

MULTICULTURAL RADOM



The term multicultural refers to coexistence of various social groups of different cultural characteristics such as, appearance, language, behaviour, origin or religion, in the same area or in the immediate neighbourhood. It was already known in ancient times and can be found, for example in Rome. In today's Europe, multicultural cities are Paris and London, and in Poland, Krakow, Warsaw and Wroclaw.

For many years, Radom was a town where the Poles lived side by side with the Germans, Russians, Jews and Romanies. There are a lot of mementoes remaining from that time, like buildings and places that are worth visiting.

TRACES OF JEWISH CULTURE

Jews appeared in Radom already in the Renaissance. In the 19th century they became an important part of the local community - in 1827 they were 23.2% of the population. The Jewish community was established along with their synagogue and a Jewish cemetery. In the interwar period, the press was published in Hebrew and Yiddish and there were Jewish schools and libraries. In 1921, about 40% of all citizens were Jews. During World War II, most of the Jewish population was murdered in death camps.

Remains of the synagogue

Podwalna Street

The synagogue in Radom was built in 1844 on Podwalna Street. It was a brick building, built around a square measuring 18x18 meters (main hall), covered with a metal roof. During World War II it was burned by the Germans.



A square at Mordechaj Anielewicz Street with the monument commemorating murdered Jews from Radom and the remains of a synagogue.

After the end of the war, the then city authorities decided to demolish the ruins. The only remains are monuments bases made of red sandstone.

In 1950, in the square between the streets: Podwale, Boznicza and Mordechaj Anielewicz, a monument commemorating murdered Jews from Radom was unveiled, designed by Jakub Zajdensznir.

The Society of Friends of Knowledge Gymnasium

13 Kilinskiego Street

In 1917 a private Jewish men's gymnasium was established on Kilinski Street in Radom. In the following year a women's gymnasium was opened at 4 Mariacka Street. The Society of 'Friends of Knowledge', whose members were wealthy Jews from Radom, was set up in order to provide care for these schools. Since 1925/26 both schools had been gradually integrated into one eight-year coeducational gymnasium of liberal arts.

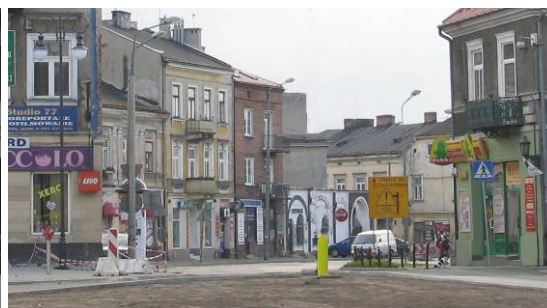
The students of the school were merchants and craftsmen's children whose parents became poor because of the war. General science subjects were in English, while Judaic in Hebrew. Young people had the opportunity to develop their interests, and the school orchestra as well as students from drama classes used to give concerts and performances on various occasions. The student government and student councils were appointed and the Jewish Scout Organisation was set up.



The perspective of Kilinskiego Street with the view of the building in which there was The Society of Friends of Knowledge Gymnasium and a memorial plate in the wall of a tenement.

Many graduates of the Society of 'Friends of Knowledge' Gymnasium became dynamic political, social and cultural activists in their adult life. One of them was Samuel Benet (1903-1934) – the author of a series of articles about the history of Jews in Poland and Radom. Unfortunately, most graduates died during World War II.

Ghettos in Radom



A gate to the ghetto in Radom: a view from the Kazimierz Square to Walowa Street. The view from the times of war and the present.

In spring 1941 the Germans created two closed off residential districts for the Jewish population in Radom.

The 'Large Ghetto' was located in the city centre between the streets: Reja, Podwalna, Bernardynska, Old Town Square, Przechodnia and a part of St. Waclaw Street.

The 'Small Ghetto' was situated in the Glinice district between the streets: Słowackiego, Złota, Biała, Wyścigowa and Kwiatkowskiego. In the centre of the ghetto there were Błotnia Street and Kośna Street.

In total, around 33 thousand Jews displaced from all over the city and its vicinity were put in the ghetto.

In August 1942 the Germans carried out the 'liquidation' of the ghetto and took its residents to concentration camps. Most of the Jews from the ghetto in Radom were deported to Treblinka. Those who stayed alive (about 2.5 thousand) were forced to go westwards in July 1944. Many of them were shot during 'the march of death' and those who survived were transported by train to Auschwitz from Tomaszów.

The Jewish cemetery

Towarowa Street

In 1831 a cholera epidemic broke out in Radom. At that time, on the area near the present Towarowa Street a place for an epidemic cemetery was allotted. Six years later, on 19th November 1837, this cemetery was handed over to the Jewish community. The necropolis area was gradually extended. Apart from the civilian population, the Polish soldiers of Jewish origin who died in 1920 were buried here.



Jewish tombstones on the Jewish cemetery in Radom

During World War II the cemetery was devastated and the tombstones were used to make cobbled streets in Radom – mostly in the Wacyn district.

In August 1989, the Social Committee of the Jewish Cemetery Restoration was registered in Radom and among its activists there were Władysław Misiuna, the professor of the Polish Academy of Sciences who was decorated with the medal 'Righteous among the Nations', and senator Jan Lipinski. Over the next years, a wall around the cemetery and an ohel were built and a lot of Jewish tombstones were reclaimed.

Nowadays, there are 40 tombstones set in the ground in the Jewish cemetery in Radom and about 300 tombstones brought from Wacyn and placed in a specially built Lapidarium.

EVANGELICALS IN RADOM

The history of evangelicals in Radom is directly connected with the development of the city in the 19th century when craftsmen from Germany and Austria started to arrive in the city. Most of them were evangelicals. Having been encouraged by numerous concessions and privileges, they used to take up jobs in the new industrial plants or start their own ones. In 1826, the evangelical parish was established which had about 12 thousand believers.

Since World War I the number of evangelicals has significantly decreased in Radom. Many families of German origin were displaced. Among the evangelicals in Radom there were many famous

and significant people, for example a writer Walery Przyborowski, a painter Karol Hoppen, the Karsch family (they founded and built tanneries in the Old Town), an architect and researcher of the history of Radom Alfons Pinno and a medical doctor Adolf Tochtermann.

The Evangelical Church of Augsburg Confession

7 Rej Street



The Evangelical Church of Augsburg Confession. Inside: the main altar and a sculpture 'Christ arisen' which used to decorate the tomb of Teodor Karsch.

According to tradition, originally there was a wooden church dedicated to the Virgin Mary built in the second half of the 14th century. It was run by Benedictines from St. Peter Church. In 1774, a brick church dedicated to the Assumption of the Virgin Mary was built here.

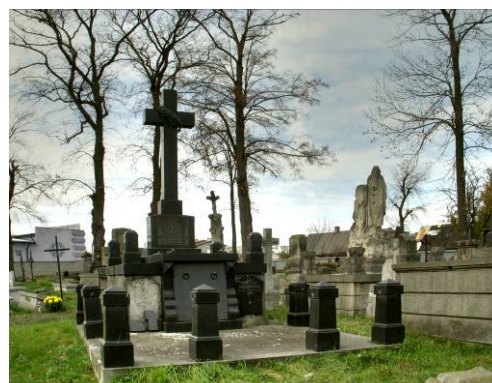
In 1802, the Austrian authorities changed the temple into a military store, and in 1818 the church was rebuilt into the theatre designed by Joseph Müller. In the meantime, the building was purchased by the Charity Society (Towarzystwo Dobroczynności) which sold it to the Evangelical community in Radom in 1827.

The protestant community started to renovate the church. It has been thoroughly redesigned over time: it has been widened, the new tower has been built and the entrance has been changed. The temple takes its present shape after a major renovation which took place in the years 1893 – 95. Most of its facilities come from that time: an oak pulpit, pews, a choir balcony and a marble altar. A marble baptismal font and period cast-iron stoves are a few years younger.

The temple decoration was also taken care of. Karol Hoppen – a well-known chemist in Radom, an amateur painter and also a member of the parish, donated a picture titled 'The Baptism of Jesus Christ in Jordan' to the church. Nowadays, the painting belongs to Jacek Malczewski Museum in Radom. In 1877 pastor Otto Wüstehube funded a new organ from the workshop of master Riemer from Brzeg Śląski. In 1999, the interior of the church was decorated with a metal sculpture 'Christ arisen' which used to decorate the tomb of Teodor Karsch.

Evangelical Cemetery

Kielecka Street



The gate leading to the Evangelical cemetery and the Wickenhagen's family tomb.

The cemetery was established in the years 1833-1834. In 1859 it was surrounded with the wall and planted with trees and at the end of the 19th century a gravedigger and watchman house was built, and a bell was hung at the top of the main gate.

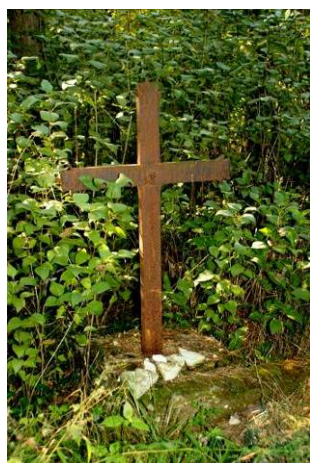
During World War I, this place was a military cemetery for the fallen and dead Evangelicals from the Prussian and Austro-Hungarian army. At the same time, this was also the beginning of the devastation of the cemetery. Retreating Russian troops displaced Evangelicals from Radom, leaving the cemetery without care.

Currently, the cemetery is a burial place belonging to the Evangelical parish. It is the first necropolis in Radom which, in 1982, entered the register of monuments. Since 2003 the students of Economy School in Radom have been taking care of it, doing thorough cleaning especially in autumn.

Now there are 269 graves at the cemetery which are preserved completely or in part. They are made of sandstone, iron and black granite. They originate mainly from the second half of the 19th and early 20th century. A lot of well-known and significant citizens of Radom are buried here, among others: a pastor Henryk Tohtermann, a doctor Adolf Tochtermann, a chemist and painter Karol Hoppen, an architect Alfons Pinno, the Karsch family, well-known industrialists and many other. The Evangelical necropolis in Radom is unique in the whole region of Masovia. This is the only cemetery in the region with spatial arrangement of the mid 19th century preserved without any changes.

The cemetery of German settlers

Wiejska Street



A grave with a characteristic metal cross

The cemetery was established in the first half of the 19th century at the junction of Wiejska and Ciborowska Street. The German settlers, who many years ago arrived in Godow, are buried there. They were mainly skilled craftsmen and farmers who were encouraged to settle here with numerous concessions and privileges offered by the tsarist authorities. The newcomers quickly got used to the new place – they spoke Polish and even got married to the Poles. The situation changed during the war, when they had to fight against each other. The war destroyed some graves. After the arrival of the Soviet front in Godow many Germans were arrested, while the others were displaced. After the war, the fence of the cemetery was stolen and there was no one to take care of the necropolis. The reason for that was lack of the regulated ownership of the facility. It was not until the end of 2008 when it could be changed. According to the Masovian provincial governor (voivode), the ownership was given to the Evangelical - Augsburg parish in Radom.

The Karschs' Palace

May 3, Constitution Square (Plac Konstytucji 3 Maja)



The Karschs' Palace- a view from S. Zeromski Street

This was built in the years 1881-1882 by the industrialists and owners of the tannery in Radom, Teodor Karsh and Franciszek Wickenhagen. It was based on the architecture of the palaces in Lodz and built by Rudolf Meyer. This is a two floor building with a mansard roof, built around an elongated rectangle. It refers to the French Renaissance. The balcony over the entrance gate is supported by two Atlantes. Once there used to be a group of sculptures at the top – three statuettes of women. There were 150 rooms in the palace. On the ground floor there were numerous shops and services. There were also:

the District Court, the Knabes' and then Lagodzinski's pharmacy, the offices of the State Railways, the 'Miraze' Theatre (in the years 1915-1918), in time of war – the offices of the German military administration.

MEMENTOS OF THE ORTHODOX CHURCH

In Poland the Orthodox Church was officially established in 1371 (since the beginning of the metropolis in Halicz) but its followers appeared in Radom only in the mid – 18th century. Then a few Greek families settled in Opatow. In 1778 the first Orthodox temple was established there. In 1832 the church headquarters moved to Radom. It was connected with an ever-increasing population of Orthodox religion arriving in a town situated on the Mleczna River after the collapse of the November Uprising. The Russians started to take up administrative posts and in addition The Russian garrison was located here. In subsequent years, there was a rapid expansion of the Orthodox religion in Radom, which lasted until the outbreak of World War I.

St. Trinity's Church

Kazimierz Wielki Square



St, Trinity Church changed into the Orthodox church

This was built in the 17th century along with the monastery for Benedictine nuns from Barbara Tarłowa foundation.

The original one was destroyed during the Swedish invasion of Poland in 1655-1660 (potop szwedzki). It was rebuilt in the years 1679-1733 according to the design of Tylman van Gameren. In 1774 the church and monastery were destroyed in a fire - only the walls remained. In 1809 the premises of the monastery were changed into a military hospital and in 1819, after the final dissolution of a religious order, the prison was organized here.

In 1837, when Radom was under the Russian rule, the church was converted from Catholic into St. Nicholas Orthodox church. In the frontage of the building there was a small, square tower covered with sheet iron and there was a iconostasis inside. A solemn consecration was conducted by the Bishop of Warsaw, Anthony, who donated the book of a holy gospel fitted with a silver cover. This book has survived until now and is used during solemn church services. In 1887, as a



St, Trinity Church – the current view

result of serious construction damage, the building was closed and since then no orthodox service has been conducted here.

During World War I the Austrians used it as a storehouse and the church fell into ruin. However thanks to father Piotr Gorski and the citizens' generosity it was rebuilt.

Since 1947 the church has been administered by the Jesuits and since 1999 it has been the property of the Bishop Curia.

The former Piarist College

11 Rynek Street



The former College of Piarists - a view from Rynek Street and Walowa Street

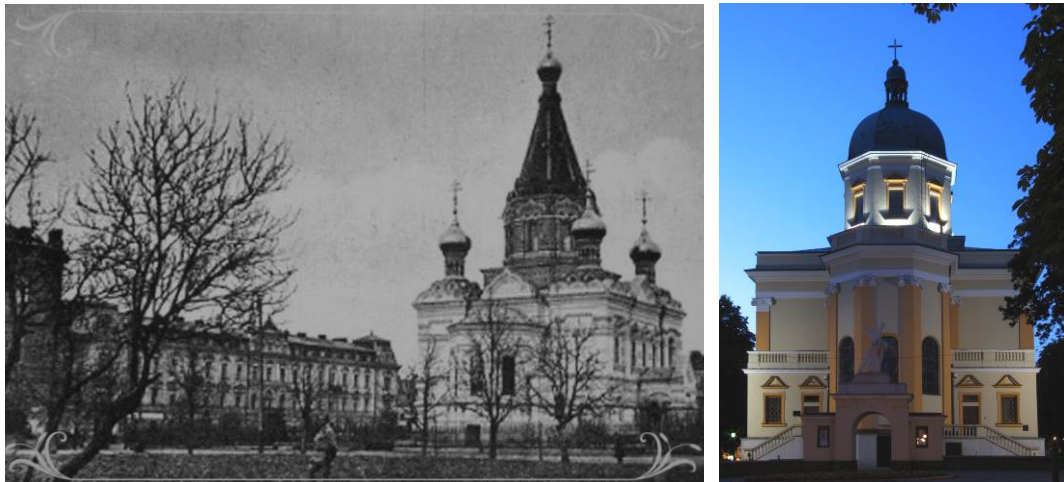
In 1682 the Piarist College was founded in Radom. In 1737 the university rector was father Antoni Konarski, Stanislaw's brother. On his initiative a new complex of college buildings was built according to the project of Antoni Solari. After the dissolution of the Piarist order in 1864, a Province Gymnasium was established here.

When - after the closure of the Orthodox Church located in a former church of the Benedictine Sisters of the Orthodox faith - the temple was deprived of its own religion, the director of the boys' gymnasium Wlodzimierz Smorodinow made a lecture hall available to conducting services. He also obtained a permit and money to adapt the hall to a temporary Orthodox church. After moving the iconostas from the old church, on 2nd March 1888, a solemn consecration of the Orthodox Church of St. Nicholas was conducted.

After Poland regained its independence, Jan Kochanowski Gymnasium and Titus Chalubinski Gymnasium were located in the building. Nowadays Jacek Malczewski Museum is situated here.

St. Stanislaw's Church

May 3rd Constitution Square (Plac Konstytucji 3 Maja)



The same object: St. Nicholas Church in Soborowy Square (a postcard from the early XX century) and, after rebuilding St. Stanislaus Church (garrison) - the current view.

In the years 1896-1902, St. Nicholas Church was built in, at that time, Soborny Square. The temple was designed by W. Syczugow. The church was built to reflect the style of the eclectic Russian Orthodox churches. It was built on a Greek cross, crowned by five towers and a bell-tower protruding out of the north facade, where there were seven bells. There were three entrances with small roofs leading to the temple. Outside, the church was decorated with icons of saints. Inside there was a magnificent iconostas with the so-called holy gate. The walls of the church were decorated with ornaments and gilding.

During World War II the church was robbed by the Austro-Hungarian army and given to the town authorities.

After regaining independence, it was supposed to become a Museum of the Radom District. Finally, the object was rebuilt and changed into a St. Stanislaw Garrison Church.

St. Nicholas' Orthodox Church

15 Warszawska Street



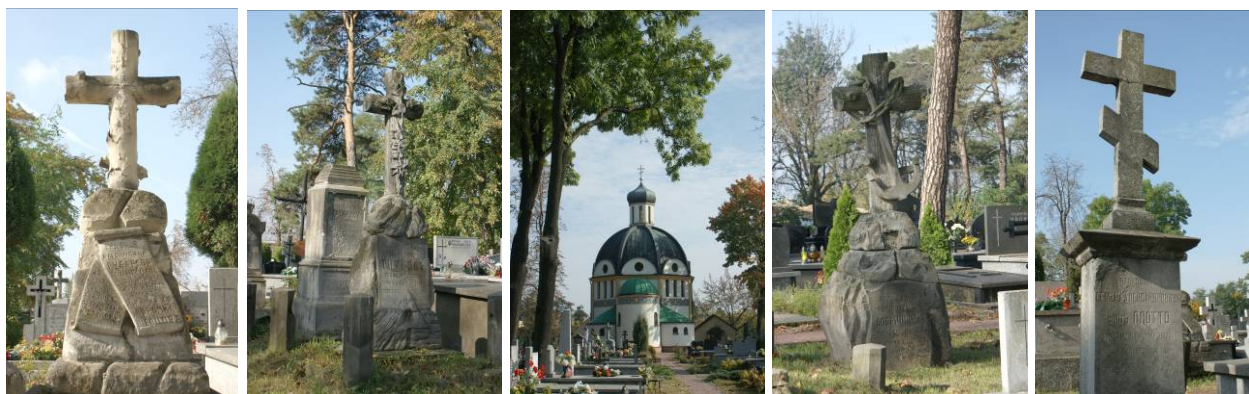
The current St. Nicholas Church.

A new Orthodox church was built in the years 1986 - 1992 at the Orthodox cemetery in Radom. The project was prepared by architect Mikolaj Michalczuk from Warsaw. The solemn consecration, which was chaired by Archbishop of Gdansk and Bialystock Sawa was held on 21st October 1992.

The Orthodox cemetery

15 Warszawska Street

The Orthodox cemetery in Warsaw Street was established in 1839. It was for dead Orthodox believers. They were mainly coming from the Russian Empire government officials of various levels, police, gendarmerie and army and their families.



Historic gravestones and a church in the Orthodox cemetery

The area of the necropolis has already been enlarged twice and in 1859 the main gate, brick morgue and caretaker's lodge were built.

During the inter-war period the cemetery was also a place of common prayers of the parishioners because of the lack of the church.

After World War II, a part of the area was used for a cemetery for Soviet Soldiers who died in the fighting on the outskirts of the city. Among them there is: Ilja Fiodowrowicz Klimuk - father of the famous cosmonaut - general Piotr Klimuk. There are also: a commemorative stone, a monument to Soviet soldiers moved from Tadeusz Kosciuszko Park and a sculpture from the top of the Victory monument moved from Jagiellonian Square.



The monument to Soviet soldiers moved from Tadeusz Kosciuszko Park and a sculpture from the top of the Victory monument moved from the Jagiellonian Square.

In the years 1986-1992 in the central part of the cemetery a new St. Nicholas Church was built.

Currently, the Orthodox cemetery is used as the parish necropolis for the members of the Orthodox religion but also for the Catholics. There are many interesting memorial tombstones from the second half of the XIX century and the beginning of the XX century. The inscriptions on the tombstones, which are in Russian on the graves originating in the period of the Partitions of Poland, and in Polish from the period after World War I, are a valuable source of historical interest. This cemetery is the place where Colonel Szymon von Plotto is buried – the province police chief in Radom

who was killed in an attack organized by PPS (the Polish Socialist Party) from Radom (the assassins were Stanislaw Hempel and Stanislaw Werner).

Particularly noteworthy is the tomb of a Uniat priest Michal Horoszewicz, who died on 9th November 1876 and was buried by the Russian military policemen in the Orthodox cemetery 'against his and his family's will'.

Here, we can find the graves of people from Radom who died in our times, among others, a former Vice President of Radom, Janusz Zych.

THE ROMANY COMMUNITY

The first note about the Romanies in Poland comes from the XV century. They were nomadic people, they did not have any land or homestead and in the main they used to lead a wandering lifestyle travelling in their Gypsy wagon trains across Europe. They pitched their camps close to the forests and rivers. During World War II they experienced the greatest tragedy. They were mass-murdered in death camps.

The Romanies appeared in the vicinity of Radom probably in the XIX century. The wagon trains stopped mainly in three places: at the current J. Popieluszko roundabout, in the district of Konikowka and in Kozia Gora. In the 1960s the Romanies chose these areas as their settlement and they live here until now.



*A Romany tomb of the Bogdanowicz family
at the cemetery on Limanowski Street*

The Romanies settled in Radom belonged mainly to two tribes: Kalderari who earned their living as smiths and potters, and Lowari who were in the horse trade. They introduced atmosphere and variety into the life of people in Radom. Still in the area next to the railway station you can get the Romany to tell your fortune and give you advice, or buy a tinned copper pan made with the use of a traditional method in the market.

The Gypsy graves at the cemetery on Limanowski Street also testify to the presence of the Romany community. The oldest one which was documented originates in 1913. The contemporary graves are impressive and neat, which is due to the special worship of the dead.

The Gypsies from Radom are seeking to consolidate their culture and customs. Since 2004 there has been a dynamic Association of Romanies in Radom, which decided to carry out the project to build the Center of Culture and Education of Romanies in Radom located close to the Popieluszko roundabout.

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