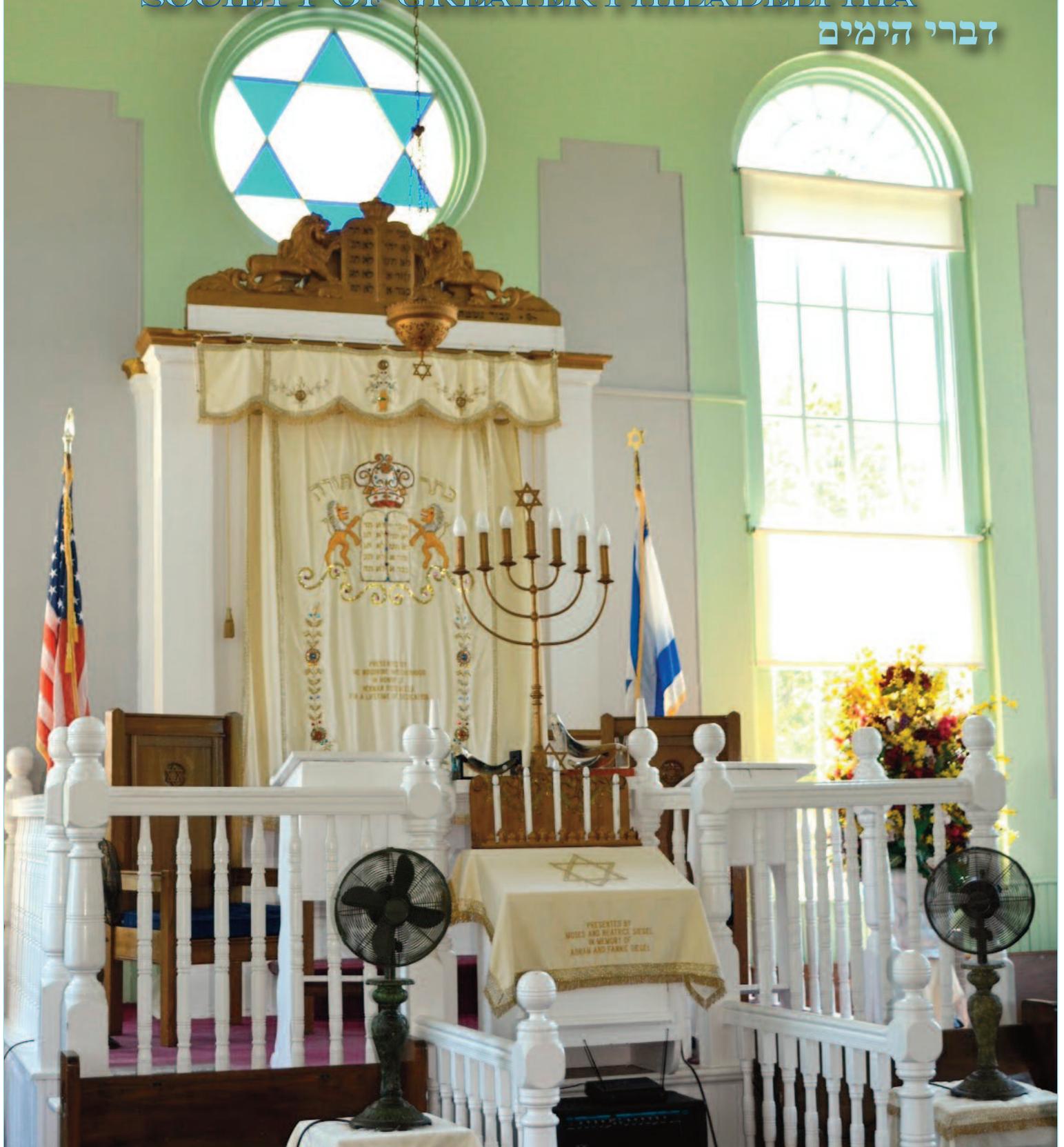


CHRONICLES

JOURNAL OF THE JEWISH GENEALOGICAL
SOCIETY OF GREATER PHILADELPHIA

דברי הימים



CHRONICLES

JOURNAL OF THE JEWISH GENEALOGICAL SOCIETY OF GREATER PHILADELPHIA

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

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

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Questions about membership status should be
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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

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Cover Photo: *Bimah* (podium), Woodbine, New Jersey synagogue. Courtesy David Brill. See p. 14

REFLECTIONS FROM YOUR CHRONICLES TEAM



Creating new memories or renewing old ones are the outgrowths of our genealogical research. I recall meeting an elderly first cousin once removed and presenting her with photographs of her wedding dating back almost sixty-five years. She and her husband experienced a perilous journey when they immigrated from Hamburg to the U.S. in March 1940, and she didn't bring those precious mementoes with her. I was able to generate some very pleasant memories for her and simultaneously create new ones for her children. You can imagine how satisfying that was for me as well.

I recently caught a segment of CBS's "Sunday Morning" which featured a photographic exhibit at the Museum of Fine Arts in Boston. The photographer was Henryk Ross (ne Rosencwaig) who captured life in the Lodz ghetto during World War II. He was the "official photographer" of the Jewish Council and was assigned the task of recording the positive aspects of ghetto life so the Nazis could delude the world into believing that Jews were being treated well.

Unbeknownst to his oppressors, Ross also captured the sad, horrific reality that marked life in the Lodz ghetto. Among his huge collection was a photograph of a young girl with her parents. She survived the Shoah but had no tangible evidence of her parents. She was incredulous when she found this photograph at the exhibit. She was awestruck and so grateful to finally have a keepsake of her family.

Personal items like photographs, family heirlooms, invitation lists to weddings or other *simchas* (happy occasions) all enrich our research and provide compelling context to our family histories, veritable "MasterCard moments." Old signs from synagogues, see:

<http://www.tabletmag.com/jewish-life-and-religion/234198/signs-of-the-times>) and *yahrzeit* (memorial) plaques evoke memories and describe and define our communal past, but what about specific buildings and cemeteries?

For a long time I've questioned the value of restoring

cemeteries in Eastern Europe, especially where no Jewish life currently exists. It seems that considerable expense and effort are expended, and often the tombstones are no longer legible. What can be gained in terms of genealogical data from barren venues like these? Are buildings still standing long after the communities have been destroyed valuable?

Back in May a tragic fire scorched Beth Hamedrash Hagodol, a 100 plus-year-old synagogue on the Lower East Side of New York City. (<https://www.nytimes.com/2017/05/14/nyregion/lower-east-side-fire-beth-hamedrash-hagodol-synagogue.html>). It had been categorized as a landmark although it was no longer in use. This building resonated with me because my friend and genealogy colleague, Rabbi Ben Zion Saydman had led a campaign to restore it. His ancestors *davened* (prayed) there in the late 19th century. He could conjure up images of those ancestors and their regular, if not daily, presence in the *shul* (small synagogue.) The fire diminished his memories, robbed him of a tangible attachment to his family. He was experiencing the opposite feeling from that of the Holocaust survivor who accidentally happened on a photograph of herself with her parents. Jews have an almost inherent obligation to remember. Memories, regardless of their configuration, are precious and cannot be minimized. They sustain and connect us with a legacy.



We're pleased to present several glimpses into Philadelphia's past—both personal and communal—in this issue. Harry Boonin shares his theory that our South Philadelphia ancestors could have met at a Jewish “pleasure social.” PJAC (Philadelphia Jewish Archives Center) archivist, Jessica Lydon, highlights the Jewish Hospital Association of Philadelphia in another document from the collection, and Walt Spector traces an enigmatic relative of his by following an elaborate paper trail.

Thanks to Nicolas Esposito, a contributor to the “Hidden City Philadelphia” blog (www.hiddencityphila.org), we learn about a multi-generational family business which sells produce for our local retail food supply. Let's not forget our colleagues, Ruth Bogutz and Bernard Cedar, who organized a trip to the agricultural colonies of South Jersey in June; they share perspectives as well as David Brill's photographs in their article. Avivah Pinski reveals a recent discovery that was always staring right at her. In Vol. 29-1 (Spring 2012) Ross Schriftman described his late mother's saga, which is now being translated into a film with a specific message.

Thank you, James Gross, for keeping us informed as to technological changes that affect the way we do research at local LDS Family History Centers. Felicia Mode Alexander encourages us to explore the riches available at www.proquest.com whose “vast content allows serious research of virtually any research topic from multiple perspectives and across multiple formats.”

There's more in this summer issue. We hope you enjoy what you read and will be inspired to share a discovery or new insight with us in the near future. We look forward to presenting reports in our fall issue from JGSGP attendees at the recent IAJGS conference in Orlando, Florida.

We invite you to submit original material so we can maintain our tradition of member-generated content. Please send it to editor@jgsgp.org by Sunday, October 8th. ❖

Evan Fishman, Editor

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

Julie Bono
Glick from Volochysk; Krautblatt from
Jaslow, Galicia, Poland

Philadelphia, PA

Scott Crespy
Crespin from Veroia, Greece; Massarano from, Sa-
lonica (Thessaloniki), Greece & Palatnik (Palat) from
Teplyk, Ukraine Fleisher from Dubno, Ukraine

Dresher, PA

Judith Cohen
Cohen and Zavelovich from Koidanov, Minsk,
Belarus; Tokarczyk from Sejny, Suwalki Poland

Ventura, CA

David Green
Wagman from Kolli, Ukraine; Barg, Dorg, Barb from
Russia; Green from Tarnapol, Austria

Petaluma, CA

Phyllis Cohen
Cohen and Levin from Russia and
Rosenbloom/blum from Austria

Philadelphia, PA

Teri & Neal Nover
Rizman/Rissman/Rossmann/Rosman, Mozenter &
Rickler, Towns: Girtegola, Arigola, Raseine, Lithuania

Cherry Hill, NJ

Harold Sheinbach

Malvern, PA

**PRESIDENT'S MESSAGE
ON SUMMER HIATUS**



Fred Blum attended the 2017 IAJGS conference in Orlando and will give us his report in our fall issue. We look forward to reading lots of fresh information then.



We have a very special conference to look forward to in 2018, when the IAJGS holds its first conference in Eastern Europe.

SAVE THE DATE 6 - 10 AUGUST 2018 - WARSAW, POLAND



Start planning now to attend this once in a lifetime opportunity; to visit the *shtetlach* (villages) from which your ancestors came, and to learn and do research with experts from areas of Eastern Europe which so many of our ancestors left to come to the United States. ❖

Fred Blum, President

PLEASURE SOCIALS & A SOUTH PHILLY LOVE STORY

by Harry D. Boonin



Imagine your grandparents, who came here as youngsters, reaching their teen years. There were probably a few arranged marriages in South Philly, but a working assumption is that the boys and girls of South Philly were basically on their own. This article explores one way Grandma could have met Grandpa by going to a Jewish “pleasure social.” What in the world was that?

In the chapter entitled “Amusements & Social Life” in the 1905 publication, *The Russian Jews in the United States: Studies of Social Conditions in New York, Philadelphia and Chicago, with a Description of Rural Settlements*, Charlotte Kimball Patten defines a Jewish pleasure social in South Philly as a “friendly group of a dozen or more young men [boys?] combined for pleasure with the sub-motive of pecuniary profit,”⁽¹⁾ Whether the pecuniary profit motive was strong, weak or non-existent is beyond my ability to determine.

Let’s see what a typical pleasure social was. The South Philly venues would have included a private home, club rooms, a hall, or at a wedding. The wedding was Patten’s idea, not mine. A wedding did provide a good opportunity to meet a member of the opposite sex, but before there was a wedding there certainly had to be a meeting.

The pleasure society that I was able to find the most information about in local newspapers was called the “Jovial Twelve”; (Patten does not mention this group). One of the earliest recorded get-togethers, held on Saturday night, March 18, 1916, turned out to be a surprise honoring Harry Warshaw at his home at 816 Dickinson Street. He had recently graduated from the School of Pedagogy, and the affair was a graduation party, a function perhaps not sanctioned or planned by the Jovial Twelve. However, the Jovial Twelve’s quartet, comprising of Alexander Apple of Toronto, either Maurice or Henry Shapiro, (both attended the party), as well as Louis (Lewis?) Krouse and Maxwell H. Ostrow, “sang during the evening.” Girls who attended were: Fannie Berger of Wilmington, Ann Wincoff, Cecilia Eisenberg, Ray Knapp, Celia Laskin (Lasker?), Dora Warshaw, Minnie Rosenberg, Mary Brody. The boys were Lewis Tendler, only seventeen years old with twenty-nine professional boxing matches under his belt, Lewis Gantz, Samuel Carless (Carlis?), Herman (Harry?) Warshaw, Rueben Brown of Chicago, Nathan Wallock, and members of the quartet. “Classical dancing numbers” were “demonstrated by” Miss Knapp and Mr. Gantz, Miss Laskin (Lasker) and Mr. Carless, and Miss Laskin and Mr. Ostrow. This group appears to have been one hundred percent Jewish.⁽²⁾

The newspaper citation I read next identified the group’s members who met to plan a sendoff for Alexander Apple who was returning to Toronto. They included Louis H. Jaffe, the eighteen-year-old sportswriter for the *Philadelphia Evening Public Ledger*, founded a year earlier as an off-shoot from the more well-known *Philadelphia Public Ledger*. Other members were John Weyman, Joseph Ross, Herman Silverstein, Louis Elkins (Elkis), John Gans, Louis Gans, John Tillman, Louis Krouse, Maxwell Ostrow, Henry Pols, and Oscar Berman. Possibly, these twelve boys were the original organizers of the group.⁽³⁾

The Jovial Twelve held its “banquet” for out-of-towner Mr. Alexander Apple in its “club rooms” at 806 Dickinson Street on April 10, 1916. Among the guests for the Apple sendoff were Florence Barnett, Edna Glashofer, Florence Levy, Ray Knapp, Mary Carp, Cecilia Lasker, Anna Wilentschik, Ketzala Aaron, Beatrice Meshon, Edith Bibitch, May Kirby, Minnie Chernow, Lillian Rueben, Dorothy Miller, Helen Green, Eva Roberts. Boys included Joseph Ross, Robert Elkis, Louis Leyman, Herman Silverstein, Samuel Holtz, Herman Savitz, Benjamin Lieberman, Maxwell H. Ostrow, Maxwell Holtzman, Henry Shapiro, Lewis Krause, Louis H. Jaffe, Barney Forman, John Groyles, John Tillman, John Weyman, Maurice Brown, Rubin (Rueben?) Brown, Henry Pols, Oscar Berman, and Louis Gans.⁽⁴⁾

The doings of the Jovial Twelve made the news again a few weeks later. The club played two baseball games, the first against the Franklin Social and the second against the Alphos Social. The manager of the Jovial Twelve was Maxwell H. Ostrow. The boys were a mixed group who liked to play ball together. I couldn’t find any information on a cursory look

about the Alphas or Franklin Socials. ⁽⁵⁾ *(This informative newspaper concerning immigrant Jewish social and sports interest was published from 1914 to 1942, and the issues from 1914 to 1922 are on line at www.chroniclingamerica.com)*

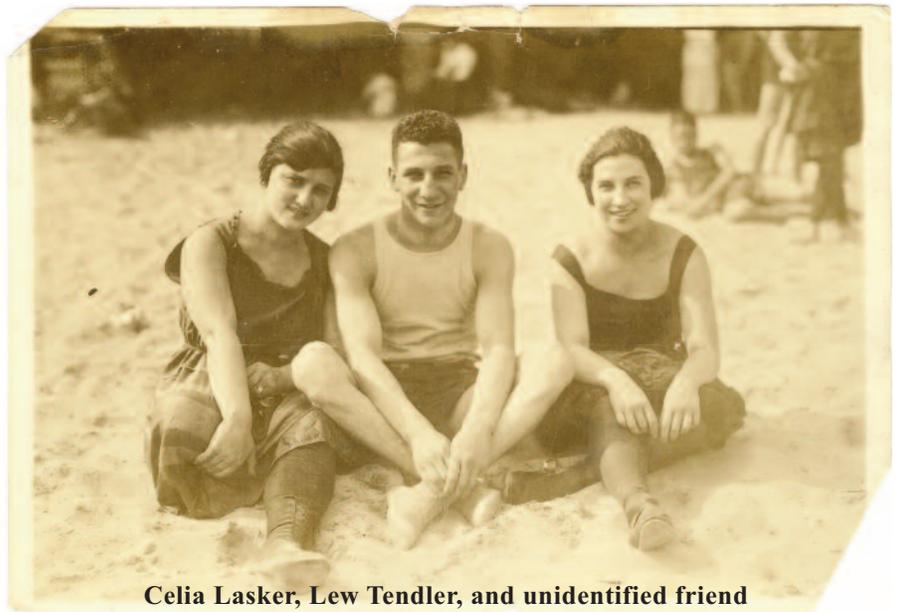
By April 1917, the month President Woodrow Wilson led the country into World War I, the Jovial Twelve had learned that girls were even more popular than the national pastime. They arranged a gala ball at the very popular New Auditorium Hall located at 711 Snyder Avenue. (This should not be confused with another New Auditorium Hall on South 3rd Street, south of Bainbridge Street, which had been converted into a movie house in 1912.) Lew Tandler, Mickey Gallagher, and Joe Welsh, all three local boxers, were to be at the head of the Grand March of the Jovial Twelve on April 13, 1917. Another boxer was to “exhibit.” ⁽⁶⁾ The Grand March was a staple at the klezmer musicals, such as a gala ball, but it’s not known whether a klezmer band had been hired for this function.

To learn more about the Grand March and South Philly klezmer music, see *Klezmer, Music and Community in Twentieth-Century Jewish Philadelphia* by Hankus Netsky (Temple University Press, Philadelphia, 2015). The book will be available for purchase at our September 17 meeting when Hankus will lecture on and perform klezmer music. See p. 32 for details). Do not miss it.

The Clique Club, perhaps another pleasure society, made its appearance at the same New Auditorium Hall on November 9, 1917. I don’t know whether this club was Jewishly oriented, but it’s logical to think so since its gala ball was held there, in the heart of Jewish South Philly, and the Jewish light heavyweight champion of the world, “Battling Levinsky” (ne Barney Lebowitz) from South Philadelphia was present. The press wrote, “A great crowd is expected and everyone will be assured a good time. Sam Howe, the comedian, and his chorus will be among those present.”⁽⁷⁾

In February 1918, the *Evening Public Ledger* wrote, “Lew Tandler, Philadelphia’s contender for the lightweight title [held by another Jew, Benny Leonard from the Lower East Side of New York], is scheduled to give a three-round exhibition with his sparring partner in honor of the Jovial Twelve at their dance tonight at the New Auditorium Hall, Seventh and Snyder Avenue. Charles Schwartz, Philadelphia’s downtown sportsman, will lead the grand march.” ⁽⁸⁾

A perfect ending is a marriage announcement in the *Inquirer* on January 28, 1919: “Among the marriage licenses issued yesterday was one to Lewis Tandler, 20 years old, professional boxer, of 1320 South Sixth Street, to wed Celia Lasker, 19 years old, living at 2335 South Marshall Street. Tandler’s consent was given by Mrs. Anna Tandler, his mother.” ⁽⁹⁾ Perhaps they met at one of Jovial’s early socials. ❖



Celia Lasker, Lew Tandler, and unidentified friend

Author Harry D. Boonin is the founding president of the Jewish Genealogical Society of Greater Philadelphia and a well-known genealogical researcher and writer. Harry is the author of “The Jewish Quarter of Philadelphia: A History & Guide 1881-1930”, “The Life & Times of Congregation Keshet Israel”, and “Never Tell A Boy Not To Fight: From Immigrant Beginnings A Century Ago, Four Jewish Boxers From Philadelphia Ascend the Pugilistic Ladder of Success.”

Contact Harry at: harryboonin@gmail.com

Notes:

1. *The Russian Jew in the United States: Studies of Social Conditions in New York, Philadelphia, and Chicago, with a Description of Rural Settlements*. Ed. Charles S. Bernheimer, Ph.D. Philadelphia: The John C. Winston Co., 1905. p. 238.
2. *Philadelphia Evening Public Ledger*; March 21, 1916, Night Extra, p. 11.
<http://chroniclingamerica.loc.gov/lccn/sn83045211/1916-03-21/ed-1/seq-11/>
3. *EPL*, March 31, 1916, Night Extra, p. 11.
<http://chroniclingamerica.loc.gov/lccn/sn83045211/1916-03-31/ed-1/seq-11/>
4. "Entertainments", *EPL* April 11, 1916, Night Extra, p. 11.
<http://chroniclingamerica.loc.gov/lccn/sn83045211/1916-04-11/ed-1/seq-11/>
5. "Jovial Twelve Plays Two Games," *EPL*, April 29, 1916, Postscript edition, p. 11.
<http://chroniclingamerica.loc.gov/lccn/sn83045211/1916-04-29/ed-1/seq-15/>
6. Jaffe, Louis, H., "Scraps About Scrappers," *EPL*, April 13, 1917, Final, p. 13
<http://chroniclingamerica.loc.gov/lccn/sn83045211/1917-04-13/ed-1/seq-13/>
7. "Clique Club Ball Tonight," *EPL*, November 9, 1917, Final, p.17.
<http://chroniclingamerica.loc.gov/lccn/sn83045211/1917-11-09/ed-1/seq-17/>
8. *EPL*, Night Extra, "Lew Tendler to Box for Jovial Twelve," February 22, 1918, p. 12
<http://chroniclingamerica.loc.gov/lccn/sn83045211/1918-02-22/ed-1/seq-12/>
9. "Lew Tendler to Wed," *Philadelphia Inquirer*, January 28, 1919, p. 1

JEWISH HOSPITAL ASSOCIATION OF PHILADELPHIA

by Philadelphia Jewish Archives Center



Special Collections Research Center (SCRC)

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 admissions and patient registers produced by the Jewish Hospital Association of Philadelphia, predecessor of Einstein Healthcare Network.

Jewish Hospital Association of Philadelphia

Opened on August 6, 1866, the Jewish Hospital was conceived as a nonsectarian hospital committed to "reducing or eliminating the attitudes and prejudices that mixed medical practice with religious and moral views." Unlike other hospitals in Philadelphia at the time, the Jewish Hospital was "was free of charge to all poor and worthy applicants without regard to nationality or creed." Admission and patient registers produced by the Jewish Hospital and its associated facilities between 1866 and 1951, record information about patients and their care as well individuals admitted to the retirement home on the hospital's campus. None of the registers contain information on maternity patients or births at the hospital. Details about the varying types of hospital registers and the fields of information within are outlined below:

Jewish Hospital

The main hospital register, dated 1866-1895, contains information on patients including name, admission date, age, birthplace, disease, discharge date, and date of death (when applicable). A register for accident cases, dated 1926-1933, contains information on patients including name, address, age, birthplace, gender, race, marital status, diagnosis, and name of employer.

**Mathilde Adler
Loeb Dispensary**

The dispensary register, dated 1882-1887, contains information about consultations and medicine provided to patients including name, admission date, age, address, diagnosis, symptoms, and treatment.

Home for Aged and Infirm Israelites

The three admissions registers for the Home for the Aged, dated 1866-1951, contain information on residents of the retirement home including name (English and Hebrew for the earliest entries), admission date, marital status, date of birth, birthplace, former occupation, emergency contact, date and cause of death, and place of burial. Two of the registers covering patient data from 1923 to 1951 contain an alphabetical name index.

No.	Name	Age	Place of Nativity	Admitted	Disease	Discharged	Disposal
25	Herold Joseph	40	Vienne Austria	Dec. 18 th 1866	Coxitis	4 th Decemb 1867	
26	Putzel Jerry	57	Mittelfeld Bavaria	Dec. 16 th	Obstruction of tonsils	Cured February 1868	March 1868
27	Wethermer Isaac	24	Wien (Austria)	Dec. 21 st	Abdomen (Worms)	Cured January 1868	1868
28	Arone Elizabeth	18	Yarmouth England	Dec. 27 th 1867	Soft of both breasts, bloody	Cured February 1868	February 1868
29	Fuchs Joseph	30	Lyceum Galicia	Jan 1 st 1868	Coxitis	curd April 1868	
30	Hyman George	19	New York	Jan 5 th	Dissemination of small pox	improved Feb 28 th 1868	
31	Wolff Isaac	23	Siedlitz Bohemia	Jan 9 th	White swelling left	Cured January 30 th	
32	Alexander Moses	79	Amsterdam	Jan 17 th	Ringling ulcer	curd Feb 28 th	
33	Levy Philip	40	Stolpe Prussia	Jan 21 st	Bronchitis	Cured February 24 th	
34	Putzel Jacob	26	Comar (Hungary)	Feb 1 st 1868	Excess	Cured February 11 th	
	Reckbeinert Levy	62	Amsterdam	Feb 7 th	Cystitis chron (Hematuria)	curd Feb 28 th	
	Lichten Isaac	68	Fackheim (Bavaria)	Feb 11 th	Swelling of leg	improved March 16 th	
	Skutsch Dora	18	Munich	Feb 12 th	lyphoid fever	recovered March 11 th	
35	Glade Sherman	4	Philadelphia	Feb 18 th	Scarcely on one eye	not cured	
36	Harsh Isaac	19	Spangenberg (Prussia)	Feb 26 th	Debilis (Stomach)	curd Feb 27 th	
37	Hahn Julia	16			Oncocystitis	curd June 13 th	
38	Steinhard Anna	19	Hilfing (Bavaria)	March 1 st	Scarcely on one eye	not cured March 13 th	
39	Leddyer Solomon	26	Brechen (Prussia)	March 3 rd	Scarcely on one eye	not cured March 24 th	
40	Levy Joseph	25	New Orleans	March 8 th	Intermittent	Cured March 26 th	
41	Hulsbach Francis	62	Frankfurt (Bavaria)	March 10 th	Callosities	improved April 1 st	
42	Mortier Adolph	24	Stolpe Prussia	March 26 th	Inflammation	curd April 11 th	
43	Martin Aaron	62	London England	March 28 th	Rheumatism	curd April 29 th	
44	Finberg Elsie	32	Wien Austria	April 29 th	not cured	curd May 14 th	
45	Engel Isaac	50	Lemberg Galicia	April 29 th	not cured		

Image courtesy of Special Collections Research Center, Temple University Libraries, Philadelphia, Pennsylvania

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 src@temple.edu or call (215) 204-8257. ❖

IT STARTED WITH BANANAS

ORIGINALLY PUBLISHED IN 2014 IN "HIDDEN CITY,
PHILADELPHIA" BLOG (www.hiddencityphila.org)

Excerpt by Nicolas Esposito



I was connected to M. Levin by Morris Levin, the great-grandson of the founder, Michael Levin. He put me in touch with Joel Segel, one of four third generation Levins running the company today. "When you get there, make sure you ask about the door, and the wagon," said Morris [Levin] . . .

Joel's grandfather Michael immigrated from Lithuania in 1898 for the standard immigrant reasons of finding better prospects in America, as well as avoiding service in the Russian Army. And like most immigrants, Michael Levin came to America without money or family. The only job he could find was as a banana huckster at the docks in Philadelphia. Hucksters would pick up stems of bananas from the wholesalers at the port, sell the individual "hands" (the clusters we see in present day supermarkets) to people or produce stands, and then bring the money back to the wholesaler.

"You didn't need a college degree to be a huckster, you didn't even need a hell of a lot of money," Joel told me. "Someone gave my grandfather a chance to sell stems, and then after he saved up money and learned the trade, he started his own business."

Although it seems like it would take a good bit of trust to give an out of work man a whole stem of bananas and expect him to bring back the money, a huckster, Joel explained, had no choice. If he didn't return with the cash, he didn't get more stems to sell.

But good will proved to be economically advantageous for Levin, who did business by handshake. He was thus one of the first importers at the docks to receive credit from shippers and exporters who would bring the bananas up from the Caribbean. This good reputation and a little bit of luck inspired the bankrupt Atlantic Fruit Company to turn over to Michael their jobbing house at 214 Dock Street, in the old Dock Street wholesale food market. When the city's wholesale produce operation moved to the Philadelphia Regional Produce Terminal in 1959, the old Dock Street market was leveled with funds from the federal Urban Renewal program. Society Hill Towers is now on the site of 214 Dock Street.



The Dock Street produce market in 1908, shortly after Michael Levin started selling bananas. The Detroit Publishing Co. used this photo to create a popular postcard. Photo: Detroit Publishing Co.



The wagon, of course, was an artifact of these early days on Dock Street. Joel laughed with paternal pride as he conjured the image of the horse drawn wagon bouncing down the cobblestoned streets from the dock and back to the warehouse. His laughter turned to a nostalgic wonder when he pointed out the holes in the ceiling—remnants of the dozens of the banana hooks

The wagon in question started carrying bananas circa 1906
Photo courtesy M. Levin & Co.

that once had turned this sterile warehouse into a kind of jungle. He took on a respectful seriousness when I asked him why his grandfather picked bananas out of all of the other produce. “I’m describing in one sentence what took generations to evolve,” he said.

But Joel did his best to explain those generations in our hour-long meeting. Shortly after Michael began his business, his brothers Morris, Jules, Ben, Nathan, and Myer came from Lithuania to join him. By the mid-1920s, Michael and his brothers had turned the business into one of the largest banana importing businesses on the East Coast. But as the Depression ravaged the economy, the business also suffered. However, this economic hardship had more to do with Michael Levin’s habit of extending credit to business associates who could not pay their bills rather than a misplay on the business’s part.

After the Depression ended and debts were settled, Michael and his sons Albert, Martin, Leon, and Ralph rebuilt the company into M. Levin and Company, Inc. The four brothers would cover the four daily shifts of the round-the-clock operation. Since Philadelphia was the main supplier of bananas for as far as Lancaster and Harrisburg, workers would have to load the trucks in the middle of the night so that the trucks could be in these places by the early morning.

War rationing beginning in 1942, when the federal government set prices on commodities, and the loss of merchant ships to the war effort, further pressured the business. In response, Michael Levin left his sons in charge and went to Miami, the closest American port to the Caribbean, and had boxes of bananas shipped by railcar from there. After time, he even began traveling to the Caribbean on small boats that he invested in to ship the bananas himself. Although Michael gave this up once the Philadelphia port resumed normal business after the war, Joel had a simple explanation for this ingenuity.



**Leon Levin, front center, Michael Levin on the far left in Miami with a shipment of Cuban bananas
Photo courtesy M. Levin & Co.**

“The top of that building says we are a hundred years old, and to make it that long you go through a lot of ups and downs. You have to make it work and I think that story of what my grandfather did during the Second World War is a good example of that.”

In the late 1950s, Michael Levin helped design the company’s facility in the new Philadelphia Regional Produce Terminal, but he died six months before the opening. He had the doors from the banana rooms of the Dock Street warehouse brought over, which Joel now pointed out. Satisfied that Morris’ second directive had been addressed, I did not interrupt with any more questions as Joel explained how the banana rooms worked . . .

Although almost everyone in the family has probably worked at the warehouse at some point, Joel and his cousins Michael, David, and Mark became the primary operators of the next generation. But much like their grandfather, they were thrown into a tough, demanding field.

Joel’s favorite story about his introduction to the business came when he was 16 and was immediately tasked with driving a box truck full of bananas to the Italian Market. “Not only was I a shy kid, but in a matter of 15 minutes, they taught me how to drive a stick. Then they made me go up Ninth Street to make a delivery. In the hectic environment of the market, the trolley would always manage to come up behind me and so I’d have to drive around the block while

people were yelling for the bananas they were about to come pick up. It was crazy, but that's what we had to do."

Joel also had to get used to working long hours. When he first started he would come to work at 8AM and think, "My God it's early," not realizing that people had been there all night. Just like his uncles before him, Joel would have to load the trucks for the early morning runs to Harrisburg and Lancaster. Over time, he's worked at every hour of the day at that warehouse.

But even with the dedication to working long hours, the company has often sought to innovate and exploit new technology to make the system easier and more efficient. In 1958, M. Levin and Company, Inc. was one of the first warehouses on Pattison Avenue to invest in its own railroad. The railroad allowed the company to send overstock back to the wholesalers at the docks. "Everything I was telling you about that survival, well, that's what we had to do," said Joel.

In the mid-1960s, the Levins branched out with the banana's close cousin, the plantain. More recently, immigration in South Philadelphia has enabled the company to diversify even further. They now sell a variety of Mexican produce like peppers and jicama, and even Mexican soft drinks. They take care of their Italian friends by importing *baccalà* (salt cod), and they even bring in cheese from Holland . . .

But M. Levin has been nimble enough to evolve with the regional produce business, moving the company's main operation to the new produce market on Essington Avenue. What hasn't changed is the family's commitment to the business. As I was getting a tour of the operation, fourth generation Levins were running the forklifts and working at the office along with the other 75 employees. I met Margie Fischman (daughter of Michael Levin), who came to work in sales here from the School District of Philadelphia. I met Sarah Levin (daughter of David Levin), who after graduating from West Chester University works in the banana ripening division, and Tracie Levin (daughter of Mark Levin), who graduated from the University of Delaware and now works in new business development. She oversees the daily operations of the company. Joel's daughter Brenda Segel, who put in time here before and after college, is now pursuing another career outside of the family business.

At the end of my tour, I decided to get a little philosophic by equating the produce import business to the workings of



**From left to right: Joel Segel, Michael Levin, David Levin and Mark Levin at the new Produce Mart on Essington Avenue
Photo: Peter Woodall**

the family farm. Joel began to talk about the many books written about small businesses that don't make it past the third generation. But then he stopped and simply said, "When it comes to this business, you have to love it or leave it. It comes from my grandfather's work ethic that you come in when you're needed and you leave when the job is done. And basically, the job is never done." . . .

"I think you can understand that my whole family and I are very proud. As I tell my cousins, we have a responsibility. This was given to us, we didn't put it together," said Joel. "The generations before us did and now we have to carry it through."

When I thanked him for his time and for being so prepared for the interview, he was almost offended. "I

didn't need to prepare," he said. "This is my family story." ❖

Nicolas Esposito is an urban farmer; novelist and founder of The Head and the Hand Press. He lives on his urban homestead in the Kensington section of Philadelphia. Nic's new book "Kensington Homestead" was released by The Head & The Hand Press in November 2014.

IT'S ETCHED IN THE STONE

by Avivah R. Z. Pinski



In 2012, my husband, Gabriel, and I found a family gravestone in the Vienna cemetery, but it was stacked on top of another stone which was totally unknown to us. Why would someone have stuck another stone under Uncle Natan? Who was it?

We have been living with this mystery for five years since we visited the Zentralfriedhof Cemetery in Vienna.

Here is the story:

Thanks to help at one of the my husband was able to get the tral Cemetery. When we were the Jewish section and started uncle "Natan" ז'ל (Dr. Nathan tall. We were not surprised, as the Austrian Imperial Officer's



IAJGS conventions, before Genteam.org was available, locations of his family gravestones in the Vienna Cen- in Vienna in 2012, we took a bus to the cemetery, found our hunt. We very quickly found the stone of his great Rifczes.) It was close to the main avenue and was quite Uncle Natan was a physician, specifically assigned to staff.

We were delighted to find the big beautiful stone in excellent condition, especially since Uncle Natan died in 1909. What did surprise us, however, was that the stone was sitting on top of a smaller stone for someone named Ludwig Süssermann who died in 1932. We were baffled, as we had no idea who Ludwig Süsserman was. When we returned home we asked around, and we were told that sometimes people were buried on top of someone else and the stones were stacked one on top of the other. There the mystery remained.

Uncle Natan was married to Aunt Fredericke and had two children, Rosa and Rudolf. Aunt Fredericke, Rosa, and Rudi eventually escaped the Shoah, the two women going to New York City and Rudi to Mexico City. One piece of family information that we did have was that Rosa was married in Vienna in 1910, had a son, and divorced her husband. She married a second time, and her second husband was lost in the Shoah. We did not have any names. We personally knew Rosa; she attended our wedding. Since neither Rosa nor Rudi had any other children, we became the recipients of their family samovar. (The family was originally from Lemberg, Galicia). We were also told that Rosa's son had died at a young age. I eventually found the records of Rosa's two marriages in Vienna on Genteam.org: 1910 and 1925. (See table below.)

The day before the June JGSGP meeting I decided to print out the picture of the two gravestones in Vienna, which I had taken in 2012. As soon as I printed the photoraph, a bell went off. The last name on the lower stone was suddenly familiar! I then remem-

Index of the Jewish Records of Vienna and Lower Austria						
Search Term: Last Name First Name Year Code						
RIFCZES						
No.	Details	Year	Last Name	First Name	Code	Location
326982		1910	Rifczes	Rosa	2	Alsergrund
261235		1910	Süsserman	Joseph	2	Alsergrund
341697		1925	Süsserman-Rifczes	Rosa	2	Stadttempel

bered that the name Süssermann was the same name as Rosa's first husband. According to the information on the stone, Ludwig Süssermann was born in 1912 and died in 1932. He was therefore twenty years old at his death. The message, translated from German says " Here lies my dearest one." The information on the stone clearly fit the information that we had: Rosa married Josef Süssermann in 1910; Ludwig Süssermann was born in 1912; and he was twenty years old



Entrance to the Jewish section at Zentralfriedhof - the Central Cemetery in Vienna.



when he died in 1932. I went back to Genteam.org and looked for a listing for Ludwig Süssermann but could find no record of either his birth or his burial. One new discovery only leads to a new question! However, the surrounding facts clearly confirm that the stone that was stacked under Uncle Natan was Rosa's son. We not only solved the mystery of the stone, but we now know the name of Rosa's son!

How often do we wonder why we did not see something that now looks as though it had been staring us in the face all along? But that is part of the joy of discovery. ❖

A longtime civil rights attorney in private practice in Bryn Mawr, PA, Avivah Pinski also volunteers at HIAS Pennsylvania, which provides non-profit legal and social services for immigrants and refugees. Avivah is researching: ZUCHMAN in Sarnaki & Karczew Poland, REZNIK in Drohiczyn nad Bugiem & Siemiatich Poland, KOIFMAN in Secureni (Bessarabia) now Ukraine; PINSKI in Mohilev, Belarus; KOPEKIN in Polatsk, Belarus & Vienna, Austria; RIFCZES in Lviv (Lemberg), Ukraine & Vienna, Austria. Contact Avivah at: avivahpinski@verizon.net

TRIP TO SOUTH JERSEY AGRICULTURAL COLONIES

by Ruth Schreiberstein Bogutz & Bernard Cedar
Photographs by David Brill



Background:

During the czarist regime, most of the Jewish population was crowded into the Pale of Settlement where they struggled to survive. Economic sanctions and a growing population made life miserable. The emancipation of the serfs in 1861 caused the elimination of several traditional Jewish occupations. In addition, the policies of Alexander III, who came to the throne in 1881, made life even more miserable and brought a series of pogroms which devastated Jewish communities from Kiev to Warsaw that spring and summer.

Jewish leaders were keenly aware of the perception anti-Semites had that Jews in their role as brokers produced nothing tangible and only took from both the landlords and the people. To counter this argument the leaders felt Jews needed their own land. There was a movement, somewhat fostered by the czarist regime, to develop farm cooperatives in Ukraine with Jews from the Pale. There was also a movement to create farming cooperatives in Palestine. Most Jews who left, however, went to the United States because they heard there was a chance for a better life there. As Sidney Bailey, one of the most successful of the American pioneers summed it up: “Our goal was to own a home and land as a means of earning a livelihood—-to get the blessings of a natural life from heaven and earth—and to become true citizens of our adopted country.”⁽¹⁾

Jews emigrated to the U.S. throughout the early 19th century; increasing numbers, particularly from Central Europe, emigrated following the crush of the 1848 Revolution. Mass migration from Eastern Europe began in the early 1880s. Most of these immigrants settled in the cities of the Northeast and Middle Atlantic states, often living in extremely crowded conditions. They often were considered crude by their more prosperous brethren (the German Jews) who preceded them, reflecting negatively on their status within the general community. The established, former German Jews hoped that relocating some of the newcomers to farming communities might lessen their impact on their own status while improving the conditions of the newcomers.

Jewish farming settlements founded in the late 19th and early 20th centuries were scattered throughout much of the United States. ⁽²⁾ Probably the most important ones and those that lasted the longest were those founded in southern New Jersey. South Jersey offered the following advantages: it was close to the population centers where the newcomers had first settled, was sparsely populated, and the cost of land was relatively low. ⁽³⁾ Land was available in the triangle formed by Vineland, Bridgeton, and Millville, and the area offered economic and cultural resources, transportation hubs, and sources of supplies. ⁽⁴⁾ Adding to the desirability of this location were the helping hands of the established American Jewish community

The first settlement in southern New Jersey and one of the first in the United States was Alliance, located in Upper Pittsgrove Township in Salem County, close to the Cumberland County line. Twenty-five families who arrived in May 1882 with aid from the Hebrew Emigrant Aid Society (HEAS) of New York and the French Alliance Israelite Universelle comprised the original settlers. They named their settlement Alliance after their benefactor. In the same year, HEAS also established an overflow colony of six families in Rosenhayn.⁽⁵⁾ The immigrants went right to work, but a shortage of funds, poor soil, and an epidemic resembling lung fever forced them to abandon the settlement. Improving economic conditions brought some families back, and within two years 300 Jews were residing there. Settlements in Norma, Carmel, Brotmanville, Garton Road and elsewhere followed in short order.

The largest settlement, Woodbine, founded in 1891 in Cape May County, gained support from Baron Maurice de Hirsch. The de Hirsch fund was not simply interested in creating Jewish farms, but in also helping Jewish immigrants adjust to their new homes by whatever means possible. ⁽⁶⁾ To foster this, the Baron de Hirsch Agricultural School was established in 1894. Its facilities and programs became a model for the entire area and taught several generations of immigrants the art and science of farming.



Our Trip:

On Sunday, June 11 members of the South Jersey affiliate of JGSGP led a day-long bus trip to the area. The trip was sponsored by JGSGP and co-sponsored by the Philadelphia Jewish Archives Center (PJAC) and the Jewish Federation of Cumberland, Salem, and Gloucester Counties. The day was crammed full of stories about the hard life in the settle-



Jane Stark

ments that we visited. Not much is left to identify many of them, but what remains is a strong testament to their importance in Jewish and New Jersey history.

Our first stop was the Sam Azeez Museum of Woodbine Heritage, which includes the Brotherhood Synagogue, now part of Stockton University. Jane Stark, the museum's executive director, discussed the background of the facility, its original purposes as an agricultural school, center for community activities, and synagogue, and the museum's goals for the future. The building was erected in the early 1900s, has been restored, and is well maintained. An addition was built several years ago which added classroom and work space. Although the area currently has a very diverse population, the site has been revived as a community center while maintaining the importance of its Jewish heritage.

We then traveled to Carmel and to Temple Beth Hillel Beth Abraham for luncheon and to hear from JGSGP member, David Brill, a descendant of early Carmel settlers. David described his family's life in coming to Carmel, what they did, and why they left for Philadelphia. Jay Einstein, president of the synagogue and president of the Jewish Federation of Cumberland, Gloucester, and Salem Counties, led a tour of the synagogue and discussed its accomplishments and its challenges in an area



David Brill

with a declining Jewish population. Beth Hillel, originally an Orthodox *shul*, was named for entrepreneur Henry Dix (for whom army base Fort Dix was also named), and was reopened as a Reform synagogue that proudly serves the community. A few years ago, the synagogue in Millville, Beth Abraham, couldn't continue on its own due to declining membership and Jewish population in the area. They negotiated to join with the Carmel shul, thus creating Temple Beth Hillel Beth Abraham. The sanctuary is in "mint" condition and is on both the National and State of New Jersey Registers of Historic Places.



Jay Einstein



From Carmel we traveled to Garton Road to visit one of the two remaining, one-room synagogues created by the original settlers. Our day ended at Alliance where Jay Greenblatt, president of the Alliance Colony Foundation, spoke about the establishment of the colony, its support for its residents, and its future goals of creating a historical village in Alliance where both one-room shuls would be located and setting programs in place to preserve this important part of our Jewish history for future generations. Our visit ended with a visit to the moving Holocaust memorial located in the cemetery there.

For some of those on the trip this was a chance to experience a bit of their ancestors' lives and to see genealogy first hand. About half of the thirty-two attendees (including nine JGSGP members) were descendants of settlers. We think there is a place in JGSGP's agenda to consider similar trips to other areas of our region which are important to Jewish history. Food for thought: working jointly with other groups with overlapping interests could be mutually beneficial! ❖

Notes:

- (1). Brandes, Joseph and Douglas, Martin. *Immigrants to Freedom: Jewish Communities in Rural New Jersey Since 1882*. Philadelphia: Jewish Publication Society of America, 1971, p. 18.
- (2). Goldstein, Philip Reuben. *Social Aspects of the Jewish Colonies of South Jersey--PhD. Thesis--University of Pennsylvania*. New York: The League Printing Company, Inc. 1921, p. 13.
- (3). Brandes, p. 10. (4). Brandes, p. 51. (5). Brandes, p. 60. (6). Brandes, p. 71.

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- Buchan, Perdita. *Utopia, New Jersey: Travels in the Nearest Eden*. New Brunswick, N.J.: Rutgers University Press, 2007.
- Ard, Patricia M. and Rockland, Michael Aaron. *The Jews of New Jersey: A Pictorial History*. New Brunswick, N.J.: Rutgers University Press through a grant from the New Jersey State Historical Commission, a division of Cultural Affairs in the Department of State. 2002.
- Austin P. Mohrbacher, "State's Jewish Colonies in Danger," *New York Times*, June 24, 1984, www.nytimes.com/1984/06/24/nyregion/state-s-jewish-colonies-in-danger.html (accessed August 10, 2017).
- Library resources: Temple Beth Israel, Vineland, N.J., Libraries of Camden, Gloucester; Cumberland, Burlington County Historical Societies.

Interviews with:

Jay Greenblatt, Esq.--President of the Alliance Colony Foundation, Jay Einstein--President of Temple Beth Hillel Beth Abraham Carmel and President Jewish Federation Cumberland, Gloucester, and Salem counties, Helyn & Morris Ostroff--Descendants of Garton Road settlers, community activists and caretakers of Garton Road Shul (Steve Schecter & Ruth Bogutz)

Ruth Bogutz is a student of the Jewish history of this region. She regularly speaks to local organizations about the Jewish communities of Camden, Burlington, and Gloucester counties and leads tours of the Jewish settlements in Salem, Cumberland, and Cape May counties. You can reach Ruth at ruthsbogutz@gmail.com.

Bernard Cedar has been involved in the workings of various Jewish genealogical groups like our JGSGP, and before that, groups in New York City and North Jersey. Contact Bernie at bernardcedar@yahoo.com

DISCOVERING PROQUEST: PART I OF II

by Felicia Mode Alexander



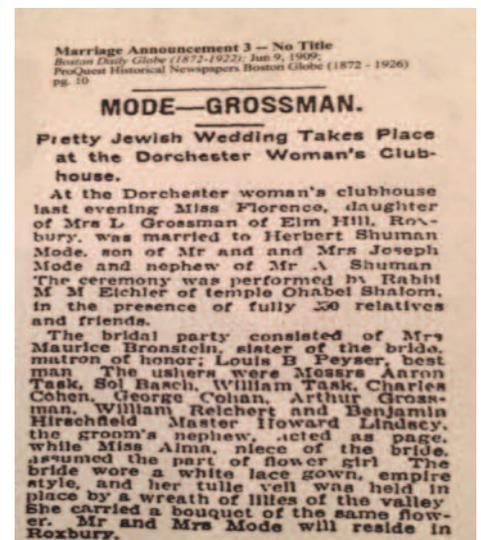
Have you ever wished you could go beyond vital statistics, ship manifests, declarations of intent and census records to uncover the human story of an otherwise well-documented family member? What more can a researcher do if every surviving family member has been interviewed and all sources seem to have been exhausted? Are there any more anecdotal types of information to be found anywhere? The answer is a resounding YES! ProQuest Historical Newspapers™ is a comprehensive, searchable database of American newspapers going back to the mid-nineteenth century and encompassing most states and major cities. It even also includes American Jewish newspapers!

ProQuest's vintage newspapers contain information we do not see in modern day periodicals. Before the advent of social media, pre-technology news about individuals and families could be found in various sections of both secular and Jewish newspapers: advertisements, society pages, birth and wedding announcements, obituaries, letters to the editor, bankruptcies, news articles, events of interest in the Jewish community and last but not least, artistic renderings and photographs.

Prepare to do a little research to locate a local repository which subscribes to ProQuest and allows public access. It is well worth the time to do so. Locally I have found ProQuest by sending out emails and placing phone calls to university libraries, historical societies and public libraries. My own access has recently included the library system at Princeton University which charges a small daily users fee.

My first contact with ProQuest was at the 2003 IAJGS conference held in Washington DC. All conference attendees were able to access ProQuest online for a limited period of time. At every conference I have attended since then, I make sure to allocate time to return to ProQuest to see which newspapers have been added or to build on previously researched individuals. Some of my favorite discoveries have taken place through my IAJGS conference forays into ProQuest.

I cannot adequately describe how I felt that first time on ProQuest in 2003, when I excitedly searched my family surnames and hit the jackpot. We all know that amazing feeling of glee at finding a relevant document. Thanks to ProQuest, I had goosebumps for my entire hour on the site. I discovered a wealth of information, over and over again. The first hit of family news that I obtained after searching for my Mode surname was: "MODE-GROSSMAN: Pretty Jewish Wedding Takes Place at the Dorchester Woman's [sic] Clubhouse" which was the headline in my grandparents' June 1909 wedding announcement (*Boston Daily Globe*). I researched further and found an additional article in the *Jewish Advocate*, which was much longer, including six paragraphs listing the names of both wedding party members and prominent guests. I was startled to see that among the 250 celebrants of the ex-



June Weddings

MODE.—GROSSMAN.

One of the prettiest and most important weddings of the year was that of last Tuesday night of Miss Florence Grossman, daughter of Mrs. Lena Grossman of Elm Hill, Roxbury to Mr. Herbert Shuman Mode, only son of Mr. and Mrs. Joseph Mode, also of Roxbury, and nephew of Mr. A. Shuman. The wedding was solemnized in Whitton Hall, in the Dorchester Women's Club by Rabbi M. M. Eichler, assisted by Rabbi S. M. Caro. The ceremony was witnessed by a large and fashionable throng from all parts of New England.

The bride, who is one of the most popular girls in her set, was given in marriage by Josiah Grossman, her brother. She wore a beautiful white lingerie robe, of Irish lace and carried a shower bouquet of lilies of the valley. She was attended by her sister, Mrs. Maurice Bronstein, as matron of honor and there were no bridesmaids.

The groom had as his best man, Louis H. Peysner. Master Howard Lindsey, a nephew of the groom was page and Miss Alma Grossman, a niece of the bride was flower girl. The impressive nuptial ceremony was held under an archway of cut flowers, palms and greenery.

The ushers were Aaron Task, Sol Haseh, William Task, Charles Cohen, George Cohen, Arthur Grossman, William Reichert and Benjamin Hirschfeld.

Following the ceremony, a reception was held under a bower of flowers followed by dancing. The couple will make an extended tour of the East on their honeymoon trip.

Among the 250 guests present were Mr. A. Shuman, Mr. and Mrs. Josiah Grossman, Mr. and Mrs. Samuel Shuman, Mr. and Mrs. Carl Dreyfus, Mr. and Mrs. Samuel Grossman, Mr. and Mrs. Mayer Bornstein, Mr. and Mrs. N. N. Lindsay, Mrs. August Well, Mrs. Mrs. Minna Bornstein, Mr. and Mrs. George E. Spaulding, Mr. Harold D. Bornstein, Mr. and Mrs. Samuel C. Hutchison, Mr. and Mrs. A. C. Ratskesky, Mr. and Mrs. L. A. Glusburg, Mr. and Mrs. Alex Steiwert, Mr. and Mrs. Nathan Phansky, Mr. and Mrs. Carl Brandt, Mr. and Mrs. Harry Robinson and Miss Charlotte Robinson of Pawtucket; Mr. and Mrs. A. Diamond and Mrs. Samuel Rosindale of Providence; Mr. and Mrs. Harry Cohen, Mr. and Mrs. Henry Talefsky, Mr. and Mrs. Henry Green, Mr. and Mrs. Harry Levy, Mr. and Mrs. Louis Rosenberg, Mr. and Mrs. E. J. Brody, Dr. and Mrs. Harold B. Shuman, Mrs. E. Nichols, and Mr. and Mrs. Philip Marks.

change of vows of Florence Grossman and Herbert Mode were the names of many movers and shakers of the Jewish community. I had read about many of these people in historical accounts of Jewish Boston at the beginning of the twentieth century, but this article described my own grandparents' wedding!

Who knew they were so well connected!

I also found birth announcements in the *Jewish Advocate* for my father in 1914 and his sister in 1911, and many other pieces of family trivia. My grandfather, Herbert Mode, passed away when I was only four years old, so my memories of him are very vague. However, I discovered him in ProQuest and learned about his life as a young man through many articles that mentioned his activities in the Elysium Club, a Jewish social and business club in the 1890s as well as his performances in plays and operas with the Young Men's Hebrew Association, including its production of "The King of Siam" in which he even played one of the leads! (1906, Boston *Daily Globe*). ProQuest gave me a glimpse into the life of my grandfather through his days as a bachelor singer/actor and later through my grandparents' large wedding celebration.

However, the most exciting item I found on that very first time on ProQuest was a 1904 Boston *Daily Globe* article including a faded photograph entitled, "Wedded in Old Synagogue. Golden Anniversary Celebrated by Mr. and Mrs. Jacob L. Bornstein." This caught me by surprise as I looked at the face of my great aunt Minna.

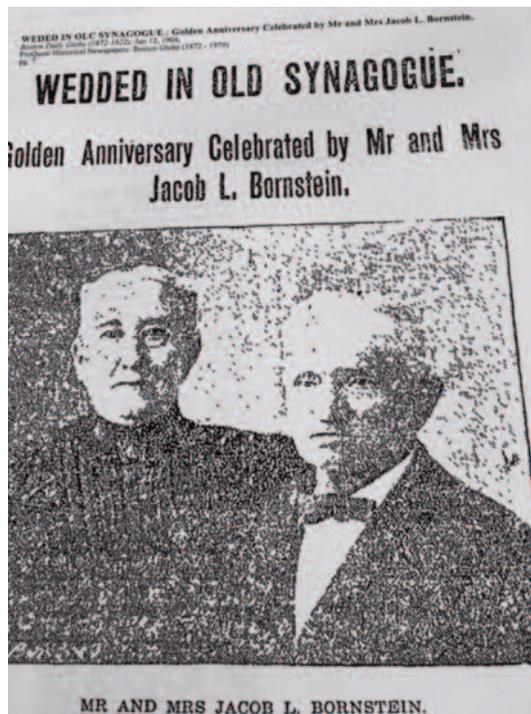
The text of the article was a gold mine of information. I learned from the second paragraph that Mrs. Bornstein's maiden name was Minna Mode, that she was born in Posen, Germany, and that the young couple had been married in the old Warrenton Street synagogue of Temple

Ohabei Shalom (Boston's first Jewish congregation).

Like the later article I found

about my grandparents' wedding, this one also mentions many of their family members who were in attendance at the golden anniversary celebration and also stated where Mr. and Mrs. Bornstein resided in Boston.

Since 2003, I have continued to utilize the ProQuest access at IAJGS conferences and have experienced both tearful and "aha" moments. I have found photos of ancestors I had only researched but never cast eyes upon and



discovered new pieces of information showing the tremendous philanthropic benevolence of an ancestor. If you have experienced moments like this, you know that feeling of gooseflesh that happens. So now I encourage other JGSGP members to check out ProQuest and share some of your “aha” moments in *Chronicles* too! ❖

A special education teacher in the East Windsor, NJ Regional School District, Felicia Mode Alexander 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. Originally from the Boston area Felicia has been actively researching her family for more than twenty years. She is a member of the Jewish Genealogical Societies of Greater Philadelphia and Boston and is researching MODE, SHUMAN, ABRAHAMS, BORNSTEIN in Berlin and Posen; Grossman, LONGBORD and TALIAFSKY in the Kiev region. You can contact Felicia at fmode@verizon.net

UNCLE WILLIE . . . TALES AND TRAILS

by Walter Spector



Below is the tale of the trail that my great uncle William (Willie) Howard Spector left behind. Although a bit of a loner who was disconnected from his family, Uncle Willie left a trail of information that provided a fairly detailed account of his life.

William Howard Spector was born Dec 17, 1892 to Ira and Massia Greenstein Spector in Zaslov, Volhynia in the Russian Empire. All the documentation with his name on it indicates that he was born in Woodbine, New Jersey on the same date. That he was born in Woodbine can be disputed because his branch of the Spector family arrived on the SS *Campania* in June 9, 1894.



William Spector
ca. 1899

S.S: Campania Manifest Departing Queenstown & Liverpool for New York City

CUSTOMS LIST OF PASSENGERS.

District of the City of New York, Port of New York.

I, *W. H. Keim*, Master of the *Campania* do solemnly, sincerely and truly swear that the following List or Manifest subscribed by me, and now delivered by me to the Collector of Customs of the District of the City of New York, is a full and perfect list of all the passengers taken on board said vessel at *Queenstown, Liverpool* from which port or parts the said vessel has now arrived; and that on said list is truly designated the age, sex, calling or occupation, the port of embarkation, the number of pieces of baggage, the date and cause of death of any such passengers who may have died on the voyage, and also a statement, so far as it can be ascertained, with reference to the intention of each immigrant passenger as to a protracted sojourn in this country, and also, in regard to Cabin passengers, the country of which they are citizens, and of passengers other than cabin passengers, their native country, their intended destination or location in the United States, and whether they are citizens of the United States, or not, and the location of the compartment or space occupied by each, as required by the Passenger Act of 1882 and the Regulations of the Secretary of the Treasury. So help me God.

to be used for all passengers.
to be used for cabin passengers only.
to be used for passengers other than cabin passengers.

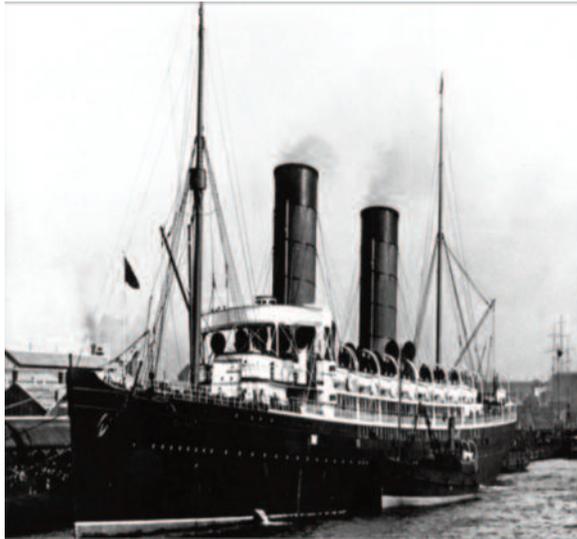
No.	NAME IN FULL.	Age.	Sex.	Calling or Occupation.	Country of which they are citizens.	Native Country.	Intended Destination or Location, State or Territory.	State of permanent residence, or other address, including postoffice address, of the home address.	Treatment in Transit, or other like information, including preliminary papers.	Location of Department to which assigned, forward, and date of departure.	Number of pieces of baggage.	Port of embarkation.	Date and Cause of Death.
4	<i>Maxwell Spector</i>	<i>14</i>	<i>M</i>	<i>Wife</i>			<i>Phil</i>						
5	<i>Israel</i>	<i>12</i>	<i>M</i>	<i>Scholar</i>									
6	<i>Leib</i>	<i>9</i>	<i>M</i>										
7	<i>Pessie</i>	<i>7</i>	<i>F</i>										
8	<i>Morde</i>	<i>5</i>	<i>M</i>										
9	<i>Willie</i>	<i>2</i>	<i>M</i>	<i>Child</i>									

S.S. Campania Passenger Arrival Manifest 9 Jun 1894

Last Name	First Name	AKA	Relation to William	Relation to author	Age
SPECTOR	ISRAEL	Samuel	Brother	My Grandfather	12
SPECTOR	LIEB	Louis	Brother	Great Uncle	9
SPECTOR	MATEL	Massia	Mother	Great Grandmother	44
SPECTOR	MOSES	Morris	Brother	Great Uncle	5
SPECTOR	PESSIE	Benjamin	Brother	Great Uncle	7
SPECTOR	WOLF	William	Willie	Great Uncle	2

(Wolf's father, Ira, and his three older brothers, Zanvil, Max and Abraham came to the U.S. before their wife, mother, and brothers.)

Wolf (William), who was 2 years old in 1894, is the last Spector listed in the above manifest. Ira and Massia did not have any more children in the U.S. On the 1905 New Jersey census "Will's" place of birth is written as Russia. Will never participated in another New Jersey or U.S. census between 1910 and 1940. The next twelve years were not documented or traceable.



S.S. Campania

On June 5, 1917, William H. Spector registered for the World War I draft. At that time he lived at 209 N. 9th Street, Philadelphia. By July 1917 he was living in Cumberland, Maryland. On the same draft registration there is a third address in Philadelphia. That address, dated February 1918, was 308 N. 6th Street. The original registration also lists his job as a machinist in Smithville, New Jersey.

According to a Veterans' Compensation Application filed on February 5, 1934 William H. Spector entered the National Army on April 26, 1918. He was 25 years old and single. At the time he entered the service, he listed his home address as 1616 N. 8th Street, Philadelphia, the home of Samuel Spector. From May 12, 1918 until February 26, 1919 he served overseas. He received \$100.00 compensation for ten months of service. William was honorably discharged on March 1, 1919 from Fort Dix, New Jersey. At the time of the filing of the application William lived at 411 Clinton St. in Cincinnati, Ohio.

The U.S. Army Transport Service Passage Lists 1910-1939 gives us the following information: William departed for Europe on June 15, 1918 from Hoboken, New Jersey on the SS Leathan. He was a private in Company B, 146th Infantry, 37th Division from April 7, 1918 to March 1, 1919. William was involved in the following World War I engagements: Alsace-Lorraine, Argonne, St. Mihiel and Flanders. His injuries included being gassed at Flanders, Belgium. He returned to the U.S. on January 16, 1919 on the Convalescent Detachment No. 4 Camp Hospital sailing from Liverpool, England. William received his honorable discharge on March 1, 1919 at Fort Dix, New Jersey. In 1921 William received a Victory Metal for his service in the Muse-Argonne defensive sector. At that time, he recorded his residence as 4737 N. 11th Street, Philadelphia, the home of his brother Louis.

In 1934 Ira Spector died. Ira made bequeaths to three of his sons and various organizations. To satisfy legal requirements so that Willie could not contest the will, Ira left him one dollar.

The next document, a Social Security application filed in 1937, finds Uncle Willie's permanent residence at 617 W. Madison Street, Chicago, Illinois. At that time he was working as a laborer for the Chicago and North Western Railway Company in Dunlap, Iowa. Uncle Willie's World War II draft registration lists the same Chicago address in 1942. By 1943 Uncle Willie was a trucker at the railway passenger terminal in Chicago, who had recently retired.

The family's last correspondence about Uncle Willie came in February 1967. The Spector family was informed of

Uncle Willie's death when the New Orleans Parrish, Louisiana coroner's office called Irving Spector, a nephew. I have tried to retrieve the death certificate forms at the city and state archives, but the death certificate doesn't become public record until after fifty years have passed. I will have to wait until the end of 2018 to bid a final good-bye to Uncle Willie and locate the public cemetery with an unmarked grave in which he is buried.

Commentary:

Uncle Willie was the least known of our family. No living members of my generation ever met him. My father Sidney W. Spector, his nephew, always spoke of him as the lost sheep. He was the only Spector brother who did not spend a considerable portion of his life in Philadelphia, Pennsylvania or Woodbine, New Jersey. In spite of that, he left the most interesting and diverse paper trail of any of his brothers. He lived longer into the 20th century than all of his brothers, except for Louis, to enjoy life and the wonders of the modern world.

Hopefully, Ancestry.com and FamilySearch.org will be able in the future to release searchable documents where Uncle Willie is hiding. ❖

Sources: Family Search.org

1905 New Jersey State Census

castlegarden.org

Ancestry.com

United States Census 1900-1940

U.S. WWI and WWII draft registrations

Commonwealth of Pennsylvania Veteran's Compensation Application

U.S. Army Transport Service, Passenger Lists 1910-1939

Social Security Application

Pennsylvania WWI Service and Compensation Files 1917-1919, 1934-1948

Employee Registration U.S. Employee Retirement Board

A former assistant principal in the Philadelphia School District, Walt Spector is an avid collector of historic Philadelphia-themed postcards (Chronicles, Vol. 28-4, Winter 2011-2012, p.15) and is proud of his roots in the agricultural colony of Woodbine, New Jersey. He now serves as a JGSGP vice president.

You can reach Walt at educonser@comcast.net.

LDS TO DISCONTINUE MICROFILM RENTAL

by James Gross, MSLIS



For those researchers who have visited a LDS Family History Center in the past, you know that one can rent microfilm from them. This has been the case even prior to my first visit to a Family History Center back in the early 1990s. As of September 2017 this policy is changing due to budget cuts.

On September 1, 2017, FamilySearch will discontinue its microfilm distribution services. According to the LDS website, this change is the result of significant progress made in FamilySearch's microfilm digitization efforts and the obsolescence of microfilm technology. ⁽¹⁾ The LDS website also states that those films already scanned include "the most requested collections based on microfilm loan records worldwide." ⁽²⁾ The website adds that "the remaining microfilms should be digitized by the end of 2020." ⁽³⁾

Based on comments seen in a few websites, including *Dear Myrtle*, there are mixed reactions to this news.

Some researchers are applauding it, while others are concerned about needing to wait at least three years to access obscure unscanned filmed records. ⁽⁴⁾ *The Genealogy Reporter*, citing the FamilySearch Q & A page, noted that over 1.5 million microfilms have been digitized. They also observed, however, that not all the microfilms have yet been scanned.

The Genealogy Reporter noted that this announcement is ruffling some feathers as any microfilm that has not been digitized yet will not be accessible until at least 2020. ⁽⁵⁾ A quick check on the LDS website lists film holdings of approximately 2.4 million rolls of film as of 2014. ⁽⁶⁾ Based on my calculator, if the LDS has scanned approximately 1.5 million out of 2.4 million rolls of microfilm, that would come to about 63% of their collection.

In terms of why the LDS decided to stop allowing film rental, Diane Loosle, director of the LDS Patron Services Division, said “Preserving historic records is only one-half of the equation. Making them easily accessible to family historians and researchers worldwide when they need them is the other crucial component.” ⁽⁷⁾

Dick Eastman recently posted a reply to a question on this topic on his website. In the Q & A blog section of *Eastman’s Online Newsletter*: “FamilySearch and everyone else cannot buy any more blank, unexposed microfilm. The manufacturers of microfilm have all stopped production. When FamilySearch realized that microfilm availability was ending, they bought up all the remaining inventory they could find. Apparently, FamilySearch has now used up that inventory and there is no more new, unexposed microfilm to be purchased anywhere.” ⁽⁸⁾

To summarize, it appears that this announcement may affect the research and strategy used by some researchers who seek information from LDS films and scans. If you run into an unscanned FHC film roll on the FamilySearch website, make a note of it and then switch to a different part of your tree. ❖

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- 1-3. LDS (2017). “Family History Microfilm Discontinuation,” retrieved 7/16/2017 from: <https://tinyurl.com/film-ends>
4. (2017) *Dear Myrtle* blog, retrieved July 16, 2017 from: <http://blog.dearmyrtle.com/2017/06/no-more-fhl-microfilm-myrtle-take.html>
5. Tennant, Amy. (2017, July) “Should You Be Ordering Microfilm Right Away?,” *Genealogy Reporter*, retrieved July 16, 2017 from: <http://www.thegenealogyreporter.com/ordering-microfilm/>
- 6-7. LDS (2017). “FamilySearch Discontinuing Microfilm; Most Records Now Digitized,” retrieved July 17, 2017 from: <https://tinyurl.com/lds-disc2>
8. Eastman (2017). “FamilySearch to Discontinue its Microfilm Distribution Services,” retrieved July 16, 2017 from: <https://tinyurl.com/eastman-lds>

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, NJ 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



FIVE HISTORIC SYNAGOGUES OF PHILADELPHIA - A NEW HISTORY IN THE WORKS

by Ira A. Poliakoff

Note:

JGSGP member, Ira Poliakoff, is in the process of writing a study of the synagogues in Philadelphia. In one chapter he focuses on the development of the local Conservative movement, beginning with the formation of the United Synagogue of America



In 1913, at a meeting held at the Jewish Theological Seminary of America, then located at 521 West 123rd Street in Manhattan, the United Synagogue of America (now known as the United Synagogue of Conservative Judaism) was formed. The twenty-two founding congregations were : . . Adath Jeshurun, Beth El, Beth Israel, Mikveh Israel and Ohel Jacob, all of Philadelphia, . . . Also invited to the “formation” meeting were delegates from three institutes of higher learning: the Jewish Theological Seminary of New York and Dropsie College and Gratz College, both of Philadelphia.

It is the five Philadelphia congregations that will be looked at herein. It is interesting to note that only one of them, Adath Jeshurun, has survived as the same Conservative synagogue it was in 1913 with few mergers and no changes in the name. Mikveh Israel is alive and well, but, is no longer affiliated with the Conservative movement. Beth El is now part of Temple Beth Hillel-Beth El in Wynnewood, and Beth Israel is part of Temple Beth Zion-Beth Israel in Center City. Ohel Jacob, unfortunately, has not survived.

Poliakoff then traces the history of the above synagogues including the names of their rabbis and locations at various times. He concludes as follows:

Philadelphia played an important role in the formation of the United Synagogue of America. Five of the original twenty-two member synagogues were from Philadelphia. Representatives from both Gratz and Dropsie Colleges in Philadelphia were also present at the formative meeting in New York in 1913. Dr. Cyrus Adler, a close friend of Solomon Schechter, and a president of Congregation Mikveh Israel, along with Schechter, his wife Mathilde and Rabbi Elias Solomon of Manhattan were the four driving forces behind the early successes the organization achieved.

To this day, Philadelphia is one of the few areas of the country where Conservative Judaism and the United Synagogue of America (now known as the United Synagogue of Conservative Judaism) have larger numbers than those of the URJ (Union of Reform Judaism.) Although it is difficult to find correct numbers due to differences in how different surveys “count” Reform and Conservative Jews, most agree that the total of those who self-identify as Conservative is slightly larger than those who self-identify as Reform in metropolitan Philadelphia. The last Pew Survey showed the numbers very close, with both declining and both “modern” Orthodoxy and Chabad gaining. Four synagogues that were among the “great” synagogues of the early years of Philadelphia Jewry remain: Adath Jeshurun, Mikveh Israel, Keneseth Israel and Rodeph Sholom. ❖

Ira Poliakoff lives in Wynnewood, PA and is the author of “The Synagogues of Long Island” to be published later this year by the History Press. He is also working on two new books, “The Synagogues of Philadelphia” and “The Synagogues of Delaware.”

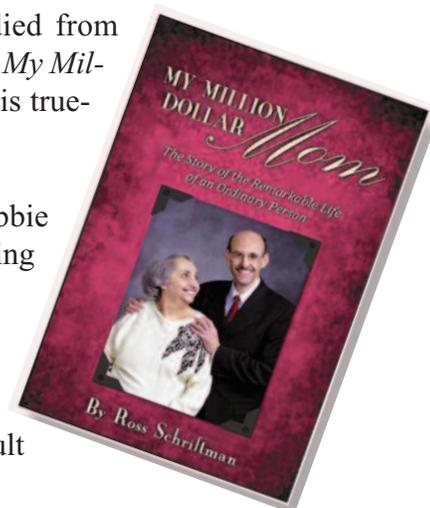
“MY MILLION DOLLAR MOM” TO BECOME A MOVIE ABOUT ALZHEIMER’S

Note: Ross Schriftman first wrote about his book, “Million Dollar Mom” in Chronicles (Vol. 29-1). Here’s an update.

Ross Schriftman was the primary caregiver to his mom, Shirley, who died from Alzheimer’s in 2009. In her honor and in her memory he authored the book, *My Million Dollar Mom*, chronicles her life and the time he cared for her. Now his true-life inspired short film drama version is going into production this summer.

His production company just acquired the rights to Jewish folk song legend Debbie Friedman’s “Mi’Shebeirach,” (Those Who Blessed) a prayer that asks G-d for healing of the sick and courage and hope for their caregivers.

“The loss of memory of who we were, who are family members were and our history is one of the devastating effects of Alzheimer’s and other forms of dementia.” Schriftman said. “Preserving our past and our relationships becomes more difficult as the files in our brains are damaged or lost forever.”



Schriftman related the importance of saving items such as pictures and mementos from the past to share with our loved ones. “Short term memory is lost before long term memory.” he said. “It is amazing how people will remember a small piece of their childhood and sometimes confuse a spouse or even a child with their own parents from decades ago. They may remember the milkman with the horse-drawn wagon, but forget how to turn on the television. Long-forgotten conflicts with family members may become vivid and recent in their minds while a visit from a son or daughter earlier in the day no longer exists.”

“As researchers of our past and the generations that came before us, it is important to sit down and have discussions with the older generations in our families before they develop a neurological illness that may not give us a clear picture of what really happened and who those relationships are in the pictures they stuffed in a draw.” Schriftman said. “I was very lucky because my mother wrote detailed descriptions of dates, places, names and relationships on the back of pictures from as far back as the 1930s. She also kept diaries and wrote articles about her own history which has helped me keep the connection of who various family members were and events that occurred.” ♦

More information about Ross’ book and film project can be found on his website at www.mymilliondollarmom.com or by contacting him at 215-682-7075 or mymilliondollarmom@gmail.com

APRIL MEETING SUMMARY

“HOW THE BULGARIAN JEWS SURVIVED THE HOLOCAUST” SPEAKER: JOSEPH BENATOV, PH.D.

by Linda Ewall Krocker



Overview of pre-World War II Bulgarian Jewish life

Jewish life in the area goes back to the 2nd century CE and predates the establishment of an actual Bulgaria in the 7th century. They were part of the oldest Jewish community on the European continent, the Romaniotes, distinct from both the Ashkenazim and Sephardim, who lived in Greece and the neighborhood areas for more than 2,000 years. Jews were prominent in court.

The founders of Bulgaria were looking for a unifying monotheistic religion. Judaism was seriously



Joseph Benatov, PhD

considered, as well as Christianity and Islam. Questions had to do with ritual slaughter of meat and whether to celebrate the Sabbath on Saturday or Sunday.

The 14th century ruler, King Ivan Alexander, was married to a Queen Theodora, but fell in love with a young woman from a Byzantine Jewish family whose father was a wealthy merchant. She converted to Eastern Orthodoxy. Alexander divorced his first wife and asked her to go into a nunnery, and then married the Jewess who changed her name to Theodora. Their son was the last ruler before the final Ottoman conquest between 1393-1396.

Ashkenazim began moving into Bulgaria in the late 14th century. The Spanish Inquisition resulted in the expulsion from Spain in 1492 and Portugal in 1497, and the “eastern Sephardim” were welcomed by the Ottoman empire. At that point the Bulgarian Jewish community was comprised of Romaniotes, Ashkenazim, and Sephardim.

In March 1878 the Principality of Bulgaria was created and granted a large territory, including Dobruja and Macedonia. By July of the same year, however, these lands were returned to the Ottoman Empire. This resulted in a national trauma, and for the next fifty to seventy years, politics were driven by the desire to regain those lands. Bulgaria fought in two Balkan wars in 1912 and 1913 and then sided with Germany in World War I. Ultimately they were defeated in all three conflicts and lost more territory. The Jewish community grew to approximately 50,000 by World War II.

Overview of events during World War II

Bulgaria’s position during World War II was complex. Bulgaria proposed to adopt anti-Semitic laws as a return gesture to Germany, but there was an immediate massive public outcry after this proposal was announced. Various professional groups protested (lawyers, doctors, professional guilds, pharmacists, people from all walks of life). Nevertheless, the anti-Semitic measures were implemented, and from January 1941 until the end of the war, Jews were conscripted into Jewish labor units for building roads, etc. In 1941 it became clear that Bulgaria could not remain neutral. In neighboring Greece, the Italian army was being badly defeated. In April the German army went through Bulgaria and attacked Greece and Yugoslavia, which had a new government opposed to Germany. Both were defeated and occupied. Bulgaria became a German ally, and regained the other two (west and south) territories they craved which now comprise present day Macedonia.

After the “Final Solution” was adopted in early 1942, Bulgaria was to deport approximately 60,000 Jews. Alexander Belev, the Bulgarian commissar of Jewish Affairs, notorious for his anti-Semitic and strongly nationalistic views, signed an agreement with high ranking SS official, Theodor Dannecker, in February 1943. About 20,000 Jews from previously annexed regions (8,000 Macedonian Jews, 6,000 Thracian Jews, and 6,000 Jews) were to be shipped to Germany in the first wave of deportations.

The king and cabinet approved Belev’s secret plan. Belev deleted some wording because there were only approximately 11,500 Jews in those areas, so 8,500 would have to come from Bulgaria proper. Meanwhile, a propaganda campaign called for tightening the repressive measures against the Jews. In early March 1943, the clandestine plan was implemented, starting with the Jews from five towns in occupied northeastern Greece. They were transported by boat on the Lom River to Vienna and then to Auschwitz and Treblinka. Nearly all 11,500 subsequently perished.

Plans to deport Bulgarian Jews on March 10, 1943 became known, and in protest, a delegation of four non-Jews met with Deputy Speaker of the National Assembly, Dimitar Peshev on March 9. He decided to act. His request to meet with the prime minister was rejected, so he met instead with the minister of interior, and started quoting from the agreement as proof of the impending deportation plans. The prime minister realized they couldn’t carry out the plan, and other towns were notified. Ultimately the king had to cancel the deportations. Peshev persevered, drafted a harsh letter of protest, and had another forty-two members of the ruling majority in Parliament sign as well. The letter was

presented to the prime minister on March 19th. He was furious that so many members of his government were opposed to his policies. He publicly humiliated Peshev and removed him from office, but the letter achieved its goal.

Belev and Dennecker developed a new deportation plan. Plan A called for the deportation of all 50,000 Bulgarian Jews in May 1943; plan B called for the rounding up and deportation of 25,000 from the capital to the eastern countryside. Plan B won out. The Bulgarian Orthodox Church was very vocal in its criticism. There were no further attempts to deport the Jews. Following a stormy encounter with Hitler in August 1943, Tsar Boris III suffered a fatal heart attack, and his six-year-old son took over with a regency council that remained loyal to the German alliance. Conflicting opinions exist regarding Boris's role. Some point to the fact that he didn't approve the deportations. Others take an opposing view because all the Jews from Macedonia (11,343) were deported and killed.

In September 1944, the Soviet army invaded and liberated Bulgaria. Initially in favor of the creation of the State of Israel, Bulgaria reversed its pro-Israel position in 1948, resulting in the emigration of 42,000 of the 50,000 Bulgarian Jews to Israel. Between 1989 to the present another wave of Jews moved to Israel, and today only about 4,000 remain. Surviving Jewish life in Bulgaria is extremely rich and active. They are of Romaniote (Roman, Greek speaking), Ashkenazic, and 90% Sephardic descent.

Closing remarks

A cousin of Dr. Benatov's in Israel traced his father's side of their Sephardic family back to approximately 1810. Records are at the Museum of the Diaspora in Tel Aviv.

An audience member mentioned the well-made 2011 documentary entitled "Empty Boxcars" which depicts the story of the Bulgarian Jewish situation.

Although Fascist groups existed in Bulgaria in the 1930s, there was a lack of strong anti-Semitic sentiment which was reflected in the fact that so many measures failed. ❖

Every summer Dr. Benatov leads a Sephardic trip to Bulgaria, Macedonia and Northern Greece. See: <http://sephardicbalkans.com/>

Linda Ewall-Krocker has been interested in genealogy since the early 1980s, fortunately starting shortly before her dad passed away, so that she did get some information from him.

Linda is researching: FISHELOV (FISHER) in Kachinovichi (suburb of Pinsk, Minsk Gubernia, Belarus); WEISS in Kamyanets Podilskyy, Khmelnytsky, Ukraine; GOLDMAN in Somes, Russia (or Rava-Rus'ka in Lviv Oblast of western Ukraine); and GREENBERG in Odessa, Ukraine. You can reach Linda at: cappuccinoholic@gmail.com

MAY MEETING SUMMARY

by Evan Fishman



Our scheduled speaker, Heidi Neumark, took ill and was unable to attend our meeting. Instead, we offered an improvised video program featuring Dr. John Philip Colletta, noted lecturer who has taught workshops at the National Archives for more than twenty years. He presented "Your Ancestors in Ship Passenger Lists," one of fifteen lectures comprising "Discovering Your Roots: An Introduction to Genealogy."

Every immigrant's story is unique, and his/her passenger arrival records are very valuable in understanding that person's journey. Researchers need to know immigrant's full original name plus other information to distinguish him/her from other immigrants with similar names. It's also very useful to approximate

the arrival date within a three to five year window.

Sources of information for immigrants who arrived before 1820:

- a. Ship passenger lists which are found in archives of colonial powers and in related books.
- b. Colonial land records available at respective state archives.
- c. Oaths of allegiance
- d. Directories of immigrants.
- e. *Directory of Scottish Settlers in North America (1625-1825)*
- f. Monographs with names of first families of colonies.
- g. Histories of various American colonies.
- h. Internet sites—colony, state, county, town as well as ethnic group records

Suggested references:

- a. Suggested reference: *Bonded Passenger to America* (9 volumes)
- b. *Passenger and Immigration Lists Index, 1500s-1900s*, edited by P. William Filby (6 volumes)
- c. *The Great Migration Directory: Immigrants to New England, 1620-1643* published by the New England Historic Genealogical Society.

After 1820, U.S. government required uniform recording of ship arrivals from foreign ports which included:

- a. Marital status
- b. Race
- c. Literacy (ability to read/write)
- d. Closest relative in native country
- e. Physical description

Suggested references:

- a. NARA website (www.archives.gov)
- b. www.stevemorse.org and Ellis Island website are alternatives to NARA website.

Colletta then gave examples of strategies to find manifests.

- a. Consider variant spellings of surnames.
- b. Use a range of arrival years and ages of immigrants.

Ports

- a. There were five major ports plus up to sixty minor ports for varying periods of time.
- b. Canadian ports: immigrants could initially enter through these ports and then travel to the U.S.
- c. Mexican border crossings.
- d. Also not unheard of for Europeans to go to South America and then travel northward.

Length of journey for transatlantic crossings varied according to type of vessel, its size, and weather conditions:

- a. Steam ships required four to twelve weeks.
- b. By 1900, journey took one week with the introduction of engine generated ships.
- c. After 1905, trip took five days. ❖

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--Terespol, Poland & Brest Litovsk, Belarus Contact Evan at editor@jsgsp.org

JUNE MEETING SUMMARY

“TANTE FREIDA WAS ALMOST DEPORTED BY THE FEDS!”

SPEAKER: RABBI GARY GANS

by Marilyn Mazer Golden



Rabbi Gans shared the story of his Aunt Freida and the historical reasons for her possible denaturalization and deportation. Whether his aunt came here legally or not depended on the immigration rules in America during various times. He cited the documents he had located which he used as proof of her situation and discussed the court case she faced.

He also addressed whether it is ethical to reveal previously hidden family secrets.

Overview:

My immigrant relative decided it was better in 1921 to claim to be unwed and pregnant than admit the truth that she had married an alien while visiting Palestine. She should have automatically been denaturalized according to the U.S. law at the time! I will show the step-by-step approach I used that uncovered documents that the family was convinced were long buried.

More than thirty years after she entered the U.S. the Feds caught her lie. Through disciplined research and good luck, I uncovered the 1950s court records that featured this four-foot tall, Yiddish speaking, old woman in a housecoat who almost brought down the U.S. government! This Cold War tale involved the governments of the then U.S.S.R., Israel, and the U.S.

I will also address the ethics of family secrets. Is it all right to reveal what was previously hidden knowledge? Did I violate my own family's privacy by going public?"

A History of American Immigration Regulations:

Although most people think their ancestors came into the United States legally, that may not be the case. The criteria for admission and consideration for naturalization changed often.

The Expatriation Act of 1907 provided for loss of citizenship by American women who married aliens. It also provided for retention of American citizenship by formerly alien women, after the termination of their marriages, who had initially acquired citizenship by marriage to an American. Women residing in the U.S. would retain their American citizenship automatically as long as they did not explicitly renounce it; women residing abroad would have the option to retain American citizenship by registration with a U.S. consul. The aim of these provisions was to prevent cases of multiple citizenships among women. Married women were NOT independent.

The National Origins Formula, a system of immigrant quotas in effect between 1921 and 1965, restricted immigration based on the existing proportions in the total population of individuals from various countries.

The 1921 Emergency Quota Act restricted immigration of foreign born persons of each nationality that lived in the United States in 1910.

In 1922, the Cable Act repealed the Expatriation Act. It guaranteed independent female citizenship to women who



Rabbi Gary Gans

were married to married to "aliens" who were eligible for naturalization. However, if a woman married a foreigner and lived on foreign soil for two years, she could lose the right to her citizenship. This act was in force until 1952. The Immigration Act of 1924 included an Asian Exclusion Act which limited immigration by people from East Asia and South Asia.

The National Origins Formula was abolished by the **Immigration and Nationality Act of 1965**, which marked a significant change in American immigration policy.

Documents and Events Located:

- a. Freida filled out a declaration of intent for citizenship in 1915.
- b. Freida and Joseph were married in 1920. Her passport expired the following year, and she had to go to Alexandria, Egypt (the nearest U.S. consular post) to apply for an emergency passport. She applied using her maiden name. (Did she do this on purpose to fool the Feds?)
- c. Freida and Joseph arrived in the U.S. by ship on March 4, 1921. Freida again used her maiden name on the ship manifest. Joseph and Freida did not register for the ship together. Their names appeared on different pages of the registry.
- d. Joseph listed Palestine as his birthplace. Technically he was really born in the Ottoman Empire which ruled Palestine at that time.
- e. The 1940 census report lists Freida's birthplace as Austria. Her citizenship status is listed as naturalized. Joseph's birthplace is listed as Palestine.
- f. They had been living in Palestine. In 1945, Freida and her daughter returned to the United States. Freida was listed as Joseph's daughter, NOT his wife.
- g. Freida and Joseph's daughter made *aliyah* (immigration to Israel). She gave birth to a baby.
- h. Freida applied for a U.S. passport in 1950 to return to Palestine.

Court Case:

When Freida applied for her passport, she was arrested. The judge wanted to deport her. Where would they send her? Galicia no longer existed. Was she considered Turkish? Her husband came from the Ottoman Empire which became the British Empire in 1917. They didn't want her. Galicia was now Poland. They didn't want her. She left Palestine in 1921, and the British, now in control, didn't want her either. All she had done was claim she was a U.S. citizen!

The solution:

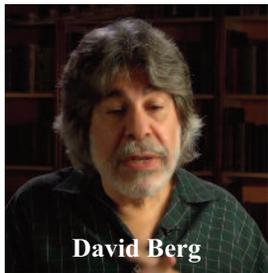
The federal judge naturalized her on the spot! No deportation and no more drama. These documents were kept as a family secret. Freida never spoke about her history with the "law"!

Gans asked: Is it all right to reveal what was previously hidden knowledge? Did he violate his own family's privacy by going public? This is a question open to individual interpretation.

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

FYI - HERE ARE LINKS TO THREE STORIES THAT ILLUMINATE OUR PAST

1. One part of the Yiddish Book Center's extensive holdings in its Wexler Oral History Project collection. Click on the following link <http://www.yiddishbookcenter.org/language-literature-culture/heft-notebook/jewish-neighborhoods-philadelphia> to listen to four short interviews (each less than seven minutes long) with Philadelphians about their memories of growing up.



“In the row homes of South Philadelphia, there once stood more than one hundred active *shuls* (synagogues). Native South Philadelphian David Berg paints a picture of the ritual and culture of the synagogue, wondrous in a child's eye, where Jewish immigrants socialized, observed, and organized—often *af yiddish* (in Yiddish). The synagogue David Berg's grandfather belonged to is the last row house shul in Philadelphia, Congregation Shivtei Yeshuron Ezras Israel—lovingly referred to by locals as ‘The Philadelphia Little Shul.’ “

2. Most of us present our respective family histories in written form. Here's a story of a portrayal using a different art form. Phillip Ratner, a noted Washington, D.C. sculptor, recently donated several pieces to the National Museum of American Jewish History (NMAJH), located at 5th & Market Streets In Philadelphia, which portray the immigrant story of coming to America. Read about it at:

<http://jewishexponent.com/2017/08/09/liberty-deeply-ingrained-recently-acquired-nmajh-sculptures-depicting-immigrant-experience/>”



Phillip Ratner, with his sculpture, “Emma Lazarus”

3. In an article honoring our Independence Day Marc Grossberg captured the essence of his feisty, immigrant grandmother who was extremely proud to be an American. This article demonstrates how a single story about this memorable woman provides context—historical, sociological, and personal—and serves as a model for us as we develop our respective family histories. http://www.tabletmag.com/jewish-life-and-religion/38233/brave-soldier?utm_source=tablet-magazinelist&utm_campaign=2f6945a2de-EMAIL_CAMPAIGN_2017_07_04&utm_medium=email&utm_term=0_c308bf8edb-2f6945a2de-206893405 ❖

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.



Jewish Genealogical Society of Greater Philadelphia 2017 Membership & Renewal Form

Enjoy *Chronicles*, Our Award Winning Quarterly Publication

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

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

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

Membership Categories	New	Renewal	Paper <i>Chronicles</i>	Amount
Individual - \$25			◇ \$10	
Family - \$35 (2 Person Household)			◇ \$10	
Sponsor - \$50			◇ \$10	
Patron - \$100			◇ \$10	
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, 2017.

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

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

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

Surname	Town	Country



JGSGP CALENDAR & REMINDERS

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

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

Look for information about other IAJGS member societies:

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

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



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

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



Sunday, September 17, 2017 2:00 pm

Main Line Reform Temple • 410 Montgomery Avenue • Wynnewood, PA 19096

4th Annual Steve Schecter Memorial Program

Klezmer: Music and Community in 20th Century Jewish Philadelphia

Speaker: Hankus Netsky



Hankus Netsky chairs the Contemporary Improvisation Departments at the New England Conservatory. Netsky is founder and director of the Klezmer Conservatory Band, an internationally renowned Yiddish music ensemble, and serves as research director of the Klezmer Conservatory Foundation, a non-profit organization dedicated to the preservation and perpetuation of traditional Eastern European Jewish music.

Netsky holds a Ph.D. in Ethnomusicology from Wesleyan University. He has taught Yiddish Music at Hebrew College, the New England Conservatory, and Wesleyan University, and has lectured extensively on the subject in the U.S., Canada, and Europe. He has also designed numerous Yiddish culture exhibits for the Yiddish Book Center, where he served as Vice President for Education. He is currently an instructor in

jazz and contemporary improvisation at the New England Conservatory in Boston.

Main Line Reform Temple and the Jewish Genealogical Society of Greater Philadelphia are proud to present a lecture and concert. Hankus Netsky, along with trumpeter Susan Watts, trombonist Dan Blacksberg, and clarinetist and accordionist Zoe Christiansen will perform. The Klezmer revival has figured prominently in a re-definition of Jewish identity as an ethnic and cultural heritage in recent years, inspiring large-scale performances and major festivals in the Jewish, folk, jazz, classical and world music communities. Netsky's lecture and the music accompanying it will highlight the music played at South Philadelphia's Jewish weddings in the first half of the twentieth century.

Trumpeter Susan Watts and trombonist Dan Blacksberg are two of the major figures in Philadelphia's klezmer music revival and are the organizers of the city's "Community Klezmer Initiative, a non-profit organization that sponsors local concerts, dances, and educational programs focusing on klezmer as a cultural heritage.

After the program, attendees can purchase Netsky's recent book, *Klezmer: Music and Community in 20th Century Jewish Philadelphia*. The book presents a detailed ethnographic portrait of Philadelphia's Jewish musicians, the environment they worked in, and the unique repertoire they performed at local Jewish lifestyle and communal celebrations.

Deadline for submission of articles for our fall issue is Sunday, October 8, 2017

Please send material to: editor@jgsgp.org.