JGSGP MEMBERSHIP
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.

Annual Dues (January 1 - Dec. 31)
Individual ............................................................. $25
Family of two, per household ........................................... $35

Membership Applications / Renewals and Payments
to: JGSGP • 1657 The Fairway, #145
Jenkintown, PA 19046
Questions about membership status should be directed to membership@jgsgp.org

EDITORIAL CONTRIBUTIONS
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
CHRONICLES (ISSN 0893-2921) is the quarterly publication of the Jewish Genealogical Society of Greater Philadelphia. It is free to JGSGP members and to JGS’s in the newsletter courtesy-exchange program. Printed and mailed back issues are available at $4.00 each in the US and $7.00 outside the US. Chronicles is published quarterly and distributed electronically in PDF format. Please supply the Vice President - Membership with your updated email address to ensure on-time delivery.

EDITORIAL BOARD
Editor - Evan Fishman - editor@jgsgp.org
Graphics & Design - Ed Flax - ejflax@gmail.com
Associate Editors:
Felicia Mode Alexander - fmode@verizon.net
Elaine Ellison - ekellison@navpoint.com
Marge Farberman - margefarb@aol.com
Stewart Feinberg - stewfein@gmail.com
Ann Kauffman - kauffman982@aol.com
Cindy Meyer - cfrogs@aol.com

OFFICERS
President: Fred Blum president@jgsgp.org
Vice President - Programs:
Mark Halpern - programs@jgsgp.org
Vice President - Membership:
Susan Neidich - membership@jgsgp.org
Vice President:
Walter Spector - educonser@comcast.net
Treasurer:
Barry Wagner - barryswagner@comcast.net
Immediate Past President:
Mark Halpern - mark@halpern.com
Trustee: Joel Spector - jlspector@aol.com
Trustee: Harry D. Boonin - harryboonin@gmail.com

COMMITTEE CHAIRS
Hospitality: Judy Becker - jbecker209@gmail.com
New Member Orientation
Lois Sernoff - jglois@verizon.net
Publicity: Jack Weinstein - jwtv@juno.com
Russian Special Interest Group
David Brill - brilldr@comcast.net
South Jersey Affiliate:
Bernard Cedar - bernardcedar@yahoo.com
Speakers Bureau:
Shelda & Stan Sandler - stanshel@msn.com
Webmaster:
Jim Meyer - webmaster@jgsgp.org
Reflections from Your Chronicles Team
Summer - 2016

Leora Tec, Holocaust scholar and founder/director of Bridge to Poland, gave a very moving presentation at our June meeting. She stressed the importance of searching for and acknowledging the humanity behind the staggering statistics surrounding the Holocaust. The numbers tell only part of the story; we need to examine the individual lives of the myriad of victims as best we can. (More in our meeting summary on pp. 29-31.

I’d like to apply this perspective to our genealogy research. I often hear colleagues cite how many hundreds of names they’ve been able to identify on their family trees. While that is impressive and demonstrates how diligent those researchers are, my reaction is, ‘Great, but what do they really know about the lives of those individuals? Can they shed light on the personalities of those ancestors? What were their values and beliefs?’

I suggest we direct our research efforts to unraveling the context of those lives. We need to supplement the vital statistics with anecdotes, photographs, newspaper clippings, keepsakes, ephemera, and personal belongings that bring these people to light. Granted this can be very difficult as we go back further in time, but these “other” facts make our ancestors real, compelling, and memorable.

My maternal grandmother was such a memorable person. I enjoy sharing stories about her with friends and relatives, and I’m always delighted when some of those relatives relate their own memories of her. To use her terminology, she was a “character.” While hardly a diva, she definitely had a persona. Her self-deprecating sense of humor conveyed how down to earth she was. Picture an Eastern European immigrant female born in the 1890s and resembling Golda Meir—short, stocky, buxom, wearing orthopedic shoes—for whom Yiddish was her mamaloshen (native language). Her version of her journey to the United States and how she and her sister learned English aboard the ship was legion. They were so proud of how they were mas-
tering colloquial English—“Shut up” and “Get outta here” demonstrated their newfound fluency! (Whether this story was real or apocryphal didn’t matter. It demonstrated Grandma’s personality.) She put her obvious physical characteristics to work to illustrate how the models at a fashion show she’d just attended at the Waldorf Astoria Hotel paraded down the runway. Can you imagine Golda Meir sashaying in front of you while highlighting a new sartorial creation?! “Like my shape?!” she’d quip. I’ll never forget picking Grandma up so she could travel with us for a visit with my aunt and uncle who lived in Manhattan. It was a beautiful, sunny, very warm May day, but Grandma insisted on wearing her new fur jacket to show (off to) her daughter. She wasn’t being ostentatious; she just wanted to share her joy and gratefulness to my aunt for helping her make that purchase.

Whenever I regale (and continue to regale) my nephews with stories about Grandma, they react with laughter and a knowing sense of understanding and appreciation of who this woman was. Couple this with photographs and examples of her fractured English (“Junk-in Hines” was her take on a famous brand of cake mix) along with anecdotes depicting her charm, vivaciousness, kindness, good humor, and the way she never took herself too seriously, I can definitely tell that they know who she was. She’s anything but a dusty statistic in their minds.

I’d like to use this issue’s column to acknowledge the individuals who help make “Chronicles” the quality publication (not newsletter) it is. Thank you Felicia Mode Alexander, Elaine Ellison, Marge Farbman, Stew Feinberg, and Ann Kauffman for reviewing and editing individual articles, often under time constraints. I take my kipah off to those members who have contributed at least five articles since spring 2011 when I became editor: Felicia Mode Alexander, Fred Blum, Dave Brill, Marge Farbman, James Gross, Mark Halpern, Tammy Hepps, Merle Kastner, David Mink, Joan Pollak, and Walter Spector. I’d like to challenge those of you who haven’t yet achieved that high level of productivity; help us grow to even higher heights by submitting content to Chronicles.

I can rely on Linda Ewall-Krocker, Stew Feinberg, and Marilyn Mazer Golden to provide accurate summaries of our meetings. Jim Meyer uploads past issues to our website, and he and his "better half" Cindy make sure that we have printed copies to distribute. Susan Neidich promptly takes care of the electronic distribution. I’d like to offer my highest hakarat ha-tov (literally “recognizing the good”), however, to my “partner in crime,” Ed Flax, who diligently and beautifully formats each issue. I continually marvel at the finished product when I can truly see “the forest for the trees” as a result of his efforts.

Finally, I want to acknowledge the enormous contribution of our esteemed Steve Schecter (z”l). Not only does he join the ranks of the "5 or More Club”, but he continues to inspire me to maintain Chronicles' award winning status.

We focus in this issue on “Tips, Techniques & Tools”. While some articles are not new and have been reprinted from other publications or sources, they all offer new ways to further our research aims.

The Jewish Genealogical Society of Greater Miami has authorized our reprinting two pieces highlighting past meetings. Walter Schlomann shares his ideas about videotaping interview sessions in order to create documentaries about our families, while Nadia Lipes, a Ukraine genealogist, outlines the challenges in accessing, culling, and understanding data from Ukrainian sources. Complement this report with Lara Diamond’s presentation last December, which was covered in Vol. 32-4 (Winter 2015-2016). JewishGen counters ten common genealogy misconceptions in “Myth-busters”, and the Family History Daily offers “Six Tips for More Effective Genealogy Searches.”

Are you concerned about connecting with the younger members of your family? How can we do more to insure that they will be receptive to and develop a greater appreciation of our research efforts? Creating ancestor cards, similar to baseball cards, may be the hook that will appeal to them and make our research come alive. Trudy Barch from the
Illiana JGS recently asked for suggestions on how to communicate with the “post e-mail generation.” She posed her question at the JewishGen discussion list serve, and the responses she received are creative and practical. No guarantees however, but her query highlights the need to be up-to-date on technological advances, both in how we gather data and transmit our findings.

In our spring issue (Vol. 33-1) Joan Pollak related various experiences in her genealogical journey which proved to be significant emotionally for her “new” relatives and for her. Moshe Davis shares how his mother’s illness generated his search. Thanks to Ancestry’s DNA testing, Alan Friedman was able to connect with a previously unknown relative who expressed his joy at 84 years old to discover this lost side of his family. Finally, Leonard Felson poignantly captures the dilemma of how to perpetuate his father’s Holocaust memories despite his dementia.

We look forward to publishing reports from the upcoming IAJGS conference in Seattle in our fall issue. Keep in mind that Chronicles’ continuing success depends on material that our members submit. Don’t hesitate to share your discoveries, book reviews, and experiences with new resources, websites, and tools. Please send all articles to editor@jgsgp.org.

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

**PRESIDENT’S MESSAGE**

On Vacation

Sleeping (or at least trying to get some rest) now to compensate for being sleepless in Seattle (while attending the IAJGS conference)!

I’m looking forward to sharing my conference experiences with you in our fall issue.

Fred Blum, President

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
LEARN HOW TO CREATE A PRICELESS FAMILY HEIRLOOM

Walter Schlomann, a filmmaker from Tampa gave two extremely informative talks at the Aventura Public Library and at Temple Beth Am library.

Walter is an experienced film professional, who has specialized in the creation of documentaries about the lives of Jewish families. He discussed topics such as research and preparation, how to conduct the interview, and tips on incorporating visual elements such as photographs and documents.

Walter taught us how to create videos using simple equipment, such as a smartphone on a tripod with a clip-on microphone. His talk was rich with advice about preparing for the recording, controlling the light, the sound and the background. For instance, the person interviewed should sit on a comfortable chair (not a couch) placed in the middle of the room with a pleasant out-of-focus background. The questions should be carefully planned on the basis of a pre-interview. The sound is very important so be aware of the surroundings (motor of the refrigerator, dogs barking, etc.). Bracelets and jewelry also make noise and the microphone will pick it up making the conversation difficult to understand. Walter presented a list of Ten Do’s for success. He also had some flyers with interview questions, documents to scan, chapter samples, and music and stock footage sources.

After he answered questions, he showed a few samples from his professionally produced interviews. Some of these were extremely touching, such as an interview with a 95 year old Holocaust survivor from Riga. Another interview dealt with the making of “Quo Vadis,” the film about ancient Rome, where the interviewee worked as an interpreter between Italian and English. But the funniest video was about three older gents sitting at a table, each one holding a smartphone and schmoozing about how to send text messages and delete events from their calendars. It reminded us of the Marx Brothers.

Mr. Schlomann is available to create family biography videos. For further information, go to his website Heritage Media www.weconnectgenerations.com.

Reprinted with permission from BRANCHES (March-December 2015), the newsletter of the Jewish Genealogical Society of Greater Miami.

MYTHBUSTERS OR TEN GENEALOGY MYTHS DEBUNKED

SOME WORDS OF ADVICE FOR ALL OF US,
THANKS TO JEWISHGEN-EROSITY (FROM JEWISHGEN.ORG)

Here are the top ten myths spouted by the “family historian” who doesn't think Jewish genealogists are important — and the perfect response to each of them:

Myth #1: Your family surname can be traced to BEFORE the 18th century—

RESPONSE: Most Jews did not have fixed hereditary surnames until the early 19th century. Before that, people were known only by their first name and a patronymic, i.e., their father’s first name, e.g.: “Yaakov ben Shmuel” (in Hebrew), or “Yaakov Shmulovich” (in Russian), both meaning...
Surname adoption for Jews began to be required by the various governments during the late 18th and early 19th centuries. The Austrian Empire (1787) was the first to require this, and was followed by edicts from the Russian Tsar for the Pale of Settlement (in 1804, and again in 1835 and 1845), and for the Russian Kingdom of Poland (1821). Napoleon inspired France (1808) to take this modern step, which was followed by various German states: Frankfurt (1807), Baden (1809), Westphalia (1812), Prussia (1812), Bavaria (1813), Würtemberg (1828), Posen (1833), and Saxony (1834). Jewish surnames were not required in Romania until the 1870s, or in the Ottoman Empire in 1934.

**Myth #2: Spelling of surnames is important—**

**RESPONSE:** Spelling is irrelevant in genealogy, as the consistent spelling of names is a 20th-century invention and obsession. Names were almost never spelled in a standard way in earlier records. For example, it is not unusual for the same person's name to be spelled Meyerson, Meirzon, Majersohn, etc. — they're all the same name. Transliteration from one language to another creates infinite spelling variances, e.g., there is no “H” sound in the Russian Cyrillic alphabet, so Jewish names such as “Hersh” might become “Gersh”, utilizing the “G” sound instead.

**Myth #3: We have the same last name, so we are probably related —**

**RESPONSE:** Just because two people have the same surname, it does not necessarily mean that they are related. Very few Jewish surnames are monogenetic, i.e., having only a single progenitor with that surname. Many Jewish surnames (e.g.: Cohen, Levine, Katz, Kaplan, Weiss, Klein, Feldman, Greenberg, Friedman, Finkelstein, Epstein, most patronyms, etc.) are extremely common, each perhaps having hundreds of separate progenitors. Surnames derived from patronyms and occupations arose independently in towns throughout Eastern Europe, among non-related families. So attempting to undertake genealogy based on surname matches alone is not always productive. Geographic-based matches are often more important than the surname matches.

**Myth #4: Our family surname changed at Ellis Island —**

**RESPONSE:** No, it was not. Passenger lists were filled out at the port of embarkation by clerks hired by the steamship lines, or by the ship's purser, and then checked by U.S. customs or immigration authorities upon arrival. Thus, the names on these passenger lists are the European, pre-Americanized versions of names. No names were changed at Ellis Island. Immigrants changed their own names afterwards, to more easily recognized surnames, those which might match their already arrived relatives, or the name of someone who sponsored them to come to America, or even a name with perceived greater yichus or renown.

**Myth #5: All of the vital and other family records were destroyed in the Holocaust —**

**RESPONSE:** Yes, some records were destroyed due to wartime conditions, but on the whole, the majority of records have survived and are available in archives throughout Europe and other areas of the Jewish diaspora. Particularly, there are large amounts of records available on JewishGen, as well as through a number of organizations that also have collected and preserved Holocaust-related documents, as well as the large accumulations of records in Israel, those that have been microfilmed by the Mormon Family History Library, and many that are available through commercial entities.

**Myth #6: Our ancestral town no longer exists —**

**RESPONSE:** Today, your ancestral town may not have a Jewish community which has survived, but it most likely still does exist. It might be in a different country, or have a different name. More than 6,000 known Jewish communities can be searched in the JewishGen Communities Database. Once you have identified
your ancestral town and its present-day name, it is possible to locate records, visit the place, and involve yourself in learning more about your ancestors’ lives, with the assistance of JewishGen and its various tools such as Yizkor Books, KehilaLinks, and the like.

**Myth #7: People knew their birth dates** —
**RESPONSE:** Wrong, many immigrants did not know their birth dates. Entering the U.S. before 1924 required no documentation, just a ticket. Many brought no identification papers with them. Even if they knew their birth dates, it was usually in relation to a Jewish holiday (“the third day of Chanukah”), or a Hebrew date (“12th of Adar”). They had no easy way of translating this Jewish calendar date into the secular Gregorian calendar date. Many individuals decided to use American holidays, such as January 1st or July 4th, as their birthday. Also, some people adjusted their ages for various reasons: to avoid conscription into the military, to be eligible to vote, to enable them to obtain pensions, or to marry a younger person. It is said that the average woman’s age decreased over seven years between every Federal census from 1900 through 1940.

**Myth #8: Family Stories (bubbe meises) are absolutely true** —
**RESPONSE:** While many stories have germs of truth and should be investigated, often the stories are exaggerated. For example, “my great-grandfather was the tailor to the Tsar” (probably he sewed uniforms for the Tsar’s army); “my great-grandfather played in the Emperor’s band” (perhaps the local band dedicated to the Emperor?); or “my great-grandfather was the chief rabbi of our ancestral town” (many men were ‘qualified’ as rabbis, but in daily life were milkmen, butchers, etc.). There are also bubbe meises about the black sheep in families, and these too may be tracked down due to the prevalence of available records and knowledge about how to obtain documentation.

"assumptions [drawn from DNA analysis] must be investigated before any conclusions are drawn."

**Myth #9: DNA Analysis is THE way to find out who is in your family** —
**RESPONSE:** DNA analysis is a science in its infancy. Autosomal DNA research can accurately predict if two people are related within about 4-5 generations; but without a specific goal, for Jewish genealogists, it presents many “false positives”, and assumptions must be investigated before any conclusions are drawn. For Y-DNA and mt-DNA tests, the results are more scientific, but to establish solid relationships assumes that folks can accurately go back at least 4 or 5 generations in order to connect via a particular person. In summary, DNA testing can prove a connection — even if you can’t find it using historical records.

**Myth #10: The United States Census provides the Truth about your American family** —
**RESPONSE:** Sometimes, the census is correct. However, the enumerator came to the door and questioned whomever he found there; be it a child or neighbor (he was paid by the line). It is important to compare multiple years of the census and other key records — such as birth, marriage and death records; passenger manifests; military draft records; naturalization documents, etc. — in order to approach “the truth” about your family, how they came to America, and what they did once they arrived. This part of genealogy research is one of the most rewarding for the information it can provide on your ancestors.

That's it! You now have enough information to show who really knows their family history. Just don't forget to print this page before the family gathering! ❖
CAN'T FIND YOUR ANCESTOR?
6 TIPS FOR MORE EFFECTIVE GENEALOGY SEARCHES

by Melanie Mayo – Editor, Family History Daily

There are few things more frustrating or discouraging than spending days, weeks or even years looking for a specific detail about an ancestor and coming up with nothing. And while it is certainly possible that what you are looking for simply does not exist, it’s also possible that a few changes to the way you search may turn up surprising results.

Whether you’re using a huge family history resource like FamilySearch or Ancestry, or digging around on smaller research sites, here are 6 tips that have helped us locate records.

1. Search Databases Individually

While it is certainly convenient that the large sites allow you to search all of their records at one time, it may not be the best way to find what you’re looking for. Searching every database on a site at one time means that a massive amount of records must be sorted through and presented to you to choose from. That means that relevant results can easily get lost in the mix.

On most large research sites, such as FamilySearch or Ancestry, the easiest way to search specific collections is to type in your search and then use the left sidebar to filter the results by type, location, or date. This will drastically narrow your results and help you turn up the details you need. Some sites make it easy to find individual databases and search those specifically as well. Take full advantage of these options because you might be surprised what details get lost in the mix when searching too broadly.

2. Focus on One Piece of Information at a Time

This advice may seem obvious, but it can easily be forgotten in the excitement of the hunt–and in the hopes that casting a wide net will reveal unknown facts and hidden details. Certainly, searching for every possible detail about your ancestor to see what comes up can be fun and beneficial–but when you’re stuck and feeling like your search is fruitless, zeroing in on one single chunk of data can clear the way.

To find results more effectively, decide on one piece of information that you want to know–such as a birth date or the cemetery of burial. Now, write down all of the details that may help you locate that data–what do you already know? Who might have what you need? Lay these details out clearly in a notepad. Once you have the facts you need to help you written out clearly, start your search for the one fact you have chosen to look for. Do not get sidetracked. Save any other interesting information that you may turn up for later, and keep working on the one piece of information only. If the records you are looking through turn up nothing, tweak your search again and again until you are satisfied that you have explored every angle.

Remember to think creatively, especially concerning the spelling of names or dates of events. If you still have not found what you are looking for, try another database, there are many free ones–but stay focused on the goal and don’t give up.

It helps to keep a clear list of specific facts you are in need of and rotate through them to avoid burn out–but when you pick one on your list to search for, stick to it for as long as you can to increase the chances of finding...
what you need. Focus = Reward

I cannot tell you how many times using tips one and two together have helped me uncover information I had almost given up on finding.

3. Use Boolean Searches
This sounds complicated, but it is not, and it is very effective. It is a simple method for increasing the relevancy of results in just about any database by using words or symbols to refine your request (ie AND, OR or NOT). The Colorado State University has a wonderful, fast tutorial on how you can use boolean searches to help you become a better researcher. I have especially found that the NOT and OR operators can be useful in genealogy research.

Example: Mary Sweft OR Swaft born 1847 NOT Swift
Here is our guide for making the most of Google searches using their special operators.

4. Try Wildcards
I won’t even try to explain this here since Bob Vornlocker has already done such a great job of it on Family History Daily in his article “How Wildcard Searches Can Uncover Ancestors.” I suggest reading it for some wonderful suggestions.

5. Search Many Databases
As mentioned above, there are many, many wonderful free genealogy resources available online now. And the list grows every day. Many have records only found on their site. We just compiled a collection of 50 free genealogy sites that we really love, and that is only the beginning of what you can find online. It can be easy to limit yourself to your favorite resources—but leaving your comfort zone and exploring new sites may open doors you never even knew existed.

6. Go Offline
If you’re stuck, don’t be afraid to search offline for the records you need. This may mean visiting your local library’s genealogy or history reading room, a nearby historical society or a Family Search Center where you will have access to billions of records you simply cannot get ahold of online. Most of these establishments have smart and helpful volunteers that are eager to help you uncover your family’s story.

In some cases, uncovering data may be as simple as ordering a print copy of a record that has not yet been digitized. Most states and counties make this a pretty painless process by placing their indexes available online—often with a convenient ordering system. The prices for some records are very reasonable. A recent search on the Minnesota Historical Society turned up a record with details for which I had been hunting for years—$9 and a week later and I had the record in my hands.

This article is only the tip of the iceberg when it comes to ideas for breaking down bricks walls and uncovering “missing” family history data. Use what you can and don’t be afraid to mix up your research routine or ask for help from an expert when you need it. You may not always find exactly what you are looking for, but there is a good likelihood you will uncover something you can use.

We’d love to hear your tips for better genealogy searches.

Reprinted with permission from Family History Daily
Originally published February 2015
GUIDELINES TO RESEARCH IN BELARUS

by Nikita Demidov

(Note: On June 12 Fred Blum posted the following report on JGSGP’s Facebook page http://tinyurl.com/jgsgp)

Dear Members and Guests of the group!

With great interest, I read your posts, and requests for the search of ancestors / relatives in the territory of modern Belarus. Once again, I would like to highlight ancestral search features based on the Belarus State Archives.

In Belarus, there are three types of files/documents containing genealogical information:

First type:
1. National Historical Archives of Belarus in Minsk – it contains documents from Middle Ages until year 1918, and related to the former Minsk, Vilna, Vitebsk and Mogilev provinces.

2. National Historical Archives of Belarus in Grodno: It contains documents/records up to year 1918, however, only for the territory of Grodno province (also Vilna).

Second type:
1. National Archives of Belarus in Minsk contains material of the government authorities of the Republic of Belarus from year 1918 to the present day (including questionnaires of the first Soviet censuses--1920 and 1926).

2. Since 1918, all provincial / regional archives store documents for each of the regions. Quite often among various documents of local authorities, you can come across metric records from year 1920 and later.

Third type:
There are archives of Civil Registry Bureau Offices (ZAGS). Since 1919, they keep vital records, including birth certificates, marriage licenses, divorce and death certificates. (All applications by ZAGS are accepted only if/after applicant can prove his/her relationship to the researched person.)

Every search for information will be made only when you can specify the exact date/place of civil act (birth, marriage / divorce or death). Please note: the same condition (exact date and place) applies to similar requests in the National Historical Archive; queries indicating “approximate” date/place will not be taken for consideration.

"Genealogical Research" can be divided into two categories: "socio-legal" (confirmation / identification of birth, marriage / divorce and death), and, "genealogy" (research of the complexed information of Family Clan and family history).

Often, after a comprehensive study, it is possible to identify the information about the family as far back as the late 18th century.
I would like to make a very important point: the fullness of "genealogical research" depends primarily on the preservation of the archival documents; after the October Revolution and World War II, many documents created prior to 1917 were destroyed in the territory of Belarus. in particular, this applies to metric books (they remain far from complete).

Restoration of family history can be done several ways:
- To sit at home in front of the computer. I will write about that method later . . .
- To study the archive documents. This method can be difficult for researchers living abroad. Not everyone can afford to visit Belarus and stay there for a long period of time. Yes, it can require long stay . . .

The study of ancient documents requires some specific knowledge and skills. In addition, not all descendants of immigrants from Belarus speak Russian - the official language of proceedings of the Russian Empire (part of which was the territory of modern Belarus).

- To write to Belarus Archives and request in writing "genealogical research".

Virtually all Belarussian archival institutions perform "socio-legal" and "genealogical" researches. I have no right, nor do I want to evaluate the competence of archivists. Many of them I know personally as very professional and meticulous staff members. However, the "genealogical searches" carried out by the archives are based on the limited categories of documents, mainly metric books and revision lists, unless the applicant specifies the number/names of sources (but to make such a specific request will require serious knowledge of history and source). At the same time, in my own experience, "genealogy" information can be found in a much wider range of documents.

It's also worth mentioning the "genealogical agencies." Upon one of these agencies, I will allow myself to dwell using the experience of two members of our group:

In the mid-1990s, Mr. Steven Lapidus appealed to the Russian-American Genealogical Archival Service (RAGAS) with a request to conduct a "genealogical research" on the history of the family Lapidus that comes from the town of Zaslavl, Minsk county, Minsk province.

The report received by Mr. Lapidus shows that the employees of the organization (RAGAS) did not do research themselves; they served as intermediaries, and forwarded the request to the National Historical Archive of the Republic of Belarus. In turn, employees of NIAB (Historical Archives of Belarus in Minsk) reviewed and extracted information from only two (2) "revision lists" for the town of Zaslavl: for years 1834 and 1850-52!

Recently, I, your humble servant, conducted "genealogical research" for Ms. Galit Aviv-Sisto, whose ancestors were natives of the town Zaslavl, and I have found (in the same NIAB) the following "revision lists" for the town of Zaslavl: 1816; 1817-19; 1834; 1850-51; 1850-52; 1858; 1867-69; 1869-74; 1872-74; and 1874.

I can assure you that many previously unknown members of the Lapidus family were discovered in all these documents.
- Another way of remote "genealogical research" is to hire a private researcher. I find it difficult to talk about the
positive and negative aspects of such "method" because I am an interested person - private researcher.

The only thing that I would like to draw your attention to - it is length of time such “research” can take. Now, due to the greatly increased interest in ancestry and genealogy, the State Archives is overloaded with such requests, and research takes a much longer time, sometimes up to one year.

The private researcher can spend a few weeks to three months on research, depending on the accuracy of the input data and the complexity of the search. The private researcher is also capable of searching multiple archives in parallel (often to identify certain information that requires establishing / confirming the other). In the case of research conducted for Ms. Galit Aviv-Sisto, it was required to study documents within the archives of St. Petersburg, which was quite time consuming. I had to contact another researcher physically located in St. Petersburg, who made the discovery of information necessary for continuation of the research.

As I promised earlier, now I would like to give my professional view of "stay-at-home genealogical search". Currently there are many sites which contain databases of translated and digitalized documents (such as JewishGen), or microfilm of the original documents (FamilySearch). I cannot judge digitalization and indexing of records in other countries, but archival documents in the Republic of Belarus are digitalized less than 10%, and only about one-third of this amount is available online. Therefore, a full "genealogical research" is possible only via the study of the original (paper) documents in the archives.

In conclusion, I have to say that every "genealogical research", whether performed by state archive employees or the private archive researcher, is unique. Those results (the chronological framework, the number of persons in the family tree), which could be obtained in one case, may be completely impossible in the other. The result will not depend on the ability of the researchers, but only on how many documents are available and survived.

Best wishes from Belarus, Nikita Demidov

USING A PHOTOGRAPHIC TIMELINE TO SHARE FAMILY HISTORY

by Evan Fishman

When my brother and sister-in-law were about to celebrate a milestone wedding anniversary several years ago, their sons (my nephews) embarked on an ambitious project to chronicle selected events in their parents’ lives. They developed a photographic timeline with the assistance of my younger nephew’s then girlfriend, using selected photographs to illustrate marriages, births, and notable accomplishments and events. They also composed witty captions to supplement those photographs. For example, in heralding the births of their four grandparents, the trio commented: “Crossword puzzles, scrabble mavens, pinochle junkies, and uneducated individuals worldwide surrender to [the] talents of [the families’] forebears.”

This unique timeline hangs prominently in the entrance hallway of my brother and sister-in-law’s home, making it almost impossible for guests not to notice it. I believe it’s a very creative and different format for sharing family history. Names and dates are clearly displayed along with explanations of relationships. What makes it outstanding is how they humanized it. My nephews did a great job of portraying characteristics that describe various family members. In addition to mentioning Scrabble as a fond family pastime, they included my sister-in-law’s passion for exploring foreign cultures and showed the shared joie de vivre during family vacations in various locations, both in the U.S. and abroad. While the comments are what you’d call “private jokes”, they are endearing and depict the family’s collective personality.
Take a look at a sample timeline of events in the life of Benjamin Franklin, excerpted from [http://www.vertex42.com/ExcelArticles/create-a-timeline.html](http://www.vertex42.com/ExcelArticles/create-a-timeline.html):

---

Evan Fishman is the editor of “Chronicles” and has always been interested in learning about his extended family. He began to methodically research his family history in 2000 and has been amazed by the stories and experiences he’s encountered.

Evan is researching the following surnames, all in Ukraine:
MANDELSTEIN--Starokonstantinov; LISNITZER--Luchinets, Izyaslav; ADELMAN--Krasilov; PRESSEISEN--Ostrog; UDIN--Kiev; BURSTEIN--Radomyshl
FISHMAN / FISZMAN--Terespol, Poland & Brest Litovsk, Belarus
Contact Evan at editor@jgsgp.org

---

**HOW TO MAKE YOUR OWN ANCESTOR CARDS**

What we have for you today is a fantastic way to introduce your children to your entire bloodline. We saw these ancestor cards over at *Catch The Window* and quickly fell in love with the idea of putting family member photos and information on a trading card. It’s definitely a fun way to get to know relatives and ancestors.

Many thanks to Katrina for sharing this idea online. We would love to try it. This is just a compressed version of the original article, so click on [http://catchthewindow.blogspot.com/2011/09/ancestor-cards-how-i-did-it.html](http://catchthewindow.blogspot.com/2011/09/ancestor-cards-how-i-did-it.html) to read more of the creator’s insights and tips.

**Steps in Creating Ancestor Cards**

**Step One:** Just like the pedigree chart on the following page, it is the best way to organize your files. You should have thirty files: fifteen for you and your four generations, and also fifteen for your spouse.
Step Two: If you have computer files, you can start making relevant copies of pictures and documents into each ancestor file.

Step Three: On Heritage Makers, add 8 cards and pick out a basic (free) color for each of four lines. Begin to copy/paste.

Step Four: Grab your pedigree charts. Put two plain boxes on each card; one on the top and bottom of each card. Put your family members’ names and nicknames on top of the card.

Additional references on how to make ancestor cards are available in the following list of sources.

• Ancestor cards from Jengerbreadcreations
• Create ancestor cards from Olivetreegenealogy
• DIY Ancestor card game- a mini tutorial from Repurposedgenealogy
• Ancestor Cards from Genealogy
• Ancestor Cards from Ancestoring

Reprinted from CatchTheWindow.blogspot.com - September 30, 2011

COMMUNICATING WITH THE POST E-MAIL GENERATION

On June 22 Trudy Barch of Chicagoland posted the following query to the JewishGen discussion group:

To all genealogists, please help me solve my current problem.

I send a family newsletter annually to family members via email and via snail mail for those without computers. I am pleased to say that many relatives respond with “thank you for all you do,” which of course boosts my ego to continue towards next year.
But my problem is with the younger generation that does not look at their emails - just their cell phones and Facebook. I put a general message on Facebook that the newsletter has been sent to their email address. But it means nothing to them; they do not look at their email account.

I will not post the newsletter on Facebook as there is much too much personal information in it (current and past). Any ideas, thoughts on how I can reach out to the younger generation? I would like them to learn about their family ancestors also.

Thank you for all and every idea you might have.

---

A. Several respondents suggested a secret or closed group on Facebook:

One option to consider is creating a "secret group" on Facebook that contains only your family members. You can go to Facebook and select "Create Group" from the options on the left-hand side. Then you can enter a group name, add your family members, and select the option to make your group "secret." A “closed” group, on the other hand, is searchable, but you must be invited to see the content.

If a Facebook group is secret, only members are able to find the group, see posts, and leave comments. The group administrator serves as the gatekeeper who approves membership and moderates content. Anything posted in the group shows up on the members’ Facebook feed, but is completely invisible to anyone not in the group (i.e. it shows up as “unavailable”). Information that appears cannot be shared on a public feed. Presuming they have group notifications turned on, members will be notified on Facebook anytime something new is posted.

Implementing privacy settings as well will prevent group members from trying to share a post. See information on privacy settings in groups: https://www.facebook.com/help/397938530263094?expanded_faq=220336891328465

A secret group would also enable you to keep all your newsletters in one place for easy reference. An added benefit is the option for connecting group members with each other for networking.

No guarantee that the younger folks would read the posts, but at least they wouldn't have the excuse of not seeing anything that doesn't show up on Facebook!

** Note of caution: One should guard against sharing sensitive information, like Social Security numbers, that could lead to identity theft. This applies to both Facebook secret groups and email messages.

B. My suggestion is that you post a PDF version of your family newsletter on a file-sharing site like Google Drive <https://www.google.com/drive/> or Dropbox <https://www.dropbox.com/>, and then provide a link to the newsletter
via Facebook. Google Drive and Dropbox (and many of the other file sharing sites) are free for their basic service, which is all you'll need to do this. You'll have to register with the site, but that's a fairly easy process.

I completely understand your reluctance to post the newsletter on Facebook. If you don't want the link to the newsletter to be on your wall or in your news feed, send a private message to each person instead. Here's how you'd do that:

1. At the top of your Facebook page, right next to "Find Friends," you should see a few shaded icons. If you hover over the second one (it looks like a chair in front of a computer screen), it should say "Messages."

2. Click on the Messages icon, and then click "New Message." In the "To" box, begin typing the first person's name. Assuming the person is already a Facebook friend of yours, the person's full name should auto-complete below the "To" box. Click the person's name once to add him or her to the list of recipients.

3. Type the next person's name in the "To" box, and then click that person's name to add him or her to the list. Repeat the process until you've added all of your recipients.

4. Next, open up a new tab in your browser, go to your file-sharing site and create a shareable link to the newsletter. With Google Drive, all you need to do is (a) right-click the document, (b) left-click "Share," (c) right-click the text in the "Link to share" box, and left-click "Copy." Other file sharing sites should have a similar process for sharing links to documents.

5. Return to the "New Message." Click once in the "Type a message" box near the bottom (it's right above the camera and smiley face icons), and begin typing your message. It could be something as simple as this:

6. "Here's a link to our latest family newsletter" [Insert link to newsletter here by right-clicking next to your typed text and left-clicking "paste"].

7. When you're ready to send your message, hit "Enter" on your keyboard. Some people are confused by the fact that Facebook doesn't have a "Send" button for messages.

C. I use an application called Cozi (www.cozi.com/). It has a journal where you can write down whatever you want, and it will go to the family as often as you like. I have been using it for a long time and so far the family does like it. Some even said they look forward to it. I write about any family news, any new research finds, things I like, and the best part is I include things I remember from when my boys were young. The grandkids love this. I think they read what they consider boring just so they can see if there are any stories about their dads.

Cozi also has a calendar where I can keep any important dates, a place for recipes, a shopping list, your menus and other things. It can be on your computer and on your cell phone. It is so handy.
D. After taking over a newsletter that was sent via snail mail, I introduced a four platform family project - all of which is private i.e. not open to public viewing.

1. My Heritage Family Tree - by invitation to family members only - 1800 names of which 1400 are living.

2. Family Website - access is password protected.

3. The Legacy Journal, which is a twenty-page journal, I put out three times per year. This is created in software which I turn into a pdf file and is attached to the website; again access by password through the website. You will need to obtain family events/activities/celebration details from presumably around the world which is definitely time consuming.

4. Facebook Group - see above.

Essentially you are in charge of all four platforms unless you bring someone in to help manage them (shared administrator duties). If you are over sixty-five, you may indeed start mentoring a younger family member to eventually take over.

While all four platforms are useful, it’s the private Facebook Group that brings in the younger family members.

HIDDEN GENEALOGICAL RESOURCES:
THE COURTS’ PAPERS, NOTARY BOOKS AND POLICE FUNDS AT UKRAINIAN ARCHIVES (1800-1930)

REPORTED BY NADIA LIPES (UKRAINE GENEALOGIST)

In brief, it is very difficult to do archival research in the former Russian Empire for many reasons. The present state authorities do not fund the upkeep, modernization, or preservation of the records. Although several of the archives are closed as they don’t have the funds to pay the electric bills, it is still possible to access the records with great difficulty. Another problem is that, because they have never been catalogued, no one seems to know what the archives contain.

It is easier to gain access to the archives in the Ukraine than in Russia. Often, there are stiff charges for copies and photography is usually forbidden. The sites where searches may be performed are monitored with video cameras; however there are still ways to obtain pictures by using new technology.

Nadia talked about the nature of the documents she has uncovered and from which she is building a database using about 200 sources. Among them are so-called “Internal Passports.” Jews in Russia were not allowed to reside in the cities and larger towns. They were scattered in the surrounding areas, and to go into town, some sort of permit or internal passport was required.

Each person also had to have a registered place of residence. The officials extracted a tax for both: for registering one’s residence and for the temporary travel documents. Some of these records are available, but the researcher needs to go through the handwritten records page by page, and item by item.
Many of the Jews did not register their up-to-date residences to save the cost, hence many of the police records (such as details of the reason a person was fined for traveling without proper documents) contain false information. For instance, if a person was caught in Minsk without a travel permit and this person was living outside Minsk in some shtetl, but her/his paper indicated a permanent address near Vilna, then it might be futile for a researcher to look for further information about this person in Vilna.

Nadia talked at length about conscription into the czar’s army. She was referring to a Franco-Russian war in the 19th century when about 500 Jewish soldiers who died in that war were honored by a monument. The czar then recognized the value of using young Jewish men as cannon fodder for his army, and they were required to spend twenty-five years in the military. Naturally, this was a rather unattractive career path for most young men; hence the archives contain huge quantities of records about exemptions. Nadia related stories about the ways this service could be dodged. One way was to find orphans, who were raised to the age of conscription and then sent in lieu of the offspring of a well-to-do Jewish family. Conscription of Jewish males was made into law in 1875. Jews were able to be promoted to be officers; this usually necessitated conversion to Christianity. It was acceptable to convert to the Lutheran faith, instead of the official Russian-Orthodox church, to be considered for a higher rank as an officer. Some of the soldiers returned to Judaism after their military service.

Nadia showed a number of EXCEL-type worksheets listing hundreds of archival collections. All the documents are in Russian and use the Cyrillic alphabet, even those in the Ukraine, as the use of languages other than Russian for record keeping was disallowed by the czar’s administration. The contents of each collection or volume are generally unknown except in a very broad sense. Some may deal with police records from specific locations, others with military service, or passports issued for leaving Russia, etc.

Many of the archives from the pre-Bolshevik era were destroyed by fire, war and natural disasters. All the records created in Poland were taken to Warsaw and destroyed in 1939.

In Minsk, there are five cases of records, each volume contains 1000 pages. The only available census records are from 1897. There are some on-line databases about births, marriages and death.

Even though patronymics (family names) were mandated in 1805 in Russia, many Jews continued to identify themselves with their Hebrew names (i.e., personal name, the son of…)

One of the last topics of discussion was the difficulty figuring out some of the vowels in family names. Nadia illustrated the problem in, for example, the name Fischman. Russian has no sound corresponding to the short vowel ‘i.’ When transliterating into Cyrillic letters, any of several Russian vowels might be used, giving rise, for instance, to three “different” names: Фушман or Фишман or Фашман.

My own “takeaway” from this talk was that archival searches from the period of the Russian Empire are not for amateurs, but that Nadia and her team is available for hire.

Nadia Lipes is the founder of Jewish Genealogy Research at Ukraine. <http://jewua.info/ >

Reprinted with permission from “Branches” (March-December 2015), the newsletter of the Jewish Genealogical Society of Greater Miami.
This article focuses on a few genealogical software programs and websites for data syncing. Data syncing enables the user to go online and selectively import or copy information from online databases to his/her desktop, laptop, or tablet genealogy software. The action of syncing allows the user to compare the names in their family tree with the names on the database. The goal is to find a match, and add facts or records which are related to the person whom they are researching.

What is syncing? Syncing is the action or activity of transferring or importing data between two or more devices so they will have the same data. Not all genealogy software programs allow syncing. For brevity, I will make reference in this article to the Windows based genealogy programs of Ancestral Quest, Family Tree Maker, Legacy, and Roots Magic.

Ancestry and FamilySearch are two well-known online genealogy databases which users can “sync to” in order to access and retrieve data. Ancestry access is based on having a paid account. Family Search access is free upon a required free registration.

There are three widely used Windows based genealogy programs which FamilySearch has designated as “FamilySearch certified” and which can interact with their website data. These are Ancestral Quest, Legacy, and RootsMagic (1). Mac users will be interested to learn that Ancestral Quest and RootsMagic are also available in a Mac version. Family Tree Maker is not certified by FamilySearch at this time.

**RootsMagic and Ancestry: Working Together at Last**

Recently, the genealogy world was rocked with the news that Ancestry would be parting with their “Family Tree Maker” (FTM) genealogy software. Thousands of FTM users have since made the switch to RootsMagic. But the question everyone has been asking has been, “Will any other software be able to search and synchronize with Ancestry the same way that Family Tree Maker did?” Today, we finally have an answer to that question—“Yes!” We’re pleased to announce that we will be working with Ancestry to bring these features to RootsMagic in the near future.

What does this mean for you?

1. **Search** - RootsMagic will be the only software besides FTM to search Ancestry’s extensive collections of historical records from around the world and let you download those records into your own file.

2. **Sync** - RootsMagic will be the only software besides FTM to let you share data between your RootsMagic files on your computer with your personal Ancestry online trees. You’ll also be able to download people, events, and even pictures from Ancestry onto your computer through RootsMagic.

3. **Import** - RootsMagic will be able to directly import your Family Tree Maker files, without having to go through an intermediate GEDCOM file, giving you the cleanest, most complete transfer of your data. RootsMagic will also be able to download your online trees from Ancestry.

On December 8, 2015 Ancestry announced that support for Family Tree Maker (FTM) would end as of January 2017 (2). On March 2, 2016, however, they advised users that a new company, Software MacKiev, would now handle the sale and updates to this program (3).
FTM, Legacy, and Roots Magic all enable users to sync and retrieve data from the Latter Day Saints’ free website, Family Search (4). In regards to Ancestry syncing, FTM is currently the only software program which can sync with Ancestry. According to Ancestry, RootsMagic will be enabled for Ancestry syncing in late 2016. (5)

In May 2016, RootsMagic announced their support for the genealogical websites MyHeritage and FindMyPast for “WebHints.” (6). Users should note that the websites MyHeritage and FindMyPast require paid memberships. Find MyPast is available for free at all Family History Centers. (7)

So, how does all of this affect your research? In short, you may need to consider, or reconsider, which software program you use based on how the software fits your needs. If sync access to Ancestry or FamilySearch is important to you, you may want to try out RootsMagic, which is currently running a $20 promotion. I just purchased a copy. (8)

I can fully appreciate if you are hesitant to change or upgrade from your current genealogy software. I have a number of names in my database, but I’m still using an old non-Windows based software. I typically work on one family at a time, perusing names and data in Ancestry, Geni and FamilySearch. If I were to use one of the sync capable software programs, such as RootsMagic, the data sync capability would increase my efficiency by enabling me to harvest a larger quantity of records at a time. Regardless of your genealogy software choice, make sure you use a software program which offers Gedcom and keeps a backup of your data files.

In closing, the continued technological advances combined with the increase in scanned genealogical data are a boon to genealogists. This enables researchers to take advantage of the remote access to online genealogical data which might otherwise be unavailable. We can benefit from the continued advancements in technology, such as data syncing, which should serve to improve both the quality and the quantity of our family tree records. ❖

References:

alternate link: http://tinyurl.com/ztq3fzo

alternate link: http://tinyurl.com/gnknhuc


7. FindMyPast is a subscription based website. It is available for free at any LDS Family History Center. List of LDS Family History centers: https://familysearch.org/locations/


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
When “Never Forget” Becomes “I Don’t Remember”
My Father Always Told Us About How He Survived the Holocaust. Now That Dementia Has Taken His Memories Away, It’s My Turn to Tell His Stories.

by Leonard Felson

Where was I during the Holocaust? my father—a widower, living in an assisted-living apartment—asked during a recent Skype call with my brother.

My brother and I knew very well where he had been during the Holocaust; we’d heard stories since we were children. But now that my father has been diagnosed with progressive dementia, “Never forget” has often turned into “I can’t remember.”

From an early age, I knew my father was a survivor. I knew how he and one of his two brothers made it through the war fighting the Germans as Jewish partisans in the Belorussian forest. Dad always talked about the war years. He’d spend hours around the kitchen table after dinner, drinking tea with my mother and their friends; or a little vodka with his landsmen (people who come from the same or nearby hometown) with names like Yisroel Chanowitz and Judah Yungelson, talking loudly in Yiddish about how they survived and others had not.

In later years, I would feel pride and gratitude over how Dad made it through those years that forever defined who he was. Yet as a kid, I looked on with an array of other emotions. Acceptance—this was my family. Bewilderment—we heard a story here and there, but never a full chronology. Even embarrassment when I was put in between our two worlds—the “old country” and the new world—like at an elementary school open house, when Dad’s foreign-accented English stuck out. I also felt disappointment when, for example, he never became a fan of my budding Little League baseball career, or other parts of my life as I grew up, perhaps because he never grasped baseball, or the other games of modern American life, like a native.

His survivorhood hung like a cloud over our household. Though I couldn’t tell you as a youngster what was wrong, he suffered from survivor’s guilt. His mother and youngest brother, both of whom I’m named after, were shot and killed after the secret hiding place he had secured for them was discovered. The Nazis had shot to death his father, an aunt, and cousin as punishment after my father and his only other brother joined the Jewish resistance. I didn’t know that as a kid. All I knew was that when my two younger brothers and I would horse around, my mother would shush us. Somehow we understood. Our father had suffered enough already.

In the early 1990s, after the Iron Curtain fell, a group of fellow survivors organized a return to their town of Glebokie —part of Poland before the Soviet and Nazi invasions during the war, and now part of Belarus—ostensibly for a memorial service 50 years after its destruction. Dad was ambivalent about returning, facing his tortuous past, but when he decided to go virtually at the last minute, my brothers and I joined him, for we too wanted to journey into a world we had grown up hearing about, often harassed by the same nightmares our father endured.

Back in Eastern Europe, Dad was a man transformed. Normally reticent to show emotions, he burst into heartfelt sobs as he entered the apartment of our Lithuanian driver’s Jewish grandmother. She embraced him like a mother meeting her lost son. At the Vilna synagogue, by chance, he met a thin, gray-haired man whom he last saw when they were second grade classmates. They hugged, as my father cried uncontrollably.

Such outbursts occurred again and again, unpredictably, culminating when we finally reached Glebokie. Fellow survivors, who had arrived from Israel, Germany, other parts of Belarus, and the United States, swarmed to our
car in a bubbling mixture of Hebrew, Yiddish, and Russian, hugging and kissing each other through tears and joyous laughter.

I had never seen my dad so alive. That week, when he cried I could feel the pain and sorrow. When he laughed, it was uninhibited joy. From early morning until after midnight, I saw my dad engaged with life, talking mostly in Yiddish to long-ago friends whose lives the Holocaust also had haunted.

When my dad searched for his old family house, I watched his determination as we walked in vain up and down his old street, through neighbors’ cabbage, beet, and potato gardens. Throughout that week, though his town was a shadow of its prewar years, my dad felt like he belonged, and I saw in him a level of contentment often absent as he’d negotiated life in an American society that even after 50 years often made him feel like a foreigner.

At our breakfast table the morning I was to fly home, the two of us sat alone, sipping tea and eating thick brown Russian bread and wild blueberries. Silence filled the little kitchen until my dad announced: “This is probably the best vacation I’ve ever had,” his voice cracking as tears began to swell in his eyes. I nodded my understanding, unable to speak, as both of us silently wept.

Earlier this year, going through a photo album of that trip in his apartment, I found a picture of him and his fellow landsmen. We were sitting together on his sofa and I showed him the photo. He stared at it, then handed it back. “It’s hard for me to see it,” he said, a reference to his increasingly poor vision due to macular degeneration. “When were we there?” he asked. “August 1993,” I said. “I don’t remember,” he said.

Similar incidents have surfaced since his diagnosis last year. Once while visiting, I pulled a book about the Holocaust from his bookshelf. He didn’t remember that 6 million Jews had perished.

Recalling stories he’d told me since childhood, I wondered if he’d remember other details, like the circumstances over how he was accepted into the partisans. Or how his friend David Eiges hid in a barrel of flour in a bakery, listening to the sound of machine guns as German soldiers rounded up his neighbors during the liquidation of the Glebokie ghetto in 1943—a story I first heard from David himself when I was just 13. Not long ago, my questions would have triggered an hour worth of storytelling. “Did I ever tell you about … ?” Inevitably, the answer, was, “Yeah, Dad.” But he’d go on, telling the story with full detail.

Now when I asked him for some of those same details, he replied simply, “I forget.”

Fortunately, my father has already recorded his personal history. The USC Shoah Foundation interviewed him about his life for several hours back in 1997. I transcribed those interviews, and they served as the basis of a memoir he commissioned another writer to compile. My uncle also
published his own memoir before he died. And my father had a yizkor (or memorial) book on the destruction of Glebokie translated into English.

But as his memory fades, I’m losing a part of my dad, losing the fact that we no longer can rely on him for detailed stories or go to him to clarify questions. That’s more than sad. I’m grateful that he shared as much as he did, but I’m only now coming to terms with the reality that Dad no longer remembers his saga or can tell it—like a TV series you thought would always being there that finally goes off the air. That’s how dementia works, erasing its victims’ past. I credit him and my mom for instilling within my brothers and me the value of our family’s story. So, I also feel a responsibility to carry his story forward.

I’ve heard it said about other Holocaust survivors with dementia that it’s a blessing that they can let go of those painful memories. I don’t buy it. If a few years ago, we suggested Dad could live the rest of his life unburdened by his tragic past, but at the cost of forgetting everything else, too, he’d pass at the offer. Or so I believe. He would have said, “I can handle the pain. It’s part of life. It’s not worth what I’d give up.”

But he didn’t get that choice. And I mourn that my dad, the last link to that generation of my family, struggles to remember his town, the people, and his past.

I’m a believer that anchoring Judaism to the memory of the Holocaust and the survival of Israel will never be enough to sustain or reinvigorate vibrant Jewish life in the Diaspora. But like the biblical commandment to never forget what Amalek did to the Israelites, remembering my father’s Holocaust history is a part of my DNA.

His dementia marks a signal for me to pick up his torch; to remind my millennial kids of their zayde’s (grandfather’s) life story, a saga they know, but like me, will always have more questions about. One of my first cousins has already taken up that torch, helping lead the Jewish Partisan Educational Foundation, which develops educational material about the 20,000 to 30,000 Jewish fighters and their life lessons.

It’s also not too late to switch roles and begin re-telling Dad’s stories back to him. When we visit or call him, we sometimes try engaging him by telling his stories.

Recently, while visiting, I showed him an old framed family photo. He’s sitting by his father’s side, all of about 6 years old. My uncle, then about 3, is sitting next to their mother. Their grandmother is in the photo, along with a cousin and an aunt.

“Remember, Dad. When you were a little older, you used to work in your father’s shop? He sold grain, right?”

“Flour,” my dad corrected me. “Different kinds of flour.”

“How old were you when you worked for your father?”

Leonard Felson’s father on left. (Photo courtesy of the author)
He paused for a moment. “Twelve. Thirteen. He used to buy grain from farmers, take it to a mill and make flour,” Dad recalled.

Soon he may not remember those details, finally letting go of this piece of his past, too. In the meantime, though, I wonder when he dozes off, as he frequently does these days, if he’s back in his town or the forests, knowing full well where he was during the Holocaust.

This article originally appeared in “Tablet” magazine on June 17, 2016

Felicia Mode Alexander’s response:

I read Leonard Felson’s recent article with keen interest. My heart was heavy as I read about the author’s father, a Holocaust survivor with a truly amazing life, whose once clear and poignant memories have faded as a result of dementia.

The youngest survivors, those born during the war years (1939-1945) are now in their seventies, approaching eighty; those with earlier memories of their families and events that impacted them at the hands of the Nazis and their collaborators are considerably older. As a teacher of the Holocaust, I understand what it means when survivors are no longer able to share their histories. Memories may start to fade or become confused. Every year, I invite survivors to speak to my students. Sadly, I must now ensure that each survivor is still cognitively intact and can appropriately share his or her testimony. It is heartbreaking when a former speaker is no longer up to this task. I dread the day when we must depend solely on videotaped testimonies to share their important stories.

As the last generation of survivors pass into their final years, so too will their first person testimonies need to be safeguarded. For Second Genners, (children of survivors) the information shared by parents may be videotaped and recorded, if it has not already been collected by a local Holocaust center or by the USC (University of Southern California) Shoah Foundation. If readers of this article have a survivor in their family whose testimony has never been recorded on film or in written format, I encourage you to do so gently and with great care, or to contact the USC Shoah Foundation, the United States Holocaust Memorial Museum or a local Holocaust resource center.

A special education teacher in the East Windsor, NJ Regional School District, Felicia Mode Alexander has taught both middle and high school world history and has been actively involved in Holocaust education, connecting her students with survivors and escorting them to the United States Holocaust Memorial Museum (USHMM) in Washington D.C. each year. Her passion for genealogy research and Holocaust education came to fruition when she discovered a long lost cousin, the only child of a sole survivor, living in Israel.

---

DISCOVERING A POSSIBLE NEW RELATIVE THANKS TO ANCESTRY DNA TESTING

by Alan Friedman

Last year I took advantage of Ancestry’s DNA testing program and received information regarding ancestors going back hundreds and thousands of years. This June I revisited my test results and decided to contact those individuals who could be either my second or third cousins based on the number of markers we have in common.

I e-mailed one gentleman who shared a common surname, Kaplan, and suggested that we’re related because
two of the given names he had provided were also on my maternal grandfather’s mother’s (KAPLAN) branch. Morton responded fairly quickly doubting that we’re related, but he gave me a list of the few names he knew and mentioned that they came from the ancestral town of Nezhin, Ukraine (along the Oster River, 93 miles northeast of Kiev).

While the appearance of the same two given names might indicate a relationship, this could have just been coincidental. However, I recognized the name of Kievy K. on Morton’s list and was intrigued by the mutual connection that we had to Nezhin. I consulted the family charts that my cousin, Steve Gitomer from Santa Fe, had developed. Lo and behold I found the name of a Kievy from Nezhin, who was the son of Rebecca. This was the clincher! I called Morton and left a message mentioning that Kievy also appeared on my charts. I told him that the name “Kievy” had stuck in my mind when I was young because it was an unusual name.

Morton returned my call two days later and elatedly told me “I’m shocked! This is incredible! This is definitely a blessing!” This new knowledge was an epiphany for him. He had been trying for years, even decades, to learn more about his father’s family, but he had always run into a brick wall and couldn’t get beyond his grandfather’s generation. He knew so little because his mother didn’t care for his father’s family, and there had been minimal contact with that side of the family.

Morton recalled two names from his childhood, Sylvia and Jenny, which turned out to be the names of two of my great aunts. “My mother was not very fond of [one of those women]!” Morton’s mentioning those two names further confirmed for me that we are in fact blood relatives, but we couldn’t establish the precise relationship. I made a copy of the appropriate charts, and mailed them to Morton on July 7 with the note, “Morton, this is your family.” paraphrasing the famous remark from the television show, “This Is Your Life.”

I’m now waiting for his response. I’m thrilled at the possibility that I’ll be learning more about this branch of my family. I had only known that they existed. Stay tuned.

Alan Friedman worked for over thirty years in various capacities for Camden County, New Jersey government. He served most recently as supervisor of the Child Support and Paternity Department at the Camden County Board of Social Services.

A native and lifelong resident of that area, he proudly notes that his maternal grandfather’s family has lived in the Philadelphia/Camden area for about 129 years, while his maternal grandmother’s family has lived in Camden for about 125 years. His father’s parents came to the U.S. around 1914 and settled in Iowa shortly thereafter. His interest in genealogy stems from a fascination with possibly discovering unknown relatives and gaining a better understanding of who he is and where he came from.

Alan’s surnames and towns of interest: FRIEDMAN / FREEDMAN (originally CHAVES), RAIZES, OXMAN—Mikolaev, Russian Ukraine; LISK—Mikolaev and/or Proskurov, Russian Ukraine; DENBO—Survilishuk and Kovno (or Kovna), Lithuania; KAPLAN—Kaiden, Lithuania; GREENETZ—Nezhin, Russian Ukraine; KAPLAN (a different branch)—Nezhin or Borozna, Russian Ukraine.
A TRAGIC BEGINNING OF A GENEALOGICAL JOURNEY

by Moshe A. Davis

My interest in family history began almost by accident, as the result of a sudden family tragedy. In the spring of 1995, at the age of sixty-eight, my mom suffered a sudden, devastating stroke. Her stroke left half of her body paralyzed, confined to a wheelchair and unable to speak.

Losing her ability to communicate verbally was extremely painful for Mom. She had always been a social person and was very close to her large extended family. She was in constant telephone contact with her siblings, countless cousins and other extended relatives. Most of her relatives, when they heard of her stroke, had no way of knowing that Mom’s mind was still very much with her, trapped in her suddenly handicapped body.

Sensing Mom’s anguish, I thought that perhaps I could ease her pain and frustration by contacting members of her family myself. I knew that it would mean a lot to her if I could somehow try to keep alive her connection with them. Perhaps I could serve as a conduit through which she could have some semblance of communication with family members. Initially, however, I operated at a distinct disadvantage. To me, most of Mom’s extended relatives were only names perhaps overheard or mentioned in various conversations. During my childhood, I had very limited first-hand contact with most of my parents’ extended families. My father was a career officer, a doctor, in the U.S. armed forces. Every few years we were stationed in a different location, usually physically quite distant from family. Thus it was a tremendous challenge for me just to keep track of who was who in Mom’s large extended family, let alone to begin contacting them.

Fortunately, back in 1986, I had on a whim asked my mom to sit down with me and make a chart summarizing her family. On the spot, we sat down together and she dictated to me from memory an extended chart of her family members – my first family tree. The resulting family chart took up a full nine pages! Besides names and relationships, she also mentioned many small facts about many of the individuals mentioned, and even added a few telephone numbers! Almost as an afterthought, she also told me what she knew of my dad’s much smaller family – relatively little information which fit easily on to a single page. All of this I had written down and filed away for future reference.

In the months after my mom’s stroke, I dug her family chart out of storage. Using the chart as a starting point, I began contacting various members of her extended family.

Most of the relatives whom I contacted were pleasantly surprised by my telephone call. I updated them on my mom’s condition and encouraged them to contact her. As a result, many of Mom’s cousins began sending her letters, pictures, holiday cards and birthday cards. Every letter and card that Mom received was extremely appreciated by her. She was grateful to feel that she had not been forgotten, that she was not alone. Some relatives even went out of their way to visit her if they were traveling through the Los Angeles area.

By nature, I tend to search for deeper meaning in every aspect of life. So, simultaneous to my initial contacts with Mom’s far-flung relatives, I also began investigating our shared family history. After all, what do you talk about with strangers who are related to you? People usually find their shared family history to be interesting on some level. I was surprised to find that one of her cousins is a genealogy guide in the National Archives in Washington, D.C., and that another relative is the president of the Jewish Historical Society of Southern Arizona. Eventually, through my research, I ended up myself becoming one of the major repositories of information of our family saga.

Thus, as a direct result of the tragedy of my mom’s stroke, and especially from the seeds planted in the family chart
that she recited to me, began for me a lifelong investigation into our family history. And with the passage of time, many of the acquaintances that I have made in the course of my family history research have developed into valued personal friendships.

To this day, I am amazed at how much information Mom was able to recall from memory when she made that family tree with me, and how much of her information, even on relatives that she never personally met on my father’s side of the family, I have been able to independently verify as being correct.

I have found the entire process of exploring my family roots to be extremely enlightening. In the course of my ongoing research, I have gained a much deeper understanding of my parents, their families, of contemporary family members, and most of all about myself.

We are all products of our surroundings, our experiences, and of the life choices that we have made in the past. Less obvious, and perhaps more than we care to admit, we are also products of the surroundings, experiences, and choices that others have made in their lives. Choices that were made by our parents, our grandparents, or other relatives affect our lives in uncounted and sometimes hidden ways. I was surprised to have discovered that now, after years of family history research, I feel that I understand much better many of the patterns of behavior of various family members – patterns of behavior which in my youth I had always found puzzling. In retrospect, I find that now I also better understand many of my own past motivations and life choices.

Understanding the reasons for one's own behavior is a liberating experience. In actively acknowledging the underlying sources of your own behavior, you can free yourself from falling into some of the same traps that are easily observed in others yet difficult to detect in oneself. Mistakes made in previous generations tend to repeat themselves in later generations. As the humanist philosopher George Santayana wrote, “Those who do not remember the past are condemned to repeat it.” [The Life of Reason: Reason in Common Sense. Scribner's, 1905: vol. 1, p. 284].

At this point in time, as my mom’s fifth yahrzeit [anniversary of a death] approaches, I can look back and consider the self-awareness that I have gained, how much more perspective I have on myself and on my family, and can appreciate the priceless gifts of the friendships which have developed as the result of the tragedy of my mom’s stroke.

Author, Moshe A Davis, can be reached at: zaydiemoshe@gmail.com
He is researching his mom’s family surnames:
WINARSKY (WINARD) from Kiev Russia, BRECHER (BRACKER) from Jasse, Romania
and his dad’s family surnames:
DAVIDOVITS (DAVIS), CHAIMOVITZ (HAYFER) from the Marmaros region of northeastern Austro-Hungary.
After poring through Pages of Testimony in the Hall of Names at Yad Vashem, (Israel’s official memorial to the victims of the Holocaust and research center) Leora began to realize that the photographs she was viewing represented people who had real lives. She’s chosen to remember the individuals and families from the Holocaust who have no one to remember them. She lives by this quotation attributed to Cicero: “The life of the dead is placed in the memory of the living.” When we remember our grandparents or great grandparents, we hold onto whatever we can... fragments, fleeting pieces of precious memories. Memoirs or accounts rich with detail are rarer.

Leora was fortunate because both of her parents kept memoirs during the war. In reading them she learned when they had to start wearing a yellow Star of David and that her maternal grandmother’s employer warned her about the coming liquidation of the ghetto. The next day her mother (Nechama Tec, who later became a Holocaust scholar) was hidden by a Catholic family and was transformed into a “good” Polish Catholic girl with false papers in order to survive and not betray that new family.

Leora wanted to remember the Holocaust victim families with some heart. Her friend, the late Robert Kuwalek, a world renowned expert on the Majdanek concentration camp, gave tours for Bridge to Poland (the organization Leora founded). He remembered the story of a man who was allowed to keep his coat the first night he was interred there. When he awoke the next morning his coat had frozen to the ground. Robert was upset when he learned that a guide was going to lead a tour to Auschwitz because it was more “authentic” than Majdanek. “What could be more authentic than a coat frozen to the ground?”

She spoke about how people associate differently with the same images. While she was in law school she saw a freight train that reminded her of the Holocaust. Her mother, however, commented that trains always reminded her of her father coming home and taking her on a trip. Many people view German shepherds as killer dogs used by the Nazis. One German shepherd named Donna, however, saved her grandmother’s life when it jumped onto an armed man who had entered the family candle factory.

In 100 years we won’t be able to ask the survivors, their children, or grandchildren to relate their stories. “How can we preserve them then? What exactly is it that we want or need to remember?” The lives of those who perished or survived deserve to be remembered, along with their language, culture, and way of life. How and why they died makes the need to memorialize even more important. The Holocaust and the genocides in Darfur, Rwanda, Cambodia, etc. shouldn’t be lumped together. Each deserves its own space in history.

There are many Holocaust memorials around the world. In Kielce, Poland, the site of a pogrom that took place on June 14, 1946 and resulted in the deaths of thirty-nine Jews and three non-Jewish Poles, there is a touching memorial.
of a menorah gradually sinking, or is it rising? It depends on how you look at it.

Leora then related brief anecdotes which gave us glimpses into the humanity that unbelievably occurred during the Holocaust:

- Tuvia Bielski (subject of Nechama Tec’s book, _Defiance_) led a group of Jewish partisans that saved over a thousand Jews.

- Thousands of Poles risked their lives to save Jews. Some were killed with the Jews they sheltered.

- An SS dentist filled one Jewish man’s cavities while another officer ordered chicken for an inmate one night.

- A note, found in a girl’s shoe, read “Once there was a girl named Elfine.”, preserves the memory of a girl who was going to die alone because her father was in Majdanek and her mother in Auschwitz. Leora played a lullaby that was transformed into a song about that little girl.

- Another girl was sent on a work detail and saw a single, miraculous raspberry on a bush. She wrapped it in a leaf to conceal it from the guards. Although she was starving, she saved it all day and gave it, now mashed, to her sick friend in the infirmary.

- Leora showed us a photograph of Henio Żytomirski, (right) from Lublin, taken by his father. He was smiling because just that day he had learned to ride a bicycle without training wheels. Every year on Holocaust Remembrance Day (April 19th) in Poland, people gather at the site of that last photo, walk to where Henio’s family lived, then to the monument erected to the Jews who were deported to death camps, and finally to an eternal lamp in memory of Lublin’s Jews.

- They are then invited to write letters to Henio. This also happens at workshops sponsored by Brama Grodzka, the cultural institution in Lublin dedicated to Jewish memory, which is the focal point of Bridge to Poland’s small group study tours. The letters are ultimately returned to their senders care of their return addresses (when indicated) or to Brama Grodzka because Henio is no longer alive. Over the years Brama Grodzka has collected thousands of these letters. Leora’s friend, Tomek Pietrasiewicz, founder and director of Brama Grodzka, created the Letters to Henio project as well as the eternal lamp.

Brama Grodza translates to Grodzka Gate, “also known as the Jewish Gate,” which “used to be a passage from the
Christian to the Jewish part of the city, a meeting place of various cultures, traditions and religions.” (http://teatrnn.pl/node/78/the_grodzka_gate_-_nn_theatre_centre)

There are many ways to remember; all we need is the desire to do so. Collect names, stories, photos, and fragments. The whisk of life come to us through our families and research. We have the right and choice to remember.

Leora struck the perfect balance of heart and history. ❖

---

**DAY NURSERY & SHELTER CASE FILES**

Acquired by Temple University Libraries’ Special Collections Research Center in 2009, the Philadelphia Jewish Archives Collection documents the activities of the Greater Philadelphia Jewish community through the personal papers of civic and spiritual leaders and the records of cultural, educational, religious, and social service organizations established and operated by and for the Jewish community. Among the records, are day nursery and shelter case files from the Neighborhood Centre, a community service organization and settlement house founded in 1885 as the Young Women’s Union.

**Day nursery and shelter case files**

The 1,500 case files produced by the Neighborhood Centre between 1904 and 1952 are a good resource for genealogical information about children and their families who were served by the Centre’s Day Nursery or Shelter. The Day Nursery was similar to a modern daycare, but also provided subsequent services such as meals, health and psychological care, hygiene, and clothing. The Shelter acted as a temporary home for children whose parents were unable to care for them. Often times, these children were
placed or referred by/to other child welfare agencies such as the Bureau for Jewish Children, Jewish Foster Home, or the Juvenile Aid Society for more permanent placement or adoption. The case files include the following information: family surname, parents’ and children’s first names, parents’ occupations, education, address, and ages. Supplementary information varies in breadth and depth by each case file, but may include caseworker’s reports, medical and psychological evaluations conducted by physicians at the Community Health Centre, an on-site medical facility, correspondence, and school reports. A companion alphabetical index of names provides access to the individual case files and can be searched by SCRC staff. Although the bulk of the case files are open for research, those files produced within the last 75 years are restricted due to the presence of medical and personally identifying information. To learn more about the case files and the other records produced by the Neighborhood Centre, view the online finding aid: http://library.temple.edu/scrc/jewish-ys-and-centers-greater

Research Requests
The SCRC reading room is located on the ground floor of Temple University’s Paley Library and is open from 8:30 a.m. to 5:30 p.m., Monday through Friday. Due to the unique, rare, valuable and often fragile nature of the items in our collection, the use of these materials often requires advance notice for retrieval which can be done online using your SCRC Researcher Account https://temple.aeon.atlas-sys.com/logon

For general inquiries or questions about setting up your SCRC Researcher Account email scrc@temple.edu or call (215) 204-8257.

NYC TAX RECORDS PHOTOS (1939-1941 WPA PROJECT)

Between 1939 and 1941, as part of a government-sponsored WPA project, a photograph was taken of every piece of property in New York City. These photographs were taken for property appraisal and tax assessment purposes. They were taken with high quality 35 mm. cameras and are available for purchase from the New York City Municipal Archives. For those who wish to see what a particular property looked like back then, whether it be an old family residence or just a place of interest, this is a wonderful resource. If we have a certain address of interest, we can find the building photo with just a little work.

To find the proper microfilm at the Municipal Archives, one must first determine what the block and lot number was for the particular address of interest. Then it is necessary to consult a particular microfilm to determine the correct microfilm roll that contains the image of the property we want. Then we can look at this microfilmed image through the microfilm reader and decide whether we want to purchase it and add it to our collection. It is possible to print the image out at the Archives, but the quality is extremely poor.

These photos are also interesting because each one gives us a fascinating look back in time. We can see where our families lived, worked and played; what the buildings and neighborhoods looked like in the latter years of the Great Depression and the period of time before and during World War II. We can see people milling about or sitting about in front of their tenement building. We can view the old cars and see how folks back then dressed. The maps also indicate the lot size of each property and occasionally the names of some businesses or public areas.

If you do not know the numbers needed to find the right microfilm, you can have the Archives do it for a five dollar fee.

The cost for an actual photo is between $35 - $60, depending on the photo size and whether it's in black-and-white or in color. The smallest size photo available is an 8” by 10” one for $30, though you can always pay more and get an
11" by 14". There is also a small shipping fee. You will receive the photo within four to six weeks. Of course, they will refund your money if they cannot find the photo. Note that the quality of the photos may vary, though I have found the quality generally to be good.

Here are links for you:
http://www.nyc.gov/dorforms/photoform.jsp

My website has a good Education and Research Center that you might like to visit. You can do so at http://www.museumoffamilyhistory.com/mfh-erc-resources.htm.


JGSGP SPEAKERS BUREAU
HAVE EXPERTISE IN GENEALOGY, WILL TRAVEL

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.
As shown by the death record on the right, Emanuel L. Pike died in Philadelphia on October 13, 1906. He was 38 years old, so born about 1868. Q: What was his father, Lipman Pike, doing in Philadelphia a couple of years before that date?

You’ll find the answers to this issue’s quizzes on the bottom right hand side of p. 2

While Milton Shapiro (line 69) was born and raised in Ohio, he later became a well-known Pennsylvania resident. He was credited with promoting the idea that eventually led to the creation of the Peace Corps, and during the Kennedy administration, he served as one of its advisors. He also had political ambitions of the highest order.
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.

<table>
<thead>
<tr>
<th>Membership Categories</th>
<th>New</th>
<th>Renewal</th>
<th>Paper Chronicles</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Individual - $25</td>
<td></td>
<td></td>
<td>♦ $10</td>
<td></td>
</tr>
<tr>
<td>Family - $35 (2 Person Household)</td>
<td></td>
<td></td>
<td>♦ $10</td>
<td></td>
</tr>
<tr>
<td>Sponsor - $50</td>
<td></td>
<td></td>
<td>♦ $10</td>
<td></td>
</tr>
<tr>
<td>Patron - $100</td>
<td></td>
<td></td>
<td>♦ $10</td>
<td></td>
</tr>
</tbody>
</table>

Additional Voluntary Contribution

Please enclose check payable to JGSGP in the amount of:

Name (please print)____________________________________________________
Additional Name(s)____________________________________________________
Address 1 ___________________________________________________________
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.

<table>
<thead>
<tr>
<th>Surname</th>
<th>Town</th>
<th>Country</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
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.

The 36th IAJGS International Conference on Jewish Genealogy will be held at the Sheraton Seattle Hotel in downtown Seattle, Washington from August 7 - 12, 2016. The program schedule can be found at:
http://s4.goeshow.com/iajgs/annual/2016/program_schedule.cfm

For those of us who will not be attending the conference, check out these options:
• During the conference: IAJGS LIVE! (http://www.iajgs2016.org/live/)
• After the conference: Audio & Slides Recording Service (http://www.iajgs2016.org/recordings/)

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

October - Date & Time to be Determined
Reform Congregation Keneseth Israel, 8339 Old York Road, Elkins Park PA 19027
Senior Rabbi Lance Sussman, of Reform Congregation Keneseth Israel, will speak on Jewish history in Philadelphia at the Steve Schecter Memorial Lecture

The JGSGP genealogy library collection is housed at the:
You can arrange a visit there to view the reference only collection on the HSP 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 fall issue is Sunday, September 11, 2016. Please send material to: editor@jgsgp.org.