

CHRONICLES

JOURNAL OF THE JEWISH GENEALOGICAL
SOCIETY OF GREATER PHILADELPHIA

דברי הימים



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REFLECTIONS FROM YOUR CHRONICLES TEAM

Spring - 2016



I recently finished teaching a six-week introductory genealogy course. Our mentor, Steve Schecter (z"l) had designed an excellent power point which served as a useful guide. I also benefited from having watched Steve teach on a number of occasions, and I tried to emulate his expert teaching style—interactive, non-intimidating, user friendly, informative, and entertaining.

I very much wanted to convey a sense of enthusiasm throughout the course. What transpired was amazing. I found myself unconsciously interweaving personal stories in relation to the material I was presenting. You could say that I was employing Steve's "sticky writing" principle—make them want to listen to and (hopefully) learn from my talks.

While discussing the subject of manifests, I shared with my students how I was able over the period of several years to conclusively identify the correct manifest for my great grandfather. While I was easily able to find the associated manifest for his wife and five children's journey in May 1905, I was frustrated in not finding his. My conclusion: Grandpa Philip swam across the Atlantic and arrived in New York City at some unknown point before May 1905! Months later I thought outside the box and considered the possibility that his surname had mistakenly been divided into two names. The original surname was "MENDELSTEIN"; could the ship clerk have entered Grandpa as "Mendel Shtein" on the manifest??

(continued on page 3)

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Membership dues and contributions are tax-deductible to the full extent of the law. Please make checks payable to JGSGP and mail to the address below. Please include your email address and zip+4 / postal code address.

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Submission of articles on genealogy for publication in *CHRONICLES* is enthusiastically encouraged. The editorial board reserves the right to decide whether to publish an article and to edit all submissions. Please keep a copy of your material. Anything you want returned should be accompanied by a self-addressed stamped envelope.

While email and other electronic files are highly preferred, the editors will be happy to work with you and your material in any form. If you have an idea, please contact Evan Fishman of the Editorial Board by email: editor@jgsgp.org or by phone at 856-667-2077.

SUBSCRIPTIONS - ADDRESS CHANGE

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Quiz Answer:
Philip H. (Hyman) Rosenbach and younger brother Abraham S.W. (Simon Wolf) Rosenbach, founders of the Rosenbach Museum & Library.

9	Loie	7	f	Child
10	Shimen	5	m	Child
11	Sie	3	f	Child
23167	Blume Kosowsky	25	f	Wife
13	Saine	3	f	Child
14	Schiel	1	m	Infant
5220	Mendel Shtein	48	m	Baker
23400	Israel Rogenthal	20	m	Baker
23400	Abichel Levy	50	m	Carpenter

(Continued from page 1) Using that new theory, I found what I thought was an appropriate manifest for a Mendel Shtein, a baker, who had arrived in 1904. (My great grandfather had been a bagel baker). I was puzzled, however, because this person was listed as forty-eight years old, ten to fifteen years older than the expected age based on the 1871 birth date that appeared on Grandpa's tombstone. I attributed that discrepancy to human error and was satisfied that I had resolved that brick wall.

Mendel Shtein's manifest several years after my initial search and discovered that he had been deported back to England shortly after his arrival at Ellis Island because he was deemed an "L.P.C." (Likely Public Charge)!! 'How could he have fathered four more children in the U.S. if he weren't physically in the same country as his wife?!' Back to the drawing board!! I subsequently found the correct manifest entering only the surname and designating the period of arrival as "no earlier than August 1901" because his youngest child was three years old when he arrived in 1905. It turned out that Grandpa's given name was listed as "Bune", a far cry from his actual name of "Pinchas."

One of Steve's guiding principles for genealogy research was to revisit our work. I reviewed baker,

By personalizing my presentations I hope I enlivened the sessions and "infected" my students with an enthusiasm for genealogy research. Thanks Steve for paving the way.

We have a lot of food for thought in this issue. Our "Tips, Techniques and Tools" section contains much helpful information to guide you. Marilyn Mazer Golden offers an overview of Jewish immigration which she originally presented to a genealogy class she took at Abington High School. Stewart Feinberg shares his brick wall frustration and would welcome suggestions how to overcome it. On the other hand Linda Ewall-Krocker updates her previous submission, "Wanted: Dead or Alive", and indicates some progress. Her experience is a good example of the problem of relying on anecdotal information, which is the subject of our forum. Bernard Cedar reviews *Hidden Inheritance: Family Secrets, Memory, and Faith* in which Heidi Neumark, a Lutheran minister, traces her journey to discovering her Jewish roots. We're hoping she'll be a speaker at a future meeting. Speaking of discoveries, our February speaker, Cassio Tolpolar, submitted a fascinating story about how he was able to piece together the mystery of two sisters as a result of "one thing leading to another."

Do you ever wonder if your research has real value? Check out "Miracle on Dan Bus #4" which I believe captures the emotions experienced during an unexpected reunion that could only have happened in Israel. Thanks to the folks at My Heritage, two brothers were recently reunited after being separated for sixty-five years. Their story was made into a documentary film entitled "Aida's Secret" which premiered in Toronto in May.

(See <http://blog.myheritage.com/2016/05/myheritage-reunites-two-brothers-separated-for-65-years/> and <http://www.businesswire.com/news/home/20160502005534/en.>)

Finally, Joan Pollak gives her perspective on the emotional journeys she's experienced and describes some of the meaningful family connections that have resulted. I think you'll agree that the associations we forge with living relatives are among the most fulfilling fringe benefits of our research.

We always welcome new content and could also use additional help with publishing *Chronicles*, especially with regard to formatting. Please contact me at editor@jgsgp.org if interested. ❖ *Evan Fishman, Editor*

**WE EXTEND A WARM WELCOME TO OUR NEWEST MEMBERS
& HIGHLIGHT SOME OF THE NAMES & TOWNS
THEY ARE RESEARCHING**

Ann Lustig

Morganville,, NJ

Susan & Elliot Miller

Elkins Park, PA

Jeffrey & Karen Albert

Dresher, PA

Theodore Eiferman

Mt. Laurel, NJ

Kaplan, Levin & Apelboym from Ukraine and Latvia

Eiferman from Pest Hungary, Seidman from Russia & Gronstein from Poland

Michael Levin

Philadelphia, PA

Ted Koren

Gwynedd Valley, PA

Kaplan, Levin & Apelboym from Ukraine and Latvia

PRESIDENT'S MESSAGE



I'd like to follow up on our two most recent meetings. On May 1st, our member Tammy Hepps presented a case study of reconstructing a small town Jewish community. It was a very informative talk, and Tammy does outstanding research. She is the award winning designer of Treelines.com, a family story sharing website. Tammy spoke about her website at our September 2013 meeting. You can find a review in *Chronicles*, Vol. 30-3 (Fall 2013), p. 21.

On May 22nd, Geshet Galicia board member, Andrew Zalewski presented "Jewish Galicia (1772-1918): Lives at the Crossroads." He dedicated his presentation to Pamela Weisberger, the late president of Geshet Galicia. Pamela was a dedicated, wonderful person who was always willing to help researchers in Galicia. She is greatly missed.

Andrew has published two books on Galicia, a rewarding experience through which he discovered amazing details about his family and the people of Galicia. The newer work, *Galician Portraits: In Search of Jewish Roots*, "is more than a record of one family. The story is anchored in Austrian Galicia . . . but it also covers centuries of Jewish history in the region, before and after Galicia existed. Large cities and small towns are the tale's backdrop. In them, people from a variety of ethnic groups live alongside a large community of Israelites." (back cover of *Galician Portraits*)

Summarizing his presentation at the upcoming IAJGS conference, Andrew wrote:

Consistent with the [conference's] theme "The Wandering Jew" the talk brings to life the Jewish community of Galicia. Personal discoveries are intertwined with a broader historical context. Coming from the outside, the imperial edicts are both stifling and inspiring—the laws about Jewish marriages, surnames, schools, military service, and land ownership bring dizzying pace of changes but also controversies. Coming from the inside, there is a wave of the Jewish Enlightenment—biting satires by local Jewish cultural rebels are met with condemnations and counterattack. As never before, Galician Jews face the dilemma of so many linguistic and lifestyle choices. The community comes across as vibrant and diverse: professionals, pious traditionalists and reformers, dwellers of *shtetls* and cities are heard in this narrative. Based on the expanded research to my recently published book *Galician Portraits: In Search of Jewish Roots*, the talk was illustrated by many pictures, historical documents, and old maps of Galicia.

Other exciting programs are scheduled for June and beyond. We will host our annual Genealogy Fair on Sunday afternoon, September 11th at Reform Congregation Keneseth Israel in Elkins Park. Please volunteer to help by contacting jgsgpfair2016@verizon.net ❖

Fred Blum, President

BOOK REVIEW BY BERNARD CEDAR

Hidden Inheritance: Family Secrets, Memory, and Faith

by Heidi B. Neumark.



Heidi Neumark has been a Lutheran pastor for over thirty years. She has served at the Trinity Lutheran Church, located on West 100th Street on the Upper West Side of Manhattan since 2004; her congregation is very diverse, both ethnically and gender-wise.

From 1984 to 2003 she served at the Transfiguration Lutheran Church located in the South Bronx, a heavily depressed area, neglected by government policies of reduced services. Pastor Neumark helped organize activities in the area for residents to upgrade their physical, economical, and social living conditions. She and her family lived in the area during this period of service. She wrote about her family's experiences in the South Bronx in a book entitled *Breathing Space: A Spiritual Journey in the South Bronx*, published in 2002.

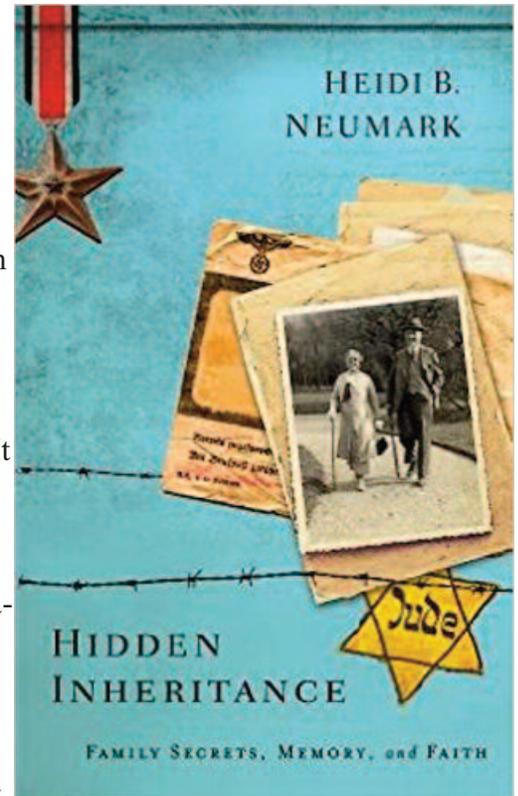
Her present book describes the experiences that she and her family have had exploring the genealogical background of her father and his family. It was very different than what she had anticipated. Ana, Heidi's daughter, aged 22, called her mother early one Sunday morning with the news that she had found information on the Wikipedia website about the Neumark family in Lubeck and Wittmund, Germany which revealed that Heidi's father was born into a Jewish family. Both her paternal grandparents were Jewish. This news was entirely unexpected because Heidi had thought that her paternal family had been Lutheran for generations.

Heidi's father, Hans Rudolph Neumark, grew up in a prosperous family in Lubeck, Germany. His father, Moritz became the manager of an ironworks that he helped organize in Lubeck. That business represented a large part of the town's economy. Its success led to the Neumark family's prosperity and allowed for their comfortable life in a large home with a number of servants. The family also had an opportunity for education, employment and social contacts for Hans and his two sisters.

Moritz Neumark married Ida Handler in the mid 1890s. They moved to Lubeck in the early 1900s and remained there until 1936. During this time Moritz oversaw the building and operation of the ironworks and became involved with the political and economic life of the city. He became a member of the Lubeck Senate (city council) and was involved with other civic activities. The family's home life was not religiously oriented; there were secular celebrations of Easter and Christmas, but no observance of Jewish holidays. Heidi found out that her father was baptized in the Lutheran church when he was two years old and that his sisters were baptized when they were babies. She questions these baptisms. 'Why did they occur?' There is no indication that her grandparents converted. Heidi thinks that her grandparents and their children did attend church services from time to time.

This situation differs from the experience that Moritz had in Wittmund where he was born and raised. His family took a leading role in the small but vigorous Jewish community there.

Heidi's father, Hans, on the other hand took his Lutheran faith seriously. He went through confirmation in 1918, when he was sixteen, and was active in youth groups. His close religious observance continued



throughout his life.

Hans's schooling continued into the 1920s. He attended the university in Munich, did graduate work, and obtained a doctorate in chemical engineering. In 1930, his father (Moritz) sent him on an educational trip to the United States and Asia to find out what was happening in his field. During this eight month trip Hans made many contacts, particularly in the United States, which would be helpful several years later. On his return to Lubeck he was placed in charge of a subsidiary of the ironworks dealing in copper refining. He remained at that position until he left for the United States in 1938. During this time, it seems that, unlike his father, Hans was never questioned about his Jewish background.

Hans immigrated to the U.S. at the urging of his father who saw diminishing prospects for his son in Germany. Moritz's Jewish background was revealed, and he was removed from his position at the ironworks in 1934, and from his civic positions prior to that. He and his wife were removed from their company owned house and eventually moved to Berlin in 1936. They stayed there until they were forcibly sent to Theresienstadt in January 1943. Moritz became ill shortly after their arrival and died less than a month later. Ida, however, survived. She, fortuitously, was chosen to be on the first of a specified number of movements, through which inmates were sent to Switzerland in February 1945. A Jewish group negotiated this project with Himmler for a deposit of a million dollars to a Swiss bank account. Hitler later heard of the deal and put a stop to additional trains.

Heidi Neumark and her children have made a number of trips to Wittmund, Lubeck, Berlin and other places to find out more about her forebears. She has received much help from local people, mostly volunteers, who have searched for, preserved, maintained and reviewed documents, investigated and located sites used by those who left their homes, work, and community because of the Nazi regime's actions. A great deal of the book relates to what happened to members of her extended family --uncles, aunts, and cousins.

Her book, however, is more than a description of the activities of gathering and evaluating information. It also discusses what happened to the people who were killed, interned, humiliated, and physically and mentally marred because they were Jews, Roma or members of other minority groups. Heidi tries to put these actions in the context of her religious beliefs and how these beliefs have been affected by learning of her family's Jewish heritage. She also points out how latent anti-Semitism negatively affected how many countries acted. Religious groups, welfare and civic organizations, and the general population did not respond to Nazi aggressive activities before or during World War II when there was a need to accept substantial numbers of refugees.

There is a lot to absorb from this relatively short book. It reinforced my belief that we shouldn't forget what took place seventy odd years ago. We must consider what has happened to many groups of people who are now being affected by class, gender, ethnic, or religious conflict, some of which has resulted in mass assassination or displacement. Heidi Neumark has made a mark for herself, not only by her memoirs but also by the work she continues to carry out in her church and neighborhood in ameliorating these problems. ❖

Bernard Cedar became interested in genealogy when his cousin, who was doing research on his mother's family, asked him to attend a Jewish genealogy conference in New York City in 1999. While they attended for only one day, Bernie was hooked. In 2001 he bought his first computer, and by then he had enough free time to indulge. Bernie has been involved in the workings of various Jewish genealogical groups like our JGSGP, and before that, groups in New York City and North Jersey.

*He is researching SUDARSKY from Lithuania, the U.S. and Israel; CEDAR in the U.S. and U.K.; BANILOWER and YAEGER from parts of Bukovina and Galicia that are now in Ukraine, and the U.S.
Contact Bernie at bernardcedar@yahoo.com*

ACCESSING THE DIGITIZED NEW ENGLAND ARCHIVES OF THE AMERICAN JEWISH HISTORICAL SOCIETY (AJHS)

by James Gross



A new online resource has recently become available to researchers at the LDS (Latter Day Saints) Family History Center. The online resource, American Ancestors, is available online at all computer equipped Family History Centers.

American Ancestors is sponsored by the New England Historic Genealogical Society. This resource is of interest to anyone who is pursuing genealogy research in the New England region. It may also prove to be useful to Jewish genealogists as it contains digitized records of several New England based Jewish organizations.

AmericanAncestors.org is the link for this new resource. The society's website states: "It provides family historians access to more than 1 billion records spanning the U.S. and beyond, including one of the most extensive online collections of early American records, and the largest searchable collection of published genealogical research journals and magazines. Special strengths in our content include, in English, New England (Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, and Vermont), New York, Pennsylvania, and Virginia materials." It also contains a number of digitized collections from the American Jewish Historical Society which has placed its New England based archives with the New England Historic Genealogy Society.

The Jewish archival records are referred to as the "New England Archives of the American Jewish Historical Society" and are described as follows: "The Society at NEHGS serves as the archival repository for the documentary record of Jewish life in the Greater Boston area and New England communities, and the home of the reference library of the Jewish Genealogical Society of Greater Boston."

Prominent collections include records of the Hebrew Immigrant Aid Society (HIAS), Boston; Combined Jewish Philanthropies (CJP); the Jewish Community Relations Council (JCRC); Rabbinical, Synagogue and Jewish Education; the Jewish Cemetery Association of Massachusetts; and the Jewish Times, which is published in Boston.

Within the NEHGS website, there is a page with links to three databases: the Jewish Cemetery Association of Massachusetts, Organized Jewish Group Activity in 19th Century Massachusetts, and the textual records of the Hebrew Immigrant Aid Society of Boston, <http://ajhsboston.org/collections/>

There are about nineteen digitized collections listed on the Jewish Heritage Center webpage list. The link to the main search page is:
<http://cdm15869.contentdm.oclc.org/cdm/search>

The images appearing in this article are all from the *Jewish Times* (Boston). They include: (top to bottom) a wedding from the February 12, 1948 edition; a wedding, a women's fashion show, and a men's B'nai Brith lodge meeting, all from the March 27, 1952 edition.

There appears to be full access to the digitized collections in the American Jewish Historical Society holdings from a link found on Family History Center computers. The link is located under the section entitled "Premium Family History Websites."





Home access for the American Jewish Historical Society’s collections appears to require additional permission. I was only able to access the digitized *Jewish Times* collection from my home computer. The direct url to this collection is: <http://tinyurl.com/jewish-times1>.

Apparently the American Jewish Historical Society’s collections have access restrictions for home users. According to the New England Archives of the American Jewish Historical Society website, access to the digitized collections, when using one’s home computer, requires the following steps:



mitting your reference request, collection(s), the box number, view.” I already have an account for a user name online for free. Using my home computer, I received access and received an email advising me that I would hear back from the AJHS-NEA archivist in a week.

“To view the images, you must submit a reference request to AJHS-NEA, and include your OCLC WorldCat user name. When submitted you will also need to include the number(s) and folder number(s) you wish to view. One can apply for OCLC WorldCat user name. There is a link on the AJHS-NEA website. I submitted a request to AJHS-NEA for col-

In summary, it appears that the efforts of the American Jewish Historical Society, in conjunction with the New England Historic Genealogy Society, have resulted in providing online access to the digitized collections of the AJHS-NEA. Full access to this collection can be found at all LDS Family History Center’s with patron accessible computers. The computer link can be found within the “Premium Family History Websites” link, entitled, “American Ancestors.” This appears to be another useful online resource for Jewish genealogy research. ❖



Author James Gross has been working on his family tree since the early 1990s. A periodic contributor to various genealogy newsletters, James volunteers regularly at the Cherry Hill, New Jersey Family History Center where he helps other genealogists in their research. He also has a genealogy website: <http://tinyurl.com/gross-steinberg>.

James can be reached at: navistar96@yahoo.com

HOW TO ‘FAIL’ AT FAMILY HISTORY RESEARCH IN 10 SIMPLE STEPS

Genealogy is an exciting adventure into a unique past — that of your very own family. It’s full of twists and turns, validation and insight. What could be better? But family history research is, unfortunately, also full of pitfalls. Pitfalls that can hinder or derail your research if you don’t avoid them...or at least try to overcome them.

We thought it would be fun and useful to address a few of the most common pitfalls that new (and intermediate) family historians often make by compiling a simple list of ways to ‘fail’ at your family history.

Step 1.

Jump right into your family's history without taking the time to talk to any of your relatives. Whatever you do, do not ask parents, grandparents, aunts, uncles or cousins what they know about your family's past.

Step 2.

Get a subscription to Ancestry.com and never, ever leave their site. Do not, under any circumstances, check out the many free genealogy websites that contain oodles of unique, helpful information.

Step 3.

Forget original research. There are already so many wonderful family trees on the web. For the fastest family tree possible, just copy those as needed.

Step 4.

Do not keep a research journal. Never write down or record anything you learn, because you are sure to remember the details at a later date. This is especially true for details shared by aging family members, links to possible record matches and small tidbits of information that don't fit neatly into your tree.

Step 5.

Never cite your sources. The details are what's important, not where those details come from. Sources don't provide credibility or valuable context to a fact, nor do they allow you to expand or improve your research later.

Step 6.

Keep your genealogy research in only one location, preferably on your computer or in an online family tree. Do not back up your data to more than one location since electronics and online businesses are always very, very reliable.

Step 7.

Make assumptions. Assumptions are the perfect way to make genealogy research more manageable by limiting discoveries.

Step 8.

Never use Google or other search engines to expand your resources. And if you do, use only the most basic searches to filter through the millions of results.

Step 9.

Be sloppy. It doesn't matter if that location or surname is spelled correctly, or if that date is recorded just right or if you took the time to write down the occupation you found in the 1910 census. It doesn't even matter if great, great grandpa John shows a death date before great grandpa James was even born. Most likely, nobody will even notice at your next family gathering.

Step 10.

Give up easily. If you don't find what you are looking for quickly and easily, you probably never will.

We've all made at least some of these mistakes, so don't worry if you find you've completed more than a few of these 'steps.' Just take this as a fun reminder to review those aspects of your research in 2016. After all, every mistake we make it is an opportunity to learn something new and become a better researcher.

The above article is reproduced from the Family History Daily website [<http://familyhistorydaily.com/>] with permission. The site includes many interesting tips and genealogy information. The original posting of "How to Fail..." can be found at:

<http://familyhistorydaily.com/genealogy-help-and-how-to/how-to-fail-at-family-history-research-in-10-simple-steps/>

JEWISH CENSUSES AND SUBSTITUTES

by Ted Bainbridge, Ph.D.



Finding censuses of Jews on the internet requires using a variety of search words. For example; searching Ancestry.com's card catalog by setting the keyword to census produced a big hit list but searching all those titles for Jew found nothing. However, setting the keyword to Jews and then searching the same way for census revealed items whose titles included, "Jewish Census". Below are descriptions of ways to find Jewish censuses and substitutes for them.



Card Catalog

Searchable listing of all record collections

Title	Results 1-25 of 105	Sort By	Popularity
<input type="text"/>	Title	Collection	Records
Keyword(s)	<input type="checkbox"/> London, England, Non-conformist Registers, 1694-1921	Birth, Marriage & Death	120,699
<input type="text" value="jews"/>	<input type="checkbox"/> Kraków, Poland, ID Card Applications for Jews During WWII, 1940-1941 (USHMM) (in German)	Wills, Probates, Land, Tax & Criminal	243,106
<input type="button" value="SEARCH"/> or <input type="button" value="Clear All"/>	<input type="checkbox"/> Philadelphia Bank Immigrant Passage Records, 1890-1949	Immigration & Travel	139,003
Filter By Collection	<input type="checkbox"/> Germany, Index of Jews Whose German Nationality was Annulled by Nazi Regime, 1935-1944 (in German)	Immigration & Travel	29,614
Census & Voter Lists 5	<input type="checkbox"/> East Europe, Registers and Listings from Ten Jewish	Schools, Directories & Church Histories	339,488
Birth, Marriage & Death 10			
Military 7			
Immigration & Travel 8			
Newspapers & 2			

Ancestry.com

Searching Ancestry's card catalog with the keyword Jew creates a hit list of 3 items, none of which are censuses. Setting the keyword to Jews generates a hit list of more than 100 items, including a few censuses. Setting the keyword to Jewish gives a hit list of over 300 items. Many of the items shown are national censuses that are listed only because some citizens were described as Jewish. Some items include Jew in their titles. There is great variety among these items, which include Polish births from 1550, Philadelphia obituaries from 1887, and an index of Jews whose German citizenship was cancelled between 1935 and 1944.

Setting the title word (instead of the keyword) to Jew, Jews, and Jewish will create hit lists with different lengths. Some of the listed items are the same as were found in the searches above, but others are unique discoveries. Many data sets are related to the Holocaust.

As title words and as keywords use every country, region, town or city, synagogue, and ghetto name relevant to the area or person you are researching. This might reveal data sets that aren't censuses but which could serve as partial substitutes for censuses because they contain lists of people. You can find similar items by asking for Holocaust. Searching for list, listed, published, survivors, martyrs, displaced persons, and similar words will reveal items such as, "Hungary, Jewish Survivors Listed in Hirek az Elhurcoltakrol, 1945".

The most common substitutes for censuses in the United States are tax lists, voter lists, militia lists, and city directories. Search for each of these, combined with the name of the place you are researching. (The web sites of relevant state and county genealogical and historical societies might have what you want or other useful items. Use their contact us button to ask for information or advice if you need it.) Similar lists might be found for other countries, using search terms in their languages as well as in English.

Searches in other web sites that house genealogical or historical databases should proceed similarly. Search each useful site again every few months because holdings increase, cataloging methods change, sites improve, and bugs get fixed.

Other Internet Searches

A Google search for census Jewish claimed to find over 13,000,000 items. Reading the first 100 titles discovered very few Jewish censuses or references to them, and many mentions of Jews in national or other censuses that were not focused on them. Hit lists in Bing and Yahoo searches were of almost identical length and content. The Pennsylvania Archives is a set of 138 books. These books contain transcripts of a wide variety of govern-

mental and nongovernmental documents from earliest colonial times through 1848, plus a few items through 1902. They include tax lists, voter lists, militia rosters, and other items that can serve as census substitutes. Searching for Jew, Jews, and Jewish produced a total of only 75 hits in the entire set of books. You can search these books for free at https://www.fold3.com/title_450/pennsylvania_archives#overview.

Libraries

William Dollarhide's two-volume *Census Substitutes & State Census Records* describes records available for each state and where those records are located. Search for censuses that might include your relatives, even though no specifically Jewish censuses are likely to be found. <http://www.worldcat.org/> will show you which nearby libraries have these books.

[Editor's Note: The books may also be available at Family History Centers in the Delaware Valley. Also check collections of genealogical and historical materials at local libraries.]

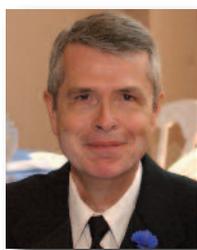
Search the LDS Church's genealogy library holdings at <https://familysearch.org/catalog/search>.

Setting the catalog's search keyword to Jew census finds 141 items, including the Jewish census of Stuttgart during the Nazi era and many others. Most of the library's holdings are available on microfilm. Staff at any Family History Center can show you how to hunt films and order them for use in their local building. Find an FHC near you at <https://familysearch.org/locations/>.

Search <http://www.worldcat.org/>, which is a catalog of library holdings around the world. Thousands of libraries are represented and over 2,000,000,000 items are listed. A search will produce a hit list that is sorted by the distance of the library from your location. If you find an interesting item that is not available at a nearby library, ask your local library to get it for you through the Interlibrary Loan system. ❖

HOLOCAUST RECORDS ON ANCESTRY.COM

by Ted Bainbridge, Ph.D.



Ancestry.com has data sets and historical/sociological items related to the Holocaust, but finding all of them requires you to use several search terms - one at a time. Search their card catalog with the title-word set to Jew, Jews, Jewish, Holocaust, ghetto, ghettos, transport, victims, martyrs, survivors, displaced; and specific names of nations, regions, cities, towns, ghettos, synagogues, and concentration or death camps. In separate searches set the key-word to those same choices.

You can find lists that are named according to where they were published, or by the name of a person associated with the list or its related events. Searching for Schindler won't find his list, but asking for Schindler's will. Some other famous names associated with the Holocaust or resistance to it are not found. One example is the Bielski brothers, who carried out armed attacks against the German occupiers and rescued over 1,000 Jews.

When you search for a place name hunt the local name, the Germanized name, and the local name as it might have been adapted by people who spoke Hebrew or Yiddish. Also remember that transliterating from one language to another, when those languages don't use identical alphabets, can create multiple spellings for the same place. So look for every reasonable spelling of a place name or a person's name in each relevant language.

Index of Places

Using the above strategies generates hit lists that range from a mere handful of items to a few hundred items. Places in the titles of items which are related to the Holocaust are listed below, except that places in the United States or Canada are not shown. Items that are location-specific but don't have place names in their titles are not listed here.

Card Catalog

Searchable listing of all record collections

Title

Keyword(s)

Results 1-1 of 1

Sort By

Title	Collection	Records	Activity
 Kraków, Poland, Schindler's Lists, 1944-1945	Schools, Directories & Church Histories	1,980	

(An example is the Rudolph Kasztner Transports, which moved Jews from Hungary to Switzerland.) Therefore, you might find information about places not in this list by searching the Ancestry.com index as above and looking at each item on the resulting hit lists. You can find items related to the following places by putting the place names in the title-word search box. If you notice an error or omission in this list, please notify ted.bainbridge@gmail.com so that corrections can be published. ❖

Aegean Sea	Chelmo / Kulmhof	Gross-Rosen	Lvov	Polesie	
Ahlem	Chernivsti	Gurs		Praga	Tarsia
Ain	Cluj	Gusen / Mauthausen	Mannheim	Prague	Tashkent
Algeria	Constanta	Gyor	Mauritius	Prossnitz / Prostejov	Tehran
Alsace	Croatia		Mauthausen / Gusen	Prostejov / Prossnitz	Teis-Dambovita
Arad	Czechoslovakia	Hamburg	Mauthausen / Steyr		Terezin
Auschwitz	Czestochowa	Holland	Mecklenburg	Radom District	Theresienstadt
Austria		Hungary	Miedzyrzec-Podlaski	Rautel	Tirgu Mures
	Dachau		Minsk	Reichenberg	Transnistria
Baden	Danzig	Iasi	Miranda de Ebro	Rezekne	Trobitz
Baden-Wuerttemberg	Debrecen	Israel	Mosonmagyarovar	Riese	
Balta	Dej / Des	Italy	Mszana Dolna	Riga	Ukraine
Barcelona	Des / Dej		Muhldorf	Romania	Ulm
Bedzin	Dorohoi	Keilce District	Munich	Rovno	United Kingdom
Belarus	Dortmund	Kelme		Russia	Uzbekistan
Belgium	Drohobycz	Kisvarda	Nagyvarad Oradea		
Bergen	Dutch	Klooga	Natzweiler	Sabac	Vienna
Bergen-Belsen	Dvinsk	Kolozsvar	Natzweiler-Struthof	Sachsenhausen	Volyn
Berlin		Kostopol Forest	Netherlands	Sarajevo	Vranov
Bessarabia	East Europe	Kovno	Neuengamme	Serbia	
Beuthen	Estonia	Krakow	North Bavaaraia	Silesia	Warsaw
Biala Podlaska	Eure-et-Loir	Krosno	Northern Germany	Slovakia	West Prussia
Bialystok		Kulmhof / Chelmo	Norway	Soviet Union	Westphalia
Biria	Farsleben		Nyiregyhaza	Spain	Wurzburg
Borislav / Boryslav	Flossenburg	Latvia		Spisska Nova Ves	
Boryslav / Borislav	France	Lieberose	Oradea Nagyvarad	Stettin	Zagreb
Braunschweig		Liepaja	Oranienburg	Steyr / Mauthausen	Zbaszyn
Breslau	Galicia	Lithuania	Oshpitsin	Stutthof	Zurich
Brest	Germany	Lodz / Lodsch		Subotica	
Bucharest	Gluszyca	Lubeck	Palastine	Sweden	
Buchenwald	Great Britain	Lublin	Philippines	Switzerland	
	Greece	Lviv	Poland	Szombathely	

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[Editor's note: Click onto <http://search.ancestry.com/search/group/jewishholocaust#databases> for an extensive list of the more than 100 databases related to Jewish Holocaust records available at Ancestry.com]

Ted Bainbridge is a ninth-generation Pennsylvanian. Every immigrant ancestor he has identified settled immediately in Pennsylvania and stayed here for the rest of their lives. Ted was an Army officer, taught math and science in public schools, was an auditor and corporate financial executive, and taught accounting and financial management in colleges. He earned his Ph.D. from the University of Iowa. Ted has been a genealogical researcher, teacher, speaker, and writer since 1969. He served as president of his local genealogical society and was on the staffs of two LDS Family History Centers.

JEWISH EMIGRATION AND IMMIGRATION

by Marilyn Mazer Golden

(originally presented in November 2015 to a genealogy course at Abington High School)



A bit of historical information is necessary to understand the Jewish migration to the United States. Jews have been dispersed throughout the world, referred to as the Diaspora, due to religious persecution. Almost all Jewish Americans are descended from either the Ashkenazic Jews of Central and Eastern Europe or from the Sephardic Jews who were originally from Spain and were scattered throughout Europe, North Africa, Central Asia and the Middle East.

Jewish migration to the United States has varied according to these time periods.^[1]

1654–1838 Colonial/federal period	Fewer than 15,000
1838–80 German emigration	250,000
1881–1924 Eastern European emigration	2,000,000 *
1924–44 Pre-Holocaust	100,000
1945–60 Holocaust survivors	250,000
Present Russian Jews and others	50,000 per year

*As the Russian government increased the persecution of and condoned pogroms against the Jews during this period, there were mass migrations to the United States. Jewish organizations and wealthy benefactors increased the possibility of emigration for many.

One benefactor who made it possible for many to start a new life was Baron Maurice (Zvi) Von Hirsch, a/k/a Baron de Hirsch, (9 December 1831 – 21 April 1896), a German-Jewish banker and philanthropist who set up charitable foundations to promote Jewish education and improve the lot of oppressed European Jews. His total donations exceeded \$100 million.

On September 11, 1891, he created the Jewish Colonization Association. Its aim was to facilitate the mass emigration of Jews from Russia and other Eastern European countries by settling them in agricultural colonies on lands purchased by the committee, particularly in North America, Argentina, and Brazil.

After the death of their only heir in 1887, the Baron and Baroness de Hirsch set up the Baron de Hirsch Fund. This fund represented the Baron's belief that the solution to Jewish suffering in Russia lay in emigration. The fund's monies were expended not on encouraging emigration, but rather on supporting Jewish immigrants once they arrived in the United States and teaching them new trades and occupations.

The Baron de Hirsch Fund was one of the most important Jewish philanthropic organizations in American history. At its peak the fund not only conducted its own honorable work but also assisted dozens of other Jewish philanthropies devoted to aiding Jewish immigrants in their adjustment to the United States. Through its many projects and experiments, the fund was the changing force in the lives of thousands of Jewish immigrants and their descendants, including this author's ancestors. The fund's activities can be divided into three broad areas: agricultural training, trade schools, and general education:

1. In 1891 the Woodbine Colony in southern New Jersey was founded as an agricultural town with an industrial complex. The initial sixty families, mostly from southern Russia, arrived in 1892. In 1903, the colony became the first all-Jewish municipality in the U.S. The experiment never truly succeeded because the land didn't produce enough income for successful farming, the settlers were lacking in experience, and the site was too far

from viable markets. The fund provided large subsidies to start the colony, but in 1929 after many years of unsuccessful productivity, the amount of aid began to be reduced. By the 1940s the Baron de Hirsch Fund had discontinued supporting Woodbine.



Baseball in Woodbine in 1904

2. The Woodbine Agricultural School founded by the fund in 1893 was located near the Woodbine Colony. Its students were given both practical and theoretical classroom instruction in agriculture. The school closed in 1917. Any graduates who desired to purchase their own farms were given assistance by the fund to do so. The Jewish Agricultural Society settled about 4,900 families on farms, placed nearly 22,000 farm workers in thirty-one states and extended almost \$15 million in loans to farmers in forty-one states.

3. The fund paid for agents to meet and assist Jewish immigrants at major ports of entry; subsidized English classes at New York City's Educational Alliance (and at similar agencies in other major centers of Jewish population); undertook a program of scholarships for Jewish students planning on attending professional schools; subsidized dozens of American Jewish organizations whose work aided the Eastern European immigrant; and at the Baroness de Hirsch's suggestion, they experimented with model homes in New York City excluding the Lower East Side.

4. Baron de Hirsch believed that anti-Semitism would be lessened if Jews could learn skilled trades and become successful in business. With this in mind, the fund established New York City's Baron de Hirsch Trade School in 1895. Students received a short course of instruction lasting about six months during which time they learned the basic skills necessary to become apprentices or entrepreneurs in their chosen crafts. The major fields of study were carpentry, machinery, plumbing, electrical work, and painting. As of 1917 the school was non-sectarian, and in 1935 the fund turned the school over to the city which had recently begun its own course of trade instruction. [2]



Farming in Woodbine

According to my cousin Charles, my paternal great grandfather Morris, his wife, and their nine children were aided by the Baron de Hirsch Fund. The children successfully learned English. My grandfather learned how to be a butcher and eventually opened his own grocery in Philadelphia. Other brothers learned how to make buckles and set rhinestones in the factory. They later went into business for a company in Philadelphia and eventually started their own costume jewelry business. They moved to New York City and thus began the "Mazer Brothers". My initial genealogy research began by looking up "Mazer jewelry" on eBay.

Girls' domestic class in Woodbine



The Industrial Removal Office (IRO), was an American organization funded primarily by the Baron de Hirsch Fund



Mazer Family, circa 1907

which sought to encourage new immigrants to leave the large population centers on the East coast and settle in the interior of the country.

The Hebrew Immigrant Aid Society (known as HIAS) was another organization that aided Jewish immigrants. Founded in 1881, its original mission was to assist Jews fleeing pogroms in Russia and Eastern Europe. In the following year a shelter was established on the Lower East Side providing dormitory space, a soup kitchen and clothing to any needy Jew. HIAS has touched nearly every Jewish family in America and now welcomes all who have fled persecution.

HIAS established a bureau on Ellis Island in 1904 providing translation services, guiding immigrants through medical screenings, arguing before the Boards of Special Enquiry to prevent deportations, and obtaining bonds to guarantee employable status. It lent some immigrants the \$25.00 required landing fee and sold railroad tickets at reduced rates to those headed for other cities. HIAS even installed a kosher kitchen which provided more than half a million meals to new arrivals on Ellis Island.

HIAS also located relatives of detained immigrants. Six hundred immigrants were detained during just one month in 1917 because they had neither money nor friends to claim them. HIAS was able to locate relatives for the vast majority who were then released from Ellis Island.

In 1920, HIAS bought the former Astor Library on Lafayette Street in Manhattan to serve as a shelter providing housing, kosher kitchens, a small synagogue, classrooms for job training and civics education, a playground, and a weekly bazaar for the thousands of immigrants who passed through the doors each year.

The outbreak of World War I in 1914 brought the largest influx of Jews from Eastern Europe yet--more than 138,000 immigrated in that year alone. But, soon afterwards, restrictions limited the number of immigrants allowed into America to no more than 2% of the total of each nationality residing in the U.S. in 1890, thus severely restricting the entry of Jews from Eastern Europe.

Though precious few refugees were rescued during World War II due to the restrictive National Origins Quota of 1924, HIAS provided immigration and refugee services to those who were. It was not until 1965, through HIAS's aggressive efforts, that the National Origins Quota was replaced with a new law, liberalizing decades of restrictive admissions policies.

In two modern waves, the Jews of the former Soviet Union have found their way to freedom with the help of HIAS. The first wave peaked in 1979. The second wave, which began in the late '80s, has so far brought more than 140,000 Jews to these shores for reunification with their relatives. (While not traditionally considered refugees, the U.S. Congress created a special refugee status for religious minorities from the former Soviet Union, which now allows for resettlement of Jews, Christians, and Bahais from Iran.)^[3]

The Galveston Plan was a project to divert European Jews immigrating to the United States from the large East-

ern ports of the United States to the Southwestern states. In 1907 Jacob H. Schiff initiated and financed the plan, hoping to alleviate the concentration of immigrants in the big cities of the Northeast and Midwest.

The Jewish Territorialist Organization (ITO), was established in 1901 by the United Hebrew Charities of New York, the B'nai B'rith, the Baron de Hirsch Fund, and other Jewish immigrant aid agencies. Its stated aim was to disperse Jewish immigrants to other communities and thus alleviate the plight of Jewish charities in New York. The ITO helped the Jewish emigrants travel from Russia to Bremen, Germany, and from there, the *Hilfsverein der Deutschen Juden* (German Jewish Aid Society) cared for them and put them on ships for Galveston. Once the Jews got to Texas, the Jewish Immigrants' Information Bureau (JIIB) (established in Galveston in 1907 and directed by Morris D. Waldman) assumed responsibilities for them and helped them resettle in other communities. Rabbi Henry Cohen of Galveston was instrumental in the entire effort.

Several major Jewish immigration organizations, however, refused to assist, and in 1910 the U.S. Department of Commerce and Labor deported a large number of immigrants who had arrived at the port of Galveston, alleging that the immigrants had violated labor laws or were liable to become public charges. Nevertheless, the Galveston plan managed to settle 10,000 immigrants before it ceased operations at the outbreak of World War I when relationships between the Jewish organizations had deteriorated and potential immigrants were less willing to go to Galveston. ^[4]

"Ethnic" or "immigrant" banks were located in many port cities, usually conveniently located in the Jewish neighborhoods where newly arrived immigrants tended to settle. These banks were commercial enterprises, started mainly by established, German Jews, as a place where recent immigrants could save money and arrange to purchase steamship tickets to bring their families to the United States. HIAS preserved the original records of some immigrant banks formerly operating in Philadelphia, Pennsylvania: Blitzstein, Rosenbaum and Lipshutz/Peoples Banks.

Today, the record books of the Blitzstein Bank, Rosenbaum Bank, and Lipshutz Bank are part of the Philadelphia Jewish Archives Center (PJAC) collection currently archived by the Special Collections Research Center of Paley Library at Temple University. The record books offer unique kinds of information, including the names and U.S. addresses of the purchasers of the tickets, ports of entry--usually, but not always the port of Philadelphia – and intended final destinations (again, not necessarily Philadelphia). ^[5] ❖

Thanks to the Sam Azeez Museum of Woodbine Heritage for the photos of scenes from Woodbine.

1. http://www.rootsweb.ancestry.com/~pubteam/TheSourcePDF/Jewish_final.pdf
2. <http://findingaids.cjh.org//BaronFund.html>
3. <http://www.hias.org/history>
4. http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0007_0_07030.html
5. *Philadelphia Jewish Archives Center and Jewish Genealogical Society of Greater Philadelphia, comp. Philadelphia Bank Immigrant Passage Records, 1890-1949 [database on-line]. Provo, UT, USA: Ancestry.com Operations Inc., 2008.*

Marilyn Mazer Golden is a retired speech/language pathologist. Married to Michael, she has two children, Eli and Sarah. Her interest in genealogy has become a passion. She is researching MAZER from Elinetz, Ukraine, SHUSTERMAN from Gaysen, Ukraine, NATHANSON from Odessa, Russia, LOCKMAN from Rzeszow, Poland, GOGOL from Savran, Russia, SLOTKIN from Smela, Russia CLOUTS from Telsiai, Lithuania, Glasgow, Scotland, and England.

She enjoys helping others and can be reached at mazergolden@gmail.com.

SCALING MY OWN BRICK WALL

by Stewart Feinberg



In *Chronicles* Vol. 32-3 (Fall, 2015) Evan Fishman wrote about dealing with brick walls, an all too common problem in genealogical research. I would like to share my recent efforts in trying to scale my own particular brick wall.

Harry Lasoff was my wife, Beverly's maternal grandfather. Here is all the information I had when I started my research:

- Harry and his wife, Rose, lived in New York City their whole lives.
- According to the gravestone at Mount Zion Cemetery, Queens, New York: his date of birth (DOB) was July 4, 1886 and date of death (DOD) was January 22, 1972.
- Beverly's aunt, his daughter Naomi, who passed recently, indicated he was born near Minsk, and immigrated to America with Rose, arriving at Ellis Island in 1907.
- At some point Harry and Rose changed their last name to Lasoff. The original surname was something like "Lachowitz."

That's all I had, plus the names and birth dates of his children.

At my first stop (www.ancestry.com) I uncovered surprisingly little – just the 1920 and the 1930 federal census records.

Federal and New York State Censuses

The 1920 and 1930 Federal census records have been my only sources of information for Harry and Rose Lasoff. Although they lived in New York City their entire lives after immigrating to the U.S., I did not find them in any New York State census (1905, 1915, 1925). If one assumes Harry provided the information on both censuses, it's very interesting to find some discrepancies between the information provided.

In the 1920 census, the following information appears: Harry's age is reported as 32, (DOB ~ 1888); he and his wife, Rose immigrated in 1907; Harry became a citizen in 1917; Rose was also naturalized, but no date is given; Harry, his father, and his mother were all born in Musher, Russia; Rose is reported as being born in Minsk, Russia.

As previously mentioned, Harry's date of birth (July 4, 1886) and date of death (January 22, 1972) were listed on his gravestone. We do not know the identity of the informant(s) for the censuses and the gravestone. This is one of the many problems we encounter when we start genealogy research after the passing of previous generations.

More information was requested on the 1930 census as compared to the previous one. Harry's age is reported as 43 (DOB ~ 1887), which is consistent with previous reports. However, "Poland" is listed as his parents' and Rose's birthplace. This record indicates Harry is a naturalized citizen, but the year of naturalization is not requested. He was 19 when he married, which would mean he and Rose were married in 1906, a year before they immigrated to the U.S.

Why did Harry provide two different birthplaces? Indeed, did he? Was it even Harry who reported this information? Although a census is reporting "secondary data," it is hard to believe a census taker would write "Poland" if he was told "Russia" or "Musher" or vice versa.

JewishGen Town Search

The Town Finder feature at www.JewishGen.org, indicates Harry's birthplace, Mazyr (the Belarussian variant of the name) is located 146 miles SSE of Minsk and is also known by the following names: Mozyr (Russian), Mozir (Yiddish), Mozyrz (Polish), Masyr (German). Maybe, Harry or his family decided, for some unknown reason, to list their ancestral

town in Poland, instead of Belarus. I have searched through the JewishGen Belarus database starting with a “Lachowits” type name or starting with the town of Mozyr – all without success.

Ship Manifests

I am continually amazed at how comprehensive the ship manifests in the Ellis Island databases are. All that seems to be needed are the person’s name and year of immigration. Of course, the person’s actual name could be very different from what was recorded by ship officials at the European port of embarkation. I could not find a ship manifest for Harry and/or Rose Lasoff in the range 1905-1910 using the many permutations of Lasoff that their children reported: Lachowits, Lachowicki, Lachowicz, Lachowits, Lachowitz, Lachowitsky, Lachowitzky, Lachowitzky, Lachowits, Lachovits, Lachovitz, Lyakhovich, etc., etc.). I experienced the same frustration when searching manifests for anyone born between 1886 and 1890 or born in Mozyr.

One might think Harry Lasoff is listed on a ship manifest, but his pre-Lasoff name may be so unique or distorted, I might not recognize it.. However, since he came over with his wife, there would be two consecutive lines on a ship manifest with the same last name. I did not find any such pairing.

Death Certificate

Besides providing information on the date, location and cause of death, death certificates can provide information not readily available anywhere else, including the individual’s birthplace, and the names and birthplaces of the decedent’s father and mother. A search at www.ancestry.com usually identifies the existence of a death certificate and will then provide the document number of that death certificate so that it can then be ordered from the appropriate bureau of vital records. I tried this for Harry Lasoff, but there was no notation of a death certificate.

While Ancestry did not have a record of Harry Lasoff’s death certificate, it could still be available from the New York City Department of Vital Records. I called Mount Zion Cemetery to see if they had a copy of the death certificate. No luck there, but I did get the telephone number of the NYC Bureau of Vital Statistics (212-788-4520). A recorded message gave me the website where I could order a copy of the death certificate (www.nyc.gov/vitalrecords.) The website (<http://www.cdc.gov/nchs/w2w.htm>) explains how to order a death certificate from any state. I have ordered a copy of the death certificate, and we will see what happens.

Application for Naturalization

The naturalization application can provide information not available or conveniently available elsewhere. Such information can include birthplace, spouse’s name, when and where married, last foreign residence, names and ages of all children, port of departure before immigration to the U.S., and applicant’s name when initially entering the U.S. This is a veritable gold mine of information which can be extraordinarily useful when beginning to search regional databases at www.jewishgen.org. Unfortunately, I was unsuccessful in trying to find Harry Lasoff’s naturalization application, even though both the 1920 and 1930 censuses indicated that Harry became a U.S. citizen in 1917.

Scaling the Brick Wall?

So this is where I am, at the base of a brick wall that has the title, “Ship Manifest--Death Certificate--Application for Naturalization.” Any help, suggestions, or leads would be most welcome. Contact me at stewfein@gmail.com. ❖

Stew earned a Ph.D in polymer science from the University of Akron. He was employed by several companies before joining Dupont in 1985. He spent his first twenty years there in polymers research and development, then seven years in regulatory affairs, and retired at the end of 2012. Stew’s interest in genealogy began in earnest about two years ago, after taking an online genealogy course. He has been focusing on Ukraine and Belarus, the countries of origin for both his wife Bev’s and his maternal and paternal grandparents. He’s been very active in Keshet Israel Congregation in West Chester, Pennsylvania as a member of several committees and its board of directors, and was president for three years (1996-1999). Hobbies besides genealogy include photography and running.

WANTED: DEAD OR ALIVE

DESPERATELY SEEKING GREAT GRANDMOM!

by Linda Ewall-Krocker



My goal was to find the mysterious, elusive mother of my grandfather, JACOB GOLDMAN (1883-1959), and his brothers, ABRAHAM GOLDMANN (~1873-?) and SAMUEL GOLDMAN (1889-1978?), all residents of Philadelphia by the early 1900s. According to my uncle's 1920s diary, great grandma came to the U.S. somewhat later than my grandpop did in 1904, then settled in ROCK ISLAND, IL where she remarried. There may be other relatives as well in or around ROCK ISLAND and OMAHA. (Great, so I didn't know her name, and now she married and changed it again!). My initial objective was to find her name!

Background

According to ship records Jacob came to the U.S. from Woliniem. Family members have indicated that he came from Russia-Lithuania, Rushka-Zhitomir Gubernia or Brest-Litovsk, but Jacob's naturalization papers indicate Somes, Russia as his birthplace. He arrived in Baltimore on June 28, 1904 on the SS Brandenburg. Jacob was a milliner and had a thriving business in Philadelphia for many years. He married Celie (Celia) GREENBERG on June 10, 1907 and had seven children over a twenty-two year period. Jacob's gravestone indicates his father's name was AARON JOSEF who died of pneumonia while serving in the army in "the old country," when Jacob was a boy.

Ship records also indicate that an A. GOLDMANN (a brother) residing at 1625 Columbia Avenue, Philadelphia, met YANKEL GOLDMANN upon arrival in 1904. After much digging, I found an ABRAHAM GOLDMAN at that address in the Philadelphia City Directory for that time period. He was a ladies' tailor. He may have died in 1931 or 1955 according to Ancestry hints, but the common name and the fact that he rented his homes and moved often have made it very difficult to track the right ABRAHAM GOLDMAN.

Another brother, SAMUEL GOLDMAN, lived at 3131 Fountain Street, Philadelphia, when he signed Jacob's naturalization papers in 1916, and his 1917 World War I registration card indicated he was twenty-eight, worked as a hat manufacturer (with my grandfather???) at 617 Arch Street, and was widowed with two children under twelve years old. He appears to have remarried in 1919 to Dara or Dora, and had a third child. Further records (1920 and 1930 federal censuses) do not give me any clue about their mother. The common name makes tracking him even iffier. There is a death record in Dade, Florida in 1978, but I'm not sure it's the same Samuel Goldman. Luckily for me, he had a Social Security card!

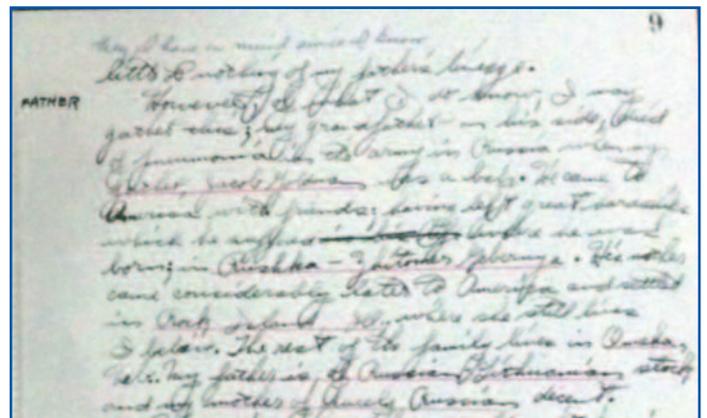
Exploration

- I checked my grandfather Jacob's naturalization, marriage, and death records, but his parents were never listed.
- A kind representative at the Social Security office looked him up. Jacob never applied for a Social Security number.
- I looked for more information on brothers Sam and Abraham.

A Selection from Linda's Uncle's Diary

- CONJECTURE based on DNA results: there may be another possible relative (brother?), a Max Goldman, who married Jennie Wechsler (1882-1966), and died in Chicago in 1942.

- CLUE . . . fact or fiction . . . ?: my uncle's diary claims that my great grandmother's Rock Island husband lived to be 100 and celebrated a second Bar Mitzvah. I contacted the largest synagogue in the Quad Cities area (including Moline, East Moline, Rock Island in Illinois, and Davenport, Iowa), which had merged with other *shuls* (small synagogues) over the



years, but they stated that they have no records of 100 year olds celebrating a second Bar Mitzvah. I looked for any site that had records of centenarians from long ago but didn't find any helpful information. If so, was the Bar Mitzvah in the 1910s or 1920s? Subtracting 100 years would be more than sixty years before Jacob was born, much older than I assume his mother would have been.

- I tried calling the largest Quad Cities cemetery as well, hoping that perhaps their records were digitized, but they were not. I can't imagine they'd have too many centenarians, but there's no easy way to look that up without names.
- I downloaded a list of all Goldman women married in the relevant counties in that area and in the right time frame, but throwing a dart at a multi-page document couldn't help find the right name.
- My uncle also thought they might have changed their name from SCHNEIDERMAN(?) to GOLDMAN, but I haven't found anything to verify that.
- I visited the *Jewish Exponent* and explored old issues with a newfound DNA cousin.
- I attended a workshop at the Historical Society of Pennsylvania (HSP), and splurged on a half-hour consultation with a professional genealogist. She started me on a tree limb that seemed very promising, but when I edged out far enough on the limb, I realized that the dates didn't match up.
- I e-mailed the Rock Island Genealogical Society hoping for a Random Act of Genealogical Kindness or a miracle. I've broken through other brick walls, but none like this!
- I went through immigrant bank records, and although I found plenty of Goldmans, I could not verify any records.
- I looked for any additional records for A(braham) Goldmann (the brother who met Jacob coming off the ship) and Samuel (the brother who witnessed Jacob's naturalization papers) that might list their mother's name.
- I posted to "Wiki Tree" and Ancestry blog: <http://www.wikitree.com/g2g/55369/goldman-brick-wall>
- I posted to "Tracing the Tribe - Jewish Genealogy" on Facebook in August 2014.
- Tried to go through microfilm at HSP and old newspaper sites for any relevant names and surnames. Alas, it made me seasick.
- I posted to our JGSGP publication, *Chronicles*, Vol. 31-4, Winter 2014-2015.
- I posted to "Brick Walls" and a private group on Facebook in January 2015.
- I took the JewishGen class on "Complex Genealogy in the U.S." in March and an independent study class in September 2015.

Barking Up the Wrong Tree

I miraculously found a match on an Ancestry hint via a niece who had done her family tree as a high school project which she had forgotten. Her aunt had done a lot of research but would not share anything online. We exchanged several e-mails about the matching names I found, but she insisted I was barking up the wrong tree; she remembered these people, and my relatives were NOT a part of her family. Eventually, I had to admit she was right. Back to square one.

Then a great miracle happened here. I started to track Samuel, my grandfather's younger brother. Every census, draft registration, etc. matched up spouse and children's names exactly. As luck would have it, he was the only family member who had a Social Security application and a death certificate I could trace as the right person end to end! I immediately sent for both.

Wonder of wonders, I received his Social Security Application (SSA) just two weeks later. Sigh . . . I didn't recognize his father's name, Louis Goldman, not Aaron Josef as listed on my grandfather's stone. This was followed up a week later by a letter promising to fulfill the request. I guess even they were surprised to have fulfilled it that quickly!

Pennsylvania vital records take many months, so I was very happy to receive one from Florida a day after receiving Samuel's SSA. It also listed his father as Louis GOLDMAN, and his mother's maiden name as Rebecca MILLMOND. His place of birth is indicated as Wolin, Russia. . . close enough to match Woliniem on my grandfather's ship's record?

Bubbe Meysehs (Myths & Oral History)

The moral of the story is never trust a poetic uncle's diary. My great grandparents did not move to Rock Island, Illinois. Not even close. They moved to Brooklyn, New York. And he didn't live to 100 and probably didn't have a second Bar

Mitzvah. But after years of searching and barking up wrong trees, I finally know my great grandmother's name. If Aaron Josef was her first husband and Louis Goldman was her second, maybe they followed the old tradition of marrying a brother's widow . . . Who knows? The search doesn't stop here. ❖

Linda Ewall-Krocker has been interested in genealogy since the early 1980s, fortunately starting shortly before her dad passed away, so that she did get some information from him. His little funeral prayer books have also been a helpful resource for when family members were buried, though not where, since he knew that and didn't jot it down; the information died with him. Names and towns Linda is researching: FISHELOV (Fisher) in Kachinovich (suburb of Pinsk, Minsk Gubernia, Belarus); WEISS in Kamyanets Podilskyy, Khmelnytsky, Ukraine; GOLDMAN in Somes, Russia (or Rava-Rus'ka in Lviv Oblast of western Ukraine); and GREENBERG in Odessa, Ukraine. You can reach Linda at: cappuccinoholic@gmail.com

MIRACLE ON DAN BUS #4

by Esor Ben-Sorek



It was a very hot day in July 1951. I was in Tel Aviv and too hot to walk. I boarded Dan bus #4 on the corner of Ben Yehuda and Gordon Streets.

The bus was very crowded and there was no available seat. I had to stand next to a Yemenite woman holding a live chicken under her apron.

People were chatting, discussing with fervor the day's news, each one offering a personal description of the political situation, everyone with a different opinion. As is common in Israel, every person holds himself to be the authentic source of "inside" information. This one said "I have a cousin in the police force and he told me..." Another replied, "that doesn't make any sense. My neighbor's son is in the army and he was telling us..." And from the rear of the bus, a passenger shouted "who cares? Nothing will change soon".

At each bus stop some passengers alighted and new passengers boarded. Now there were a few empty seats and I grabbed one in the middle of the bus.

As we approached another bus stop (I can't remember which corner), three or four new passengers boarded. One elderly lady stepped up to the coin box next to the driver and deposited a few coins.

Suddenly, looking at the bus driver she gave a loud shriek. "Moishele, Moishele, Moishele mein kind."

The driver jammed on the brakes, looked at the elderly woman and cried, "Mama, Mama, is it you Mama?"

Both were Holocaust survivors from Poland and each one thought the other one was dead.

Jumping up from his seat, the driver embraced his long-lost and presumed dead mother and both hugged and hugged and both wept bitter tears of joy.

All the passengers clapped hands. Several were weeping from the joy of seeing mother and son re-united. One passenger jumped off the bus and hailed the next approaching bus. He shared the news with the new driver and requested him to notify the Dan bus company to send a relief driver.

None of us left the bus. A relief driver appeared about half-hour later. Passengers sitting in the row behind the driver got up and gave the seats to the mother and son, still clutching one another and weeping with heart-wrenching sobs. At some point, our original driver and his mother left the bus while all of us clapped hands and the Yiddish-

speaking passengers shouted “*Mazal tov. Mazal tov. Tzu gezunt. A sach nachas*”.

I never knew where they were going. Probably to the driver’s home so his mother could meet his wife and her new grandchild.

All of us were so filled with emotion that it was difficult to contain ourselves. There was not a dry eye among our passengers.

It was a hot July day in 1951. But I will never forget the miracle on Dan bus #4 on that very happy day. ❖

Esor Ben-Sorek is a retired professor of Hebrew, Biblical literature & history of Israel. Conversant in eight languages: Hebrew, Yiddish, English, French, German, Spanish, Polish & Dutch. Very proud of being an Israeli citizen. A follower of Trumpeldor & Jabotinsky & Begin.

EMOTIONAL JOURNEYS THROUGH GENEALOGY

by Joan F. Pollak



Genealogy research can result in great psychological impact for both us, as researchers, and the relatives that we find. We gain new insights about our family as we place our ancestors in the midst of historical events and discover information about their day-to-day life. The process of reaching out to others for confirmation of our biological connection, sharing photos and oral history, and posing questions about family relationships can help others feel valued, precipitate personal revelations, and result in enduring friendships. Through this article I’d like to share some genealogy encounters that have had a lasting impact on me. I also invite you to reflect on the influence that you have via your genealogy research to create positive emotional experiences. As I will be discussing personal confidences, I am using disguised family names in these vignettes.

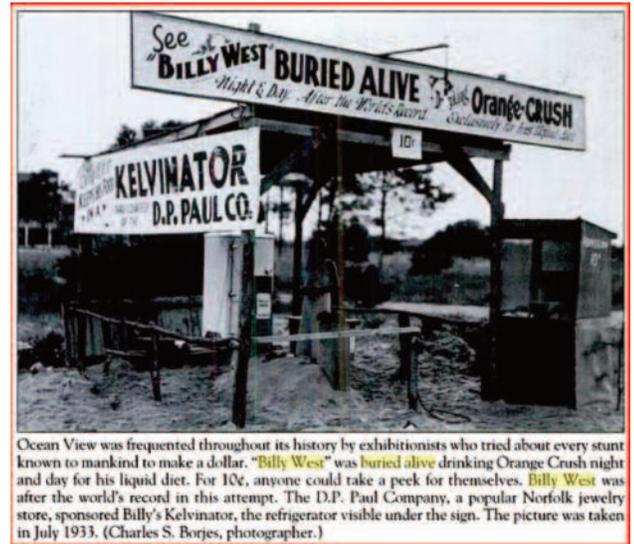
My family trees listing several thousand relatives are posted on Ancestry.com, JewishGen.org, Geni.org and in the personal family tree websites of cousins. People typically look up their own family names, reach out to see if we are related, and there is excitement when we make a "hit." These newly found cousins can be immensely grateful and thank me profusely for helping them to make connections to their relatives and ancestors. In return, it is satisfying to be able to help others.

One such encounter was particularly moving. Leonard reached out to me via email followed by a phone conversation after noticing that his father's name was listed on a posted family tree. He said that he knew nothing about his father's family history, as his father had been very secretive. I informed Leonard that his father's family (distant cousins of mine) was Jewish. Leonard was greatly surprised by this information, and the revelation helped him understand his father's silence. I shared contact information collected through my own research for a cousin more closely related to him. They soon met, and Leonard got back in touch to report that he was happy to feel connected to his father's family, excited about his Jewish roots, and determined to learn much more about Judaism.

Another emotional encounter resulted in my father's second cousin William (Bill) meeting half siblings he never knew existed. The unfolding series of events started when a woman named Jessica contacted me via an internet posted family tree. She was organizing a family reunion for the descendants of her grandfather, Aaron Goldberg, including her mother and several of her mother's half siblings. Her grandfather Aaron had had a series of wives, which prompted her to search for half uncles. A half uncle named William Goldberg had not been heard from in a while, and in using the internet to search for him, she discovered the name of another, William (a/k/a Bill) Goldberg, an older son of

Aaron. She wondered who this second Uncle William could possibly be. She contacted me and learned the existence of my father's cousin, also fathered by her grandfather who had quickly divorced and abandoned his first wife after that child was born. My cousin William/Bill gave me permission to share his contact information with Jessica, was overwhelmed with the news of several younger half siblings, and was delighted to be invited to the reunion. There he met his new family and learned that his father was widely acknowledged as a "scoundrel" who left behind a trail of numerous wives and half siblings.

Often one emotional discovery will lead to the next. My father talked about his mother's cousin, Jack, who was a famous stuntman in the 1920s, traveling to fairs and being buried underground while breathing through a tube. My father's own hand-drawn family tree indicated that Jack had six wives. Once again my online family tree resulted in contact with a grandson of Jack's, who explained that Jack lived in many areas of the country and had children born to four different wives. These children had publicly discovered each other later in life with the intervention of a television talk show host. My father particularly enjoyed the new knowledge that I shared with him, which brought back the stories his mother had told him about this colorful cousin. Jack's descendants were happy that yet another unknown relative had walked into their lives.



Sometimes contact with newly found relatives can clear up lingering resentments. I was curious about Jack's siblings who had also been documented in the family tree. I found that Jack's brother Henry, had died young, along with his wife, leaving four children distributed among his wife's relatives. I was curious to see if I could locate Henry's children, and Jack's family provided help by passing along old family letters with return addresses. Some months after mailing out letters of introduction, I received an email from Henry's son, Bruce. After some back and forth, Bruce wrote that he had resented his father's family for abandoning him after his parents died. I then was able to explain and document that everyone in his father's family circle had died young, including his uncle Jack, and that Jack's own children had been scattered. This explanation shed new light for Bruce and his siblings, provided a context for the extended lack of contact, and enabled them to put some anger to rest.

Personal visits with newly discovered relatives may provide opportunities to develop unexpected friendships. I started genealogy research while in my forties, and my parents introduced me to relatives in their eighties and nineties, who in turn connected me with other, previously unknown, older cousins. During my first visit with cousin Harry, he shared record files, photo books, and great family gossip. Harry considered himself the guardian of our family history and was taken by my keen interest in it. He spontaneously presented me with a gift of two 12"x14" photographs of my third great grandparents taken circa 1848. I was very moved by this gesture, and I continue to treasure the photos. I went on to visit Harry quite a bit when I traveled to Manhattan, enjoying his stories of culture and film in the Manhattan of the 1930s and '40s. When we had lunch at his favorite diner down the block he would introduce me to the waiters as his family member. I sustained a friendship with Harry for seven years until his death.

The door to meaningful family connection can be opened in unexpected ways. I've written two previous articles for *Chronicles* (Vol. 29-4, pp. 11-13 and Vol. 30-1, pp. 14-15) about correspondence and travel with my sixth cousin, Uli, from Germany. Uli discovered his grandmother's relationship with the married Jewish man who employed her as a maid and had then emigrated to the U.S. in the 1930s. His father was the offspring of this man, so he began a search for his grandfather's ancestors. A man researching our mutual ancestral German village connected Uli with me. After sharing with Uli that his grandfather was documented on my family tree, we worked together to learn more about his grandfather's family in the U.S. I eventually visited Germany and toured many of our mutual ancestral towns with Uli and his family. This past summer I returned the favor and hosted Uli and his sons on a trip through the eastern U.S.,

including an emotional visit to his grandfather's grave in New Jersey. Uli, an only child of an only child, and hence without a large family, has expressed how meaningful it has been for him to find and meet so many new relatives. Discovering such a generous and sensitive relative has had an emotional impact on me and made me realize that the feeling of connection with family members can be present no matter how distantly you are related.

My last memorable vignette is about the honor I had of meeting family members who were survivors of the Holocaust and being taken into their confidence with respect to their tragic war experiences. Learning about the impact the Holocaust had on my extended family was a primary motivation when I began genealogy research. We had Czech cousins who were survivors. My parents arranged an introduction to my grandfather's cousin's wife, Golda, who sent me photos, records, and family trees before our first meeting. Golda was very interested in helping me understand the history of family members who had either died or survived the Holocaust. We met on numerous occasions and got to know each other. She introduced me to another cousin, Myrna, and both told me in great detail the story of their survival (and family murders) in Terezin and Auschwitz. (Both these cousins created oral histories for Steven Spielberg's Shoah Survivors Project). To bear witness and feel connected with the greatest tragedy in Jewish history in such a personal way proved to be truly memorable and profound for me. I am committed to continuing to inform future generations in my own family about our extended family's experiences during the Holocaust as recounted by our surviving relatives.

In conclusion, I invite readers to consider the impact of genealogy research on yourselves and those you've encountered on the journey. You never know when a door will open to new insights and profound realizations or when a distant family member can become a true friend for life. Please share your stories by sending them to editor@jgsgp.org. ❖

Joan Pollak is a clinical social worker with a psychotherapy practice in Wynnwood, Pa. Her interest in genealogy began in 1995 with research into the impact of the Holocaust on her father's extended family in Czechoslovakia which resulted in developing connections with several related survivors. She has gone on to research all branches of her parents' families, tracing Jewish ancestors in Germany, Czech Republic, Austria-Hungary, and Russia, and making friends with cousins and helpers throughout the world. Contact Joan at: jfpollak@gmail.com

THE PHILADELPHIA PUZZLE

ONE THING LEADS TO ANOTHER

by Cassio Tolpolar



A caution when doing genealogical research: “One thing leads to another.” For those who are puzzled by mysteries of the past that seem impossible to be solved, I have one piece of advice: persistence. Here is my story.

As my father was getting married in Brazil, in the 1970s, he started receiving letters from Czernowitz, Ukraine. Two sisters, Bronya and Frima, daughters of Surke Tolpolar, my dad's aunt from Bessarabia, were asking him to sponsor their immigration to Brazil. My dad was young, about to have a baby (me), and had no money; he could not afford to support a family plus two people in their forties with no knowledge of Portuguese or Brazil (that is, unable to get a job). The relatives in Ukraine and my family in Brazil lost contact over the years.

Cut to forty years later. I'm invited to screen my film, “Mamaliga Blues”, in Philadelphia. I then remembered a conversation I had with Boris Nusinkis, a relative from New York, who said Frima and Bronya had, at some point, finally left the U.S.S.R. and immigrated to America; neither my dad nor I was sure of their last names, as the letters were apparently lost. Boris said it might be "Fishman."

The most difficult part of this project was finding their last names. Nobody knew for sure: Bernstein, Vaisman? So I started calling all the Jewish cemeteries in Philadelphia, banking on the "Fishman" possibility. By the sixth call with no success, I thought to myself, 'This will never go anywhere if I don't know their exact last names.'

At the same time, five thousand miles away, in Brazil, my parents happened to be cleaning the house. By chance, my mom found the old letters from Frima and Bronya. Their last name was "Fistein". I immediately created an account on www.ancestry.com, but found nothing, except for "Fishteyn". And there were Bronya and Frima - from Philadelphia, emigrated from "Russia". It had to be them! But there was no information about the place of burial, only that they lived in Philadelphia and that their last residence was in New York.



My next step was to call Irina, Boris Nusinkis' wife, who is also from Czernowitz. She called Raia, another immigrant from Czernowitz, who had taken care of Boris' father in New York. Raia remembered Bronya and Frima, as she had helped them with immigration papers and visited them when they were in a nursing home in New York City.

Raia told Irina that Bronya and Frima had a tragic life. They could not leave Czernowitz with money, so they bought all they could and shipped it to the U.S. Upon their arrival, all their stuff was gone. Some suspected the person who sponsored them had stolen it. This person had a sick mother, and she thought Bronya and Frima would take care of her, but right before they arrived, the mother passed away. So the sponsor didn't care much for them. Raia recalled that Bronya and Frima slept in the basement. To make things worse, they sold their house in Czernowitz to get some money, but the lady who bought it never paid for it. And, according to Raia, she was a very religious lady.

Frima and Bronya were robbed twice of everything. Practically alone in the U.S., they didn't have much luck and spent their final years in a nursing home in New York City. They lived a frugal life, were starving most of the time and had terrible nightmares every night. Bronya ended up with some mental illness, and Frima had her feet amputated due to diabetic complications. Bronya died in 2001, Frima some time earlier.

Raia had kept all their mail for twenty-eight years. One year ago, her son asked her to burn it all. And so she did, except for one envelope which contained some important information: Bronya and Frima's place of burial. Although they died in New York, they were indeed buried in Philadelphia. Raia raised the hypothesis that there was some money left from the deposits that were made for the nursing home. Irina also asked if we shouldn't locate their house in Czernowitz and get back the money they never received.

The sender's name on Raia's envelope containing the burial information was Arianna Yaffa from Philadelphia. 'Who was this person?' Nobody knew. I tried to locate her online, found a couple of phone numbers, but all led to a dead end. I asked Mark Halpern, a member of the Jewish Genealogical Society of Greater Philadelphia (which was hosting the film screening) to help me. He came up with more numbers according to an address posted on www.ancestry.com, but the numbers did not work. I tried some neighbors, the owner of a place she might have lived in, her daughter, her son-in-law on Facebook, people who might have known them, Google, www.ancestry.com, U.S. Search . . . Nothing.

I told Mark, and I don't know how, but he sent me more numbers. The first number I called, an old man with a strong Russian accent answered. It was Joseph, Arianna's husband. I explained who I was and my query. He said Arianna had unexpectedly died two months earlier. She was a cousin of Bronya and Frima and knew everything about them. Nevertheless Joseph invited me to his house. 'Would his stories confirm Raia's?'

The things I would discover and see would impress - and sadden me.

The first thing I wanted to confirm was if Bronya and Frima were really buried in Philadelphia, as they had passed away in New York. Joseph confirmed that their graves were in Philadelphia. So I flew there with a plan: my dear hosts Avivah and Gabriel Pinski would pick me up at the airport and kindly take me to the cemetery and then Joseph's house. And that's what happened.

During the forty-five minute drive from the airport to Shalom Memorial Park cemetery, Avivah, Gabriel and I introduced ourselves to each other. I soon understood that my hosts were very much into genealogy and that Gabriel also had Bessarabian ancestry - which always helps.

As we approached the cemetery, I felt uneasy. Following the map and directions sent to me by the cemetery's office, it took us about fifteen minutes to find the location of the plot. Soon after I located the back of the grave with the inscription "Fishteyn" I gasped instead of saying, "found it!" Avivah and Gabriel followed me. It's not a small tombstone and was written entirely in Russian. Luckily Gabriel can read



some Cyrillic and told me Frima and Bronya's sad, and somewhat sardonic epitaph: "That's it. . . ." Frima was born in 1928 and died in 1997. Bronya was born in 1929 and died in 2001. I put a stone on the grave, took some photographs, and headed for Joseph's house. I noticed that another stone had been placed on the *matzevah* (tombstone). Later, I found out it was Joseph himself who had placed it there.

Joseph welcomed me like family (although we never found out if Arianna is related to me; she may be related to the Fishteyn side of the family after all). His five grandkids played in the house as the rest of the family slowly started to arrive. At some point, there was a full house. Soon a table and chairs were opened up, and we all sat down to a generous spread of Russian food, going from herring to shish kabob, and cognac and Bulgarian wine. Delicious, and compensation for what I was about to hear.

Joseph's wife, Arianna, was the only relative Frima and Bronya had in the U.S., so they came to her as soon as they arrived in Philadelphia in 1990, with the help of HIAS (Hebrew Immigrant Aid Society). Joseph, however, already knew them in Czernowitz, so he could tell me about their life there. They lived in a small house; one sister went to college and studied accounting. Frima had a chance to get married, but her father disliked the financial position of the groom to be, and forbade the wedding. Frima and Bronya never got married. They survived the war just like Joseph's family, fleeing east to central Asia. Their mother, Surke Tolpolar (my grandfather's sister), is buried in Czernowitz.

Bronya and Frima managed to sell their house before leaving for the U.S. The buyer asked for two days to give them the money, but they had to leave immediately. The sisters asked a friend to receive the money for them and send it to America. That never happened as we know from Raia's testimony.

Joseph also confirmed they never received their belongings from Czernowitz and that they indeed lived in a basement for five months - his basement. But it turns out that this area was made into a comfy room with beds and a bathroom, and Joseph's own family had lived there before. Joseph gave me some new facts: Bronya and Frima had a relative from Cara-

cas, Venezuela, a lawyer, with the Barsky surname. Upon their arrival, already in their sixties and penniless, they asked for his help. He sent them a check for \$1,000.00 with a note: "This is my last mail, don't count on me anymore." Bronya and Frima never learned English, never worked, lived in poverty and received financial aid from SSI (Supplemental Security Income). They could barely get enough to eat. Nevertheless, during their ten years in Philadelphia, they managed to save a little, and they spent it all on only one thing: a cemetery plot. 'But why did they die in a nursing home in New York City?' Because the nearest Russian speaking nursing home was there.

At some point Frima was in a coma and on life support for years. Arianna and Joseph would visit them about once every two months, but at some point, Joseph could not see her anymore. "They didn't let her die" he said, referring to the impossibility of turning life support off.

Joseph finished the way he started: "The sisters were very unlucky, never had anything good in their lives". And then he showed me their picture. This was the first time I saw Bronya and Frima, and to my surprise, Bronya hauntingly resembled my father.

It's already 7:00 p.m., I'm tired and trying to digest this unfortunate story about my cousins. 'Would their lives have been better had they stayed in the Ukraine?' I feel bad. I feel like hugging them if they were still alive. I can't take my eyes off their faces in the photographs. I went to bed thinking of them and about Joseph's latest concern. He feels the youth of today is losing connection with family. He sees his grandchildren on their kindles/computers/iPhones all the time, unable to establish a human, more direct, relationship. He told me, "Cassio, you should not spend so much time and energy with the dead. You have two kids, you should think more about the living."

Well, that is the closest I will ever get to these two direct cousins. The funny thing is that it probably never crossed their minds that one day somebody from Brazil would make the effort to look for them, that a relative thousands of miles away was actually thinking of them and giving value to what they were and represented.

Next day I have the "Mamaliga Blues" screening at the Main Line Reform Temple. I thank Avivah and Gabriel for following me on this journey of family discovery. It's been a very busy weekend. ❖



Cassio Tolpolar, (seated right) with his newfound Yaffa family

Author, Cassio Tolpolar was born and raised in the south of Brazil. He worked for seven years as an assistant director on various documentaries, short films, TV shows and commercials. In 2008 and 2012 Tolpolar and his family traveled from Brazil to Moldova to investigate their ancestry. Having as a starting point only one remaining photograph of a lost grave, the Tolpolars drove through ancient villages, walked in the bushes of abandoned cemeteries, and met locals, looking for what happened to their relatives who disappeared during the Holocaust. The result of his search for family was the movie, "Mamaliga Blues, which he presented and spoke about at JGS GP's February meeting.

FORUM - DEALING WITH ANECDOTAL INFORMATION

We introduced a new forum topic in our Winter 2015-2016 issue (Vol. 32-4, p. 19). To paraphrase the original description: We've all enjoyed hearing anecdotes about our relatives. They spice up the narrative in our family history research, but should we accept them on faith or spend time checking whether they are based in fact?

Rita Gabis, author of *A Guest at the Shooters' Banquet: My Grandfather's SS Past, My Jewish Family, A Search for the Truth*, revealed that she discovered that her beloved maternal grandfather, who had been "hailed as a hero for fighting against the Russians as a partisan...", had actually been the chief of the deadly security police (or *Saugumas*) in the Švenčionys region of Lithuania. Two major massacres took place there, one of which was the Poligon massacre in the fall of 1941 when 8,000 Jews were murdered over the course of three days.

1. What would be your reaction to learning such a dramatic twist?
2. We all have skeletons in the closet. Would you share this information with other family members or keep it under wraps?
3. How would you share this information if you made that choice? In a conversation or in a more permanent way by including it in a written narrative?
4. Are we obligated to always speak the truth? What about possibly damaging the memories that spouses, children, or grandchildren have of this relative who turns out to have a less than savory past?

Marilyn Mazer Golden's response:

After hearing many anecdotal stories from family members, I have used discretion when repeating the information. I am sure I would be shocked to learn about something as horrific as the woman in *My Grandfather's SS Past*, but as a truth seeker, I have a hard time not telling the truth.

I researched a family and found they were Confederate soldiers and slave owners. I did share the information and documents. The family was shocked, but now they know more facts about their family.

I was disappointed that a second cousin of mine was distant from our tight knit family of cousins. I later found out why: a grandchild accused him of molesting her. I only recently learned about the previously absent cousins who started appearing after the accused cousin went away. I chose not to share this information with anyone. It would only stir up hurt and pain. The cousins are alive, and I see them. I have been asked many times why the family was kept apart, but I never shared that I knew.

So, the bottom line is: does the new information hurt anyone? Knowing the truth is always more important to me, but many others like to believe their fantasies. I guess you have to know who your audience is and how the information will be used.

Stewart Feinberg's response:

I really don't have much to say about dealing with anecdotal information beyond perhaps looking for some guidance from Jewish law about *lashon hara* (the term in Jewish law for derogatory speech). Here's a convenient description from the Judaism 101 website:

"It is a violation of this *mitzvah* (lit. commandment; any of the 613 commandments that Jews are obligated to observe) to say anything about another person, even it is true, even if it is not negative, even if it is not secret, even if it hurts no one, even if the person himself would tell the same thing if asked! It is said that the telling of gossip leads to bloodshed..."

What to do when such speech is part of developing, reporting, or recording information of genealogical or historical information? Can we say, "Just the facts."? An unsubstantiated report or, to use your term, "anecdotal" information, needs to be corroborated by a legitimate public record, such as a newspaper report, a legal document, a census record, a birth certificate, www.findagrave.com, a military record, etc.. To summarize, I would suggest that negative anecdotal information not get beyond very limited distribution until or unless it can be substantiated by a second, trustworthy source.

We welcome further responses. Please send your thoughts to editor@jgsgp.org by Sunday, July 31, 2016.

APRIL 10 MEETING SUMMARY

“RESEARCHING YOUR POLISH ROOTS - JRI POLAND AND MORE”

Presenter: Mark Halpern

by Stewart Feinberg & Mark Halpern



A good place to look for Jewish records in Poland is Jewish Records Indexing-Poland. JRI-Poland has indexed over 5 million records from over 550 towns now or formerly in Poland. Some of the record indices have links to images: www.jri-poland.org

- You can search for towns by their Polish names: www.jri-poland.org/town/index.htm

- The Routes-to-Roots Foundation also has inventories of Polish records by town: www.rtrfoundation.org

- The main areas of interest to Jewish genealogists in Poland are Congress Poland and Galicia. Research in these areas was covered in this talk.

Congress Poland

Congress Poland includes gubernias of Suwalki, Lomza, Plock, Warsaw, Siedlce, Kalisz, Piotrkow, Radom, Kielce, and Lublin.

Many of the record indices of JRI-Poland are from “Congress Poland”, a/k/a Kingdom of Poland and Russian Poland, which was under Russian control between 1815 and 1918.

- Record keeping started in this area in 1808, and the Catholic Church handled all vital records until 1826; records pertaining to Jews were included among them. Afterwards Jews maintained their own records. Surnames were mandated in 1821. Many records have survived. They were recorded in Napoleonic narrative format—in Polish before 1868, in Russian between 1868-World War I; in Polish again after World War I.

- A birth record contains: name of child, town of birth, date and time of birth, father’s name, age and occupation, mother’s name, maiden name, and age, names of mother’s and father’s father, towns of residence, names of witnesses. In addition, marriages sometimes showed close family members in attendance. Death records might include parents’ names and property left behind.

Galicia

- Galicia is now split between Poland and Ukraine. Records were kept by the Jewish community beginning in 1784. Few records from before the 1850s are now available. In 1877, Jewish vital records were standardized in a columnar format in either the Polish or German language. German surnames were required beginning in 1788.

- Jews tended not to register marriages with the civil authorities. Many in the Jewish community did not accept the rabbis designated by the Austrian crown. A civil marriage was performed and recorded only when there were legal or societal reasons to legitimize the children. For example, a civil marriage was needed so the children could be considered legitimate and could inherit the father’s estate. Children whose parents did not have a civil marriage were legally without father and carried the mother’s surname. In reality, they might carry the father’s surname. This complicates research in Galicia and must be considered in analyzing records.

- A Galician birth record provides a lot of information including name of *mohel* (circumciser), midwife, date of *brit milah* (ritual circumcision), and the names, occupations, and town of residence for the mother’s parents. Marriage records also include these kinds of details about the families. However, death records did not have much information. A man’s death record would usually not record any other family names. A married woman’s death record would include her husband’s name. A child’s death record would record his/her father’s or mother’s name.

Some Helpful Hints

Judith Frazin’s *A Translation Guide to 19th Century Polish Language Civil Registration Documents* is a great resource for help in understanding Congress Poland records. Examples can be found at <http://jri-poland.org/frazin.htm>.

- For help in understanding Galician record formats, find translations of headings at http://jri-poland.org/galicia/GalicianVitalRecords_Titles_Nov2002.pdf.

- For useful genealogy translation help use the Facebook group “Genealogy Translations”

<https://www.facebook.com/groups/genealogytranslation/> or, use JewishGen ViewMate <http://www.jewishgen.org/ViewMate/>.

Knowledge of a few words of Polish is helpful:

urodzenie/urodzeń = birth/births małżeństwa/małżeństw = marriage/marriages zygony/zygonow = death/deaths
Person of the Jewish religion – Bozniczego, Izraelizygo, Mojzeszego or similar words

What's New at JRI-Poland

New privacy laws governing Polish vital records in effect as of March 1, 2015:

- Marriage and death records will be available to the public after 80 years, instead of the previously mandated 100 years; they will be held at regional offices of Polish State Archives.
- Birth records are still protected for 100 years.
- Until these mandated time periods have been reached, records are held at town civil records offices and are not available for indexing or research.
- Consequently, JRI-Poland will soon be indexing marriage and death records through 1935.

Registration cards for the city of Lodz from 1916-1921 are now available - see <http://www.jri-poland.org/psa/lodz-registration-card-scans.htm>.

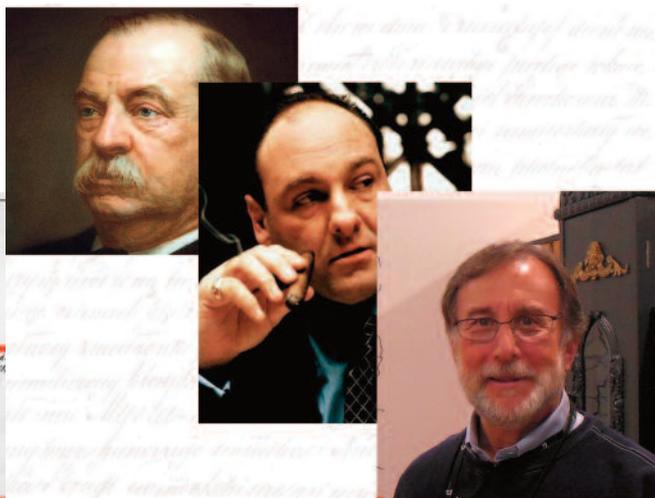
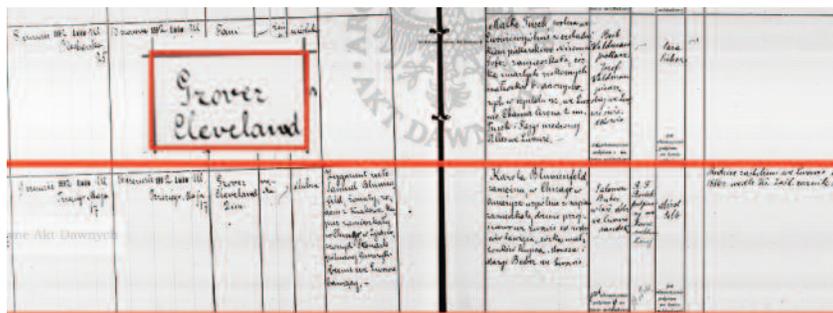
JRI-Poland was recently involved in verifying the age of the oldest man alive (Israel Krystal, 112 year old Holocaust survivor now living in Haifa Israel) – see JRI-Poland homepage <http://www.jri-poland.org/index.html>.

You can help yourself and others by working with JRI-Poland:

Contribute to a JRI-Poland Indexing Project. - www.jri-poland.org/support.htm,

Volunteer to help -- volunteer@jri-Poland.org

Questions -- questions@jri-Poland.org



On a humorous note, Mark shared a screen shot of an 1892 birth record from Lwów (Galicia) for a child named Grover Cleveland Blumenfield who was born between Grover Cleveland's two terms as U.S. President. Cleveland himself was born in Caldwell, New Jersey. Mark accurately contended that genealogy is all about connections and then proceeded to show a slide of the three most famous people who ever lived in Caldwell:

President Grover Cleveland

Fictional television character, Tony Soprano

Mark Halpern ❖

MAY 1 MEETING SUMMARY "RECONSTRUCTING SMALL-TOWN JEWISH COMMUNITIES IN AMERICA: A CASE STUDY"

Presenter: Tammy A. Hepps - www.HomesteadHebrews.com

by Linda Ewall-Krocker

Just as the small towns have faded away, so has the Jewish community that supported them. It was economic suicide not to open your shop on Shabbat. Some small towns transformed into larger communities. They played a crucial role in Jewish settlement patterns. They were overwhelmingly middle class, not working class. A peddler in the countryside eventually operated a store. Few towns had more than one *shul* (small synagogue). They became new world *shtetlach* (small Jewish towns or villages formerly found in Eastern Europe) -- new world *landsmanschaften* (immigrant benevolent organizations, formed and named after the members' birthplace or East European residence, for mutual aid, hometown aid, and social purposes).

Research methodology

Example: Homestead, Pennsylvania, Pittsburgh industrial district. Start with a basic understanding where it was and why. Railroad was convenient for transportation system. Town's residents could be their future customers. When steel industry collapsed, they couldn't pay workers, which affected the whole community. They moved out. They established synagogues and burial societies when they had enough population to support them.

Check these free websites:

Google.com/books Archive.org/details/texts/

HathiTrust.org WorldCat.org

JSTOR.org

American Jewish Yearbook

<http://www.ajcarchives.org/main.php?GroupingID=40>

Histories of the Hebrew Congregation, written for shul's anniversary banquets, etc.

<http://digital.library.pitt.edu/cgi-bin/f/findaid/findaid-idx?c=hswpead;cc=hswpead;rgn=main;view=text;didno=US-QQS-MSS107>:

Collecting Information:

Organizations – major institutions of Jewish community: synagogue & communities, sisterhood, brotherhood, school board, YM-YWHA, scouting troops, sports teams, philanthropic, Zionist groups, United Jewish Appeal (UJA), NCJW (National Council of Jewish Women), local affiliates of national Jewish organizations-- (Jewish Publication Society, American Jewish Committee), town organizations (local service clubs, non-sectarian lodges, town council), specific people who lived in your town.

Archives:

ArchiveGrid.com lists contents of archives. Local historical society, national organizations.

Synagogue Records – like a community center, so they have a wide range of information. Pennsylvania charter for synagogue, program for dedication, meeting minutes, financials, cemetery map, *chevra kadisha* (burial society) ledger, High Holiday seating charts, by-laws, Hebrew school materials, *yahrzeit* (anniversary of death) plaques, charter members.

Jewish and non-Jewish newspapers, national Jewish papers, and even town newspapers.

Online:

Newspapers.com

GenealogyBank.com

Fold3.com

News.google.com/newspapers

ProQuest.com

Web.nli.org.il/sites/JPress/ - Historical Jewish Press (worldwide)

State-by-state list: tinyurl.com/jewish-newspapers - historic Jewish-American newspapers

Offline:

In Library of Congress in Washington, D.C., Free Library of Philadelphia and Lippincott Library at Wharton School (University of Pennsylvania).

ChroniclingAmerica.loc.gov – lists who has what you're looking for, then you must go to library to access the microfilm. Browse the papers for news, ads (openings, selling out, public sales when they closed).

R.G. Dun & Company Directories - published quarterly. Lists all the merchants within all the towns of the U.S. and indicates each one's trade, financial strength, and credit rating.

Harvard Business School has records of merchants for German Jews pre-1900.

Social notices indicating where relatives lived because town residents were traveling to visit them.

Build a Community Portrait:

Read through census records, city directories, birth/marriage/death records, immigration, maps and deeds, tax records.

Get Creative:

Mine the Diaspora: Different families saved different things. Ask about community records, organizations, personal records (letters), business records, and oral history.

Yearbooks, library records, programs for plays, Jewish community embroidered tablecloths (common in western Pennsylvania), etc.



Tammy A. Hepps

Talk to all the local experts, library genealogists, archivists (Jewish and non-Jewish), etc.

Footnote surfing: check references.

Organize chronologically, thematically (unique aspects to emphasize the reconstruction). Community interactions, immigration patterns (who came when and from where), statistics, professions, community building.

Add context: town's history, town's other communities, regional Jewish communities, professions.

History – organizations, newspapers, genealogy, government records, personal records and memories.

JGSGP member, Tammy A. Hepps, is the founder of Treelines.com, a family story sharing website, and a past winner of the RootsTech Developer Challenge. With fifteen years of experience in digital media and more than two decades in genealogy, she brings a fresh perspective on combining creative research, cutting-edge technology, and meaningful storytelling to make family history more engaging. This past spring she also presented her current research into the Jewish community of one of her ancestral towns, documented at HomesteadHebrews.com, at the Library of Congress.

MAY 22 MEETING SUMMARY

“JEWISH GALICIA (1772-1918): LIVES AT THE CROSSROADS”

Presenter: Dr. Andrew Zalewski

by Linda Ewall-Krocker & Marilyn Mazer Golden

Dr. Andrew Zalewski's latest book, *Galician Portraits: In Search of Jewish Roots* continues his exploration of his family history, which he began in *Galician Trails: The Forgotten Story of One Family*, and covers centuries of Jewish history as well as his Jewish roots on his father's side. He gave a chronological overview of the Galician Jewish story during his lecture, describing the Galician Jewish experience as a cycle of restrictions and opportunities depending on who was seated on the throne. In 1663 there was an attempt to redress the oppressive situation by allowing Jews to participate in marketing, go to synagogue, and have a cemetery, and in 1693 the town of Rohatyn was leased for twelve months to Jewish burghers who were responsible for collecting taxes on roads and rents in exchange for alcohol and honey.



A major international upheaval occurred in 1772 when Austria, Prussia, and Russia divided Poland, and Galicia became the largest part of the area that Austria annexed. This was a big coup for Maria Theresa of Austria, who wanted control of Lwów (later became Lemberg > L'viv) and the Galician salt mines (a/k/a white gold). According to the third census (after 1772): 220,000 Jews lived in Galicia out of a total population of more than two million. Western Galicia was largely Polish, while eastern Galicia was predominantly Ukrainian.

Maria and her son and co-regent, Joseph II, held differing views toward their Jewish subjects. The queen harbored a lot of hostility toward Jews and wanted to lower the growth of the Jewish population. She made it more difficult for them to marry by imposing a marriage tax and requiring the prior permission of civil authorities. Rabbis were threatened with death if they didn't follow the rules. Most marriages, however, occurred without permission so civil records were not generated.

On the other hand, Joseph declared, “The Jews here have as many synagogues as they ever want. Toleration of these people is not harmful to the country.” After his mother's death in 1780, Joseph abolished previous restrictive edicts; Jews were admitted to universities, free to learn professions of their own choosing, and in 1786 a ruling was issued that “duly certified Jews should not be prevented from exercising their art.” They could also own land and pass it on to their heirs. Joseph wanted taxes collected on the land, so books were created for each community. These records listed the names and occupations for two generations within each family. Examples: Herszko Lazarowicz (son of Lazar), Szloma Cyrulic (barber/surgeon), David Zlotnik (goldsmith).

In 1788, Jews were admitted to military service, an occasion of “great mourning.” In the following year the Toleration Edict was enacted which proclaimed, “Galician Jewry has the same rights and duties as other subjects.” This was the most important document until 1867, but it also imposed restrictions requiring Jews to establish German language primary schools or send their children to Christian schools. Following Joseph’s death in 1790, other restrictions were imposed: a tax on candles was rigorously enforced, and marriages were again made more difficult.

Important changes occurred in the 19th century that demonstrated the tension between traditional Jewish life and a move toward modernity. In 1816 a sign was posted on a shul (small synagogue) building in Lemberg indicating that several men from the community were being excommunicated because they expounded the *Haskalah* (Jewish Enlightenment): Solomon Judah Loeb Rapoport (future writer of historical essays based on the Talmud and chief rabbi of Tarnopol and later Prague), Isaac Erter (future physician and satirical writer), Hirsch Natkes, and Judah Leib Pastor. Abraham Kohn arrived in Lemberg in 1844 as chief rabbi and established a Reform temple. He was dressed more like a preacher than an Orthodox rabbi and spoke in High German. His actions were considered scandalous. He emphasized becoming more modern and signed a manifesto from other priests and ministers about amending taxes on candles, etc. In 1848 he was poisoned by a young Orthodox man.

Restrictions regarding marriage were lifted beginning in 1857 when a morality test for Jewish couples was abolished, and two years later prior permission from civil authorities was eliminated. While Yiddish remained the prevalent option, Jewish newspapers began to be published in German or Polish; the latter was the language taught in school and universities. This signified a cultural shift during the period between 1772-1860.

Rabbi Dr. Joseph Bloch (1850-1923) waged a virulent battle over endemic anti-Semitism in Austria in the late 19th century. He became a hero of the Jewish community and a political figure to reckon with. A refugee crisis arose as a result of significant numbers of Jews fleeing in Russia in 1881-1882 and 1905-1906.

Andrew Zalewski will be giving the presentation "Jewish Galicia (1772-1918): Lives at the Crossroads" at the upcoming IAJGS conference in Seattle on August 8. Both *Galician Portraits* and *Galician Trails* are available on amazon.com. ❖

HAVE EXPERTISE IN GENEALOGY, WILL TRAVEL JGSGP SPEAKERS BUREAU

We are proud of our Speakers Bureau and wish to reach a broader audience in the greater Philadelphia Jewish community.

We have speakers available for synagogue groups and organizations to help their members get started in tracing their family roots. Please contact Stan and Shelda Sandler at stanshel@msn.com for more details. Our publicity flyer can be found at: http://www.jgsgp.org/Documents/Speakers_Bureau.pdf

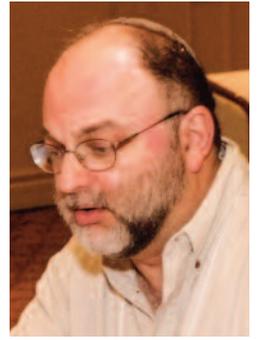
The following Speakers Bureau guidelines have been approved by the JGSGP board of trustees.

- There is a \$100 fee for a speaker.
- The fee will be waived if five attendees join the JGSGP after the presentation:
speaker receives five completed JGSGP membership applications and a \$25 check with each.
- Presentations are given to groups of at least ten adults interested in genealogy.
- Presentations can be made at synagogues and affiliated groups such as men's clubs, sisterhoods, and organizations like ORT and Hadassah, within a 20-30 mile radius of Philadelphia.
- Schools, JCC's, and retirement homes will be considered on a case-by-case basis as long as they agree with the above guidelines.

JGSGP GENEALOGY QUIZ #9:

by David Brill

Two children of Morris and Isabella, shown below in the 1880 census, went on to start a collection that remains a major part of Philadelphia's cultural landscape to this day. Hint: The nature of their collection is suggested by the listed occupation of another family member.



You'll find the answer to this issue's quiz on the bottom right hand side of p. 2

Page No. 15
 Supervisor's Dist. No. 1
 Enumeration Dist. No. 261

Note A.—The Census Year begins June 1, 1870, and ends May 31, 1880.
 Note B.—All persons will be included in the Enumeration who were living on the 1st day of June, 1880. No others will. Children BORN SINCE June 1, 1880, will be OMITTED. Members of Families who have DIED SINCE June 1, 1880, will be INCLUDED.
 Note C.—Questions Nos. 13, 14, 22 and 23 are not to be asked in respect to persons under 10 years of age.

SCHEDULE I.—Inhabitants in the city of Philadelphia, in the County of Philadelphia, State of Pennsylvania enumerated by me on the 8 day of June, 1880.

Frank J. Bell, Enumerator.

In City	Name	Sex	Age	Personal Description	Relationship	Civil Condition	Occupation	Health					Education		Nativity			
								Blind	Deaf and Dumb	Idiotic	Inane	Paralyzed	Other	Common	Advanced	Place of Birth	Place of Birth of Parents	Place of Birth of Grandparents
	Frank Anna	W	22		Daughter											Phil	Germany	Phil
	Mary	W	19		Daughter													
	Charles W.	W	13		Son													
	Gold Sarah	W	74		Servant		Servant									England	England	England
	Rambush Morris	W	60				Drift									Germany	Germany	Germany
	Isabella	W	43		Wife		Keeping House									Phil	Phil	Phil
	Kymon P.	W	21		Son		Clerk in Store											
	Morris Ja.	W	15		Son		Clerk in Store											
	Rebecca	W	14		Daughter													
	Anna P.	W	10		Son													
	Miriam M.	W	7		Daughter													
	Abraham S.	W	4		Son													
	Polock Rebecca	W	37		Wife													
	Sarah	W	68		Sister													
	Moses	W	65		Brother		Book publisher											
	Lehman Joseph	W	22		Boarder		Lawyer											
	McKee Budget	W	30		Servant		Servant									England	England	England
	Joyce Mary	W	20		Servant		Servant											
	Borow Peter	W	8		Servant		Servant											
	Doyle Margaret	W	43		Wife		Childs									Warrington	Warrington	Warrington
	Mary P.	W	40		Wife		Keeping House									Phil	Warrington	Warrington
	John J.	W	9		Son													
	Jesse	W	6		Son													
	Ethel	W	4		Daughter													
	Acce Hannah	W	63		Wife													
	Cunningham J.	W	47				Tea merchant									England	England	England
	Oliver A.	W	40		Wife		Keeping House									England	England	England
	Lisa G.	W	20		Daughter											Phil		
	Clara P.	W	17		Daughter													
	William J.	W	10		Son													
	Theresa G.	W	7		Daughter													



Jewish Genealogical Society of Greater Philadelphia 2016 Membership & Renewal Form

Enjoy *Chronicles*, Our Award Winning Quarterly Publication

Please print, complete and mail this form with your check to
JGSGP, 1657 The Fairway, #145, Jenkintown, PA 19046

You may also complete our online form and pay your dues using Paypal on our web site: <http://www.jgsgp.org/>

All members receive e-mail copies of *Chronicles* as part of their dues. If you would like to have a paper *Chronicles* mailed to you, please check the & include an additional \$10 with your dues to help cover mailing and printing.

Membership Categories	New	Renewal	Paper <i>Chronicles</i>	Amount
Individual - \$25			<input type="checkbox"/> \$10	
Family - \$35 (2 Person Household)			<input type="checkbox"/> \$10	
Sponsor - \$50			<input type="checkbox"/> \$10	
Patron - \$100			<input type="checkbox"/> \$10	
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Please enclose check payable to JGSGP in the amount of:				

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Address 2 _____

City _____ State _____ Zip+4 _____

Phone (____) _____ email: _____

Family Membership second email: _____

Dues are for the calendar year, January 1-December 31, 2016.

(New members joining after September 30, 2016 receive membership benefits through December 31, 2017.)

Contributions and dues are tax deductible within the limits of the law.

What are the most important surnames and their associated ancestral towns that you are researching?
Provide up to three surnames, towns and current countries which will later be shared with other members.

Surname	Town	Country



JGSGP CALENDAR & REMINDERS

Our U.S. mail address is: 1657 The Fairway, #145 Jenkintown, PA 19046

JGSGP is on the web at: <http://www.jgsgp.org>

Look for information about other IAJGS member societies:

<http://www.iajgs.org/members/members.html>

Join the JGSGP Facebook group: <http://tinyurl.com/jgsgp>.



A thirty minute period before each meeting is devoted to browsing reference books and getting help from mentors.

Please check your JGSGP emails, our website (<http://jgsgp.org>) and our Facebook page (<http://tinyurl.com/jgsgp>) for complete and up to the minute program information.

Save the Date!
August 7-12, 2016

The 36th IAJGS
International Conference
on Jewish Genealogy



The 36th IAJGS International Conference on Jewish Genealogy will be held at the Sheraton Seattle Hotel in downtown Seattle, Washington from August 7 to 12, 2016. Registration is open, at www.iajgs2016.org

The program schedule can be found at:

http://s4.goeshow.com/iajgs/annual/2016/program_schedule.cfm

Clicking on to the “Program” tab at www.iajgs2016.org/ will give you more detailed information.

- The special theme for this conference is “Westward Ho” or Jewish migration to the United States and westward within the United States.
- A major emphasis during this conference will be on the Sephardic experience in the United States and elsewhere. Seattle is home to the second largest Sephardic community in the U.S.

Please email Evan Fishman, editor@jgsgp.org if you are attending the IAJGS conference

Sunday, September 11, 2016 1:00 PM

Reform Congregation Keneseth Israel, 8339 Old York Road, Elkins Park PA 19027

JGSGP’s Annual Jewish Genealogy Fair

For details and to offer your expertise and assistance at the Fair, email to: jgsgpfair2016@verizon.net



**Historical Society
of Pennsylvania**

The JGSGP genealogy library collection is housed at the:

Historical Society of Pennsylvania,

1300 Locust Street, Philadelphia, 19107, (215) 732-6200, www.hsp.org

The collection contains approximately 460 books, currently housed in twenty boxes. While the collection has been indexed, it hasn’t yet been catalogued. Once this process has been completed, our collection will then be included in the HSP cataloguing system, and researchers will be able to use books directly.

A very preliminary and abridged breakdown of subjects covered:

- | | |
|---------------------------------------|---------------------------------------|
| • Genealogy—Software | • Jews—Genealogy |
| • Holocaust, Jewish (1939-1945) | • Jews—German—History—1939-1945 |
| • Immigrants—United States—Biography | • Philadelphia (Pa.)—Ethnic relations |
| • Jews, Eastern European—Philadelphia | • Philadelphia Pa.)—Pictorial works |
| • Jews—Encyclopedia | • United States—Genealogy |

Information on visiting HSP to view and research material in the *reference only* collection is available on their website. Often, our president, Fred Blum has free passes available for HSP. Contact Fred at: president@jgsgp.org.

Deadline for submission of articles for our summer issue is Sunday, July 31, 2016.

Please send material to: editor@jgsgp.org.