

CHRONICLES

JOURNAL OF THE JEWISH GENEALOGICAL
AND ARCHIVAL SOCIETY OF GREATER
PHILADELPHIA

דברי הימים



CHRONICLES

JOURNAL OF THE JEWISH GENEALOGICAL AND ARCHIVAL SOCIETY OF GREATER PHILADELPHIA

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Answer to quiz (p. 26):

He was playing ball (and hitting home runs) for the Philadelphia Athletics (1866), the first Jewish pro baseball player.

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Cover Photos: Auschwitz prisoner uniform and victim's shoe.

Shelly Krockner at the Museum of Jewish Heritage - A Living Memorial to the Holocaust.

REFLECTIONS FROM YOUR CHRONICLES TEAM

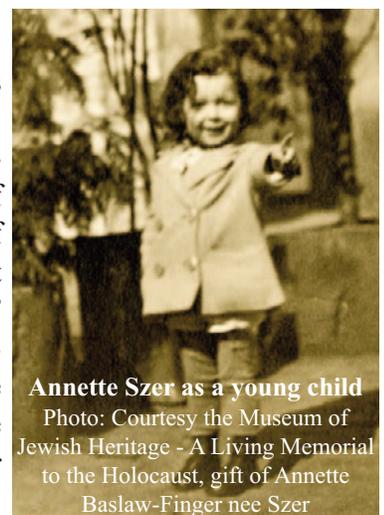


Our trip to the Auschwitz exhibition at the Museum of Jewish Heritage - A Living Memorial to the Holocaust on June 26 was extremely moving and informative. Two to three hours were hardly sufficient to thoroughly explore this enormous collection, and I may return on my own in the months ahead before it closes on January 3, 2020.

After the group departed at 5:00 pm, I re-entered the building and proceeded to the *Ordinary Treasures: Highlights from the Museum of Jewish Heritage Collection*. I saw various items related to Jewish life—*sifrei Torah* (Torah scrolls), sample wedding attire of a bride and groom, and examples of Jewish success in the U.S. I was especially impressed with the depiction of a Rose Stavisker Fischman, an observant Jew, who attained her dental degree from Columbia University in 1905. When the university denied her appeal to take final exams on a day other than Shabbat, her classmates rallied to her support and refused as a group to take the exams on Saturday. This provoked the university to rescind its initial refusal.

Another section of the gallery was devoted to representing how children in different locations fared during the Holocaust. I saw drawings and other art work, and then happened on a pedestal which contained souvenirs of a survivor named Annette Szer, who was born in Paris in 1929. I read her poignant statement, "I clutched my mother's hand . . . I knew I'd never see my home again." (from *Ordinary Treasures* at the Museum of Jewish Heritage - A Living Memorial to the Holocaust), which appeared on the wall near her display case.

What attracted me to focus on this pedestal was her married name--Annette Baslaw-Finger. She is the mother of my friend, Dovid, and one of the "hidden children, secret survivors of the Holocaust" (from Jane Marks' eponymous 1993 book). Annette and her family hid in more than forty places during their flight from the Nazis.



Annette Szer as a young child
Photo: Courtesy the Museum of Jewish Heritage - A Living Memorial to the Holocaust, gift of Annette Baslaw-Finger nee Szer

It is easy to be overwhelmed when contemplating the enormity of the Holocaust experience, but reading Annette Baslaw Finger's personal story and viewing the artifacts in the display case personalized the experience and enabled me to assess the horrific events through the eyes of one young girl who coincidentally was born the same year as Anne Frank.



Miniature Domino Set and Case, carried by 13-year old Annette Szer, France, 1942. Annette received this set on her 13th birthday. She carried it in her pocket as she and her family fled on foot to escape the Nazis.

Photo: Courtesy the Museum of Jewish Heritage - A Living Museum of the Holocaust, gift of Annette Baslaw-Finger nee Szer in memory of David and Shulamit Szer

I later recalled how I felt when I met Charlotte, my father's first cousin, back in 2002. Like Annette, Charlotte managed to escape the clutches of the Nazi war machine and emigrated to the U.S. Meeting her and learning about her "new" life in this country personalized the Holocaust experience for me, only that time I was hearing it from my own relative.

It behooves us as genealogists to personalize the accounts of the lives of our ancestors and relatives. Our understanding is significantly enriched when we're able to provide context to those lives.

You will note some different types of material in this issue. We decided to highlight the society's June 26 trip to the Auschwitz exhibition at the Museum of Jewish History. Attendees were so moved and impressed by the extensive collection that we felt that it merits considerable coverage. We're including an array of photographs (thank you Ed Flax, Marilyn Mazer-Golden, Shelly Krockner and Mark Halpern), hoping to convey some of the themes contained in the exhibition. In addition, attendees, Carole Strickland and Dan Rottenberg share their reactions.

David Brill is well-known by *Chronicles* readers for his quirky quizzes, but he's also a dedicated researcher of and volunteer for Tuchin, Volhynia, Ukraine, his ancestral *shtetl*. Dave submitted an extensive, informative, and highly readable article about the various Rovno *uyezd* revision lists that he became familiar with through his research.

Our president, Fred Blum, announces an important milestone as our society undergoes a name change reflecting its enhanced mission.

Once again, Joe Eichberg informs and entertains us about an illustrious relative of his. In "The Fiszelow/Fisher Family Story," Linda Ewall Krockner relates how a 1941 German census of Pinsk (courtesy of the U.S. Holocaust Memorial Museum), some beautiful Jewish new year's cards, and JewishGen's **ViewMate** feature, all proved instrumental in breaking down brick walls.

We look forward to reports from attendees to the upcoming annual IAJGS conference in Cleveland in our fall issue. These articles always serve to inform and educate those of us who didn't attend.

Keep cool this summer. Our programming schedule resumes in September. ❖

Evan Fishman, Editor

Our readers are the best source of new material for our publication. Please share your respective stories and send them to editor@jgsgp.org.

WE EXTEND A WARM WELCOME TO OUR NEWEST MEMBER & HIGHLIGHT SOME SURNAMEN SHE IS RESEARCHING

Phyllis Williams (nee Singer) Fort Washington, PA

Goodman from Ciechanów or Warsaw, Poland; Lerner from Soroca, Moldova (Bessarabia)

PRESIDENT'S MESSAGE

Breaking News



I am pleased to report that after many months of work we have merged with the Philadelphia Jewish Archives Center (PJAC). The Jewish Genealogical Society of Greater Philadelphia has a new name and expanded mission.

Our new name is the **Jewish Genealogical and Archival Society of Greater Philadelphia.**

Our website remains <https://jsgsp.org>.

The Philadelphia Jewish Archives Center was formed through the efforts of the Jewish Federation of Greater Philadelphia many years ago. Its mission was to collect, preserve, facilitate research and share the story of the Jewish communities of the Greater Philadelphia area. In June 2009 the holdings of PJAC were transferred to the Special Collections Research Center at Temple University Libraries. With the support of many philanthropic individuals, an archivist position was endowed by PJAC. With our new name and mission, we will continue the great work of PJAC. We will also continue to have outstanding speakers at our monthly meetings from September through June.

The leadership of our “new” society remains essentially the same with one exception. Tom Perloff, a long time PJAC member, becomes our new treasurer. We thank Barry Wagner for his many years of dedicated service as JGSGP treasurer

We encourage you to support the archives with donations and archival material. Donations may be made to the Philadelphia Jewish Archives Collection Endowment at:

Temple University Libraries, PO Box 71340, Philadelphia, PA 19176-9761

If you wish to discuss archival donations or have archival questions, please contact:

Margery Sly, Director of Special Collections Research Center, msly@temple.edu

Website: <https://library.temple.edu/scrc>

If you have archival questions, please contact: scrc@temple.edu ❖

Fred Blum, President



**PJAC board members,
prior to the merger with
JGSGP**

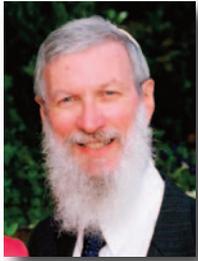
(seated left to right) Audrey Merves, Charles Kahn, Rhena Kelson, Avivah Pinski

(standing left to right) David Wice, Walter Spector, Tom Perloff, Susan Steigman administrator, Fred Blum, Susan Popkin, Mickey Langsfeld, Harvey Finkle, Bernie Cedar

LETTER TO THE EDITOR

REACTION TO JODY GORRAN'S ARTICLE - "THE HOLOCAUST BEFORE THE HOLOCAUST"

by Shalom Bronstein



When I glanced at the spring issue of *Chronicles*, I noticed Jody Gorran's article on the pogroms in Ukraine in 1919. I read the article with interest and would like to add a family story.

Like many Philadelphia Jews, I have roots in Volhyn, one of the provinces that make up Ukraine. My family, like numerous others, was separated because of World War I. My grandmother, some of her siblings, and her father settled in Philadelphia before the outbreak of the war in 1914. The rest of the family remained in Ostrog, their city of origin. My great grandmother sailed from Danzig to New York, arriving in January 1921 with two of her children, four children of her deceased daughter, and two siblings of her son-in-law who was already in Philadelphia.

Some years back, I asked my second cousin, Sybil Heller, who was visiting Israel and now lives in Seattle, if her father, Harry Gelman, one of the four grandchildren who came with my great grandmother, ever told her stories about life in Ostrog. She smiled and told us that every Thanksgiving before they sat down for the meal, her father related the same story from his youth.

He was seventeen or eighteen at the time. When they heard rumors that the Cossacks or other anti-Semitic bands were in the area, it was his task to go to their Ukrainian next-door neighbors and borrow piglets or pigs to put in their front yard. Whenever the approaching marauders saw pigs in the yard, they bypassed those houses because they assumed that non-Jews lived there. Thus, this branch of my family was able to survive the pogroms suffered after World War I.

During the 2009 IAJGS conference in Philadelphia, I related this story to one of the presenters whose specialty was Jewish life in Ukraine. He had never heard anything like it and was most grateful to be able to add another story of how Jews survived the terrible onslaught in Ukraine after World War I. ❖

BERT KALMAR: HIS FAMILY AND CAREER ON TIN PAN ALLEY

by Joe Eichberg

Introduction



The period from the 1920s to the 1940s is regarded by many critics as the heyday of popular songwriting. During the interwar years, this field was dominated by Jews. Some of the more famous ones include Irving Berlin, Oscar Hammerstein and George Gershwin. In general, the American music business of this time came to be known as "Tin Pan Alley", a name that originated from the custom of winding strips of paper over the piano keys to produce a tinny sound.¹

Bert Kalmar is not as well known among this group of songwriters, but since he's a member of my family (my second cousin twice removed), I have researched his life story.

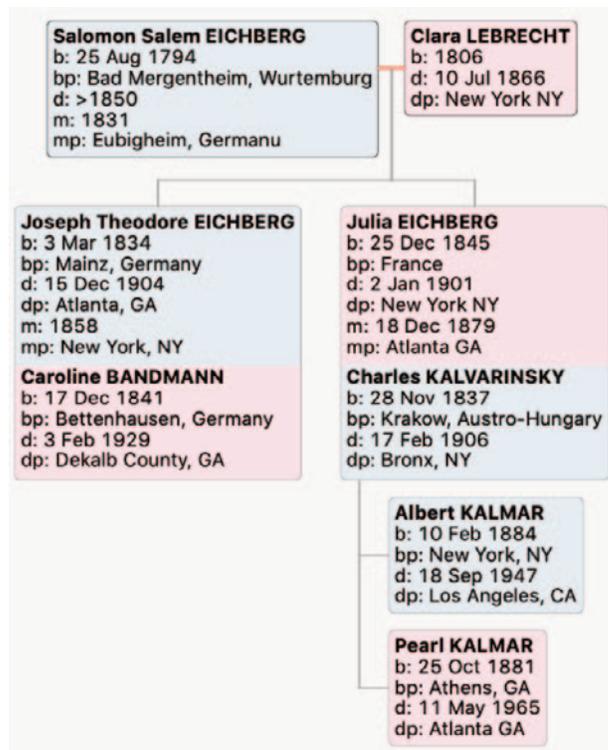
Bert Kalmar's ancestors and parents

Bert's maternal grandfather was Salomon Salem Eichberg (1794-185?), who was born in Bad Mergentheim, Germany and was a younger brother of my great great grandfather. Salem married Clara LeBrecht in 1831, and the couple settled in Mainz, Germany, where most of their eight children were born. Bert's mother, Julia, was born in 1845, probably in Alsace or Lorraine, France, where Clara may have had relatives.

In 1850, the family emigrated to America, landing in New York City and settling in Ward 17, then the Lower East Side. In the 1850 census, both Salem Eichberg and his oldest child, fifteen-year-old Joseph Theodore, were listed as engravers. The children were growing up when Salem died during the 1850s, followed by Clara in 1866. Meanwhile Joseph Theodore served briefly as a lieutenant in the Union Army in 1861 and was trained as a plumber. In 1869, possibly partly as a result of a lawsuit brought against him, he moved to Atlanta, where he became successful for many years in the plumbing and gas-fitting businesses and was prominent in civic affairs. The 1870 census shows that younger sister, Julia, was living with him, his wife, Caroline, and their five children. She evidently remained in his household until the late 1870s when she met her future husband, Charles Kalvarinsky.²

Charles Kalvarinsky was born in 1837 as Koppel Kalwary in Kraców in what is now Poland but was then part of the Austro-Hungarian empire. He was one of fifteen children. The reason for his name change is unknown. Charles arrived in New York as an unskilled laborer in October 1860. In February 1862, he became a member of the Union Army, and I assume he was illiterate at that time because he made an "x" on the muster roll. Civil War records document that Charles served on various fronts until the end of the war, although he was "absent, sick" for part of this time. He was discharged from the Grand Army of the Republic in 1866 but was apparently so enamored of military life that he re-enlisted in Chicago in 1870 with his occupation described as "laborer". He served until 1874, largely on the Western frontier.

Sometime in the early 1870s, Samuel Kalvarinsky, an elder brother of Charles, had established a cigar business in Athens, Georgia and also had been instrumental in founding a synagogue there. By 1877 Charles had joined Samuel in Athens and not long after, as documented in newspaper advertisements, had established his own cigar business in Albany, Georgia, about 200 miles to the south. Not long afterwards he met Julia Eichberg. The Albany *News* reported in 1879 that Charles was spending a good deal of time in Atlanta and later that year the paper announced their engagement. The couple were married in Atlanta in December 1879.



Partial descendant tree for Salomon Salem Eichberg. Not shown are his other seven children as well as the nine children of Joseph Theodore Eichberg and the two children of Bert Kalmar.

After their marriage, the Kalvarinskys lived first in Albany and then In Athens. Their first child was born in 1880 but died of cholera as an infant. Shortly, thereafter, a daughter named Pearl was born in Athens.³ A gap follows in the record, during which, for unknown reasons, the family moved to New York. While living on the Lower East Side, their second child, Albert, was born in 1884. The considerable entrepreneurial success that Charles had enjoyed In Georgia did not continue in New York, where his occupation was variously listed as peddler, clerk and, by 1900, a day laborer.

Meanwhile, he began to suffer from various afflictions, including epilepsy, possibly derived from his military service. For a number of years, he waged a prolonged battle to receive a government pension, finally succeeding in the early 1890s. Charles died in February 1906, several years after Julia, who had developed diabetes and died

in 1901. Less than two months before his father's death, Albert petitioned for a change of name and legally became Bert Kalmar.

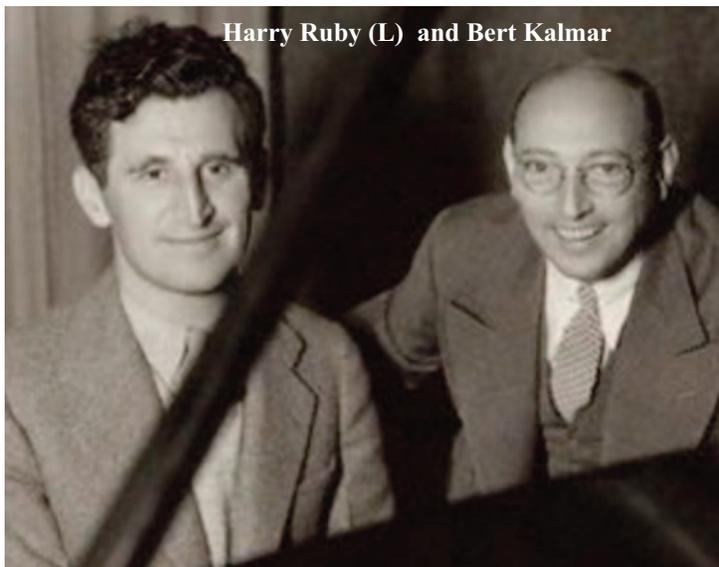
The career of Bert Kalmar

Bert did not receive much of an education. Instead, he began performing as a magician when he was only ten years old, and he maintained an active interest in magic throughout his life. By the start of the 20th century, he had begun performing in vaudeville shows. In the meantime he met, married (and later divorced) Jessie Brown, another vaudevillian, in 1912.⁴ When a knee injury forced him to curtail his dancing and other activities on the stage, he initiated a career in stage comedy in partnership with his wife, which often involved performing Yiddish parodies of popular songs.

At the suggestion of Ted Snyder, a popular composer of the time, Bert turned to writing songs. This activity led to his meeting the movie theater pianist and song plugger, Harry Ruby (born Harry Rubinstein, also on the Lower East Side), and by 1918 the two began a fruitful collaboration, with Kalmar as lyricist and Ruby as composer. In the 1920s, Kalmar and Ruby, sometimes in collaboration with other songwriters, produced a long series of popular songs, many of which are known to this day, including "Nevertheless," "I Want to be Loved by You," "Who's Sorry Now" and "A Kiss to Build a Dream On." These compositions were given wide circulation by artists such as Fanny Brice and Eddie Cantor.



As their success grew, Kalmar and Ruby began writing songs for Broadway musicals and later came in contact with the Marx brothers. The team wrote Groucho Marx's theme song, "Hooray for Captain Spalding," which was performed in the Marx Brothers movie *Animal Crackers*.



With the advent of talking pictures and filmed musicals, the lure of Hollywood for the team was irresistible. After moving there in 1930, Kalmar and Ruby expanded their activities and became screen writers for subsequent Marx Brothers movies, such as *Duck Soup* and *Horse Feathers*, now considered classics of their genre. They continued to contribute songs to subsequent Hollywood productions into the 1940s, many of them mostly forgettable.

In 1947, shortly before Bert's death, Kalmar and Ruby signed a contract for the production of a bio-pic to be called *Three Little Words*. This film, which starred Fred Astaire as Kalmar and Red Skelton as Ruby, was released in 1950.⁵ Ruby lived for another twenty-five years until 1974. Both men were inducted into the Songwriters Hall of Fame in 1970.

Although not among the best remembered song writers of their era, at least one vaudeville and variety arts critic considers Kalmar and Ruby to be the American Gilbert and Sullivan.⁶ Some of their compositions have endured to this day. ❖

Notes

1. See: Kenneth Aaron Kanter, "The Jews on Tin Pan Alley, 1910-1940," *American Jewish Archives Journal*, Vol. 34, pp. 3-34 (1982). Rabbi Kanter has also written a more extensive book on this subject, which can be ordered from e.g. Amazon.
2. Some information on the lives of Charles Kalvarinsky and Julia Eichberg was compiled in collaboration with S. Judd Tooke of Shreveport, Louisiana.
3. On a personal note, as a child I remember being taken to visit Pearl, then a widow living in Atlanta. Of course, I was unaware

at the time that Bert Kalmar was her brother.

4. Bert and Jessie had two children. One of them, Irving (Bert) Kalmar, Jr., was an actor.

5. "Three Little Words," although an entertaining musical with excellent production values, is highly inaccurate as a biography of the duo. It can still be seen on Amazon Prime video.

6. <https://travsd.wordpress.com/2011/02/10/stars-of-vaudeville-293-kalmar-and-ruby/> (Travelanche is a website maintained by Trav S.D. aka Donald Travis Stewart).

Joe Eichberg earned a PhD in biochemistry at Harvard University. While pursuing a postdoctoral fellowship in England, he met and married his New Zealand-born wife; they have three children and four grandsons. Joe was a professor of biology and biochemistry at the University of Houston for over thirty-five years before retiring in 2012.

Joe had a head start on family research thanks to his 2nd great grandfather Eichberg's 1867 autobiography (which was translated from German by one of his granddaughters) and a 1906 Eichberg family tree that was widely circulated within the family. His personal interest in genealogy was sparked about twenty years ago when he found a trove of letters written in 1875 between his maternal grandparents when they were engaged, but separated, in Alsace, France in the aftermath of the Franco-Prussian War of 1870. Since then he has actively researched both his French and German ancestors; EICHBERG (Bad Mergentheim, Braunschweig and Stuttgart, Germany), LEVY (Biesheim, Alsace), FRIEDLANDER (Ermershausen and Friesenhausen, Germany), LOWENSTEIN (Allendorf an der Eder and Langen-Bergheim, Germany), ROSENFELD (Crailsheim, Germany)

Contact Joe at joeichberg@comcast.net

JEWISH RECORDS TRANSLATION PROJECT FOR ROVNO DISTRICT

by David R. Brill



The Rovno Uezd Region: Jewish Records Project (RURJRP) is the name of an ambitious records translation project underway at JewishGen's Ukraine SIG. Many Philadelphia Jewish families, including mine, have roots in the towns of the former Rovno *Uezd* (District), historically part of the Volin (Volhynia) *Guberniya* (province) in the Russian Pale of Settlement, and today located in northwestern Ukraine (current name: Rivne). Extensive Russian-language records of the Rovno area Jewish communities going back to the early 1800s exist in Ukrainian archives. In the past, these records were difficult for American researchers to access because of the language barrier, the total lack of indexing, and the challenges of negotiating the unfamiliar Ukrainian archival system. As a result, some researchers have felt intimidated from seeking out their family's history in this part of the world. The goal of the Rovno *uzed* records project, in conjunction with Ukraine SIG, is to make the information in these records accessible to the broader Jewish genealogical community, on the internet. As the project leader, I would like to share some of the recent progress.

Revision Lists (*Revizskie Skazki*)

Current translation efforts by the RURJRP focus on the czarist era revision lists, or *revizskie skazki*, for the Rovno district. Anyone who has tried to research their family in the former Russian Empire can appreciate the high value of these lists for genealogy. Often referred to as censuses, the revision lists differ from true population censuses in several key ways. Most importantly, as the name implies, they are in fact revisions, or updates to a previous document (generally, the last revision). Thus, in theory they provide more or less continuous documentation of a particular family from the time of the earliest revision. By contrast, a U.S.-style census is a snapshot of the situation on one specific date and makes no reference to previous censuses. The other important difference is that revision lists are organized

by *sosloviye*, or social/economic estate, a concept that does not exist in American society. Under the Russian imperial regime, nearly all Jews were assigned to one of four such estates: *meshchanini* (townspeople, or “*petit bourgeois*”), *tsekhovye* (“the workshop,” a category for craftsmen or artisans); *zemledets* (farmers), and *kupechestvo* (merchants, further subdivided into merchants of the 1st, 2nd or 3rd guilds). Lists were compiled separately for each of the estates, and in practice the Jewish lists were exclusively Jewish. Again, this is in contrast to U.S. censuses, which ask about race, language and country of origin, but do not group individuals by religion, ethnicity or social class. Both types of documents, revision lists and censuses, give the name, age and sex of individuals, and their relationship to a person designated as the head of the household (although in a revision list, that person may be dead and therefore not present). However, a revision list schedule does not include some types of information commonly found in censuses, such as occupation or physical address.

Revision lists were conducted throughout the Russian Empire at irregular intervals beginning in 1718, but for the purpose of this project the only revisions of interest are the later ones: the 7th revision in 1816, the 8th revision starting in 1833, the 9th revision in 1850-1851, and the 10th (and last) revision in 1858. Each revision was followed by multiple supplemental revisions, necessary to add people who were missed by (or managed to evade) the initial count. Fortunately, revision lists from this period have been preserved for all of the towns in the former Rovno *uezd* that had significant Jewish communities. The State Archives of Rivne *Oblast* (Ukraine), known by its Ukrainian acronym, DARO, is the repository for these records, which are found in several files (*dela*) in record group (*fond*) no. 27, inventory (*opis*) no. 3. The DARO holdings consist of original, handwritten books that must be consulted in person in the archives. In addition, the Central Archives for the History of the Jewish People (CAHJP), located at the Hebrew University in Jerusalem, Israel, has microfilmed copies of the relevant Jewish revision lists. However, the quality of these copies varies, and some document pages that exist in the original books are missing or illegible in the microfilms. Neither the original DARO books nor the CAHJP microfilms have been indexed by name, so searching for a particular family can be a difficult and time consuming task.

The towns for which we have data are (in Russian alphabetical order): Aleksandriya, Berezhno, Vysotsk, Goryngrod, Derazhno, Dubrovitsa, Kostopol, Klevan, Lyudvipol, Mezhirichi, Rovno (town), Stepan, Tomashgrod, and Tuchin. In addition, there are known revision lists pertaining to two Jewish agricultural colonies that existed in Rovno *uezd*: Antonovka and Osava. If your family lived in any of the above places, then you have a special interest in this project. For each of these towns, Table 1 lists the specific revision lists that are found on CAHJP microfilm, and the film number. Table 1 also gives the archival references for the original DARO source documents.

Table 1. CAHJP Microfilm Copies of Jewish Revision Lists for Rovno District, Volin Guberniya

Town Name	1816 (7 th) Revision ^a	1851 (9 th) Revision ^b	1858 (10 th) Revision ^{c,d}
	CAHJP Microfilm No.		
Aleksandriya	HM2-9057	HM2-9949/HM2-9954	-
Berezhno	HM2-9057	HM2-9949/HM2-9954	-
Vysotsk	-	HM2-9949/HM2-9954	-
Goryngrod	HM2-9057	HM2-9949/HM2-9954	-
Derazhno	HM2-9057	HM2-9949/HM2-9954	HM2-9277.2
Dubrovitsa	HM2-9057	HM2-9949/HM2-9954	HM2-9277.2/HM2-9950.1
Kostopol	HM2-9057	HM2-9949/HM2-9954	HM2-9950.1
Klevan	HM2-9057	HM2-9949/HM2-9954	HM2-9950.1
Lyudvipol	HM2-9057	HM2-9949/HM2-9954	HM2-9950.1
Mezhirichi	HM2-9057	HM2-9949/HM2-9954	HM2-9950.1
Rovno	HM2-9057	HM2-9949	HM2-9950.1
Stepan	HM2-9057	HM2-9949/HM2-9954	HM2-9950.1
Tomashgrod	HM2-9057	HM2-9949	HM2-9950.1
Tuchin	HM2-9057	HM2-9949	HM2-9950.1
Antonovka	-	HM2-9954	-
Osava	-	HM2-9954	-

^aDARO, Fond 27/Opis 3/Delo 17

^bDARO, Fond 27/Opis 3/Delo 57

^cDARO, Fond 27/Opis 3/Delo 81

^dDARO, Fond 27/Opis 3/Delo 79 (for Derazhno, Dubrovitsa)

For simplicity, Table 1 includes only the main revision lists for each town, and does not include additional or supplemental lists. However, the microfilms themselves include these additional lists, which are very important for genealogical research and should not be ignored. Also, Table 1 does not list any files related to the 8th (1833) revision. CAHJP film HM2-9955 contains some additional lists to the 8th revision compiled in the 1840s, but the main revision lists from the 1830s are not in the source material. Table 1 represents the known sources at this time. It is possible that other CAHJP microfilms contain files relevant to the project, but they have not been identified.

Acquiring and Translating Records

Any records translation project has to start somewhere. Considering that CAHJP already had thousands of records available on microfilm, it was logical to start there. In March 2017, the RURJRP acquired digitized copies of five microfilms from CAHJP. Of the 6,537 digital images scanned from these films, 3,872 turned out to be unique document pages relevant to the project. (The latter number does not count duplicate pages, unrelated items on the same films, as well as a considerable number of non-Jewish lists.) A sixth digitized film, containing an additional 220 document pages, was obtained in November 2018. Altogether, I estimate (conservatively) that these 4,092 images contain some 60,000 record lines, waiting to be translated from Russian, transcribed to spreadsheets, then uploaded to the JewishGen Ukraine database. A full inventory of the material on the CAHJP films obtained in digital format by the RURJRP is available to download from the Tuchin KehilaLinks page on JewishGen:

<https://kehilalinks.jewishgen.org/tuchin/tuchin.htm>.

As of this writing, the RURJRP has translated 5,876 record lines, of which 4,478 record lines have already been uploaded to the Ukraine database. Specific lists translated to date are: the 1816 revision list for Tuchin (306 lines); the 1817 additional revision list for Tuchin (633 lines); the 1851 revision list for Tuchin (1,832 lines); the 1851 revision list for Goryngrod (537 lines); the 1858 revision list for Tuchin containing the merchant and townsperson classes (1,227 lines); the 1858 revision list for Tuchin containing the workshop class (471 lines); and approximately half of the 1858 revision list for Dubrovitsa (872 lines). The rest of the 1858 Dubrovitsa list is currently in progress. At this early stage, I am responsible for doing all of the translating myself (following JewishGen standards). As the project proceeds, it will be necessary to bring in additional translators. The sole reason for emphasizing the town of Tuchin is the personal bias of the project leader – Tuchin is my ancestral shtetl (on my father’s mother’s side). However, over time we plan to translate all the records for all the towns in Table 1, including the additional lists. A guiding hope of this project is that, as more towns are added to the database, genealogists who know of their roots in one town will be able to find more matches in close-by towns that they might not have considered.

One might ask, ‘why concentrate on revision lists, and not on vital records’? (books of birth, marriage, death and divorce records, which in the Russian Empire were maintained by Jewish communities in both Russian and Hebrew). After all, the B/M/D/D records are the other primary source of genealogical riches for Russian researchers. The sad fact is that, for the communities in question, these books have not survived, or at least are not known to exist in Ukrainian archives. This is not to say that revision lists are the only possible avenue for research. Archival collections in Rovno and in Zhitomir (the former guberniya capital) include many files of interest for Rovno area research, including tax and business records, Jewish school records, lists of official rabbis and Jewish teachers (*melamdim*), police and court files, etc. There are also voter lists and other Polish language records dating from the period (1921-1939) when Volhynia was under Polish republican rule. There are at present no plans to acquire these “second-tier” records for RURJRP, but they could be covered under future phases of the project.

Learning from the Lists

A revision list covers an entire community, and reveals quite a lot about the lives of the people who lived in it. For example, we learn that the nineteenth century Jewish *shtetl* was a relatively youthful place with few old people. (This may come as a surprise to those who have a mental image of the *shtetl* as “the old country” and associate it with grey-haired *bubbes* and *zaydes*.) Consider Tuchin (Table 2). In the mid-1800s, the average age of Jewish residents of Tuchin (i.e., most of the population) was about twenty-four (actually a significant decline from 1816, when it was twenty-

eight). The average age of a (living) male head of a household in 1851 was about forty-two; scarcely anyone in Tuchin was older than sixty. Indeed, it's likely that the revision lists overestimate the average age of males, due to the widespread practice (see below) of concealing boys who might be drafted. Obviously, there was no similar incentive to hide older men, let alone older women. In Table 2, the number of “missing” young men probably accounts for the large discrepancy between the average ages of males and females in 1858.

Table 2. Age of Jewish Population in Tuchin

Year	1816-1817	1851	1858
No. of individuals counted	939	1832	1158
Male	617	990	520
Female	322	842	638
Average Age	28.2	23.2	24.7
Male	28.4	25.1	27.2
Female	28.0	21.7	22.6
Max. age of an individual			
Male	95	66	70
Female	70	69	66

Perhaps the most revealing parts of the later revision lists are the short notations that appear in many entries, explaining why an individual who was counted in the last revision, was not counted in the current one. After *umer* (“died”), some of the more common notations are *v be-*

gakh (“in hiding, on the run”) and *otdan v rekruti* (“conscripted,” literally “given to the recruits”). The latter two phrases are related. The 9th and 10th revisions were compiled during the height of the cantonist period (1827-1859), when Jewish families lived in well-founded fear of the Russian state’s practice of conscripting young men and teenage boys for the army. The term of service for all recruits was twenty-five years initially, (reduced to fifteen years after 1855), and Jewish conscripts were under unremitting pressure to convert to Christianity. Jews were well aware that the government used revision lists to identify Jewish boys eligible for conscription, so it is no surprise that many families purposely hid their sons when the census takers arrived. This strategy sometimes backfired if the youth was subsequently discovered, as can be inferred from the lists themselves.

Figure 1 (right) is taken from the 1858 revision for Tuchin, and shows a family consisting of Vol’f Gershtovich BREN and his brothers Duvid and Aron. Their ages refer to the previous (9th) revision in 1851. None of the brothers has an age listed for the current revision, which would normally appear at the right. In the cases of Vol’f and Duvid, this is because they were moved from the *meshchanini* class to the *tsekhovye* (as stated in the column second from right). The third and youngest brother, Aron, has a different notation. Next to his age (6) in 1851 is a notation *po dob.* 1851, meaning “by addition.” In other words, in the last revision Aron was missed by, or perhaps concealed from, the authorities, but was discovered and added during a supplemental count undertaken later in 1851. The next column states *otdan v rekruti* 1854 – recruited in 1854. If the information in this list is correct, then Aron (presumably an orphan) was sent to the conscripts when he was only nine years old!

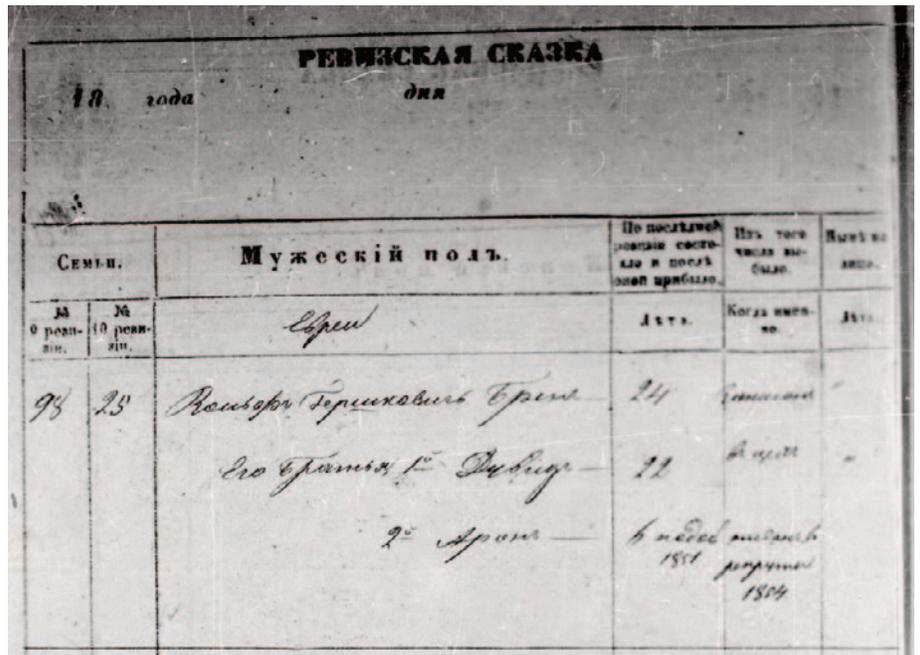


Figure 1. Example of 1858 Revision List for Tuchin Jewish Community (Meshchanini). Note that the clerk has failed to fill in the heading information giving year (года) and day (дня).

What became of Aron? Like many other such children, he would have been sent to an army run cantonist school to live until the age of eighteen, and only then begin his twenty-five years of service. Assuming he survived and resisted the

pressure to convert, Aron may have benefitted from the abolition of the cantonist system by the “liberal” Czar Alexander II in the late 1850s and may even have returned eventually to his family. The revision lists don’t tell us that.

Jewish Surnames in Rovno Uezd

Jews in the Russian Empire were required to assume fixed, hereditary surnames after 1804. Although at this time we do not have examples of the 6th (1811) revision for Rovno Uezd, it almost certainly included the new Jewish surnames. The 7th (1816) revision is still close enough in time to when the Jewish population adopted its surnames that we can use it to draw conclusions about the surnaming process.

In the 1816 Tuchin revision (and its 1817 supplement), all but a few individuals have surnames. In most cases the surnames are recognizably the same as those that appear in the 1851 document, with perhaps a variant spelling. However, it is not the case that surnames are always transmitted father to son, as one might assume. It appears that the same surname may have been applied originally to everyone in a given household, including sons, brothers-in-law and sons-in-law of the head of the household. This is something to consider when using the revision lists to do genealogy.

16	Лейба Янкеліовичъ сынъ	36	41
	Зелъбергъ		
	Лейба Шварцъ сынъ	30	30
	Машъ Зелъманъ	26	40
	Симха Мошулъ		22
	Мошко Аврамовичъ		
	Мошуръ		

Figure 2 (left) is an example of part of the 1816 revision list for Tuchin, showing the male side of family number 16, surname REYZEMBERG. As you open a book of revision lists, the left hand page is for males and the right hand page for females. The head of the family is Leyba Yankeliovich (son of Yankel’), who was thirty-six years old in the previous (1811) revision and forty-one years old in 1816. The three other names listed

below Leyba – Shlioma Zel’man, Simkha Moshul, and Moshko Abramovich – are all identified as his brothers-in-law. (Interestingly, the Polish/Yiddish word *shvager* is used, written in Russian characters.) None except Leyba is explicitly given a last name, but the lack of any other surname implies that the whole family was called REYZEMBERG. Thus, Moshko Avrumovich REYZENBARG, of the correct age, shows up in the 1851 revision list (Figure 3), by that time having been elevated to 3rd guild merchant. Apparently, Moshko REYZEMBERG/REYZENBARG inherited his family name not from his father’s father’s father, but from his brother-in-law. (One could argue that it’s possible Leyba and Moshko shared a common paternal line ancestor in addition to being brothers-in-law, but the revision lists give no evidence for this, and in any case it’s unnecessary.)

Figure 3 (right): 1851 Revision List (male side) for Tuchin showing 3rd guild merchant Moshko Avrumovich REYZENBARG, age 57, his 3 sons and one grandson.

№	Имя	По возрасту	Възр.
18	Маша Аврамовичъ Рейзенбергъ	40	37
	Сынъ 3-го сына		
	Маша 1-го сына	11	28
	Маша 2-го сына	8	25
	Сынъ 3-го сына	5	22

What’s Next for the Project?

The RURJRP has made a lot of progress in a short time, but only about 10% of the records have been translated. Donations to the project are always welcome. Contributions will help us to acquire additional records and to complete the translations of the ones we have. We also need volunteers for the translation work. If you have experience translating old handwritten Russian records (similar to what you see in Figures 1-3) and might be interested in lending a hand, please contact the author at brilldr@comcast.net. To learn more about the RURJRP, please visit the Ukraine SIG projects page at JewishGen: https://www.jewishgen.org/JewishGenerosity/projectdesc/DB_Rovno%20Uezd.htm.

For reference, Table 3 (below) gives a partial listing of surnames from Rovno *Uezd*, for which there are transcribed revision list records as of this writing.

Table 3. Surnames from Rovno *Uezd* Revision List (partial list)

Dubrovitsa AVERBAKH/AVERBUKH AVRAKH AYZIK BACHIK BARMAN/BERMAN BASTUS BEIZMAN BEREST BEREZINA BERGER BEYZMAN BICHIK BLEKHMAN BROTSKIY BUKHVAKH BURKA BURSHTEYN CHERNOY CHERVITS DINER DIN'KA DINVKA DOBRIK DOMBROVITSKIY EPEL' FARFUR FEL'DLAYT FEL'DMAN FEL'SHTEYN FINKEL'SHTEYN FISHMAN FLEYSHAN FRAYMAN/FREYMAN GAL'PERN GAMPEL' GEKHT GEL'BAR GERSHTEYN GIL'DENGORN GIMPEL'/GOMPEL' GOTLEYB IMBAR KACHKA KAFTAN KAGNA KAMENYUK KAPLAN KARAS KATS/KUTS KAUFMAN KEL'RIKH KESLER KHAKREN KHINKA KHOSID KHOVERS/KHOVUS KINGUN KITAY KLEPKA KLOPER	KLYURMAN KOSHER KRATSMAN KROP KRUPNIK LANDA LEYB/LEYBZON LEYFER LEYZERMAN LUTINSKIY MALTA MARGOLETS MAZUR MELAMED MENAKER MOVCHUK MUDRIK NISMAN OKHOTSKIY PASMAN PAVA PEREL'SHTEYN PEREVOZNIK PERLER PIK/PIKMAN PIVOVAZ PLESKUN POUKER/POUKHER PUTISHKA RATPAN RONDEL' RONES ROZANES ROZENAK ROZENKVIT RUBENSHTEYN RUDMAN SANDLER SHADLEN SHAMES SHAPIRA SHATS SHER SHEV SHEYNBEMY SHMID SHMUKLER SHINAY SHPETRIK SHIPIL' SHIPIL'BAR SHTARK SHTERKA SHTROM SHUL'NER SHUSTER SHUSTER SHUVAKS SHVARTS SHVETZ SIROTA	SLUTSKII/SLUTSKIY SOROKA STOLYAR SUKHAR SVIECHAR TAYKH TENDLER TRAKHTENBARG/ TRAKHTENBAR TRAKHTER TRIGON TSIBUL'YA TSUKER TSUPRIK TURUK VAIS VAKS VARSTAT VAYNER VAYTSMAN VINTERMAN VINYAR VODYANIK VOL'GUN YUNGSHTEYN ZAVETS ZAMOROCHENSKIY ZANDVAYS ZAYDEL ZAYDVAYS ZINGER ZUPSHAYN	MELAMED MIL'SHTEYN POLISHUK POMERANTS PORTNOY REYTNBERG RIZUN SHKURKA SHMUSHKA SIROTA SLEPOY SLIVKA SOSNINA STARETS SUSID VASERMAN VAYNER VAYSARG VINOKER
		Gorvn'grad AREST BEKERMAN BLANK BUKSHTEYN BUSHEL' DRUBNICH FRIDMAN' GAL'BART GAL'BERSHTROM GELER GIL'BAR GOLDMAN GOLUB GRINBERG GRUSHKA GUREVITS/GURVITS KALSKA KAPLUN/KUPLUN KASHTAN KHIZDA KLEYMAN KUPERSHTEYN KUPIT LISITSA MAYKOVSKIY MEDVID	Tuchin ALPERIN AYZENMAN/AYZMAN/ EYZEL'MAN BEKER BEL'FER BENTSMAN BIDER BOYDANSKIY BREN/BRIN BRONTFEYN/BRONTVEYN BUDENSKIY BURBEL/BURBEL' BURSHTEYN DAYAN/DAIN DEGOT'MAN DERAZHENSKIY DIBMAN DIMERMAN/DUMERMAN DIRKHVOL'F/DERKHVOL'F DRAN'/DUREN' DUFAYN/DIRFAN/DUFEN EPEL' EPSHTEYN/ETSHTEYN/ UPSHTEYN FEL'DMAN/VELDMAN FEYGEL'MAN FISHMAN FLEYSHMAN FREYDMAN FURMAN GAL'PER GANIKMAN/GANETMAN GARBAR GEL'MAN GERMAN GERSHMAN GETSHTEYN GITERMAN/GETERMAN

Table 3. Surnames from Rovno *Uezd* Revision List (partial list, continued)

Tuchin (continued) GLEYSHTEYN/GLADSHTEIN GLIKHSHEYN GLIZER/GLEYZ/GLEYZER GOFMAN GOKHBERG GOIZBANT/GOVZBAN/GOVZBAND/GUZBAN GOLDMAN GOLTSMAN GONIKMAN GORBOVSKIY GORNSHTEYN GRINGUN GRINSHUN GRINSHTEYN GRUSHKA KAGAN KATS KATSEV KEYSAR KHAI'T/KHAITER KHAREV/KHARIF KHAYAT/KHAYET KIPERBARG/KIPERBORK KIPERSHTEYN/KIPERSHTEIN KIPERVAS KLIGERMAN/KLIGER KORENMAN KOTLYAR KRAVETS KREPEL'/KREPLYE KRICHMAN/KRECHMA/KRECHMA KRISHTAL'/KRYSHTAL' KRUCHIK/KRUCHEK KUPERSHTEYN KURMAN KUSHNIR LAZEBNIK LIKHTMAN LITVAK LYAKHTER/LEKHTER/LIKHTER MAYSTER/MASTER MELAMED/MALAMID/MELAMID/MILAMID MIDMAN MOCHAR MUKOVOZ	MULYAR MUNER MUSMAN PEKAR POGORILOVSKIY PORTNOY RAYKHIER REYBARG/REYDBARG/ROTBARG/ROTBERG REYTEL'MAN/REYTMAN/RITEL'MAN REYTGUR/GEYTGUR/GEYTKUR REYTT'SMIRING/GROYTSEMIRIK/TSMERING REYZENBARG/REYZEMBERG/REYZEMBARG/REYZEMBERG REYZENMAN/ROYZMAN SANDLER SAPOZHNIK/SIPOZHNIK SHAMETS SHEKHED/SHEKHET SHENKER/SHANKER SHIKHMAN/SHIKHMAKHER/SHIKHMAKHT SHISTER SHKOL'NIK SHMIRGOLD/SHMIRGAL' SHMUKL'YAR/SHMUKHLER/SHMUKLAR SHINAYDER SHINAYDLAKHTER SHTVEYGOLD SHVETS/SHEVTS SIROTA SITA SLEPOY/SLEP'/SLEPOY TSHEL'NIK VAKSMAN VALDMAN/VAL'DMAN/VOLMAN/VOL'MAN VAYNER VEKSL'YAR/VEKSLER/VEKSLYAR/VEKSYAR VEL'DMAN VINIK/VINIK/VINOKUR VIRNEYVERNIY YABKA ZALTSMAN ZAVODNIK ZAYCHIK ZAYTSMAN ZELIKMAN/ZEYLIKMAN ZEL'MAN ZIL'BERBARG/ZIL'BERBERG/ZEL'BERBARK/ZIL'BERBARG ZUKEN
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David Brill is a member of JGASGP and has been researching his own family history in Ukraine, Belarus, Poland, and the United States for over 20 years. Coordinator of the Russian Interest Group for JGASGP, he has made several presentations about various aspects of genealogical research in regions of the former Russian Empire. David has been active in transliterating documents, including all existing Jewish and vital records for his ancestral shtetl of Usvyaty, Russia. He also maintains a Kehilalinks page for Tuchin, Ukraine. Contact David at brilldr@comcast.net

THE FISZELOW/FISHER FAMILY STORY

by Linda Ewall Krockner



Long ago, a few years after my father died in the 1980s, my cousin and I sat down to interview her father, Ben, my great uncle, and his sister, my great aunt, Pauline. They were the two youngest of five children. My father's death inspired me to delve deeper into our ancestry, and somehow that helped me feel closer to him and the family, even those I'd never met. The interview was awesome. I still listen to the tapes I made just to hear their beautiful, thick Yiddish accents and to refresh myself on what they told us.

We learned so much more about my grandfather, the eldest sibling, and their other siblings. I never knew my grandfather since he died a few months before the stock market crash of 1929, but I really loved the story about his journey to America. He had been inducted into the Russian army, and we all know how dangerous that was for a Jew because

many never returned or came back maimed for life. My great grandmother made arrangements with someone to plan his escape and hide civilian clothing for him behind a particular tree on a particular day and time. As the story went, the clothing was not there, and my great *bubbe* [grandmother] gave the man hell. The clothing was in place the following week. My grandfather changed out of his uniform and was hidden in a horse drawn cart (a "caretta" as my great uncle called it) under a large pile of straw. Along the journey they had to cross a bridge. Russian soldiers stopped the cart and shot several times into the straw. Luckily for my *zayde* [grandfather] (and me), they missed him!

The interview included some history. Pinsk became Polish after World War I, so while my grandfather came from Russia, Uncle Ben and my great grandmother eventually came from Poland . . . from the same house. The border had changed. His brother, Josel, met and married the girl of his dreams, so he never came to the U.S. They had a son who was in his teens by the time the Germans became a threat. Ben recalled some cousins he remembered, in particular Zaydel Steinberg, who played violin in the Pinsk Symphony Orchestra. He told us how the Polish soldiers considered all Jews Zionists and broke up a meeting when the Jews were discussing how to fairly distribute foods sent from the United States. They sorted out thirty-seven young and middle-aged men, including young Zaydel, and lined up the "Bolsheviki revolutionaries" against the wall of the church and shot them in what became known as the Easter massacre in 1919. Ben was a child when he saw them all die.

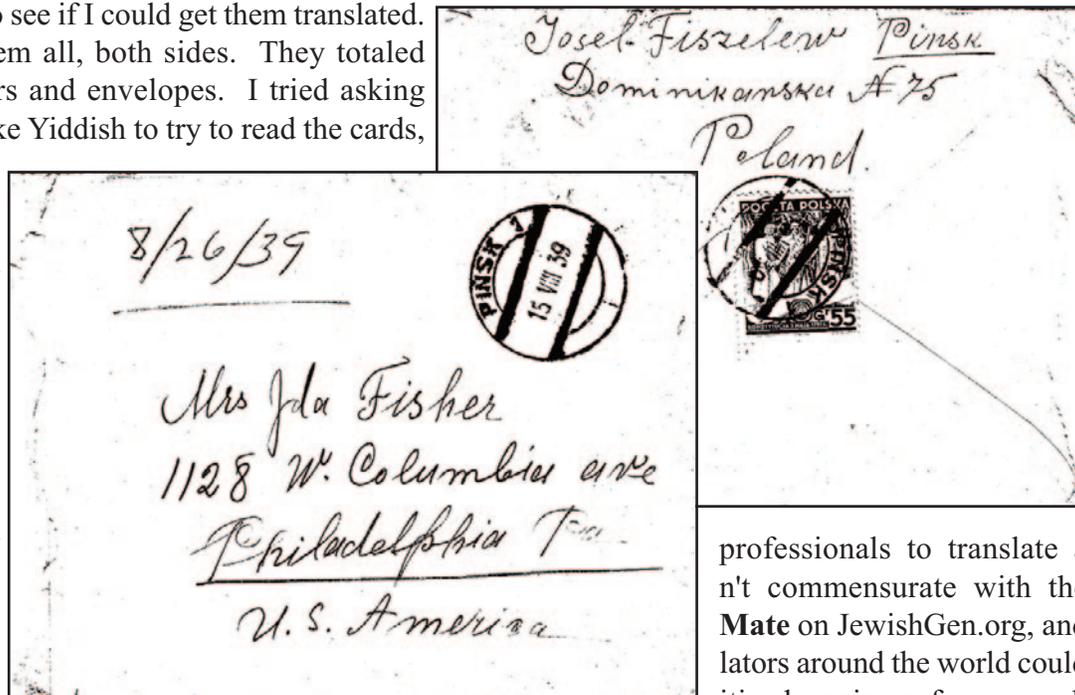
Uncle Ben Fisher and their mother Ida (Chaja Ruchel nee Steinberg) Fiszelow/Fisher were the last to come to the United State in 1923, after my great grandfather's death. Ben didn't remember many details about extended family, but he gave us enough details to build out the tree. I had always assumed since childhood that because my family was all here, we therefore had no one who perished in the Holocaust. Now I realize how naive I was.

Years later I learned that my cousin Renee had the post cards that crossed the ocean. The cards were from a beautiful set of gilded Jewish new year's cards . . . until they apparently ran out and resorted to folded paper because of tightening restrictions and scarce resources. Most of this correspondence was between my great uncles-- middle brother Josel Fiszelow/Fishelov in Kachinovichi, a suburb of Pinsk, and his youngest brother, Ben and their mother Ida in the U.S. After Josel suddenly stopped writing and was presumed dead, Ben made attempts to get information from the World Jewish Congress and contacted an unknown Fishelov relative* in Israel to find out what happened to Josel and his family. The unknown Israeli relative wrote a lovely letter back. I filed Pages of Testimony for Josel and his family at Yad Vashem.



A few years ago I visited Renee, and we went to the U.S. Holocaust Memorial Museum in Washington, D.C., where I first learned about the annual IAJGS conference (which we had just missed) and tried to do some research on Josel and his family. A 1941 German census of Pinsk was circulating the world that year and, by mutual agreement, was available for use only on the premises of the museum. I found Josel's wife's and son's names in the database, but Josel's name did not appear. I learned years later that a list of persecuted persons included him as a forced laborer.

Renee gave me the post cards to see if I could get them translated. My husband photographed them all, both sides. They totaled about three dozen cards, letters and envelopes. I tried asking friends and neighbors who spoke Yiddish to try to read the cards, but no one could. The handwriting and old style syntax were very difficult to read and comprehend, and a couple of later letters written on paper and in pencil, didn't scan well. After asking translators at JGSGP genealogy fairs, a local Orthodox rabbi, and other phone calls, I realized I had hit a brick wall. I paid a couple of few pieces. Their success was-cost. Then I discovered **ViewMate** on JewishGen.org, and I was thrilled to learn that translators around the world could digitized copies a few a week and was ecstatic when I got responses! It amazed me that so many people would freely give their time to help people around the world translate so many languages. What a wonderful free service!



professionals to translate a n't commensurate with the **Mate** on JewishGen.org, and lators around the world could itized copies a few a week

The postcards were smaller and easier to translate. The letters, on the other hand, had to be divided into small segments for anyone to attempt them. Consequently, some of the letters are not yet done and may still hold some secrets of my family's last years of freedom before perishing in the Holocaust. One ragged letter from the youngest writer, Josel's son, Nuchem Berel, gave us the news that all the other family members had ultimately perished.

I eventually discovered that Yad Vashem's website had no information about all the relatives Uncle Ben had named, so I filed twenty-one Pages of Testimony with whatever information I had. I also discovered that Nuchem Berel had survived and moved to Israel, where he also filed a Page of Testimony for his mother. He may not have known how his father died, and he (Nuchem Berel) died in the 1970s.

* Remember the unknown Fishelov relative in Israel? Several years ago, Renee Googled the name "Fiszelow" and emailed a David Fishelov in Jerusalem. We couldn't figure out the connection. A year later she found another possible relative, Moshe Fishelov in Tel Aviv. Small world--it turned out that they're brothers, sons of the letter writer, Nakhum Fishelov. Moshe paid a researcher to explore his ancestry and shared the Belorussian document he received. Google Translate and two Russian speakers here in the U.S. helped us make some "sense" of it, and we found our connection. Moshe also sent me a Hebrew book his father had written about the story of his post-Holocaust migration from Pinsk to Israel and translated the relevant information. Hmm . . . maybe that needs to find a home in a museum....

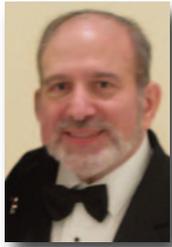
Thank you so much for **ViewMate**. It is an invaluable service that deserves to be brought to light! ❖

Linda Ewall Krocker has been interested in genealogy since the early 1980s, fortunately starting shortly before her dad passed away, so that she did get some information from him. His little funeral prayer books have also been a helpful resource for when family members were buried, though not where, since he knew that and didn't jot it down; the information died with him.

*Names and towns Linda is researching: FISHELOV (FISHER) in 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*

OUR JOURNEY THROUGH THE AUSCHWITZ EXHIBITION

by Evan Fishman



Auschwitz: Not long ago. Not far away opened on May 8 and “is the most comprehensive exhibition dedicated to the history of Auschwitz and its role in the Holocaust ever presented in North America.” Currently housed at the Museum of Jewish Heritage in New York City, it consists of more than 700 original objects and 400 photographs. (<https://mjhny.org/discover-the-exhibition/about-the-exhibition/>)

On June 26 a group of thirty-four JGASGP members and relatives experienced this awesome exhibition which temporarily consumes the space usually devoted to the museum’s permanent collection. With the guidance of two volunteer docents, we explored for two meaningful hours. What follows is a small sampling of what we saw.



Photos: Page 17
Courtesy of Shelly Krockner at the Museum of Jewish Heritage - A Living Memorial to the Holocaust

Beginning in 1933, Adolph Hitler transformed Germany by systematically implementing a new legal system devoted to discriminating against various “undesirable” segments of the population. Jews constituted the largest single group subject to this nefarious scheme.

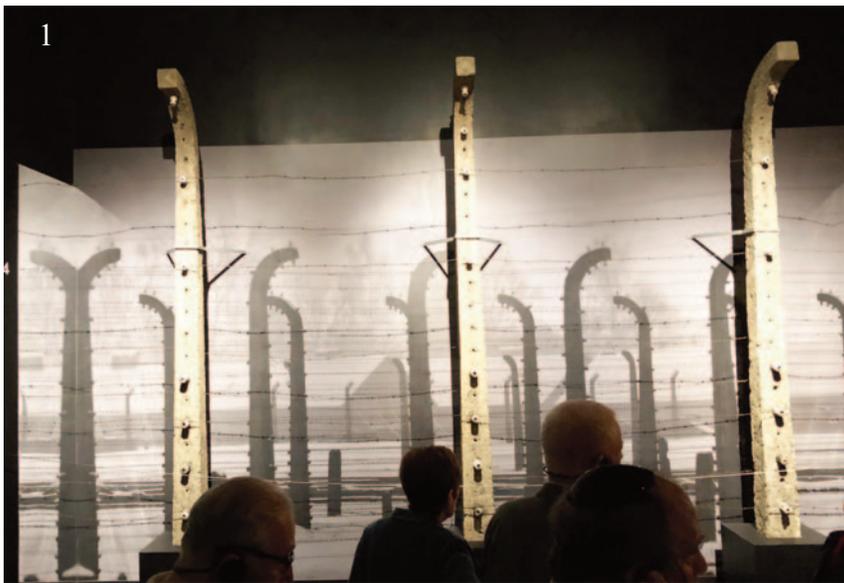
The German population colluded in the execution of Hitler’s design. “Nazism was . . . characterized by the proliferation of organizations, all with their own distinctive uniforms that suggested unity of purpose . . . and promised instant comradeship.”^[1]

On September 15, 1935 the infamous Nuremberg Laws were enacted. The intent of the first of these antisemitic and racist laws was to protect German blood and honor by identifying permissible and forbidden marriages within the Reich.

The photo (below right) illustrates the various classifications within the overall population: *Deutschblütiger* (German blood); *Mischling* (hybrid or half-breed); and *Jude* (Jew).

Discrimination ultimately turned into persecution and the isolation of specific groups within concentration camps such as Auschwitz. In-

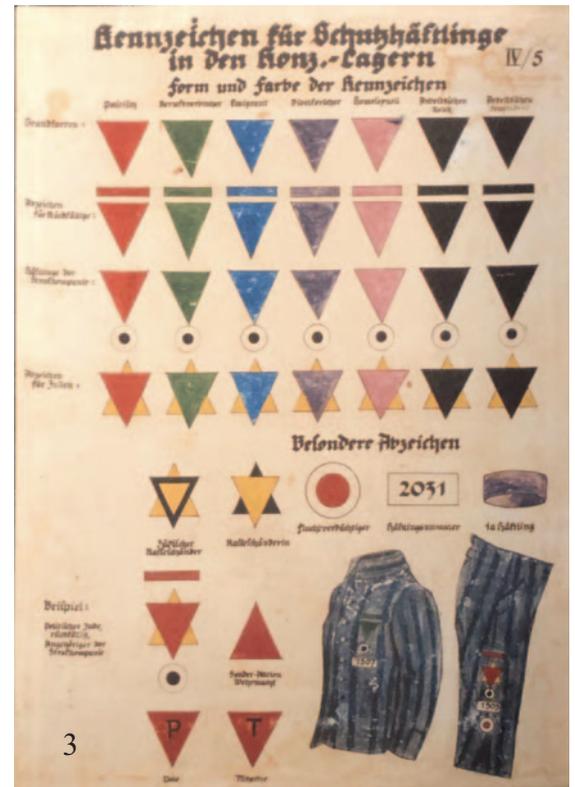




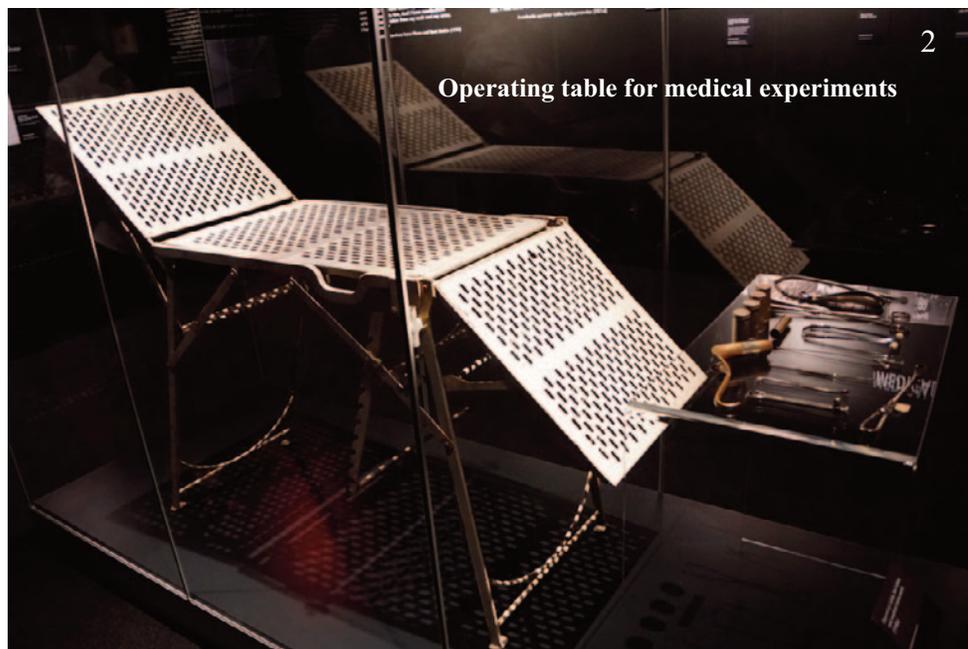
mates were caged like livestock surrounded by electrified barbed wire and concrete posts:

They were required to wear badges of designated colors so they could be readily linked with the “crime” of which they were guilty. Some of these included:

- Red triangle – political prisoners: social democrats, socialists, communists and anarchists; rescuers of Jews; trade unionists; and Freemasons.
- Pink triangle – primarily homosexual men and those identified as such (e.g., bisexual men and trans women as well as sexual offenders including rapists, pedophiles and zoophiles).
- Black triangle – people who were deemed asocial elements (asozial) and work-shy (arbeitsscheu), including the following:
- Mentally ill and mentally disabled. Their triangles were inscribed with the word *Blöd*, meaning stupid.



An example of one prisoner’s complete uniform is pictured on the front cover of this issue.



Persecution extended into various forms of personal degradation. Prisoners were subject to inhumane conditions and torture.

Some were reduced to human guinea pigs and became fodder for grotesque medical experiments.

Although we were surrounded by incontrovertible evidence of the inhumane treatment Auschwitz prisoners were subjected to, there were concrete examples that demonstrated the efforts of the exhibition curators to personalize the tragedy.

Photos: Page 18 Courtesy of Ed Flax (1) & Shelly Krockner (2) at the Museum of Jewish Heritage - A Living Memorial to the Holocaust (3) Colored Badges - = https://en.wikipedia.org/wiki/Nazi_concentration_camp_badge



Mother with her young children,
Jews from Lubny, Ukraine



Photos Page 19: (above & left) Courtesy of Shelly Krockor at the Museum of Jewish Heritage - A Living Memorial to the Holocaust Stolperstein: Courtesy of Ed Flax, Westendstraße, Frankfurt Germany 2019



To quote Berlin artist and *Stolperstein* conceiver, Gunter Demnig, “A person is only forgotten when their name is forgotten.”

Stolperstein, literally a "stumbling stone", metaphorically a "stumbling block") is a sett-size, 10 by 10 centimetres (3.9 in × 3.9 in) concrete cube bearing a brass plate inscribed with the name and life dates of victims of Nazi extermination or persecution.

The *Stolpersteine* project, initiated by the German artist Gunter Demnig in 1992, aims to commemorate individuals at exactly the last place of residence—or sometimes, work—which was freely chosen by the person before he or she fell victim to Nazi terror, euthanasia, eugenics, was deported to a concentration or extermination camp, or escaped persecution by emigration or suicide. <https://en.wikipedia.org/wiki/Stolperstein> ♦

Examples of *stolperstein*: In memory of Karl Herzheimer and Henriette (nee Hirschberg) Rosenthal, deported to Theresienstadt from Westendstraße, Frankfurt, Germany. Karl died (*tot*) in Theresienstadt on 6 Dec. 1942, and Henriette was murdered there (*ermordet*,) 20 Dec 1942

References:

1. Sebastian Haffner; “Defying Hitler: A Memoir,” trans. Oliver Pretzel (New York: Farrar, Straus, and Giroux, 2002), 285, 291 in van Pelt, Robert Jan, 2019, “The Third Reich: A Nation of Comrades”, Van Pelt, Robert Jan, Ferreiro, Luis, & Greenbaum, Miriam (Eds.) (2019). “Auschwitz: Not long ago. Not far away.” (official catalog). New York: Abbeville Press Publishers, p. 53

Author 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. He 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@jgsgp.org

AUSCHWITZ: THE GENEALOGY CONNECTION

by Dan Rottenberg



Like most Jews—not to mention anyone who cares about the future of civilization—I remain haunted by Auschwitz. That enormous Nazi concentration camp complex—where between 1942 and 1944 nearly 1 million Jews were liquidated for no reason other than their ancestry—remains the ultimate example of humanity’s capacity for inhumanity as well as the perverse capabilities of human efficiency. So when the Jewish Genealogical Society of Greater Philadelphia recently sponsored a day trip to *Auschwitz: Not long Ago. Not far away.* the current exhibition at the Museum of Jewish Heritage in New York, I signed up. But one nagging question about the excursion gave me pause.

No doubt, the appalling story of Auschwitz, like the Passover story of the Exodus, needs to be retold in each generation. No doubt the museum found new ways to render that story relevant and memorable. And no doubt the JGSGP did a first-rate job of organizing this outing, from the bus transportation to the guided tour to our meeting with the staff of JewishGen to the babka and other goodies provided with our kosher box lunches.

Still, in advance of this visit, my question persisted: ‘What does Auschwitz have to do with genealogy?’

I found my answer, midway through the guided tour, in a single shoe and sock removed from a nameless small child moments before the child was gassed at Auschwitz in 1944. “That shoe and sock,” our guide remarked, “represent the only evidence that this child existed.” It also provided, I think, a new answer to another relevant question: ‘Why is genealogy important?’



Photo: Courtesy of Shelly Krockner at the Museum of Jewish Heritage - A Living Memorial to the Holocaust

Most genealogists, when asked why we do what we do, tick off several standard (and mostly self-centered) replies:

- To understand who we are and where we came from.
- To see how our lives fit into the context of world history.
- To appreciate the value of each human life among the thousands of human events and relationships that made us what we are.
- To recognize everyone’s common humanity (since we’re all related if you go back far enough).
- To remind ourselves of the humbling but also uplifting truth that each of us is merely a link in a chain that existed long before we were born and will continue long after we’re gone.

But that child’s shoe and sock suggests another justification for genealogy: To rescue forgotten souls from obscurity. According to conventional wisdom, no trace remains today of billions of people who once walked the earth. Conventional wisdom also holds that, with the passage of time, the tasks of finding and identifying these lost people grows more difficult if not impossible. But actually, the opposite is true. Thanks to modern tools that barely existed a generation ago—computers, the Internet, DNA testing—today we know much more about the past than any past historian or genealogist ever did.

Consider one small example from my own experience. In his memoirs written in the mid-1950s, my great uncle, Samuel Rottenberg, mentioned that his Hungarian maternal grandfather (that is, my great great grandfather), Moses Kohn, was born to parents named Sichermann but changed his surname to Kohn because he was descended from the priestly tribe. In sixty subsequent years of research, I never found any documentary support for this claim. But just this year, JewishGen released a trove of records from the 1857 Hungary census, and there it was: “Moses Kohn, born Sichermann,” as well as a separate entry identifying his sister as “Lottie Sichermann Alexander.”

Today, no week passes without my being peppered with email messages from some genealogy database—Ancestry.com, say, or JewishGen, or Geni.com, or Family Tree DNA—announcing the discovery of some previously unknown relative in a census record or a ship’s manifest or a birth, death or marriage filing. Some of these newfound relatives are children who occupied space on this planet for only a few months or years before departing. In some cases, all I know about them is a name, or a date, or their

gender. But each new hint enables me to better visualize them. And as I record them and visualize them, they join the 12,000-plus other relatives in my database. In that respect, they come back to life.

As Orville Wright wrote in his journal after he and his brother Wilbur performed their first successful manned flight near Kitty Hawk in 1903: “How amazing it is that all these secrets have been kept so long, just so we could discover them.”

For this miracle of research, we can thank not only sophisticated high-tech tools but also population growth. Today more people than ever are pursuing their ancestors and exchanging information with each other. Genealogy is no longer the lonely hobby that I knew in 1977 when I wrote *Finding Our Fathers*, the original guidebook to tracing Jewish ancestors.

In a meeting following the JGASGP’s tour of the Auschwitz exhibit, Avraham Groll of JewishGen, who is only thirty-six, proved himself a dynamic advocate for the cause of Jewish genealogy. “Valuing our ancestors,” he declared, “sends a message to people today to value each other.” After his presentation to our group, I asked Groll how he first got interested in genealogy. “I wasn’t interested,” he explained. “I needed a job, and JewishGen was looking for a director, so I applied.” That account may seem unremarkable today. But forty years ago, the notion that Jewish genealogy could provide a decent living to anyone— much less a staff and an office and countless other organizations and publications— would have been dismissed as sheer fantasy.



Avram Groll
Photo - Courtesy Ed Flax

In a sense, Groll embodies the fulfillment of a population theory first articulated by Isaac Bashevis Singer, the last of the Yiddish novelists. Shortly before his death in 1991, Singer was asked if he were concerned that, in the future, his novels would be read only in translation. “Not at all,” Singer replied. “A century from now, there will be 150 billion people in the world, and in order to survive they’ll have to specialize. And out of that 150 billion, perhaps a few million will specialize in Yiddish.” As things have turned out, it took much less than a century for Singer’s vision to become a reality. Who else besides Singer could have foreseen, thirty years ago, that in 2019 Broadway theater audiences would flock to a Yiddish production of *Fiddler on the Roof*?

By the same token, it is not unreasonable to suggest that, in some future day, millions of genealogists, armed with technological tools we can’t even imagine, will be able to reconstruct the lives of all of the 1.1 million individuals, Jewish and Gentile, who perished at Auschwitz— even that child who left only a shoe and sock. And when that happens, the once anonymous victims of Auschwitz will come to life again in ways that no one— certainly not Hitler— ever imagined possible.

A young relative of mine, much concerned about gender equality and transgender rights, recently asked me why everyone on my family tree program is color-coded by gender— blue for males, pink for females. “Why,” he asked, “can’t I just designate everyone as people, without regard to gender?” His cause is worthwhile, but so is ours. We genealogists are engaged in a vital mission to visualize and bring meaning to the lives of forgotten people. For that awesome effort, we need every hint at our disposal. Gender is a critical clue to visualizing people. And sometimes it’s the only clue we have.

The last thing we want to do is dispose of any clue we already possess. Even that child’s shoe and sock from Auschwitz may help future researchers figure out the child’s age and gender, which may in turn reveal much more.

So what does Auschwitz have to do with genealogy? Nothing— and everything. ❖

Dan Rottenberg, is the author of “Finding Our Fathers” (1977) the original guidebook to tracing Jewish ancestors. A prolific writer, his career has included work as an editor for “Family Business” and the “Philadelphia Forum.” He was an editorial columnist for the Philadelphia “Inquirer” and has written over 300 articles for magazines, including “Town & Country,” “Readers Digest”, the “New York Times Magazine,” “Forbes,” “Playboy” and “Rolling Stone.”

Earlier in his career he was executive editor of “Philadelphia Magazine” and a “Wall Street Journal” Reporter. A graduate of the University of Pennsylvania, Dan lives in Philadelphia with his wife, Barbara. Contact Dan at: dan@danrottenberg.com

REACTION/REFLECTIONS - AUSCHWITZ EXHIBIT

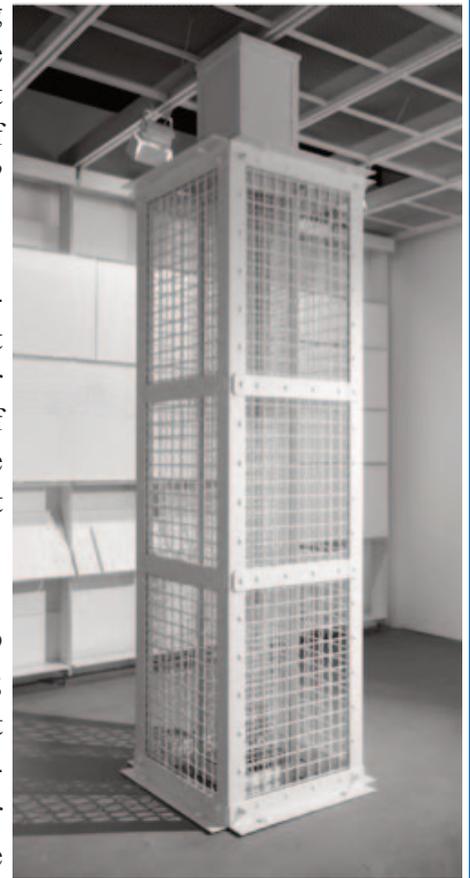
by Carole Z. Strickland



I am not a writer, but descriptive words have been battering around in my head looking for an excuse to go public since the JGSGP sponsored tour to the Auschwitz exhibit (*Auschwitz: Not long ago. Not far away.*) at the Museum of Jewish Heritage in lower Manhattan. Reaction? Reflections? Three words sum up both. I am angry!

First, please know how “lucky” I’ve always felt that all my ancestors chose to leave Europe before the dawn of the 20th century. For the most part, it seems they immersed themselves in what these United States had to offer and rarely looked back. But, growing up, I remember my grandmother’s reproof of the apparent apathy displayed by the U.S. government to the plight of the Jewish people in Europe just before and during World War II. She labeled it anti-semitism. Decades after World War II, she still harbored anger.

As I walked through the Auschwitz exhibit listening to the tour guide lead us to personal articles of nameless victims; furniture and accoutrements from the site; photographs, videos, posters and other artifacts, the one section of the exhibit that struck me the hardest was the mock-up of the ironwork duct. These ironwork ducts were created to make it easier for the murderers on the roof to deliver the lethal packages they knew would poison and suffocate those locked in the gas chamber beneath. Nearby, there were enough other similarly horrifying reminders of man’s inhumanity to man that intensified my anger.



Model of Auschwitz gas column in The Evidence Room—a 2017 Royal Ontario Museum exhibition.

Photo courtesy of Fred Hunsberger, University of Waterloo School of Architecture

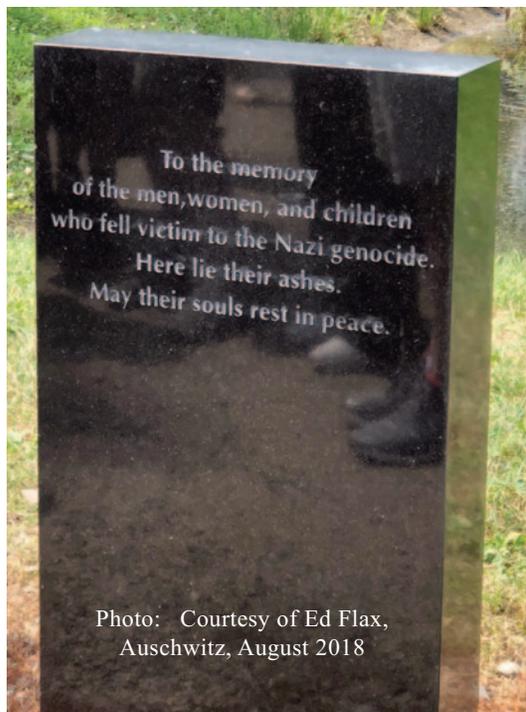


Photo: Courtesy of Ed Flax, Auschwitz, August 2018

This type of behavior is vile and criminal. No excuses! It took evil collaboration of millions for the holocaust to have occurred, from those who willfully turned a blind eye to those who directly participated. Angry? Absolutely. But then I remember those seemingly few who fought or spied or aided escape or provided refuge at the risk of their own lives and the lives of their families. And a glimmer of hope eases the anger. ❖

Genealogy has been in the back of Carole's mind ever since she was a little girl when she learned of great great uncles who were involved in Wild West shows.

She's researching: GABRIEL of Elblag (now Poland), Culm (West Prussia) & Breslau (now Wroclaw, Poland); ASCHENHEIM of Breslau; BIBO and PINNER of Graetz (Posen, now Poland); KATZ of Mosciska (Ukraine), ZEIMER of Sambor, Ukraine; ZINMAN of Dvinsk, Latvia (not Daugovpils); MARGOLIS of Rokiskis, Lithuania and others.

You can contact Carole at czs452@gmail.com

ADDITIONAL IMAGES FROM THE EXHIBITION & AUSCHWITZ



Anti-semitic Nazi Propaganda Poster



top: Main Entrance to the Auschwitz concentration camp
 below: Barracks interior. Imagine the bitter cold of the Polish winters with no blankets, no heat, no shoes.

Photos (above & below) Mark Halpern, Auschwitz December 2012



1940 German Passport of Hugo Israel Weihs, stamped "J" (Jew). Chinese visa from the Vienna consulate enabling Weihs to travel to safety in Shanghai.



Dr. Feng Shan Ho (1938)

In 1938 and 1939, the Chinese consul-general in Vienna, Dr. Feng Shan Ho, issued thousands of visas to Shanghai against the explicit orders of his superiors to desist. His visas put Shanghai on the map as a refuge of last resort. In 2000, Yad Vashem recognized Dr. Ho as Righteous Among the Nations.

ORIGINAL IN THE COLLECTION OF THE FENG SHAN HO FAMILY

Photos: (above left) Courtesy of Shelly Krockner
 (far left & left): Courtesy of Ed Flax
 all at the Museum of Jewish Heritage - A Living Memorial to the Holocaust



1945 charcoal drawing by survivor, D'Olere, of soon-to-be victims and an Auschwitz crematorium



Lazar Kleinman (1945)

In an effort to locate family members of orphaned child survivors in the Kloster Indersdorf displaced persons camp, UNRRA commissioned Charles Haacker to take a picture of each child holding a nameplate.

Sixteen-year old Lazar Kleinman had survived selection when he arrived in Auschwitz-Birkenau on May 16, 1944, followed by many months of slave work in Auschwitz-Monowitz, and the death march. Despite the efforts of UNRRA, no family was identified.

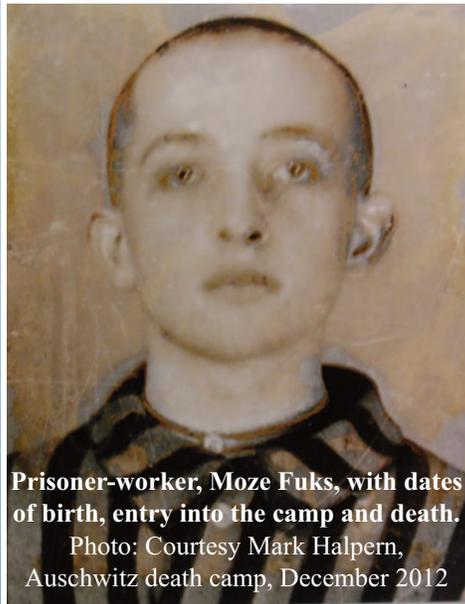
ORIGINAL IN THE MUSEUM OF JEWISH HERITAGE, GIFT OF ROBERT MARX

Child survivors in Auschwitz (February 1945)

Among the liberated were 500 children under the age of fifteen. About half were Jewish. They included twins experimented on by Mengele. Almost all the children were orphaned. They ended up in children's homes, orphanages, and foster care. A few were adopted by families in Oświęcim.



Photos page. 24: Courtesy Ed Flax at the Museum of Jewish Heritage - A Living Memorial to the Holocaust



Prisoner-worker, Moze Fuks, with dates of birth, entry into the camp and death.

Photo: Courtesy Mark Halpern, Auschwitz death camp, December 2012

32629
FUKS MOSZE
ur. 7.12.1923 r.
przybył: 24.4.1941 r., zginął: 3.7.1942 r.



Zyklon B Poison Gas Canisters

Photo: Courtesy Ed Flax, Auschwitz death camp, August 2016

THE LOST WORLD OF THE VICTIMS

Family pictures found in Auschwitz - 1930s to 1940s



Photo: Courtesy Ed Flax at the Museum of Jewish Heritage, A Living Memorial to the Holocaust

May your life be long and sweet. Mazal.
Freedom, freedom, freedom. Mania.

Messages written in "The Heart of Auschwitz" to Fania Fainer,
on the occasion of her twentieth birthday (1944)

You had to have a partner—a partner to take care of you—and you to take care of him. A partner who you could organize food with and would share food with. You had to have someone to help because if you stood by yourself, you couldn't survive. You didn't survive. There were those people who didn't want to share anything. They were always afraid to share a piece of bread. And those were the people who went first.

Auschwitz survivor Mike Vogel (1999)



Local German road sign to
Auschwitz, ca. 1940s

Photo: Courtesy Shelly Krockner at
the Museum of Jewish Heritage - A
Living Memorial to The Holocaust

Photo: Courtesy Ed Flax at the Museum of Jewish Heritage, A Living Memorial to the Holocaust

JGASGP GENEALOGY QUIZ #18:

by David Brill



As shown by the attached death record, Emanuel L. Pike died in Philadelphia on October 13, 1906. He was 38 years old, so born about 1868.

Q: What was his father, Lipman Pike, doing in Philadelphia several years before that date?

See the answer on p. 2.

25438
93802

Record of a Death in Philadelphia

CORONERS' CERTIFICATE

Name of deceased, *Emanuel L. Pike*
 Color, *W* Sex, *M*
 Single, married, widowed or divorced, *M*

Date of Birth: Year, _____ Month, _____ Day, _____
 Date of Death: Year, *1906* Month, *10* Day, *13* Age: Years, *38* Months, _____ Days, _____

Place of Death, *Patrol Wagon #6*
 How long at place of Death, _____
 Chief Cause of Death, *Heart & Kidney disease*
 Contributing Cause, _____
 Hour of Death, _____ A M *2:57*

J. M. Rush
Coroner

Undertaker's Certificate

Occupation, *Electrician* Place of Birth, *New Ark.*
 (Must be given in all cases of 14 years and over.)
 Birthplace of father, *Brooklyn, N.Y.*
 Birthplace of Mother, *United States*
 Name of Father, *Lipman Pike*
 Maiden name of mother, *Gallegher Harrington*
 Residence, *101 North Waller St*
 Ward, (of residence), *10th*
 Buried from (Street and Number), *101 North Waller St*
 Date of Burial, *Tuesday Oct. 16 1906*
 Place of Burial, *Brooklyn, N.Y.*
D. W. McLaughlin Undertaker
 Residence, *115 W 78 St*

Must be exchanged at the Health Office for a permit before burial takes place or body is removed from the city.



Jewish Genealogical and Archival Society of Greater Philadelphia

2019 Membership and Renewal Form

Member Information (Please Print)

Name (s): _____ **Date:** _____

Address: _____ *Apartment #* _____
City _____ *State* _____ *ZipCode* _____

Phone: _____ **Email:** _____

Membership Status: _____ **New Member** _____ **Renewal of Membership**

Membership Categories (Check box on left)

	INDIVIDUAL	\$ 25
	FAMILY (2 Person Household)	\$ 35
	SPONSOR (Includes Family Level Benefits & Paper Chronicles)	\$ 50
	PATRON (Includes Family Level Benefits & Paper Chronicles)	\$100
	Add Paper Chronicles (optional)	\$ 10 per year; For international mailing fee, contact editor@jgsgp.org
	Add Contribution (optional)	\$
	TOTAL AMOUNT	\$

All members receive e-mail copies of CHRONICLES. If you would like to have a paper CHRONICLES mailed to you, include an additional \$10 with your dues. Dues are for the calendar year, January 1 – December 31, 2019. YOU MAY PAY YOUR DUES USING PAYPAL on our website: [https:// jgsgp.org](https://jgsgp.org)

If you are mailing your membership form and check, **mail to:** JGASGP, 1657 The Fairway, #145, Jenkintown, PA 19046. Make check payable to: JGASGP

Research Information

For New Members Only: Please list the surnames you are researching. Include the associated ancestral town and country. Use the back of the form if needed. This list will be shared with other members.

SURNAME	TOWN	COUNTRY



JGASGP CALENDAR & REMINDERS

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

JGASGP is on the web at: <https://jgsgp.org>

Look for information about other IAJGS member societies:

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

Join the JGASGP Facebook group:

<https://www.facebook.com/groups/196732503717635/>.



A thirty-minute period before each meeting is devoted to browsing reference books and getting help from mentors. Have you hit a brick wall in your research? Post your questions on the JGASGP Facebook page. More than 750 active genealogists belong to this group. Who knows who can help answer your question? We've all been there, and often someone else's fresh perspective and prior experience and knowledge can yield the clues that help knock down that wall.

Please check JGASGP e-mails, our website and our Facebook page for complete and up to the minute program information. **Fall events will be listed on our website. Check there regularly**



JGASGP expresses its sincere condolences to family and friends of Ira Poliakoff on his recent passing. Ira was the author of *Synagogues of Long Island* and *Synagogues of Philadelphia* and the speaker at our March meeting. May his memory be a blessing.

JGASGP members and family who traveled to the Museum of Jewish Heritage for the exhibition- *Auschwitz: Not long ago. Not far away.* The trip was organized and coordinated by Felicia Mode Alexander. Thank you, Felicia for an outstanding and meaningful day for all.

Photo: Courtesy Sarah Golden



**Deadline for submission of articles for our fall issue is Sunday, September 8, 2019.
Please send material to: editor@jgsgp.org.**