eliezer from Sarajevo was IDF Chief of Staff in the October war.

The Jewish communities continue to have a strong connection to Israel. Interestingly, Theodor Herzl's family came from Zemun, just across the river from Belgrade. Israel and Serbia, in particular, have had a long-term association. On December 27, 1917, Serbia became the first country in the world to endorse the Balfour Declaration due to a large part to the efforts of Captain David Albala, a WWI war hero.

My father was in the Yugoslav diplomatic service most of his career where he started as Tito's personal translator because he spoke fluently many languages. Among other responsibilities, he was the chief of the US desk at the Yugoslav Foreign Ministry and represented Yugoslavia in negotiations with the US and the World Bank, and at UN conferences. My mother was no slouch either. For example, she was the translator for Mrs. Broz (Tito's wife) during Tito's visit to Brazil, and also translated between Mrs. Nixon and Mrs. Broz during Tito's state visit to the US.

Beginnings

Tito's leadership of the non-aligned movement and his closer personal relationship with Nasser and other Arab despots changed the environment for my parents and, ultimately, for me. Israel was excluded from the non-aligned movement from the start and after 1967 Yugoslavia adopted a strong anti-Israeli agenda. Domestic impact on Jews was felt on a personal level. For example, all Jewish generals and other senior officers were removed from positions of real authority, and Jews in government and industry were overlooked for important roles requiring collaboration with Arab and Muslim countries.

I vividly remember my father explaining to the Washington Embassy staff why Yugoslavia had cut ties with Israel after the Six-Day war. His obvious discomfort and his emphasis that the decision was political and had nothing to do with nationality or religion, started some stirrings in me.

There was another aspect of Yugoslavia which increasingly bothered my father and other Jews: the "ključ," or key, a way of apportioning senior positions among nationalities based on their percentage in the population. Jews, heavily overrepresented in intellectually demanding activities, were placed in the very small "other" category resulting in an effective *numerus clausus*.

All of this resulted in pressure by my father for me to emigrate. I now recognize the code words for his fear that anti-Semites would target me as well. "You need to have a profession which rewards you based on objective criteria." Once, as a teen, when I expressed an interest in political science, he told me: "You will never be able to progress because of your nationality."

Interestingly, my high school years in Belgrade were some of the best times in my life. There was not a whiff of anti-Semitism among my friends in with whom I continue to have a unique bond. My experience may have been atypical because I lived in the center of Belgrade which was very cosmopolitan with many different nationalities, or maybe because of the era (pre-1967).

My father's elder brother, Jozi Bruner (nom de plume "Debreceni"), a survivor of Auschwitz and various slave



My uncle Jozi Bruner and his book

labor camps, wrote “The Cold Crematorium” about his experiences during the war. He was an accomplished poet and writer in Hungarian already before the war; his portrayal of the Holocaust was one of the very first in Eastern Europe. Over the years, his influence on me via his works became very strong. Unfortunately, he was no longer alive to witness my evolution. I am sure that he would have been very pleased.

Later on, especially abroad, I had interactions with Yugoslavs who exhibited negative feelings about Jews. The ADL survey of anti-Semitism around the world found that more than of 30% of inhabitants of the republics of the former Yugoslavia held strong anti-Semitic views. I was astonished that Serbia, with its connection to Jews and Israel, showed a level of 42% in the last (2014) survey. This is likely the widespread (and erroneous) perception that Americans of Jewish descent (e.g. Albright, Eagleburger) were instrumental decision-makers in NATO’s intervention in the Balkans.

In retrospect, I now realize that the diplomatic service provided me with an identity when abroad, but in Belgrade I realized that others were Serbs, or Croats, Slovenes, etc. with their specific traditions and history. Who was I? It wasn’t that I was discriminated against, but I longed for a sense of deeper belonging and identity.

Ironically, I am one of the few people from the former Yugoslavia who continues to call himself a “Yugoslav” and to refer to the “Serbo-Croatian” language (as opposed to Serbian, Croatian, Bosnian or Montenegrin).

Over time, Yugoslavia collapsed and even more ethnically-centered successor states emerged. In North America, I fit in seamlessly, but people, newly aware of Yugoslavia’s multi-ethnic composition, would ask me whether I was a Serb, Croat, etc. This, too, led me to think about and become increasingly aware of my Jewish roots.

Of course, not everything in my life had to do with my quest for identity. For example, there was the “little detail” about getting an education and earning a living. Other things were happening as well; I was



Roberta, Ben and Alex Bruner



Weizmann Institut, Israel

fortunate to find a wonderful woman and have a child who has given our family much happiness.

I have lived in various places in Europe and North and South America and settled happily in south Florida over 20 years ago. Some of the moves were due to my father's career, but most were the result of my own educational and professional path. Washington, DC from 1966 to 1972 was the transition from living with my parents who returned to Yugoslavia in 1971 with my younger sister Vanda while I stayed on to finish my studies at the University of Maryland. Later on, I became the first MBA graduate of Harvard Business School from a socialist country. My work has yielded many interesting professional experiences, including working as a major gift development director for Scripps and Weizmann, two of the world's leading scientific institutions.

Belonging

My Jewish awakening did not happen overnight, in fact it took a decade, starting with the years I lived in Canada in the 1970s. A few of the turning points which I recognize in retrospect were my involvement with Soviet Jewry movement, a Children of Survivors group, activism against anti-Semitism and efforts to smear the right of Jews to self-determination. I was always a good writer and through media letters,

submissions, I solidified my identification as a committed Jew, something that I have continued to be involved with for more than 45 years.

HARVARD
MAGAZINE

LETTERS, NOV-DEC 2018

President Bacow is clearly a person of enormous talent, but he underestimates antisemitism on college campuses.

...

For example, at Tufts, the institution which Bacow previously headed, a blatantly dogmatic course, "Colonizing Palestine," is being offered this fall. It is hard to square this with his avowed desire to help students become more effective citizens "who are both effective advocates—and aggressive listeners."

The Media War to Delegitimize Israel

**Presentation for Yom Limmud
Dec. 9, 2018
Boca Raton, FL**



Some my letters and papers illustrating my activities



In Treblinka, monument to Jews from the former Yugoslavia

My growing attachment to Israel was a central part of my evolving Jewish identity. I have been in Israel at least 20 times. I have a tremendous feeling of belonging and pride and belonging. In retrospect, not having evolved a sense of my Jewish identity at an earlier age and moving to Israel is one of my very few real regrets in life. Of course today being closely identified with Israel often leads to emotional discussions. I follow the philosophy of Israeli writer Yossi Klein Halevi, "...balance empathy for the Palestinians

without compromising the integrity of the Jewish narrative.”

I was also lucky to find a way of helping Israel using my professional background and skills. I was the North American director of an organization whose aim was to help young Israeli businesses enter the US and Canadian marketplaces through mentoring, training and introductions. My boss was Amira Dotan, the first female brigadier general of the Israel defense forces. She later became a member of the Knesset. I was also the NY representative of the BIRD Foundation set up to identify and finance joint R&D projects between Israeli firms and US companies. Most of the Israeli companies listed today on NASDAQ were recipients of repayable BIRD grants early in their growth.

I was also fortunate to be the chief development officer for the Weizmann Institute of Science in Palm Beach County. The Weizmann institute was the brainchild of Chaim Weizmann, the first president of Israel and of the Institute. It boasts a number of Nobel Prize winners, starting with Dr. Albert Sabin who developed the first treatment against polio and was also a past President of the Institute.

Participation in the March of the Living, an annual event involving thousands of people visiting former concentration and death camps in Poland and still existing Jewish communities in Poland was one of the most emotionally important parts of my life. In Treblinka I visited the memorial honoring the murdered Jews of Yugoslavia. In Auschwitz I was on the railroad track which brought most of my family to their deaths. Not all of the experiences were sad: there was a tremendous camaraderie and bonding of participants who came from all over the world. I left with an enormous sense of connection with the victims and survivors, proud to be part of the Jewish people and our ability throughout history to continue our lives without hate and with optimism about the future.

Our little Yugo-Jewish tribe continues to come together



Yugo-Jewish reunion in North Amerika



Family reunion on Adriatic



Vajs family in Israel

occasionally. I have attended these reunions in North America and on the Adriatic.

I have also reconnected with the family of Ladislav Vajs, the half-brother of my great-grandfather who was one of the very few Vajs's to survive the Holocaust. He moved to Israel in

1948 and his two sons are now grandparents themselves.

The long title for this presentation is, “A Long Time Ago I was a Young Pioneer - A Journey from Communism to the Warm Embrace of the Jewish People.” My feelings about being part of the “tribe” are aptly summarized by David Azrieli, a Holocaust survivor, architect and developer in Canada who built the first enclosed shopping mall in Israel. “To accept a Jewish identification, whether by birth or through marriage, is to embrace much more than belief alone - it is to accept responsibility that you are part of something bigger and greater than yourself. It is to accept that you are part of a history, a tradition, and a people that emphasizes learning; a people that is often gifted with talents that contribute to society at large.”

Today, my Jewish connections permeate my life, whether it is hosting a retired IDF Druze colonel celebrating Passover with our friends from Temple Beth El, lighting Hannukah candles at our home or marching in the Israel Day parade. Jewish history is also a central focus of our travel; for example, visiting the Jewish Ghetto in Shanghai where thousands of European Jews were saved from certain death during the Holocaust even though the Chinese had little previous interaction with Jews and the Japanese occupiers were allied with Nazi Germany.



Israel Day Parade in NYC



Hannukah with family

The latest step in my Jewish journey is joining Company A. I love the camaraderie, shared background and interests, and intellectual stimulation which my membership has provided.

Thank you for your attention and friendship.

Sjetimo se Ane Frank



Dana 4. kolovoza obitelj Frank odvedena je iz svog skrovišta u Amsterdamu u logor smrti. Toga dana obično mnogi mediji podsjećaju na tu tragediju. Ana Frank bi, da je preživjela, sada napunila 91. godinu. Naš prijatelj i njen vršnjak Oto Konstein imao je sreću i preživio je logore. Oslobođen je u Bergen-Belsenu u travnju 1945. Ana Frank je tog proljeća nešto ranije u tom logoru umrla. Bili su vršnjaci. Gospodin Konstein rođen je 15. 6. a Ana 13. 6. davne 1929. Ana je umrla no njen “Dnevnik” je preživio i još će dugo živjeti

da nas podsjeća na tragediju Holokausta. Zamolili smo gospodina Konsteina da nam napiše nekoliko redaka o Ani:

“O njoj se manje-više sve zna.

Dnevnik Ane Frank bila je prava senzacija, sreća je što je njen preživjeli otac pronašao Dnevnik i potrudio se ugleda svjetlo dana. Tako su milijuni ljudi dobili priliku da ga nabave i pročitaju.

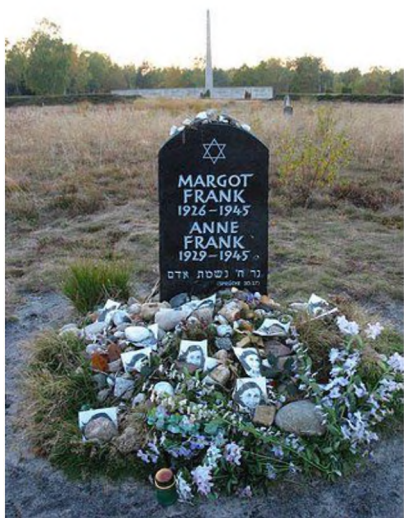
Ana i ja rođeni smo u junu 1929.

I nju i mene sudbina je dovela u Bergen-Belsen.

Ona, nažalost, nije preživjela. Neposredno prije oslobođenja umrla je od tifusa.

Kad sam bio u Amsterdamu posjetio sam “Muzej Ane Frank” i pokupovao svu zanimljivu dokumentaciju vezanu za Anu Frank”

Remember Anna Frank



On August 4 1944, the Frank family was taken from their hiding place in Amsterdam to a death camp. On that day, many media usually recall the tragedy. Anne Frank would have turned 91 now if she had survived. Our friend and her peer Otto Konstein was lucky and survived the camps. He was released in Bergen-Belsen in April 1945. Ana Frank died earlier that spring in that camp. They were peers. Mr. Konstein was born on June 15 and Ana on June 13, 1929. Ana died but her "Diary" survived and will live a long time to remind us of the tragedy of the Holocaust. We asked Mr. Konstein to write us a few lines about Anna:

"More or less everything is known about her.

Anne Frank's diary was a real sensation, luckily her surviving father found the Diary and did his best to make it published. So millions of people got a chance to get it and read it.

Anna and I were born in June 1929.

Both she and I were brought to Bergen-Belsen by fate.

She, unfortunately, did not survive. She died of typhus shortly before our release.

When I was in Amsterdam I visited the "Anne Frank Museum" and picked up all the interesting documentation related to Anne Frank."

Nekada i sada

Da li ste se ikada svađali sa samim sobom? Da li ste ikada bili u situaciji da dođete u konflikt sa drugom polovinom samog sebe? To je apsurdna i bizarna situacija, ali ne i retka. Setite se samo koliko ljudi u dokolici igra šah sa samim sobom, stavljaajući se čas u situaciju jednog a onda drugog protivnika, razmatrajući sve mogućnosti i kombinacije sa obe strane poput nekog sanhedrina.

Kao dete sam se uvek čudio, kako se to u sinagogi svi mole naglas bez ikakvog reda i jednoglasja. Ovaj



Ortodoksni Jevreji mole uz Zapadni zid (Kotel)

utisak se samo potvrdio, kada sam video kako se katolici mole (npr. Oče naš), vođeni sveštenikom, ili pevaju u horu, svi kao jedan. Međutim u jednoj naciji, koja vrvi od pluralizma kao što su Jevreji (sa svih strana sveta skupljeni u jednu državu Izrael – zamislite samo koliko su vrsta kuhinja doneli sa sobom, a kamo li običaja i obreda), ovakve situacije nisu retke.

Setih se jednog vica, tipičnog za Jevreje

(oduvek tvrdim da jevrejske viceve mogu i moraju pričati samo Jevreji). Priča kaže da je

jedan brod na moru doživeo brodolom, nasukao se na koralni greben, blizu obale nekog dalekog i usamljenog ostrva. Preživeo je samo jedan član posade, Jevrejin. Nekako se domogao obale, uskoro pronašao izvor pijaće vode, sagradio sebi neki konak, našao jestivo voće, jaja od ptica i počeo da stvara sebi uslove za komotniji život i egzistenciju. Izdubio je deblo jednog velikog stabla, napravio čamac i veslo i doveslao do broda. Tu je našao puno alata, oružja, kukuruza, zrnevlja i žita i to sve prevezao na obalu, pohranio i počeo da seje žito, kukuruz. Vremenom je sazidao sebi kuću, doveo vodu u kuću, ispleo je mreže da bi lovio ribu, i tako radeći vredno godinama stvorio sebi pristojnu egzistenciju. Sazidao je sebi dve sinagoge, i popločao put do njih. Slučaj je hteo da posle 20 godina tu naiđe jedan brod, i baci sidro u okolnom zalivu. Kapetan broda je bio zadivljen onim što je ovaj postigao za ovo vreme. Obilazeći sve to kapetan ga upita: "A zašto imaš dve sinagoge?". Kaže Jevrejin: "Jel vidiš onu



Haredi nasuprot sekularnom Jevrejinu

sinagogu levo?“. „Da“-odgovara kapetan. „E, u njoj se molim svaki petak i svaki praznik“. „A ona desno?“- pita kapetan. „U nju nikad ne idem!“.

Moglo bi se reći da je to vic apsurdna. A da li je to baš tako? Pogledajte današnji Izrael. Zemlja visokih tehnoloških, industrijskih, tehničkih, poljoprivrednih dostignuća, sa najviše start-up kompanija, sa najmoćnijom i opremljenom armijom u regiji, koja raspolaže vasijskom tehnologijom, gde slikarstvo, dizajn i umetnost cvetaju (svojevremeno kada je bio vrhunac ali je iz Rusije, govorilo se da svaki kibuc ima filharmonijski orkestar ravan mnogim znamenitim svetskim orkestrima), sa naprednim i dobro opremljenim bolnicama i osobljem, da vam srce zaigra kada to čujete.

A onda odete slučajno u Jerusalimu u Mea Shearim subotom i budete kamenovani. Bolesnici sa teškim, oboljenjima i neizvesnom prognozom, odbijaju da prime transfuziju, a u hitnim slučajevima i operaciju. Na šabat, na 8. sprat vaše rođene kuće vas vozi *šabesgoj*, e da ne biste pritisnuli dugme lifta za vreme šabata, a u autobusu (ne daj Bože) sednete na prazno mesto pored neke haređi žene, a ona odmah mora ustati, jer pored nje sme sedeti samo rođak, brat ili muž, pa sve do apsurdnih situacija, u koje vas takvi nazori vode, kao na primer situacije kada dođe Pesach. Kako u kući (ali i u radnji) ne sme biti ništa od kvasca (hamec), trgovina fiktivno proda sve pivo i preostali hleb nekom Arapinu, i na robu napiše „PRODATO“, da bi odmah posle praznika, Arapin „vratio“ pivo uz naknadu po dogovoru. Da ne pričamo o situaciji, u kojoj se našla jedna moja prijateljica, koja je posle „mesnog ručka“ poručila kafu sa mlekom. Kada je videla izbezumljeni pogled konobara, brzo je rekla: „kafu ću da popijem gore u sobi, tri sata posle obroka.“

I sad se postavlja pitanje, šta ćemo mi prihvatiti. Da li stare, poštovanja vredne običaje, tradiciju i filozofiju ili savremeni život. U oba slučaja prihvatamo pravila sa svim manama i vrlinama.

Aleksandar Kerenji:

How it was, and how it is

Have you ever been in dispute with your own self? In conflict with the other half of yourself? It may be an absurd and bizarre situation, but not uncommon. Think of people who play chess with themselves, being at a moment one pleyer, at another, his rival. Like some Sanhedrin contemplating and resolving numerous possibilities and combinations.

When I was little I wondered how in a synagogue people would pray loud, out of order and not unanimously. The impression got stronger when I later saw the Catholics at pray, e.g. Our Father, led by their priest, and heard them singing all like one.

Yet, it should be said that the Jewish nation bustles with pluralism, considering that they come to Israel from all parts of the world bringing with them all sorts different customs, cousins and rites. Throng and hustle is only what one can expect when so many different people come together. There is a Jewish joke that comes to my mind, and I strongly think how only Jews are allowed to recount them. The story goes how a ship was wrecked by stranding at the coral reef, close to some distant and deserted island. The only member of the crew who survived the wreckage happened to be a Jew. Somehow he reached the land and soon after found water, built himself a hut, and fed on fruits and birds eggs. After some time he managed

to make a boat and paddled to the wreckage where he found many useful things, from various tools and weapons to wheat and corn. He sowed the wheat and corn, made himself fishing nets and eventually built a proper house with running water. Soon he started to prosper. In the end he even built two synagogues. After twenty or so years a ship went by and cast the anchor in the neighboring bay. The ship's captain was astonished to see how the Jew managed to make a good living for himself under the circumstances and in a short time, but finally asked why he needs two synagogues. The Jew replied: "Do you see the one on the left?" "Yes", said the captain. "Well, that's where I pray on Fridays and holidays". "What about the one on the right?" "That's the one I never go to". The joke has the elements of absurdity. But is this so?



If you take modern Israel with its highly accomplished technologies in various fields, industrial, agricultural and technical achievements, being the state where start-up companies outnumber others, whose army is the best in the region, where cultural achievements are better than many (at the time it was said that every kibbutz had an philharmonic orchestra that could compete with the best ones in the world), with the state of the art hospitals and highly trained staff, talking about the elements of absurdity, there is at the same time quite an opposite reality going on. If you have by any chance visited Mea Shearim in Jerusalem on Saturday, you can get exposed to unpleasantness. There, people who are gravely sick and with not foreseeable outcome refuse transfusions or in emergency

even surgeries. On Shabbat when you have to take an elevator to get to the eighth floor of the house where you live, there is a *shabbesgoy* who operates the lift, so that you don't have to, God forbid, press buttons at the time of Shabbat. If on the bus you choose to sit next to a woman who is *haredi*, (pious) she must get up immediately, because she is permitted to sit only next to her husband, brother or next of kin. Similar attitudes make you navigate through many absurd situations like for example during Pesach (Passover), when it is not allowed to have anything in the house or in stores containing yeast. The owners of stores then sell out all bear or bread or other things containing yeast to some Arab and mount in the window a note "Sold out". After the holiday they take over the "sold" goods paying to the Arab the favor. Another example is when a friend of mine went to a restaurant and after having a meal containing meat ordered some coffee with milk. When she met the waiter's astonished look, she quickly explained that she intended to have coffee in her room, three hours later.



After this brief presentation there is a question imposing on us, what shall we embrace as own views. Shall we choose ancient and respectable values, traditions and philosophy, or shall we embrace a modern life. In both situations we choose rules that are neither flawless nor all virtuous.

Hladni dani u Novom Sadu

Sećanje na Novosadsku raciju iz 1942

Bila je to jedna od najsureovijih zima koje su ljudi pamtili. Avet okupacije se nadvila nad gradom. Spremalo se nešto strašno. Optimisti su se nadali dobrom ishodu najavljenog „pročešljavanja grada“.

Doduše, i do Novog Sada su doprle neke vesti da se u Šajkaškoj događa nešto strašno.

Zbijeni u svojim stanovima, iza zatvorenih vrata i prozora, Novosađani su već tada bili prepušteni na



Zamrznuti Dunav, Petrovaradinska tvrđava u pozadini

milost i nemilost razularenoj, krvožednoj i od starešina nahuškanoj vojnoj i žandarmerijskoj sili koja „boga nije znala ni molila“. Nisu bili nevini ni neki susedi, domari i kućne pomoćnice, koji su u pijankama, održanim u zaplenjenim stanovima, „toplo“ preporučivali vojnicima i žandarima svoje susede, dojučerašnje, poslodavce i stanare, za „specijalan tretman“. Teško su prolazili minuti i sati u depresiji i neizmernoj

mori.

Negde oko 9 sati tog kobnog petka, 23. januara 1942, lupa, vika i zvonjava uznemirili su veći deo Novosađana. U zgrade i stanove upadali su vojnici i žandari s perjanim kapama, policajci i neki civili, tražeći dokumente i oružje, ali i novac i druge vrednosti. Odmah su sve ukućane, stare, mlade, decu i bolesne, isterivali na ulicu. Za Srbe i Jevreje ni najvaljaniji dokumenat nije bio dosta dobar, pa čak ni ratna odlikovanja iz Prvog

svetskog rata. Samo je od vođa patrola i njihovih savetodavaca zavisilo da li će se cela porodica, uključujući i malu decu, naći na ulici, na mrazu od –25 do –30C. Odatle su ih patrola odvodile do prvog sabirnog mesta. Mnogi nisu stigli ni do njih, jer su ih vojnici usput pobili.



Racija u Novom Sadu 1942.

Ubijali su ih pred kućom, u stanu, gde god su stigli. Neki su ipak stigli do sabirnog mesta, gde su podelili sudbinu sa svojim sugrađanima, susedima i prijateljima. Neki su dospeli i do obale Dunava, do igrališta NAK, pa i do kupališta Štranda. Ubijalo se svuda i na svakom mestu. Kod

Štranda, po pet žrtava je, na strašnom mrazu, postrojeno u redove i čekalo ulazak. Sa Štranda se čulo miniranje leda, vika, mitraljeska vatra i poneki usamljeni pucnji. Svima je bilo jasno šta se dešava. Neki nisu mogli da čekaju, već su preko reda jurnuli u smrt. Tiho mrmljanje je bilo sve jače: razaznavala se jevrejska posmrtna molitva Kadiš. Žrtve su same sebe sahranjivale.

Tuga, bol i beznade obuzeli su ceo grad. Veselo je bilo samo u napuštenim stanovima koje su pljačkali i u njima pijančili vojnici sa kućnim pomoćnicama i nekim „dobrim“ susedima.

Odjednom se sve utišalo. Preživeli sa Štranda i ostalih stratišta terali su prema Sokolskom domu. Dugim putem, punim leševa i krvavih tragova po snegu, preživeli su išli prema novoj neizvesnosti. I tom prilikom bilo je pojedinačnog ubijanja. Niko nije bio svestan da je ostao živ. Skoro obamrli, u sali

Sokolskog doma tražili su svoje najbliže, ali bi ih retko ko našao. Preživeli su bili u šoku, i još dugo nisu bili svesni šta im se dogodilo u tom paklu. Tražeći svoje najmilije, neki su se vratili kući, gde su često nalazili nove samozvane vlasnike, koji su nerado i teško shvatali da ima još živih u tom paklu.

Ti nesretnici lutali su od stana do stana, tražeći prijatelje, nikako ne shvatajući veličinu užasa koji im se desio. Nešto ih je gušilo, ali nisu mogli da plaču. Bilo je to suviše za jedno ljudsko biće.

Grad je zahvatio bol, muk i beznade. Okupator je i dalje pritiskao. Tuga svuda, pomoći niotkud. Prebrojavanje ljudi i celih porodica koje su nedostajale imalo je strahovite rezultate. Neki su se još nadali da su im najbliži bili deportovani u neka okolna sela. Bile su to puste nade.

Novi Sad će preboleti tu strahotu, oslobodiće se, prebrojaće svoje gubitke, ali nikad neće preboleti svoje sugrađane; sećaće ih se, možda, samo jednom godišnje, paleći sveće i bacajući cveće u Dunav. Nedostajaće našoj deci, koja su ostala bez ljubavi deka i baka, i to će ostaviti trag u njihovim dušama. No, njih niko ne pita, kao što se ne pitaju ni roditelji koji su izgubili decu, braća i sestre bez svojih najmilijih, bez cele porodice.

Dunav i dalje teče, grad se širi i razvija, a u srcima nekih Novosađana ostaće tuga i bol za izgubljenima u toj tragediji.

Pavle Šasberger:

Cold days in Novi Sad

Memories of the 1942 raid in Novi Sad

It was one of the coldest winters ever. The town was doomed by the anticipated occupation. Something terrible was about to happen. "Combing of the town" was announced and optimists hoped for a good outcome. Nevertheless, news about something horrible happening in the Šajkaška street reached Novi Sad.

Inhabitants of Novi Sad were already harassed by the ferocious, blood – thirsty and godforsaken gendarmerie and therefore preferred to stay behind closed doors. Some guilt goes to certain neighbors,



A street in Novi Sad

janitors and housekeepers who attended drinking sprees in confiscated apartments and "gladly" denounced former neighbors, bosses or tenants to the military for "special treatment". Minutes and hours were slow and filled with depression and nightmares.

That fatal Friday, January 23, 1942, around 9 am, most of Novi Sad was alarmed by noise, shouts, and doorbells ringing. Soldiers, gendarmes in feathery hats, policemen and some civilians burst into houses and apartments looking for documents and weapons as well as money and other treasures. All household members, old, young,

children and sick were thrown out into the street. No document was appropriate for Serbs and Jews, not

even WWI medals. The officer in command had every right to decide whether the whole family including small children must go out to the street freezing in -25 to -30 C or not. The patrols overtook them to take them to the first collection point. Many did not reach those points as they were killed along the way. They were killed on the doorstep or in the house, wherever pleased the soldiers. However, some reached the collection points and met there their fellow citizens, neighbors, and friends of the same destiny. Some even reached the stadium NAK and the *Štrand* beach. People were killed everywhere, every place. By *Štrand*, groups of five were lined in freezing cold waiting to enter. From inside came the noise of ice breaking, shouting, machine guns and some single shots. Everybody knew what was going on. Some could not wait their turn but ran ahead to meet the death as soon as they could. A silent murmur could be heard, growing louder: it was Kaddish, the Jewish prayer for the dead. The victims buried themselves. Grief, pain, and hopelessness swept the city. Only abandoned apartments were full of joy where soldiers robbed the property and celebrated with housekeepers and some “straight” neighbors.

Suddenly, silence fell upon everything. Survivors from *Štrand* were pushed toward the *Sokol* House (a gym). It was a long road, full of dead bodies and blood – stained snow where survivors marched into another uncertainty. Here also they were killed along the way. Nobody was even aware of being alive or not. When they arrived half dead to *Sokol* House, they looked for their loved ones but just a few found them. Those survivors were in a state of shock and long afterwards they still did not realize what was happening in the hell around them. In search of their loved ones some returned to their homes but there they found new self - proclaimed owners who could not believe that someone survived such a disaster.

Those poor people wandered in search of friends from one apartment to another still unaware of the scope of horror around them. The pressure was suffocating but they could not cry. It was too much for a human to comprehend.

Pain, stillness, and hopelessness fell upon the city. The aggressor maintained the pressure. So much pain and no help whatsoever. Counting the missing individuals whole families faced the true disaster. Some still hoped their relatives were deported to nearby villages. But those hopes were in vain.

Novi Sad will get over this disaster, it will be liberated, the casualties will be counted and listed but it will never get over their fellow citizens; they will be remembered maybe just once a year and then the candles will be lighted and flowers thrown into the river Danube. They will be missed by children who are deprived of Grandma's and Grandpa's love which will leave a certain hollow in their souls for the rest of their lives. But nobody asks them anything. Nobody asks parents who lost their children or brothers and sisters who lost their loved ones, who lost entire families.

Danube flows on and on, Novi Sad grows and develops, the pain and grief for those lost in the tragedy will stay in the hearts of citizens forever.

Josip Šosberger:

Jevreji masoni u Vojvodini

U brojnim masonskim ložama Vojvodine značajnu ulogu imali su Jevreji. Ovo su bili neki najvažniji, prema mestima u kojima su delovali:

Novi Sad

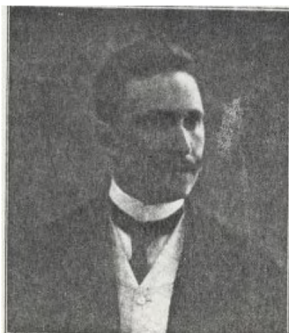
Pavlas dr. Ignjat (1885-1942), bio je posrbljeni slavonski Jevrej, advokat, kulturni i nacionalni poslanik i istaknuti političar tokom i nakon I svetskog rata. U Novom Sadu je završio Veliku srpsku gimnaziju 1904. godine. Prava je studirao u Zagrebu i Budimpešti, a advokatski ispit je položio 1912. godine u Budimpešti. Od 1912. pa do 1941. godine vodi advokatsku kancelariju u Novom Sadu. Tokom jeseni 1918. godine, imao je jednu od ključnih uloga u stvaranju nove države, kada je bio član i podpredsednik Srpskog narodnog odbora u Novom Sadu. Kao član Velike narodne skupštine u Novom Sadu, predsedava njenom zasedanju 25. novembra 1918. godine, kada je doneta istorijska odluka o odcepljenju Vojvodine iz Austro-Ugarske i prisajedinjenju matici zemlji Srbiji. Kao advokat, bio je visoko cenjen, uvažavan. Umro je mučeničkom smrću kada ga je mađarski okupator ubio i bacio u Dunav, zajedno sa ženom



Olgom, pod led, 23. januara 1942. godine.

Šosberger dr. Georg Geršon (1836-1888) bio je lekar, diplomirao medicinu u svojoj 21. godini u Beču, otac dr Aleksandra Šosbergera, takođe masona, zaslužnog za veliko unapređenje zdravstva u Novom Sadu. Aplicirao na prijem u Slobodno zidarstvo, u ložu "Libertas" u Novom Sadu 13. aprila 1876. godine.

Šosberger dr Aleksandar bio je lekar, osnivač i prvi upravnik Pokrajinske bolnice u Novom Sadu, rođen 1873, a umro 1944. godine u Novom Sadu. Otac mu je bio dr Geršon Šosberger lekar a majka Ana Levi oboje rođeni u Novom Sadu. Osnovnu školu i Gimnaziju završava u Novom Sadu, a 1894. godine Medicinski fakultet u Budimpešti. Vraća se u Novi Sad, gde u vremenu od 1894. do 1909.



godine postaje ugledan i uticajan. Pored privatne prakse, u tom periodu je lekar socijalnog osiguranja te železnički i poštanski lekar i sudski veštak! Oženio se (1900.) Olgom rođenom Openheimer. Živeo je u Jevrejskoj br. 11, gde mu je bio i privatni sanatorijum. Zapamćen je i po tome da je u grad doneo prvi automobil,

prvi rentgen aparat i prvi uveo Wassermann-ovu reakciju. U vremenu od 1909. do 1919. godine bio je osnivač i prvi upravnik, novoizgrađene, Pokrajinske bolnice. Ujedno je bio osnivač i prvi šef Ginekološko-akušerskog i Dermatovenerološkog odeljenja bolnice. 1910. godine je uradio prvi carski rez, 1912. prvu abdominalnu a 1933. vaginalnu histerektomiju u Novom Sadu. Posle 1919. godine nastavlja rad u svom privatnom sanatorijumu, sve do 1941. godine. Dolaskom mađarske okupatorske armije, aprila 1941. godine, počinje njegovo veliko razočarenje i početak kraja. Odvođe ga na prinudni rad odakle izlazi. Narednih vremena se povukao sa suprugom u svoj stan gde je i dočekao april 1944. Neposredno pred deportaciju, 26. aprila 1944. godine ubrizgava svojoj supruzi, sebi i psu smrtonosne doze morfijuma i tako završava svoj život u 72. godini, izbegavši maltretiranja i poniženja na koja nije bio spreman.



Šosberger Eugen rođen je 11. februara 1891. godine u Novom Sadu, od oca Adolfa i majke Gizele rođene Feith iz Budimpešte. Umro je 26. oktobra 1957. u Novom Sadu. Završio je gimnaziju i trgovačku akademiju u Novom Sadu. Vojsku je služio kao



Potvrda lože Libertas o članstvu G. Šosbergera

kadet-aspirant u "Carskim lovcima" (Kaiserjäger) u Beču. Uspešno je vodio firmu Adolf Schosberger (osnovanu 1904. godine) i podigao je na zavidan nivo. U Bratstvo Slobodnih zidara, u ložu Mitropolit Stratimirović je primljen 1927. godine.

Frank Julije rođen je 1875. godine u Tisanovo mesto, umro 19. jula 1947. godine u Novom Sadu. Bio je trgovac hmeljom lanom i kudeljom. Bio je sekretar udruženja trgovaca „Loyd“ 1913. godine, te član nadzornog odbora Narodne banke d.d. Od 1930. do 1937. godine bio je predsednik jevrejske opštine u Novom Sadu. Stan i kancelarija mu je bila u „Reslerovoj kući“ u Futoškoj br. 41.



Vermeš dr. Aladar rođen je 2. marta 1900. godine od oca Henrika i majke Blanke, a umro 3. septembra 1957. u Novom Sadu. Maturirao je u Novom Sadu, a medicinu diplomirao u Beču. Posle diplome radi u Beču, dok posle specijalizacije se vraća u Novi Sad, gde otvara privatnu ordinaciju. Za vreme II Svetskog rata biva odveden u logor Aušvic, iz koga se vraća 1945. godine. Zapošljava se u Glavnoj Pokrajinskoj

bolnici u Novom Sadu.

Kohn-Kubinyi dr. Karlo bio je advokat a rođen je. 4. januara 1854. godine u Palanci. Advokatsku praksu počeo je u Pešti, zatim nastavio u Velikoj Kikindi, da bi juna 1880. prešao u Novi Sad. Biran je za člana predstojništva Jevrejske opštine 1883. i 1886. godine, a na istoj funkciji pominje se do 1921. Istovremeno je i član dobrotvorne organizacije Hevra Kadiša. Bio viđeni član novosadske lože.

Vermeš (Vajnberger) dr. Imre bio je advokat, rođen 1883. u Gospođincima, ubijen 1942. godine u Novom Sadu u zloglasnoj Raciji. Imao zajedničku advokatsku kancelariju sa dr Đulom Dohanj u Futoškoj ulici.



Boroš Mihajlo rođen je 1884. godine u Komaromu, umro 1948. godine u Novom Sadu. O školovanju nema podataka, ali se beleži da je kao mladi učitelj došao 1906. godine u Novi Sad i zaposlio se u Jevrejskoj osnovnoj školi. Od početka se pokazao kao izvanredan pedagog. Po uspostavljanju nove države, 1918. godine, vrlo brzo se prilagođava novonastaloj situaciji. 1923. godine polaže državni ispit i biva postavljen, 1924, za Upravitelja Jevrejske osnovne škole, što je obavljao do 1941, sa prekidom od 1936. do 1940. Pored osnovne dužnosti predavao je i Veronauku, bio je organizator priredbi (Sveti Sava, Vidovdan i dr.).

Bio je poštovan i uvažavan u široj zajednici, odlikovan (1940.) ordenom „Sveti Sava“.

1944. godine deportovan je sa celom porodicom, suprugom Jelenom i ćerkom Klarom, u Aušvic, odakle se samo on vratio. Po povratku je penzionisan. Ne nalazivši smisla životu bez svoje porodice, 1948. godine izvršio je samoubistvo.

Vršac, Pančevo, Petrovgrad

Adler inž. Stevan iz Pančeva, po profesiji je bio poslovni direktor *Banatskog elektr. d.d.* u Pančevu. Bio je član Rotari kluba u Pančevu. U Ložu *Aurora* primljen je 28. februara 1931. godine.

Berg Samuel bio je vlasnik firme *Braća Berg* u Vršcu, predsednik Jevrejske bogoštovne opštine i osnivač više velikih vršačkih industrijskih preduzeća. Bio je član Rotari kluba u Vršcu. U Ložu *Aurora* primljen je 1931. godine.

Brif Josif primljen je u Ložu *Aurora* 1933. godine. U logoru za Jevreje likvidiran je zajedno sa svojom suprugom, 1941. godine.

Dajč Josif, sin Julijusa i Ive Dajč rođen je 15. avgusta 1883. godine u Pančevu. Bio je zet čuvenog pančevačkog brodovlasnika i trgovca Simeona Šulca, a po zanimanju prokurista firme *Brodarstvo Simon Schulz*. Bio je poznat kao darežljiv čovek i dobrotvor. Bio je član Rotari kluba u Pančevu. U Ložu *Aurora* primljen je 1933. godine. Odveden je, 18. septembra 1941. godine, u koncentracioni logor na Banjici i streljan 18. oktobra iste godine, u 58. godini života.

Darvaš Vilhem, sin Morica i Laure, rođen je u Mađarskoj 14.05.1872. Bio je oženjen Irenom i otac Dezidera i Ernesta Darvaša. Po zanimanju bio je profesor Trgovačke akademije u Pančevu. Vilhem Darvaš primljen je u Ložu *Stella Orientalis* u Pančevu krajem XIX veka.

Darvaš Deziderije iz Pančeva, lufton, sin Vilhelma Darvaša i Irene, rođene Švarc. Rođen je 07.03.1905. po profesiji bio je pravnik/advokat. Nakon osnivanja, primljen je Ložu *Banat* u Pančevu. Odveden je iz logora Topovske šupe i pogubljen u 36. godini života, 14.08.1941.

Darvaš dr Ernest iz Pančeva, lufton, sin Vilhelma Darvaša i Irene, rođene Švarc, po profesiji bio je pravnik/advokat. Rođen je 10.09.1908. Prijavljen 1937. za članstvo u Ložu *Aurora*. Primljen 1937. u Ložu *Banat* u Pančevu. Pod optužbom da je Slobodni Zidar, uhapšen je i odveden u Beograd 22. juna 1941. godine. Pogubljen je u 33. godini života.

Ivanji dr Moric, od oca Leopolda, bio je rabin, lekar opšte prakse, penzionisani lekar Okružnog ureda, član Gradskog veća, član školskog odbora, kopredsednik Društva za negovanje drugarstva, šale i umetnosti *Šlafarija* osnovanog 1932. godine u Krunskoj ulici br. 3 u Petrovgradu. Bio je oženjen Felicijom, rođenom Vajs i imao dva sina Ivana i Franju-Ferenc. Počinio je samoubistvo zajedno sa svojom suprugom u 74. godini života, 1941. godine, kada su nacisti ušli u Petrovgrad. Sin, dr Franja-Ferenc Ivanji, odveden je novembra 1941. godine iz Topovskih šupa i ubijen u 42. godini života. Ivan Ivanji, danas poznati književnik, spasio se bekstvom, međutim, tri godine kasnije je uhapšen, nakon čega je bio zatočen u koncentracionim logorima Auschwitz i Buchenwald. Moric Ivanji prijavljen je za članstvo u Ložu *Aurora* 1930. godine. Nije poznato da li je primljen u Ložu *Aurora* ili Ložu *Vojvodina*. Vodi se kao član Lože *Vojvodina* od 1931. godine.

Sombor

Abelsberg, Simon, ml, trgovac žitom iz Palanke rođen 20. februara 1859. u Palanci. Primljen 28. novembra 1909.

Duchon Janos dr, bio je u Somborskoj gimnaziji školski lekar i nastavnik zdravstvenog vaspitanja, dva meseca u toku 1911. godine. Primljen 17. decembra 1898, u ložu *Arpad*.

Ehrlich József, ml, limar iz Sombora rođen je u Salzburgu 9. aprila 1880. U ložu u Baji primljen je 16. januara 1909.

Feles dr Adolf bio je lekar, rođen u mestu Bodrog – Monostorseg u blizini Sombora (Bodrogh-Monostorszegh) 22. septembra 1865. godine. Bio je sin Ignaca Feleša (Feles Ignác). Pohađao je somborsku Veliku gimnaziju gde je i maturirao 13. juna 1884. godine. Studije medicine je završio u Budimpešti 19. aprila 1890. godine. U Somboru se nastanio 1. januara 1891. godine, kao lekar stažista. 1895. godine, uz dozvolu Mađarskog kraljevskog Ministarstva unutrašnjih poslova, osnovao je Zavod za spravljanje vakcine protiv velikih boginja. Slobodni Zidar postaje 6. decembra 1902. godine u segedinskoj loži *Arpad*.

Griner dr Filip, bio je sreski sudija iz Sombora. Primljen je u ložu 2. februara 1892.

Gutman Sima, dr. (Simon Guttmann), (1886-1939) bio je somborski nadrabin, publicista, prevodilac, profesor veronauke u Somborskoj gimnaziji (1929-1939), čovek visoke kulture i odlične spreme, kao i slobodni zidar, član lože *Budućnost*. Za rabina je postavljen 1925. godine i tu ostao do smrti. Govorio je hebrejski, srpski, mađarski, nemački i ruski.

Horowitz, Dávid L. Bio je direktor fabrike u Palanci. Rođen je u Novom Sadu, 19. decembra 1854. Primljen je u ložu 2. aprila 1910.

Kerényi Ernest bio je trgovac, sin Šandora Kerenjija i Flore Vajs, ženi se Elom Banjai 1934, kumovi su mu bili dr Janoš Veg i Vamoši. Primljen je u ložu 1933.

Kerényi Imre, bio je inženjer hemije, rođen 1901. u Somboru, nalazi se na spisku Somborskih Jevreja Žrtava Fašističkog Terora na strani 11. Primljen je u ložu 17. maja 1939.

Kerényi Sándor bio je iz Sombora.

Löwy, Vilmos bio je trgovac iz Sombora. Primljen je u ložu 20. aprila 1907.

Sauer, Sándor, bio je iz Sombora.

Schlieszer, Sándor, bio je trgovac iz Sombora. Primljen je u ložu 20. aprila 1907.

Schneider, Károly, dr. bio je advokat iz Kule. Primljen je u ložu 6. maja 1899.

Spitzer, István, dr. bio je iz Sombora.

Spitzer, Sándor, bio je trgovac iz Sombora. Rođen u Segedinu 4. septembra 1872. Primljen je u ložu 16. januara 1909.

Tim dr Jožef ml. (Thím József), rodio se u somborskoj prosvetarskoj porodici 1864. godine. Nakon završene somborske Gimnazije, studirao je medicinu u Beču, Berlinu i Gracu, gde je doktorirao. Izvesno vreme je radio kao lekar u Gracu i Titelu, a 1883. se vratio u Sombor, gde je radio kao sreski lekar. Dr. Jožef Tim je postao slobodni zidar u zemunskoj loži *Stella Orientalis*.

Subotica

Milko dr. Izidor, (1.2. 1855-21.4.1932), bio je član venčica Kossuth Lajos 1899. Zemljoposjednik, advokat, novinar. Posle gimnazije postaje doktor pravnih nauka u Budimpešti, 1884. Za vreme njegovog predsednikovanja Jevrejskom opštinom, se gradi sinagoga.

Lanji Mor, rođen je u Aradu, 1.8.1867, bio je advokat



Singer dr Bernat, bio je nadrabini Subotički (1868. – 06. 1916.) imao je za suprugu Weltner Rozu (1878. – Budimpešta, 23.10.1930.)

Lowy Simon, rođen je u Subotici, 31.12.1861, bio je trgovac

Lowy Mor, rođen je u Sentešu, bio je fabrikant štirke 1887. godine u Subotici stupio je u brak sa Hohenberger Rozom.

Dojč Žiga (-1923)

Levi Ferenc, direktor banke

Rosenthal dr. Jožef, rođen je u Temišvaru, 1.6.1877, hemijski inženjer

Singer dr Simon, rođen je u Subotici, 23.3. 1878, advokat

Fišer dr. Jako (Senta, 1868. – Subotica, 1939.), bio je advokat. Imao je troje dece: Gizelu (1890), dr Andriju Tisu (r.1903), advokata i Anu (1905). Bio je član masonske lože "Alkotás".

Josip Šosberger:

The Jewish Masons in Vojvodina

In recent past of numerous Masons Lodges in Vojvodina, the Jews took a significant part. Some of them more distinguished than others, and their summarized biographies you can find below:

In Novi Sad

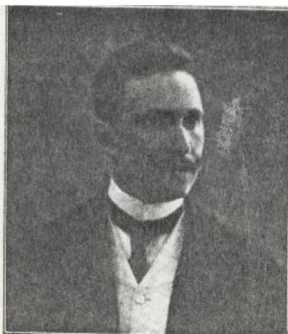
Dr. Ignjat Pavlas (1885-1942) was a Jew from Slavonija who took Serbian nationality. By vocation a lawyer, he was otherwise a cultural and national ambassador. Dr. Pavlas was involved in politics, and this stretched beyond the Great War. He graduated first from Great Serbian Gymnasium in Novi Sad in 1904, and then went to study law in Zagreb and Budapest where in the latter he graduated. He established a lawyer office in Novi Sad where he worked from 1912 to 1941. As a lawyer he was highly estimated. Being a member and vice president of Serbian Committee in Novi Sad Dr. Pavlas took a significant role in 1918 in the process of founding a new state after dismantling of Austro-Hungarian state after the War I. He presided the Great National Assembly on November 25 when a historical decision was made to exclude Vojvodina from the Austro-Hungarian empire and unite it with home country Serbia. Dr. Pavlas met a terrible death together with his wife Olga when in 1942 they were killed by Hungarian occupying forces and were thrown under the ice of the frozen river of Danube.



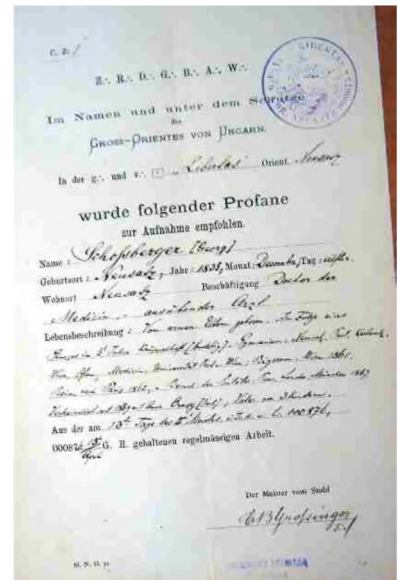
Dr. Georg Geršon Šosberger (1836-1888) was a physician who graduated at the age of 21 in Vienna. He had a son Aleksandar who was also a Mason. Dr. Šosberger took merits in greatly improving health care in Novi Sad. He applied for membership in the lodge Libertas in Novi Sad in 1876.

Dr. Aleksandar Šosberger (1873-1944) was a physician and the founder of the Regional Hospital where

he was the first warden. Both his parents, dr. Geršon Šosberger and Ana Levi were born in Novi Sad. He graduated from gymnasium in Novi Sad and went to study medicine in Budapest where he graduated in 1894. He returned to Novi Sad to build e respectable professional life. Along with running a private surgery, dr. Šosberger worked in a wellfair institution for the national railway as well as



mail, and also as a medical expert in court. In 1900 he married Olga Openheimer. They lived in Jeverejska street where was laso his private sanatorium. He was the first to introduce a Wassermann's reaction test in Novi Sad, brought the first x-ray scan into town, and put the first car in streets of Novi Sad. In the Regional Hospital dr. Šosberger founded a ward for gynecology, dermatology and venereology which he ran for some time. In 1910 he performed the first caesarean section and in 1912 first abdominal and vaginal hysterectomy. After 1919 to 1941 he went on to work in his own sanatorium. After Novi Sad was occupied by Hungarian army, he was ordered to force labor but was after some time released. Till the April 1944 he lives withdrawn with his wife in their apartment. Anticipating soon deportation to a concentration camp he ends his life and the life of his wife by injecting both with a lethal doses of morphine. He was 72.



Membership certificate of Libertas Lodge for G Šosberger

Eugen Šosberger (1891-1957) was born in Novi Sad from father Adolf and mother Gisele nee Feith in Budapest. He accomplished the education in Gymnasium in Novi Sad and the commercial grammar school, after which he joined the army in the Vienna's "Kaiserjäger". Eugen Šosberger was the head of the firm Adolf Šosberger founded in 1904 and had brought it to a respectable level. E. Šosberger joined the Masons Lodge Mitropolit Stratimirović in 1927.



Julije Frank (1875-1947) was born in Tisanovo Mesto and died in Novi Sad. He was in the trade business with hops and hemp. In 1913 Frank was the secretary of Trade Guild Loyd and a member of the Supervisory Board of the National Bank. From 1930 to 1937 he was the president of Jewish Community in Novi Sad. His apartment and office was in the Resler's House in Futoška street.



Dr. Aladar Vermeš (1900-1957) was born to father Henrik and mother Blanka. He graduated from high school in Novi Sad, and went to study medicine in Vienna where he stayed and worked. After accomplishing a specialization he returned to Novi Sad and ran the own surgery. In the World War II Vermeš was taken to the concentration camp Auschwitz from which he came back in 1945. He worked in the Main Regional Hospital in Novi Sad.

Dr. Karlo Kohn-Kubinyi was born in 1854 in Palanka. He worked as a lawyer first in Budapest, then in Velika Kikinda, and in 1880 he came to Novi Sad. In 1883 and 1886 dr. Kohn-Kubinyi was elected member in the Jewish Community Council of Novi Sad. He held the post till 1921. At the same time he participated in the charity organization *Hevra Kadiša*. Dr. Kohn-Kubinyi was a distinguished member of the Lodge in Novi Sad.

Dr. Imre Vermeš (Vajnberger) (1883-1942) was born in Gospođinci and killed in the notorious pogrom in Novi Sad. As a lawyer he shared the office with dr. Đula Dohanj in Futoškastreet.

Mihajlo Boroš (1884-1948). In available documents there are no details about his education, but they state how he came as a young teacher in 1906 to Novi Sad. He took a post in the Jewish elementary school and turned out to be an excellent pedagogue. In the newly established state in 1918 he took the state exam what enabled him to take a post of the school principal. He held the post till 1941 with a time lapse between 1936 and 1940. In class he taught religion and took part in organizing convenient events. Boroš was appreciated in the Community and in 1940 was decorated with the *Order of St. Sava*. Together with wife Jelena and daughter Klara Boroš was deported in 1944 to Auschwitz, from where he came back, alone. By return he was retired. Seeing no point in life without his family, in 1948 Boroš killed himself.

In Vršac, Pančevo, Petrovgrad

Stevan Adler, engineer, worked in Banatska Elektra in Pančevo as a business director. He was a member of Rotary Club, and entered the Lodge *Aurora* on February 28, 1931.

Samuel Berg owned a company *Berg and Brothers* in Vršac. He also founded some significant industrial facilities. Berg was a president of Jewish Community, member of the Rotary Club in Vršac, and entered the Lodge *Aurora* in 1931.

Josif Dajč (1883-1941) was born in Pančevo to Julius and Iva Dajč. He was a son-in-law of a well-known ship owner and trader, Simeon Šulc. He worked as a purchasing manager in the *Shipping company Simon Schulz*. He was known as a generous man and benefactor. J. Dajč was a member of the Rotay Club in Pančevo and he entered the Lodge *Aurora* in 1933. In 1941 he was placed to concentration camp on Banjica and shot to death on October 18 of the same year.

Vilhelm Darvaš was born to Moric and Laura on May 14, 1872 in Hungary. He married Irena and fathered two sons, Desider and Ernest. Darvaš was a professor at the Vocational school for commerce in Pančevo. He entered the Lodge *Stella Orientalis* by the end of the century.

Desiderie Darvaš was a son of Vilhelm and Irena Darvaš, neeŠvarc, born on March 3, 1905. He was an attorney/lawyer. Upon the establishment he entered the Lodge *Banat* in Pančevo. He was in the concentration camp Topovske šupe from where he was taken and executed in August 1941. He was only 36.

Dr. Ernest Darvaš, lufton, the son of Irena, nee Švarc and Vilhelm Darvaš, born on September 10, 1908, by profession attorney/lawyer. Applied for the membership in the Lodge *Aurora*, yet accepted for membership in the Lodge *Banat* in Pančevo in 1937. Accused of being a Free Mason, he was arrested and taken to Belgrade in 1941. Executed when he was thirty three.

Dr. Moric Ivanji was a rabbi. Born to father Leopold, he was also a general practitioner in Petrovgrad, who as such worked and retired from a District Office. Dr. Ivanji was a member of the city Council, member of the school committee, and vice president of the society for cherishing friendship, good humour and culture named *Šlarafija*. In 1930 he applied for membership in the Lodge *Aurora*, although according to available documents he was member of the Lodge *Vojvodina*. Dr. Ivanji married Felicija nee Vajs with whom he had two sons, Ivan and Franjo-Ferenc. At seventy four he and his wife killed themselves when the Nazis entered Petrovgrad in 1941. His son, dr. Franjo-Ferenc was taken to the concentration camp Topovske Šupe and was executed. He was forty two. His brother Ivan managed to escape but was after three years captured and taken to Auschwitz and Buchenwald. Today he is a known writer.

In Sombor

Simon Abelsberg, jr. was in a wheat trade business. Born in Palanka on February 20, 1859. Membership from November 28, 1909.

Dr. Janos Duchon, worked as a school doctor at the gymnasium in Sombor and taught health care in class. Member of the Lodge Arpad from December 17, 1898.

Jozsef Ehrlich, jr. a tinsmith in Sombor, born April 9, 1880 in Salzburg. A member of the Lodge in Baji on January 16, 1909.

Dr. Adolf Feles, born on September 22, 1865 in Bodrogh-Monostorszegh to father Ignacz. He attended the Great Gymnasium in Sombor and graduated from School of Medicine in Budapest. As a resident he came to Sombor in 1891. After obtaining a permit from the Ministry of Interior of the Hungarian Kingdom he founded the Institute where a vaccine against smallpox was produced. He joined the Lodge *Arpad* on December 6, 1902 in Szeged.

Dr. Filip Griner was a regional judge from Sombor. He joined the Lodge on February 2, 1892.

Dr. Simon Guttman (1886-1939) was an arch rabbi, publicist, translator, and professor of theology at the gymnasium in Sombor from 1929 till 1939. He was highly cultured and well educated and spoke Hebrew, Hungarian, German, Serbian and Russian. He was appointed rabbi in 1925 and remained till his death. As a Free Mason Guttman joined the Lodge *Budućnost*.

David L. Horowitz was a factory manager in Palanka. He was born on December 19, 1854 in Novi Sad. He joined the Lodge on April 2, 1910.

Ernest Kerényi, the son of Sandor and Flora Kerény, nee Vajs, was in trade business. He married Ela Banjai in 1934 having dr. Janoš Veg and the Vamošs for a best man and witnesses. He joined the Lodge in 1933.

Imre Kerényi was born in 1901 in Sombor. Obtained a bachelor's degree in chemistry. As a victim of Fascist Terror in Sombor his name is listed on the page 11. He joined the Lodge on May 17, 1939.

Sandor Kerényi from Sombor.

Vilmos Löwy from Sombor was in trade business. He joined the Lodge on April 20, 1907.

Sandor Sauer from Sombor.

Sandor Schlieszer was in trade business in Sombor. Joined the Lodge on April 20, 1907.

Dr. Karoly Schneider, a lawyer from Kula. Joined the Lodge on May 6, 1899.

Dr. Istvan Spitzer from Sombor.

Sandor Spitzer, born in Szeged on September 4, 1872 was in trade business in Sombor. He joined the Lodge on January 16, 1909.

Jozsef Thim, jr. was born to a family of teachers in 1864 in Sombor. After graduating from the gymnasium in Sombor he went to study medicine in Vienna, Berlin and Graz where he took a doctor's degree and went on working for some time in Graz and Titel. After returning to Sombor he worked as a regional physician. Dr. Thim joined the Lodge *Stella Orientalis* in Zemun.

In Subotica

Dr. Izidor Milko (1855-1932). He was a landowner, lawyer and journalist. In Budapest he took the doctor's degree in law. The building of synagogue in Subotica started during his presidency in Jewish Community. Dr. Milko was a member of Venčić Kossuth Lajos 1899.

Mor Lanji, born in Arad on August 1, 1867. He was a lawyer.

Dr. Bernat Singer (1868-1916) was an arch rabbi in Subotica. He married Rosa Weltner who died in Budapest 1930.



Simon Löwy, born in Subotica on December 31, 1861. Löwy was in trade business.

Mor Löwy, born in Senteš, he was in production of starch. He married Roza Hochenberger in 1887.

Žiga Dojč, (-1923)

Ferenc Levi, bank manager

Jožef Rosenthal, born in Temišvar on June 1, 1877. Acquired a degree in chemistry.

Dr. Simon Singer, born on March 23, 1878 in Subotica, a lawyer.

Dr. Jako Fišer, born in Senta in 1868, died in Subotica in 1939. He was a lawyer and had three children, Gizela, born in 1890, dr. Andrija Tisa born in 1903, a lawyer, and Ana, born in 1905. Dr. Fišer joined the Lodge *Alkotás*.