

## *BaSha'ar* *The Portal*

When this issue of Sharsheret Hadorot goes to press, we will be in the midst of the International Conference in Jerusalem. Every one of us - in Jerusalem, in other parts of the country, and in reality in every place where there are groups of people who are involved in Jewish genealogy, is excited about the upcoming Conference. Even so, there is one group of people who do not have time to be excited – the members of the organizing committee, who have been working almost non-stop for three years, putting together and fitting in all of the components, one by one. We owe them our deepest debt of gratitude and I am confident that our editorial staff and our readers join me in that expression. The success of the Conference and the satisfaction of the participants will be the real reward for their tireless efforts.

Our May issue was concerned with the preparations for the Conference and described a few of the projects that we were still working on. In the November issue, we plan to deal with summaries of the Conference. This is somewhat of an intermediate issue. I write with hope and anticipation knowing that when you read these lines you will be basking in the afterglow of the Conference.

We are publishing a cross-section of articles mostly dealing with methodology and the how-to aspect of research. Dr. Pnina Meishish relates how she wrote the comprehensive lexicon that contains the names and biographical outlines of the Rabbis and Admorim who perished in the Holocaust. She describes the dilemma, the reservations and the difficulties that she had to overcome in order to write the book. This article is based on the lecture that she delivered at the Jerusalem Branch of the IGS.

Rabbi Shalom Bronstein presents an interesting summary on the work of the professional genealogist and explains how they can best be of help to us.

Alon Ginzberg instructs us on organizing a large family reunion by describing his own extended family's get together that he himself planned.

Eli Samson's article is quite different for in it he describes how a town in Germany commemorated the memory of one of its Jewish citizens who was a writer and journalist and happened to be his relative. The actual ceremony was a bit late (in 2003), but quite respectful after all.

Lastly, an article by Eduardo Cohen deals with the migration of Moroccan Jews to South America in the 19<sup>th</sup> century and the way in which they built their new life there.

We did not skip over our regular features – Harriet Kasow's notes from the library and summaries from foreign journals by Mathilde Tagger (Hebrew) and Harold Lewin (English). We also have another short narrative from Yehuda Klausner in his series of brief sketches from rabbis' lives.

Again, I wish that everyone who reads these lines will be able to say that the Conference's success far exceeded our fondest expectations.

*Yocheved Klausner*



**From the Desk of Chana Furman**  
*President of the Israel Genealogical Society*

This issue, 18 No.3, appears after the 24<sup>th</sup> Annual Conference on Jewish Genealogy, taking place in Jerusalem between 16-20 Tammuz, 5764, July 4-9, 2004.

We were delighted at the great interest that the Conference stimulated and the number of participants far exceeded what had been initially expected. The wide-ranging program meticulously planned by the Program Committee was informative as it was exciting. In contrast to previous Conferences, there were innovations that added to its success and to the uniqueness of this forum, which meets in Jerusalem once every ten years.

The Discussion List Jerusalem SIG 2004 put in extra hours answering every question received.

Friends and guests came from eighteen countries along with Israelis who came from every part of the country. The tremendous wealth of information gathered by the special projects of the Israel Genealogical

Society is now available on a CD, with some posted at the Society's website [www.isragen.org.il](http://www.isragen.org.il)

The detailed summary of the Conference will be published in our next Sharsheret Hadorot, issue 18 No.4.

I want to express my deepest gratitude and warmest words to the members of the organizing committee who worked day and night throughout every stage of planning. I want to thank all of our volunteers, who gave unstintingly of their time both during the planning stages and throughout the Conference itself. In this way, they contributed a great deal to its success.

Please do not forget to inform us of any changes of address, telephone number and email.

My address is [ehfurman@netvision.net.il](mailto:ehfurman@netvision.net.il); you can correspond in Hebrew or to my postal address, P.O. Box 86, Kiryat Gat 82100.



**The Bio-Bibliographical Lexicon of Rabbis and Admorim\***  
**from Poland and other East-European Countries**  
**Who Perished in the Holocaust**

*Penina Meislish*

Translated from the Hebrew

The book was written in the context of my work at the Arnold and Leona Finkler Institute of Holocaust Research of Bar Ilan University. It is still not clear who will be the publisher.

Recording and preserving are the main purposes of my work in research of the Holocaust. Standing before my eyes is the quotation from the Prophet Jeremiah 15:19: "If you turn back, I shall take you back And you shall stand before Me; If you produce what is noble Out of the worthless, You shall be My spokesman," [NJPS].

As with the other subjects on which I have written over the years, I did not stand on any particular 'side' with the Lexicon. I did not take a position regarding the questions that have been asked over the years about the role the rabbis played before World War II and during the years of the destruction of European Jewry, concerning either socio-political or religious/theological issues. I try to report things as they were.

The card file that I used when I worked at the Holocaust Research Center at Bar Ilan University on *Religious Life in the Holocaust According to Community Memorial Volumes* (Hebrew) that appeared in 1990, served as the basis for this work. I reviewed 322 community memorial volumes out of the approximately 1,000 that I knew of at that time. The card file was a by-product of that particular research and I recorded the names in a general fashion. I started to write the Lexicon four years ago. My late husband Shalom, who passed away on 5 Tevet 5762, was the loyal reader and exacting critic on everything that I wrote.

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\* This article is based on the lecture delivered before the Jerusalem Branch of the Israel Genealogical Society, 24 Adar 5764/17 March 2004.

His fluency in Polish and German as well as his attention to every detail aided me greatly in my first steps in writing this book. The procedures that were established then still stand before me now.

One of the dilemmas in historiographical writing is who to include and who to exclude. Every choice reflects preference and judgment. Since we are dealing with a Lexicon, I took the more inclusive approach, and made every effort to write as extensively as possible even about those on whom I initially had very little data. The list of rabbis that in the beginning seemed to me to be only a technicality, became the story of their lives.

I endeavored to gather all the information about the rabbis and Admorim from Poland and other countries of Eastern Europe who perished in the Holocaust, or died either during that period or shortly after the conclusion of the War. I also included those who lived their entire lives in those countries as well as those who were born there and afterwards moved to Central and Western Europe and who either perished there or were deported to Eastern Europe. Initially, I intended to briefly summarize each subject, but when I realized that these had special significance, I decided to amplify.

The book by Dr. Abraham Greenbaum, which was published by the Center for the Study and Documentation of Eastern European Jewry of the Hebrew University, served as my model for the method of documentation. For each entry, I recorded as much of the appropriate bibliography as was possible for me to locate, even including the number of pages, and where it was possible to include oral testimonies, I did so.

I included in the listing rabbis, teachers, judges and Admorim from the entire spectrum of Jewish life – the Hasidic world and the non-Hasidic Mitnagdim, the ultra-

Orthodox (Haredi) and the non-Haredi, the Zionist, the non-Zionist and the anti-Zionist – those who served in large communities occupying official positions along with those who lived in small towns; those who secluded themselves in the world of Torah and those who were active in their local community affairs, in Poland and throughout the wider Jewish world. I attempted to reflect their variegated activities in every aspect of Jewish life before the destruction of European Jewry and to describe their conduct under the difficult conditions imposed upon them during the period of annihilation.

Prior to World War II, the term Orthodoxy was not used in Eastern Europe therefore I did not use it here. As far as possible, I also tried not to use the superlative prefixes common in rabbinic literature. It is not for us to determine who was 'a genius,' 'a true genius' or 'an eminent rabbi,' etc. Sometimes, these phrases were widely used in their particular society and culture and what was fitting then, sometimes appears to us today to be out of proportion.

During the writing, I expanded the geographical boundaries I had established when I began. In the course of the 19<sup>th</sup> and 20<sup>th</sup> centuries, Eastern Europe had undergone many political changes and the geography of the Jews in Europe is completely different from the general political boundaries. What should be done with someone who was born in Russia or Ukraine and moved to Poland; or with someone born in Galicia and who spent most of his years in Germany, Bukovina, Romania, Hungary or Czechoslovakia? Here I took a more inclusive approach. Up to this point, I have been unable to find information on rabbis who were born in Eastern Europe who moved to France and perished in the Holocaust.

Even the matter of definitions became crystallized during the course of the research.

1. About which Poland are we speaking?
2. Who is eligible to be included in the Lexicon?

3. How are the names of the cities and towns to be spelled?

The sources that I relied upon were not uniform from the standpoint of their type, their approach and their reliability. I quoted from volumes published by academic institutions and by ultra-Orthodox (Haredi) circles both in Israel and abroad, books of reminiscences produced by individuals and the three hundred Yizkor books for communities of Poland and Eastern Europe that appeared from just after the end of World War II. A large portion of the material published in the various Yizkor books is of the nostalgic-sentimental genre, as those who wrote them did not take a historic approach and they were more interested in preserving their personal memories. They did not see before them the larger reading public. Because of this, it is hard to retrieve from these volumes factual information concerning the activities of the rabbis who are mentioned in them. This has previously been discussed by various scholars, among them Abraham Wein and Mendel Piekarcz.

The Poland under discussion here is the independent Poland between the two wars, including its various districts that are included in the Pinkas Hakehillot volumes published by Yad Vashem. Lithuania, Latvia and Estonia were part of the Russian Empire before World War I; after the war, they became independent and in April 1940 were annexed by the Soviet Union. The Jewish communities in those countries were small in number, but from the spiritual standpoint, and especially in the Yeshiva world that developed in the 19<sup>th</sup> and 20<sup>th</sup> centuries, Lithuania and Latvia had special status. Even though the total number of students in all of the Yeshivot combined did not exceed a few hundred, their influence was not confined to Eastern Europe but extended throughout the Jewish world.

The Nazis were quick to realize the great influence that the rabbis had on all aspects of Jewish life. They sought them out – mostly according to lists that they had – immediately after they entered the cities and towns in September 1939 and June 1941

[after the invasion of Russia]. In many instances, they acted similarly with the non-Jewish population and in this way sought to eliminate their spiritual elite. A very clear example of this “special action” is that taken by the Nazis against the academic faculty of the University of Krakow in November 1939. They were sent to concentration camps in the operation known as *Sonderaktion Krakau*.

In the books I came across while writing the Lexicon, there were rabbis who were only mentioned by their personal names, while others were known only by their family names. This led me on a long path that did not always end with success. Occasionally, the variants on the names, both family and personal, led to difficulties in identifying the specific person and his place in the mosaic that was unfolding. With some rabbis, there was much material in the various books, but there were also those that were mentioned only in passing, as sons or sons-in-law, as close colleagues or as the students of others. More detailed information was written on their teachers or parents but their names appear only on the lists of martyrs from the same cities or towns. Because of this, we have no further details about them except that they existed and that they perished. When I found a contradiction between the sources as for example birth dates, the locations of the communities they served and their fate during the Holocaust, I attempted to bring all the accounts, leaving the question open and for the reader to decide according to his understanding.

The editors of the books themselves have dealt with this difficulty. What is written in the Yizkor book of Melnitza is a typical example:

“We do not have exact information as to who was the rabbi in Melnitza after the death of Rabbi Sefard. The people who left Melnitza prior to the Holocaust were not updated on this and the few that survived were too young to be able to recall his name. What is definitely known is that the city’s rabbi together with the Judenrat was actively involved in saving the city’s Jews during the Nazi era. He along with his entire family

perished in the Holocaust with all the city’s Jews.”

In every instance, I wrote everything that I had before me and I hope that through time that which is missing will be filled in. As I mentioned above, I was helped by oral testimonies that sometimes added important details concerning what was recorded in written accounts and on occasion led me to sources. They even led me to books whose very existence I was previously unaware of. Occasionally, these testimonies provided the only corroboration for the stories of several rabbis that were included here.

I attempted to cross-reference all of the details – first names, name of father, dates, activities in various areas and place names – with the other information that built up about the people I wrote about including additional individuals who were mentioned in similar contexts. Thus, each time a new person emerged, with another detail in the chronicle life of the man both before the Holocaust and under the Nazi occupation another person was saved from oblivion.

Between the lines, I discovered fascinating stories of lives that await the historian to uncover them or the author to make them chapters in a historical novel.

An example is the story of Rabbi Shlomo Eliyahu Oshpal who came from a Habad affiliated family. He studied in the Dvinsk Yeshiva under Rabbi Joseph Rosen, “The Rogatchover Gaon,” and was ordained by him. During World War I, he made his way to Petrograd [formerly St. Petersburg and subsequently Leningrad] where he was appointed by the rabbis to be in charge of 600 Torah scrolls that were brought there from many cities. After great efforts to rescue them from the Soviets, with the help of the Polish government he did manage to save twenty-one Torah scrolls in 5689/1929. For their ‘liberation,’ the Soviet government demanded very large sums of money, but Rabbi Oshpal convinced them that taxes should be collected only from profits made in business transactions and not from Torah scrolls that had been entrusted to someone’s safekeeping. These Torah scrolls were sent to the Soviet mission in Warsaw and from

there transferred to Vilna. To this day, I wonder how did he manage to achieve all this, how much ingenuity was needed and which Jewish individuals and organizations assisted him. My guess is that the Joint (Joint Distribution Committee – JDC), which was the Jewish aid organization of Eastern Europe, must have been involved. But the whole episode needs further clarification and research in the Joint Archives. About two years ago, many Torah scrolls that survived the destruction were brought to Israel. Perhaps their story is part of the story of Rabbi Oshpal.

An additional example explaining my methodology is the story of Rabbi David Joshua Sander of Posen. I first came across his name in *Warsaw Ghetto Diary* by Hillel Zeidman. It mentioned the city he came from to Warsaw with no further details. Subsequently, I found him listed in the volume *Pinkas Hakehillot – Poznan, Pomerania and Gdansk* and in the book *Alei M'rorot* by Rabbi Joshua Moses Aaronson. From these volumes, I discovered that he was a teacher and that in 1934, after the rise of the Nazis, he was appointed the rabbi of Posen, for at that time the city did not have a rabbi. He gave the religious students classes in Maimonides work *Sefer HaMada*. Upon the entry of the Germans into Poznan he fled to Warsaw but after a short time returned to his city to continue serving the Jewish community as their rabbi. He again returned to Warsaw and perished in Treblinka. However, we still do not know when and where he was born, who were his parents, why he left Posen, later returning and then going back to Warsaw again or where he received his Jewish and secular education. It is safe to assume that a man like him would not have been able to teach his Jewish students unless he himself had a broad education.

Questions like these and many others arise concerning the men I have written about.

During the writing, I combined individuals who in the beginning appeared as separate entities, as their personal names were recorded differently in various listings, or their family names were spelled another

way, due especially to the typical variance in pronunciation. We encounter a similar situation with the testimonies gathered at Yad Vashem. In all cases, I recorded all the variants.

The category of Liberal Rabbis – Postepowy – was a small minority in Eastern Europe and our information on them is very sparse. This is due to the fact that most of the work on rabbis in Eastern Europe has been written by Orthodox Jews and they write for a specific audience. They purposely avoided the other streams of Judaism that existed and lived alongside them.

The community memorial books contain a great deal of information about religious Jews – Zionists and non-Zionists, and on the various Zionist political parties, but not much on liberal Jews, assimilationists, communists and the Bund. One can safely assume that it is a result of ideological bias that put certain groups outside of the community and in this way eliminated them from our collective memory. It can be speculated that those who belonged to these groups, if they survived, did not settle in Eretz Yisrael, and if they did, they were not interested in telling of their past, since in the first years of the State these groups were not considered to be part of the national consensus.

The only non-Haredi rabbi about whom I found a full biography was Rabbi Dr. Ezekiel Lewin, of Lwow. He was a Zionist and thanks to his son Isaac Kurt Lewin whose early recollections are found in the book *I Arrived from Spezia* and a few years later in the book *Journey Through Illusions* (1994).

On more than one occasion, locating the rabbis, of all streams, was in reality detective work.

Through my knowledge of the world of Polish Jews I assumed that the city Bielsko-Biala in Southwest Poland would have had a Liberal Temple, yet in the books I read until then I found no supporting evidence. However, former residents of the city confirmed my assumption and one of them who remembered how the Germans

destroyed this synagogue gave me a booklet in Polish on local Jewish life that was published in 1996. Another detail was added in a conversation with another former resident and checking the list of graduates of the Jewish Theological Seminary of Budapest completed the picture. In this way, I was able to write about Rabbi Markus Steiner, who was born in Bratislava (Pressburg), Czechoslovakia, studied in Budapest (Hungary) and was the rabbi of the liberal synagogue of Bielsko-Biala in Southwest Poland and perished in some unknown location.

According to Professor Zvi Ankori's autobiography *Armonei Eshtakad* (*Yesteryear's Chestnuts*) there was a liberal synagogue in his city of Tarnow but he did not recall the name of the rabbi who served the congregation. Through a telephone conversation, I found out that Rabbi Weismann was a graduate of the Jewish Theological Seminary of Breslau and he arrived in Tarnow in the early 1930s. He taught Jewish studies in the Safa B'rura School, and wrote a book in Polish on the politics of Hadrian. When World War II erupted, he fled to the east and then all traces of him were lost. These details completed to a certain extent the picture of the man who apparently was a Zionist and also contributed to the image of Jewish Tarnow.

Rabbis Shabbtai Rapaport and Nehemiah Kornitzer of Krakow were members of a Jewish delegation who at the Nazi conquest of the city met with the Bishop and asked him to use his influence to help reduce the severity of the decrees against the Jews. Instead, he turned them over to the Gestapo and they met their end in Auschwitz. Somehow or other, I was able to get the biography of Rabbi Kornitzer, but I found nothing about Rabbi Rapaport, even in the books that specifically dealt with the Rapaport family. Finally, I discovered a member of his family, a Gerer Hasid from Bnai Brak. He directed me to the booklet *Ka'erez V'khaezov* found in the work *Sefer Agudat Ezov Hashalem*, published in

Jerusalem in 5754 (1994) where I found the information I sought.

In all the books dealing with Krakow, I could not find who succeeded Rabbi Dr. Jehoshua Thon who died in 1936 and served at the Liberal Temple on Miodowa Street. Dr. Moshe Landa and Dr. Emanuel Melzer told me that the person was the son of Rabbi Gedalia Shmelkish of Kolomyya. I then found in the Yizkor book of Kolomyya, in the article written about the rabbi of the town information about his son, Rabbi Dr. Samuel Tzvi, who followed Dr. Thon after his death. I then found his name in the list of graduates of the Rabbinical School of Berlin, the Hildesheimer Hochschule für die Wissenschaft des Judentums. This helped fill in some missing details.

I also wrote about those who were ordained rabbis but engaged in other occupations to earn their livelihood. In reality, they constituted the majority, as the number of salaried positions of official rabbis of cities was limited. In the Eastern Europe of those years, advanced Torah study was about the only option available for the Jewish intelligentsia.

Among the distinguished rabbis who did not hold a rabbinical position was R'Barukh Epstein, the author of the *Torah Temima*, who was a banker and declined offers to serve as the rabbi of such major cities as Moscow and St. Petersburg. He was a Zionist and one of the first to affiliate with the Mizrahi movement. He did not believe in the pact signed between Germany and the Soviet Union and when World War II broke out, he helped refugees who reached his city from the areas conquered by the Germans and advised everyone he could to flee for their lives. He died in Pinsk in Tamuz 5701/July 1941.

Many of those who had rabbinic ordination had great difficulty in earning a living. One had a wallet workshop in his house, another ran a small grocery and one was a herring dealer. I included these facts in the book. I found that there were some who began in the world of commerce and after a business loss or using up their wife's dowry got a rabbinic position the salary of which supported them.

They were appointed to the post because they had connections within their city or area. There were some who got their position, which assured them financial stability, after bitter struggles with their family members and with their political rivals.

As my late father submitted the Page of Testimony to Yad Vashem, I was also able to include my grandfather, Aaron Joseph the son of Shmuel Mandelbaum, who was “a scholar, a righteous teacher and merchant,” and died in the Krakow Ghetto in Iyar 5702, after “torture, hunger, illness without any medical assistance and his life was extinguished.”

All the rabbis are listed alphabetically according to their family name, and whenever possible also with their father's name. I included their places of birth only when I found that they had significance for their biography, such as someone who was born in Poland and studied in Lithuanian Yeshivot or in Rabbinical Seminaries, Orthodox or Liberal in Germany.

If lists of the students of the various Yeshivot and Academies of Poland were available, we would have had a good source for this work. But, for the most part, it was not the practice to have an organized list of students. The little that we had was lost in the Holocaust and until now has not been recovered. The student lists of the Rabbinical Seminaries in Berlin, and the Jewish Theological Seminaries of Vienna, Budapest and Breslau helped me. I checked to see who was born in Poland or returned there after completing his studies. The book by Rabbi Ephraim Oshry *Responsa from the Holocaust* was also of assistance.

Most of the dates of birth for the rabbis born in the 19<sup>th</sup> and early part of the 20<sup>th</sup> centuries are estimations. Most did not know exactly when they were born for in the traditional society in which they were raised and with the absence of official documents, they remembered their birthdays according to the times of Jewish holidays and the memory of the year was imprecise. Even Meir Wunder in the introduction to his book, *Meorei Galicia – Encyclopedia of Galician Rabbis*

*and Scholars*, indicates that most of the dates of birth for rabbis born in the 19<sup>th</sup> century were conjectures.

One of the challenges before me was identifying locations and determining the Latin spelling of their names. Knowing the exact place helps a great deal in understanding the biographies of the men and helps us comprehend the history and sociological processes that took place in Jewish society far more than just the biography of a single individual.

There are many towns in Eastern Europe whose Jewish names are completely different from today's commonly used name. Often, it preserves the accepted name of a bygone era under different political domination. There are numerous towns where there is no difference, for example, as with Tarnów and Rzeszów. The Hasidic Dzikow is Tarnobrzeg. The names of many Polish towns derive from the root – Dab/Domb, meaning oak; and seventeen towns whose name is Dabrowa – that is oak forest. In the Hasidic world, the most important of them is Dabrowa Tarnowska, east of Krakow. However, those who wrote about the rabbis that were born there or served there only recorded the first part of the name. I found six places with the name of Stoczek; Janow, in the Kielce District, in the Lublin District, Janow Podlaski, Janow Poleski and perhaps Janowa; Tomaszów Lubelski or Tomaszów Mazowiecki. In the eastern Districts of Poland, there are cities like Grzymalów that are pronounced in Yiddish as Hrimalov because of the replacement of the Ukrainian H with the Polish G. In books, both versions appear. The Polish Lvov was Lemberg in the days of Austro-Hungarian rule and that is the name that Jews use, especially among the religious. Dvinsk in Latvia under Russian rule and also between the two wars when Latvia was independent is Daugavpils today and in German it is called Dünaburg.

Practically none of the books I read dealt with this issue. It happened that a particular location, whose name was written as pronounced by Jews, was in Hungary, Romania or Transylvania. But the authors



did not mention this fact and I searched all over Poland for it. Thus, I made a great effort to find someone who was an expert in the Jewish geography of those places in order to identify its foreign language transliteration, and afterwards, as will be seen further on in this paper, the Jewish variation of the name.

With urbanization, many communities, which had an independent municipal existence, were swallowed up over time into their adjacent cities. An example of this is Podgórze, a suburb of Krakow where the Germans set up a ghetto. Until the beginning of the 20<sup>th</sup> century, it had an independent Jewish community. Even those who settled there immediately after World War I attempted to preserve its uniqueness. The books that I used disregarded completely those changes caused by urbanization. They reflected the reality at the time the described events took place.

When I began my work, I was helped by contemporary and between the war maps of Poland as well as by the keys to names of the communities found in the Pinkasei Kehillah of Yad Vashem. But what I found did not solve all of the problems. When I approached the government of Lithuania, I was informed that they did not have a single copy of any map of Lithuania from before World War II.

Thanks to the book *Where Once We Walked*, I was able to provide the various names the communities used over the years because of political changes or because of ethnic traditions. This has great importance because the variation one finds between the older names and the current local names helped me identify the individual under discussion.

In the course of my research, the question arose about the wives of the rabbis and Admorim. Most of them came from a sociological background similar to that of their husbands, and in more than one case, the position of rabbi or Admor was part of the dowry that the groom received upon marrying his wife. These women absorbed the wide knowledge of Torah study that was a central feature in the environment in which

they were raised. This also influenced how they functioned in the milieu in which they lived. Many of them had a broad education. The women about whom I wrote a few words were rather famous in their locale, like the wife of Rabbi Samson Stockhammer, who was an official in the Warsaw community (in those days!), and “the couple supported themselves from her income;” or the Rebbitzen, Shifra Frankel-Teomim nee Babad, who “was at her husband’s [Rabbi Elimelekh Teomim Frankel] side in educating their children, in the administration of his rabbinate, in maintaining relationships with the people of the city and the directors of the community.” Some women – presumably rabbis’ wives – are only mentioned in connection with their activities during the Nazi conquest. Until now, I have not found any information about their lives in the preceding period.

In most cases, I did not find the personal names of these women but only the names of their fathers – “the daughter of Rabbi \_\_\_\_.” In my opinion, this is not a case of neglect or arbitrariness, but a manifestation of what was the norm until the feminist revolution that took place over the past generations. It was also the rule in the non-Jewish world and is the standard practice in the contemporary Haredi community.

I suggest looking at this book as an unfinished work that we have to continue to expand both in scope and depth. That is, to collect written material and oral testimonies for those who are not included and also to increase our information on those for whom we only wrote a few words. I would be most appreciative of all those who could help me add to what is missing and call any errors to my attention, as I presume I could not avoid them. I hope that the Lexicon will serve as a tool for researchers, teachers and students who will make use of it in the articles that they will write in the future. The same holds true regarding the family biographies in the Lexicon.

I want to express my thanks to my relative Harvey Kruger of New York who sent me a copy of the updated version of *Where Once*

*We Walked - a Guide to the Jewish Communities Destroyed in the Holocaust.*

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*Dr. Pnina Meishish is a native of Jerusalem, her parents having come on aliya from the*

*Krakov area in the spring of 1934. For 32 years, she worked at Bar Ilan University as a researcher in the history of the Jews of Poland in the 19<sup>th</sup> and 20<sup>th</sup> centuries and authored articles in her field. Bar Ilan University Press published her book **Victor Chajes, Diary of a Polish Jew** in 1998. Her article 'Mizrachi, Torah Va'Avoda, and their Youth Movements in Poland and Lithuania During and after the Holocaust (1939-1949)' appears in **A Hundred Years of Religious Zionism**, Bar Ilan University Press, 2003. She was involved in publishing **Landmarks, the Holocaust Memories of her husband Shalom** in 1997.*



## **Marriage Records of the Great Synagogue London 1791-1885**

**O**ur veteran member and abstracter, Harold Lewin, together with spouse Miriam, has just completed the computerization of the Marriage Records of the Great Synagogue-London for 1791-1885. This is another stage in a project that started around 1990 with the transcription and later computerization of the Births Records of the Hambro Synagogue-London 1770-1905. This was followed by the Burials Records of the Hambro Synagogue for 1770-1872 (completed in 1995) and then by the Marriage Records of the Hambro 1797-1837 & 1862-1867 (completed in 1996). All work was based on LDS Family History Library microfilms of London synagogue registers. The transcription and computerization of the Great Synagogue-London Marriages was a

much more ambitious project that has lasted about 8 years. In addition to its large size, one reason for the extended project time-frame was a decision to combine marriage certificate data with data from the synagogue marriage register. This provided, for the period 1837-1879, information on civil names and addresses of groom and bride, their age, marital status, patronymic names and names of their fathers.

*The Great Synagogue Marriages* comprise almost 700 pages and over 8000 records in two sections, one sorted by family name of groom and the other by family name of bride, and is, at present, only available in a 672pp hard copy version. All microfilms are held by the Central Archives for the History of the Jewish People.



## Moroccan Jews in Latin America\*

*Eduardo Cohen*

Translated from the Spanish

Sephardic Moroccan Jews began immigrating to Latin America in the beginning of the 19<sup>th</sup> century, but only in 1860-1862 did the numbers become substantial with most of the immigrants coming from the city of Tetuan. This city, like the other coastal towns had a closer connection with Europe and its local Jews were not as traditional as those living in the country's interior. The negative reaction of the leaders of the other communities to Jews leaving their places of birth prevented those living in the interior cities from following in the footsteps of their coastal brethren from Tetuan and Tangier.

### The War

The war between Spain and Morocco in 1859-1860 caused many Jews to leave Morocco, especially for Oran in Algeria and Gibraltar. Moroccan Jews, who until then lived in relatively peaceful co-existence although with ups and downs with their Arab neighbors, were pleased with the Spanish presence. Thus, when the Spanish forces withdrew on 2 May 1862, the position of the Jews significantly worsened and a number of Moslems became suspicious of them. The opposition to foreigners, especially Jews, was felt more and more and encouraged an increase of Jews leaving the country.

During that time, in 1862 in Tetuan and in 1864 in Tangier, the Alliance Israelite Universelle established two schools. These schools encouraged the idea of achievement and success through modern educational methods. The wide-ranging educational and cultural activity of the Alliance in these cities, coupled with the difficult economic

times in Morocco and the hope for financial success in the new world, provided additional stimulus to immigrate to South America. The Jews of Tetuan moved first to Oran and then to Tangier and other cities of Spanish Morocco. More than 40% of the Alliance graduates left Morocco during these years, mostly to areas under Spanish rule and to Algeria. However, at the same time, a wave of immigration to Latin America began and the first Jews from Tetuan arrived at Belém in Northeast Brazil. In the 1870s, with the development of the rubber, cacao and sugar industries an economic boom began in Brazil. The city of Belém and further west the city of Manaus, in the heart of the Amazon rain forest were the main destinations of the immigrants. At first, unmarried young adult males up to the age of thirty and perhaps a bit older came. Some of them returned to Morocco to marry a Jewish woman and bring her to America. But others, understandably, married local women. From 1875, the number of immigrants from Tangier grew and their destinations were Spain, Algeria, Portugal and Brazil. Here a few more cities were added to the list where immigrants settled: Recife the capital of the Pernambuco region in the north east of the country, where the first Jewish settlements were established in the Americas in the 17<sup>th</sup> century, and the then capital of this giant land, Rio de Janeiro.

Beginning with 1880 there was a change in the preferred destination of Jewish immigrants from Morocco. While Brazil remained the favored objective, they also moved to other locations in Latin America where the learning of a new language would not present any difficulties. Thus, Moroccan immigrants began arriving in Venezuela and Argentina as well as Panama and Peru. They also came to other Spanish speaking countries like Surinam and even to various

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cities in the United States such as New York, Philadelphia and Baltimore.

### **Argentina**

It is appropriate to share the general opinion of why Argentina became a preferred destination for immigrants including Moroccan Jews. In 1876, Argentina passed very liberal immigration laws that brought in their wake a massive influx of people. It went hand in hand with the phenomenal growth of Argentina between 1870 and 1930.

Besides this, the election victory of the secular political party changed Argentina into a society fostering equality that gladly welcomed the foreign born as well as those of different beliefs. In fulfillment of this orientation towards equality, the general education law was passed in 1884, mandating compulsory secular primary education and in 1888, the law requiring civil marriage for all went into effect.

All of this brought a large wave of immigration that contributed starting with the 1880s to the development and economic expansion of Argentina.

Many Moroccan Jewish immigrants struck roots in the capital Buenos Aires while others chose Rosario in Santa Fe Province. Very quickly, they developed their businesses and opened factory branches in other cities in the country's interior. In 1891 they established their congregation, which to this day unites Jews of Moroccan origin, Congregation Israelita Latina. Later the name was changed to The Jewish Community Association of Latin America in Buenos Aires – ACILBA. In the 1890s teachers who were trained by the Alliance came to teach in the colonies established by the Jewish Colonization Association [JCA]. Most of the teaching staff that came from Tangier taught in Argentina and later in Venezuela. They also came to Brazil, Chile and Peru in smaller numbers.

Correspondence from Moroccan Jews who settled in Argentina and prospered brought a new stream of Jews from Tetuan and other Moroccan cities to South America. Many of the immigrants tried to bring their relatives

over and others decided to marry those who came from their same city and establish their homes in their new location. Between 1880 and 1889, Moroccan Jewish families also settled in outlying areas. The provinces of Santa Fe, Cordova, Entre Rios, Mendoza and San Luis numbered many residents of Moroccan origin even before the beginning of the 20<sup>th</sup> century.

The immigrants entrusted all matters dealing with holidays, marriages and burials to the communal organizations, ACILBA in Buenos Aires and *Ahinu Ata* [You are our brother] in Rosario. In the mid 1960s, this group merged with the Turkish Jewish organization *Etz Hayim* [Tree of Life].

Many members of the Moroccan community occupied important positions in the country and achieved economic success. They also were able to provide their children and grandchildren with university educations. In 1935, the vice-consul of Argentina in Spanish Morocco was Jacob Bibas, a Jewish native of Tangier who lived in Rosario. Mention should also be made of Meny Bergel, a candidate for the Nobel Prize in medicine and the physician, surgeon and community leader Dr. Salvador Sarfatty.

### **Venezuela**

On 6 May 1819, the government of Nueva Granada granted the *Nacion Hebrea* the rights to settle and worship as they pleased. Shortly thereafter, on 22 August 1821, the government cancelled for good the Holy Office of the Inquisition.

Jews who came from Curacao established the first Jewish community in the interior city of Coro. Many Jews, especially of Sephardic background, were among those freedom lovers who backed Simon Bolivar, the liberator of South America. Mention must be made of Bolivar's special connection with Mordecai Ricardo (Cohen, 2000), with Ricardo and Abraham Meza, Juan De Sola, Benjamin and Samuel Henriquez and David Castelo Montefiore who was Bolivar's treasurer.

An additional city where Sephardic Jews settled in Venezuela was Barcelona where the scribe Solomon de Lima worked.

Moroccan Jews were noted for their industriousness and laid the foundation for commercial enterprises.

The Moroccan immigration to South America continued in the beginning of the 20<sup>th</sup> century. Along with other immigrants from other parts of the Ottoman Empire, they established the charitable organization Sociedad Benefica Israelita in 1926 and in 1930 the Asociacion Israelita de Venezuela. Among the outstanding commercial families we should mention Benarroch, Pariente, Benacerraf Bendayan and among the physicians Dr. Ben Shitrit and Dr. Barukh

ben Asraf, a Nobel Prize Laureate in medicine.

Today, among the physicians, bankers, professionals, artists, industrialists and athletes, are many who are descended from Moroccan Jewish immigrants who arrived in South America with the first waves of immigrants in the latter third of the 19<sup>th</sup> century.

*Dr. Mario Cohen is the author of **America Colonial Judia**, published by CIDICEF, Buenos Aires, April 2000; the president of CIDICEF – The Center for the Study and Distribution of Sephardic Culture.*



## Organizing a Family Reunion

*Alon Ginzberg*

Translated from the Hebrew

Many of us who are involved with genealogy often feel the need to include our close family relations as well as our more distant relatives in the new findings that we periodically uncover in our research. Sometimes, after tireless efforts extending over years, there is a sudden discovery of great importance, or a photograph from the distant past of the family is revealed. There are times when we are fortunate and many family members exhibit an interest yet there are occasions when even our closest relations are not interested in what we have found. In these instances, are we to just lift up our hands in defeat? Do we just keep our research to ourselves and share it only with our friends who are involved in genealogy? Additionally, sometimes those around us are interested and we ask ourselves what is the best way to present our research to them and share with them the fruits of our labor. In the following paragraphs, I will attempt to answer these questions from my personal experience.

In the early 1890s, my mother Yael's grandfather, Yerachmiel STEINBERG, settled in Eretz Yisrael coming from the town of Suchowola, Poland, located not far from Bialystok. Here he joined his brother Michael who came on Aliya a few years before. The two brothers, along with a third, Shelomo who also settled here, were among the founders of the settlement of Motza located on the outskirts of Jerusalem. Their three sisters and their families subsequently joined them. The father of the family died in their hometown.

The story of the family is related in part in Israeli newspaper articles and in books describing the early pioneers of the First Aliya.

When I was still a child, I was fascinated by the stories of my maternal grandmother Rivka Berman nee Steinberg, about her childhood in Motza where she was born. When I was thirteen, I recorded my grandmother, but my interest in genealogy took off only years later.

My research brought me discoveries that I assumed that those living today did not know. Sometimes puzzles were solved, doubts and uncertainty concerning various topics were clarified while at the same time certain 'historical' family statements turned out to be false.

The desire to share these facts with interested family members was great – both because of the discoveries themselves and because of the hope that my stories would bring other relatives to share their knowledge and sources with me. Occasionally, they provide important verifications.

Since I am almost always substantially younger than the older family members 'who know,' I have also encountered suspicious responses. Statements such as: "I never heard about that," or "They never talked about that in my house," are the daily bread of many genealogists. While treating each and every comment with its required seriousness, these statements sometimes increase the motivation to investigate the past. I invited a number of my mother's cousins to my parents' house to present them with my findings. Their response was interesting and enthusiastic and enabled me to move several steps forward in my research. The further back I delved into the past, I came to the conclusion that the descendants of the brothers and sisters of my mother's grandfather, Yerachmiel Steinberg, had important information.

The connection with these relatives naturally waned over the years, and I felt impelled to locate the cousins of my grandmother Rivka who were still living. I found unknown relatives that even my mother did not know. My grandmother had a number of female cousins over the age of 90 and one was even close in age to the round number 100! Each of them was fascinating and clear minded. They were all surprised that a young man like me would concern himself with the family's history. I told some of them that I am a writer and that perhaps one of these days there will be enough material to write a book. Time was ticking away and they did not want to miss the opportunity to read a

history of their family. I therefore felt a responsibility to include those of the oldest generation in the discoveries that deal with the years in the town of Suchowola. All the descendants of Zvi and Chaya-Sarah STEINBERG, the parents of Yerachmiel STEINBERG, his two brothers and three sisters share a common attachment to this era.

At the same time, I decided that these stories must be told to the senior generation, to the not so senior generation as well as to the youth, and it would be advantageous to have a meeting to acquaint them with my findings, for a number of reasons:

1. To present the history of the family as it was, a story that should be a source of pride.
2. To meet additional family members – relatives who had stories to tell or who possessed family treasures such as photographs and documents.
3. To strengthen the connections with family members I met in the course of my research.

The questions were: What would be the exact content of the reunion and how to organize it in an interesting fashion? What would be its location, cost, schedule? How to inform family members and how to introduce myself? How to galvanize enthusiasm and get family members to attend?

I decided that the focus of the meeting would be the fascinating and new stories that I had recently discovered. I was confident that I could recount them in an interesting and stimulating fashion given my experience as serving as lecturer and group leader in a number of contexts. It is also worthwhile to utilize the help of family members who are willing to present stories of their own.

The family member who prepared the family tree for the last reunion accepted the challenge of updating it. Working together, we accomplished this task and the ornately prepared tree was ready for all to see. For many, this would be the first orderly getting to know themselves – finding their place on all of the thick branches. Twenty-five especially elaborate copies of the family tree

were made available to whoever wished to purchase them. It was clear to me that besides my stories it would be appropriate to have a number of surprises at the reunion to arouse the curiosity of those planning to come. I prepared them beforehand and will discuss them later on. I preferred to call them 'my stories' and not 'the lecture' since lecture implies imparting words of heavy import while it was important to me that my comments be folksy and picturesque.

I thought it appropriate to enlist all those attending in an important family test. In the course of my research, it became clear to me that the matriarch of the family, Sarah-Chaya STEINBERG, my grandmother's grandmother, arrived in Eretz Yisrael in 1894 and she died in 5666/1906. She is buried on the Mount of Olives next to the grave of her son Shelomo, who perished in a fire in the Motza winery in 1902. During the Jordanian rule over part of Jerusalem (1948-1967), many tombstones were destroyed and a road was cut through the cemetery. I believed that it would be fitting to replace the destroyed grave markers and for this purpose money had to be raised from all the family members. After locating the correct Hevra Kadisha in Jerusalem, I discovered that there was a map that detailed the exact location of the two graves. However, restoring the tombstones required permits for excavation. The work could only be done in the summer when the ground was completely dry. This requirement set the date of the reunion.

I began to check prices for tombstones. Since I did not know how many people would be attending the reunion and, even more so, whether or not they would be willing to fund the replacement of the monuments, I felt that they would have to be as simple as possible and I understood that I would have to make every effort to enlist all the family members to participate in the financial obligation. I decided to organize an up-to-date listing of everyone in the family. In some cases, I did not have the address, others were lacking phone numbers and sometimes the only detail I had was a name.

Bezek's Internet number 144 was helpful as was number 441, where you get the address after entering the phone number. I elicited the help of the close relatives to fill in the details. Despite all of my attempts, my efforts failed to locate the addresses and telephones of a small group.

At this stage, I did not want to contact people by telephone. I thought it more appropriate to send an organized and well thought out letter. About two months before the approximate time, I sent a one page letter that laid out in very general terms the story of the pioneering brothers and sisters in Eretz Yisrael at the end of the 19<sup>th</sup> century. I added that lately I had succeeded in uncovering some interesting lost historic details about the family while they were still in Poland in their native town. I also called their attention to efforts being made to restore the tombstones on the Mount of Olives and to hold a reunion during which I would relate the stories after which we would rededicate the restored tombstones on the Mount of Olives.

I requested that after receiving the letter they send me a number of details to enable me to prepare adequately. I asked for their full name, address, telephone numbers, fax and email if they had them as well as the names of any children born in the previous six years. There was another request, to update the information for relations living abroad with the hope that I could draw some of them closer to the family or even to Judaism. I asked them to respond by letter, email or fax. I also gave my home phone number.

I introduced myself as follows: Alon GINZBERG, the son of Yael BERMAN, the daughter of the late Rivkah BERMAN, the daughter of the late Yerachmiel STEINBERG, the son of Sarah-Leah STEINBERG nee BOBRE / BOBRY.

At this point, I anxiously awaited responses. This was for me the test of whether or not they would respond to my initiative. I received only ten responses for some sixty letters I sent!

I was angry. It seemed that the reunion, the very thing that was so alive for genealogists, was for them perhaps of some interest but

they did not want to get involved with it. In some cases people feel threatened by such meetings. I was at the point of despair. I felt that there was not even the minimal response required on which to build an organized program.

Why did I continue with all of this? The few responses I got were wonderful; they encouraged me to the point that I could not let them down. Most of them were from the oldest generation but there were a few others.

I began to look for a location for the reunion. It had to be in Jerusalem for two reasons: the desire to visit the Mount of Olives at the end of the conference and the hope that by holding it in Jerusalem the oldest member of the family, my grandmother's cousin who was 96 and who lived in the city, would be able to attend. I needed an appropriate place that could hold about 100 people but that would not cost too much since I was concerned that there would not be adequate response if the total cost, including the restoration of the tombstones, were too high. Finally a place was found and the date was set – about a week before Rosh Hashanah.

The time I chose was Friday at 11:00 AM. I figured that this would be the best time for most people to attend. The majority does not work on Friday and that hour would enable those coming from a distance to arrive in Jerusalem without having to get up at dawn. The time and place suited most of the people but there were some complaints as well. But one has to be resolute once a decision is made, since every location or date will be inconvenient for some of the invitees and will provoke criticism. I had to be courteous but firm.

Through telephone conversations, certain things became clear to me. Some of the letters never reached their destination and had it not been for the phone call, they would not have known about the reunion. Some of the invitees did not understand who sent the letter and how they were connected. This was especially so with some descendants of the sisters. The letter mentioned the Steinberg family. My third

cousins, great-grandchildren of the sisters, were not aware that the maiden name of their great-grandmother was Steinberg. I discovered additional family members and received the information requested in the letter.

In my conversations, I sounded very excited about the reunion. "Amazing stories that were discovered will be revealed for the first time," and "There are many more surprises," were among the comments I made. At this time, I also set a fee that would be requested from each. Every adult would be asked to pay 150 shekels to cover the cost of the new tombstones. I chose a sum that seemed reasonable and would cover my expenses if even only half of those invited attended.

Most of the reaction was favorable. It turned out that the majority of those who did not respond to the letter were very favorable over the phone and triggered interest in the project but there were also cold responses and even one angry response.

Three days before the set date there was a terrorist attack in Jerusalem and the atmosphere was difficult. I worried about cancellations and was very tense. Concerned with low attendance and numerous expenses, I did not hire a professional photographer even though it would have been very worthwhile. In contrast, I did engage security personnel, to allay any fears of those attending. The day before the reunion, the husband of one of my mother's aunts passed away and the funeral took place on the day we met. Thus, one entire branch was unable to come.

Some sixty people attended the reunion. Fewer than I had anticipated when I started but certainly enough in light of the latest unfolding events. The hall was completely filled and flowing with excitement. The stories were told with great attentiveness of the listeners. I planned to speak for a half an hour and was startled when my wife told me after the reunion that I continued for more than an hour. There was great interest in the family tree and all the copies were sold. Relatives continued talking, either spontaneously or on the items that circulated previously to the meeting. Among the



promised surprises was a model of the pre-war wooden synagogue in Suchowola, executed by the artist Chanan Weisman and loaned to me through the kindness of the artist and Ms. Shoshana Dunin of Givatayim. The model, lighted from the inside, was uncovered while I spoke and the deep impression it made was clearly felt. In addition, I introduced two descendants of one of the nephews of Sara-Chaya, whose maiden name was Bobre/Bobry. I told these relatives fascinating stories about her father from whom they are descended.

The reunion concluded on a high plane with the singing of Hatikvah.

Given the security problem and the length of the gathering we did not go up to the Mount of Olives, but even so we felt it was a success and many left with the desire for more.

### **Summary of the Reunion**

All of my goals were attained. I presented the family history as it was and as something to be proud of. I met additional family members – as relatives, as tellers of stories, as possessors of family "treasures". The family tree was updated and I reinforced my relationship with family members I met in the course of my research. All expenses were met and we were left with a surplus of 1,300 shekels. This amount was donated to ILAN in the name of all of the descendants of Sara-Chaya and Zvi Steinberg. The certificate of appreciation from ILAN was attached to the personal letter along with a picture of Sara-Chaya's new tombstone that was sent to all the participants.

### **Important Pointers for Those Planning Family Reunions**

Undertake the challenge only when you are sure that you have interesting information to share. Not every story or discovery has enough to hold the attention of the audience for two hours, even though each account is of interest to us as genealogists. Remember that not all relatives are captivated by genealogy or history as we are.

Prepare for problems that may arise. Make use of those relatives with whom you have a

working relationship and involve them from the very beginning. Don't tell all – save things for the reunion.

Don't have qualms – even if the responses are less than expected, in the end most of the people will not let themselves miss the opportunity to attend an exciting event.

Plan an alternative in case of emergency if a serious problem develops. Use anecdotes to surprise even your closest relations.

Don't forget to thank those who joined in your efforts and those who came to hear. Plant in all of them the feeling of fellowship but don't expect these connections that develop from the gathering to continue on their own. Most of the relatives will continue to see each other only at such events.

Engage a professional photographer to record this event properly on film.

And finally, write about the reunion, to preserve your family history.

Have a successful reunion!

*Thirty-eight year old Alon Ginzberg is married to Irit and is the father Rotem and Asaf. He lives in Oranit near Rosh Ha'ayin. He holds a master's degree in business administration from Hebrew University and directs the department of development, research and information in the marketing section of Yediot Aharonot. He holds the rank of major in the army reserves. He is a third generation Israeli on the side of his grandmother Rivka Berman, nee Steinberg, who was born in Motza in the Jerusalem Hills. Her parents, Sheina, nee Wein, and Yerachmiel Steinberg were among its founders. He believes that genealogical research develops and reinforces the connection between Jews in Israel and in the diaspora and between the People and the Land of Israel.*

Researches the families: ROSENSTROM, WHITMAN, ETTINGER, TULCHINSKY, RAPAPORT, WEIN, SASZILO, BOBRE, BERMAN, GLASS, HAIDES, TSUBIN, STRUTIN, SZTOCHEL/ SHTOCHEL/ STOZEL.

## Private Researchers – When and Why\*

*Shalom Bronstein*

The question often is raised by both newcomers and veterans of genealogical research as to when to utilize the services of private researchers. One also sees this question posted in the various SIGs in JewishGen.

### **Why Utilize a Private Researcher**

There are various reasons why someone who is engaged in researching their family may want to use a private researcher. This is especially true if the material and information that the individual needs or wants is located in a foreign country and is not accessible without someone physically going there. Before engaging a researcher, however, contact the archive you wish to use. You may find to your surprise, that it has a well-trained and obliging staff that will do this work for you for a more modest fee than a private researcher. You may also find that a particular archive does not permit access to any outsider.

You may find that the information that you want is in a language that you do not understand. The private researcher can translate it for you. However, keep in mind that although a researcher says that they are fluent in English, their knowledge may be rudimentary and the translations that you receive may be of a poor quality. This is something to check out before you decide on using the particular researcher.

Some people do not know where to start and they need the private researcher to give them the push in the right direction. The researcher should also work out a plan of research that the individual can do by him/herself.

There are those who do not have the time to do the required research on their own, yet they have a strong desire to learn more on the history of their family. In some respects, this is the easiest of circumstances since the

person doing the hiring knows exactly what he/she is looking for.

### **How to Find a Researcher**

Once the decision is made, finding the proper person is more difficult. Before making the selection you must do some research on your own. The best way to go is to ask for suggestions from someone who has had previous experience in the area that you need. You should ask fellow members of your genealogical society what experiences they have had. Numerous people advertise their services in various journals and you can narrow the number that you may want to contact. You may also wish to post a question on JewishGen under the particular SIG stating your needs. Their policy is never to recommend or endorse a specific person or to post the name of a specific researcher, so remember to request a private response. Otherwise, the SIG may not post your request. Remember, the experience of others is not a guarantee that you will be satisfied with the researcher.

### **Questions to Ask the Researcher**

Most researchers charge an hourly fee for their work. There are other fees involved such as travel time to the archive, waiting time for material, copying fees, transportation and parking fees, time that is spent on writing reports and sending them to you. Many researchers also require a retainer before accepting new clients. You will want to ask if translations of material will be provided. Sometimes, the person hiring the researcher is fluent in the languages of the documents and does not require translations. Do not forget to tell the researcher if you do not need translations. Some researchers assume that they are to supply translations to their clients. If you do not need them, you will save money. If you have any questions on these issues, it is your responsibility to ask otherwise you may be in for an unpleasant experience when it comes time to pay for the research.

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\* *Lecture delivered to the IGS Jerusalem English Group, March 17, 2004.*

Since no one knows whether or not any information will be found until the researcher gets started, it is wise to initially authorize a specific number of hours for the researcher to work. You must also keep in mind that the researcher will not be able to promise you that he/she will find any information for you but you will have to pay for the time that they spent. Thus, you must keep in mind when hiring someone to do research for you, that you may end up paying for time spent with nothing to show for it. You should also ask how payment is to be made. Some researchers have accounts in US banks and prefer being paid in US dollars. You should also share with the researcher all the information that you have. Unless you do so, you may end up paying for material that you already have in your possession.

Some researchers are members of the Association of Professional Genealogists in the United States. All of its members abide by the APG Code of Ethics. You may wish to ask your researcher for the names of professional organizations or genealogical societies to which s/he belongs.

### **What the Researcher Can Do for You**

The private researcher is familiar with sources that others do not know exist. Sometimes it depends on being at the right place at the right time. I will share some experiences that I have had in finding unexpected material for people. In some cases, the information was there all the time they just never thought that it existed.

I attended the funeral of the father of a friend of ours. In the eulogy, our friend mentioned that his father had left Lodz to come to Jerusalem to study at the Hebrew University in the early 1930s. Although he had no way of anticipating what was to happen, his father never forgave himself for leaving his parents behind. Our friend mentioned that his father felt especially guilty in not being able to mark his parents Yahrzeits. During a shiva visit, I asked our friend if he ever checked the Ghetto Lodz listings. Although he is a well-known professor, he said that he had never heard of

them. I asked him his grandparents' first names and found them listed along with their occupations, address in the Ghetto and dates of death. The whole process took less than ten minutes. Had they taken the time they could have found that information themselves or they could have hired a private researcher.

A few years ago, I conducted research in Israel for the United States Holocaust Memorial Museum on the boat the *St. Louis*. This was the boat that left Hamburg, Germany, in May 1939, with 937 passengers bound for Cuba. Most were Jews fleeing the Third Reich. When it arrived in Cuba, entry was denied for the vast majority of its passengers. For over a month the boat lingered off the coast of the United States hoping that its passengers would get permission to land. It never happened and the ship returned to Europe. The majority of its passengers did not survive the Holocaust. There was a major exhibit in Washington on the boat and the fate of its passengers. The *Jerusalem Post* had a little note about the exhibit. A few days later, a letter to the editor appeared. It had been written by a woman who said that her husband was instrumental in getting visas for the passengers who were assigned to France after the boat docked in Antwerp. I contacted her and paid her a visit. She was able to direct me to information in an archive in New York that no one had known about. This material was invaluable in getting more details on the tragedy of *St. Louis*.

For two people who are Holocaust survivors, I was able to find the Yahrzeits of their fathers. This information was available in the Arolsen microfilm collection at Yad Vashem and had been there for many years. For another survivor, the listing mentioning him that I located in the Arolsen microfilms was accepted as verification for social security benefits in the United States.

In addition to these successes, there were also instances where I was unable to find any information for the client. The private researcher can be of great help to the individual tracing their family history. By

knowing in advance the limitations of engaging a researcher, the client will not be disappointed.

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*Genealogical Society, the Israel Genealogical Society, Association of Professional Genealogists & the Rabbinical Assembly. Has published articles in Avotaynu and Sharsheret Hadorot. Served as president of the Jerusalem branch of the IGS and is on editorial staff of Sharsheret Hadorot. He is an independent researcher with emphasis on Zionist, Eastern European and Holocaust studies and lives in Jerusalem.*



## **The Feud of Brothers-in-Law** *Yehuda Klausner*

**R**abbi Arye Leib b'Shaul HESCHEL (Brisk 1690 - Amsterdam 1755), ABD in Lwow, Rzeszow, Glogow and Amsterdam, was the son of R'Shaul b'Avraham Yehoshua HESCHEL (Krakow 1645-Glogow 1707), and M'Esther Dvora b'Arye Leib KLAUSNER (Krakow - Prague 1712). He was a descendant of illustrious grandparents on both sides.

His paternal grandparents were R'Avraham Yehoshua b'Ya'akov HESCHEL (Brisk 1596 - Krakow 1663), ABD in Lublin, Vienna and Krakow, and M'Miryam b'Moshe ISERLISH.

His maternal grandparents were R'Arye Leib b'Zecharya Mendl KLAUSNER "the tall one," (Krakow 1629 - Krakow 1671), ABD in Przemysl and Krakow, and M'Yuta b'Efraim FISHLS, b.Lukow, d.1653.

A contemporary of R'Arye Leib b'Shaul HESCHEL was R'Yakov Israel b'Zvi EMDEN, the "YAVETZ", (Altona 1697-d.1776), ABD in Emden, Altona and Amsterdam, the son of R'Zvi b'Ya'akov ASHKENAZI, the "Chacham Zvi" (1660 - 1718), ABD in Saloniki, Istanbul and AHU (Altona, Hamburg, Wandsbek), and M'Sara Rivka b'Meshulam MIRELS NEUMARK.

R'Arye Leib HESCHEL was married to M'Miryam b'Zvi ASHKENAZI, the daughter of the "Chacham Zvi" thus R'Arye

Leib was the brother in law of R'Ya'akov Israel EMDEN and also of R'David b'Zvi ASHKENAZI, b.Amsterdam, d.1757 Jarczow, ABD in Jarczow, another son of the "Chacham Zvi" (who had 14 known children).

R'Arye Leib HESCHEL arranged a match between his brother-in-law R'David ASHKENAZI and the daughter of R'Natan Gershon MUCHSAN, son of R'Bezalel MUCHSAN of Zolkiew, a wealthy and influential person - much to the dismay of R'Yakov Israel EMDEN who had arranged for him a different match. This caused a life-long tension between the two brothers-in-law, R'Arye Leib and R'Ya'akov Israel. R'Ya'akov Israel succeeded in preventing R'Arye Leib from keeping his office when he was elected ABD of Tarnopol, and his election as RAM in Lwow in succession to the "Chacham Zvi." Apparently the support of R'Natan Gershon was not enough to prevent R'Ya'akov Israel's scheming, on the other hand it was sufficiently strong to ensure R'Arye Leib's election in 1724 as ABD of Rzeszow, in 1735 as ABD of Glogow and in 1739 as ABD of Amsterdam. In spite of the feud, R'Ya'akov Israel eulogized R'Arye Leib in his "Shaagat Arye" (Amsterdam 1755).

Adapted from: P.J. Jacobi: The HESCHEL Family, Jerusalem, July 1987.

## Simon Salomon's Return From the Depths of Oblivion

*Eli Samson*

Translated from the Hebrew

Among my late mother's papers, I found a small book called *Im Lande der Quellen* – In the Land of Fountains – Legend and Poetry by Simon Salomon who, according to what my parents told me was our distant relative. Eventually, it became clear to me that he was the brother of my maternal grandfather, Sigmund Salomon. In the 1990s, during a visit to Speicher, our ancestral village, I heard the first details about him (Streit, 1995) and I even traced his footsteps to gather information to keep alive his memory.

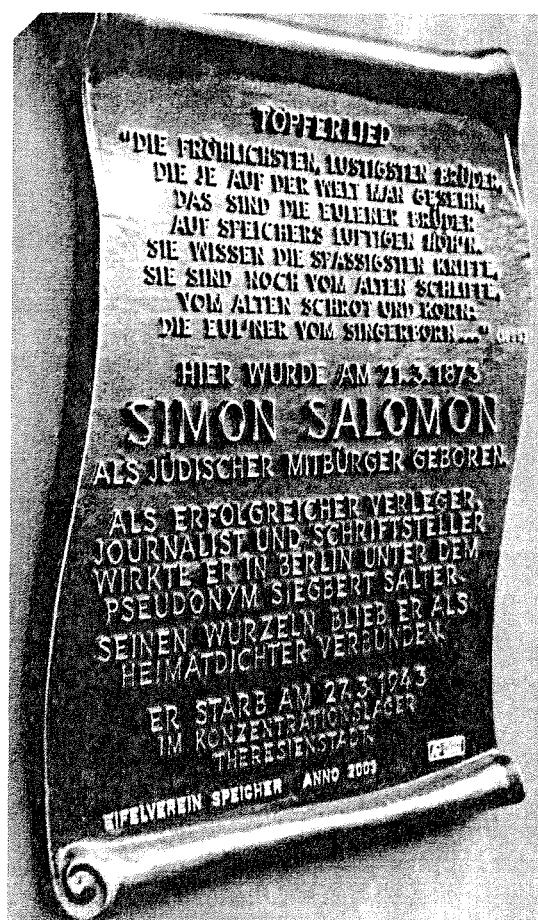
In my article *Experiences of a Roots Researcher* (*Sharsheret Hadorot*, October 2003), I discussed among others, Simon Salomon who was also known by the pseudonym Siegbert Salter, who was a rather well known poet, author, editor and publisher in his day. He belonged to the group who considered themselves "Germans of the Mosaic Persuasion," a fact that did not spare him in the time of the Nazis as he perished in Teresienstadt in 1943.

Simon Salomon was born on March 21, 1873 in Speicher to Levi Salomon, who was born in Treis in 1825, and Sara Dublon, who was born in Wittlich in 1836 and was a member of a family with branches found throughout the world.

Levi Salomon and Sara Dublon married in 1862 and opened a store. They had three sons: Sigmund (1863-1928), David (1869-1926) and Simon (1871-1943). Sigmund and David are buried in the small Jewish cemetery of Speicher. Some of their children settled in Israel and many of their descendents live here. Simon, as previously mentioned, perished in Teresienstadt.

Simon married Sophie Richheimer, the daughter of the butcher, who was born in Gemmingen, in 1900. They had two sons, Walter (born 1904) and Guenther (born 1908). During World War I, he fought in the German army and was awarded a citation for bravery.

Eventually, Simon moved to Berlin and his connection with the Speicher community ended. In 1938, he was forced to give up all of his literary activity and only because of his military past during World War I was he able to work as a postal sorter in one of the publishing houses he established. According to documentation received from Teresienstadt, the Gestapo deported him on June 16, 1942 and he was cremated on March 27, 1943. His wife died on June 18, 1943, and apparently, his two sons also perished there. In the fall of 1944, the Nazis scattered the ashes of 20,000 Jews in the Eger River.



In the fall of 2003, I unexpectedly received a package from The Committee for the

History and Literature of the Homeland in Speicher, Simon Salomon's birthplace, with an invitation to events commemorating 130 years since his birth and 60 years since his death. At that occasion, they unveiled a memorial plaque on the house where he was born (see illustration above) and held a conference where he was discussed and where a book written about him, *Simon Salomon*, 2003, was distributed. The book contains a description of his life and his family tree, his literary activity and several articles about the persecution of the Jews in the time of the Nazis along with a reprint of the edition of his first book of poetry, *In the Land of Fountains*, which first appeared in 1899.

This is an overdue but respectful tribute and memorial for a Jewish citizen of a village who, in his day, brought a great deal of

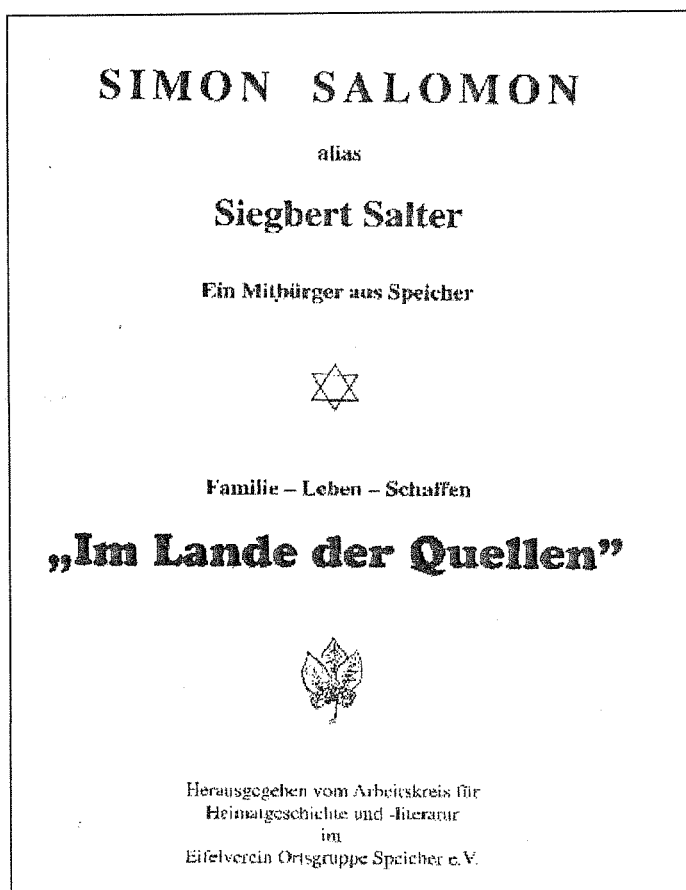
attention to it throughout Germany. Copies of the book in his memory can be found in Beit Terezin at Givat Hayim Ihud, the Museum of German Jewry in Tefen and at the Leo Baeck Institute in Jerusalem.

### **Bibliography**

Samson, Eli. Experiences of a Roots Researcher. *Sharsheret Hadorot* 2003, 17:3-4, p. XXV-XXVIII

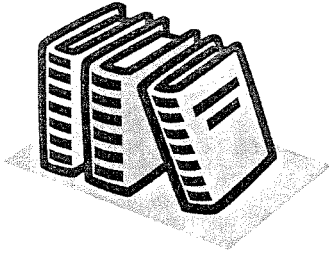
Streit, Werner. Simon Salomon, Ein Juedischer Mitbuerger aus Speicher. *Bitburg Heimatkalender*, 1995.

The book published in his memory:  
Simon Salomon Alias Siegbert Salter - Ein Mitbuerger aus Speicher. Familie, Leben, Schaffen. Im Lande der Quellen. Arbeitskreis fuer Heimatgeschichte und Literatur, Ortsgruppe Speicher, 2003



## Notes from the Library

Harriet Kasow



### General Remarks

The IGS Library database is up and hopefully will be running by the time of the Conference. The Library has an unusual collection especially in family histories, family trees, and some Yizkor books. We have an extensive collection of periodicals from genealogical societies from around the world. This is an ongoing project and we would like to receive positive feedback and suggestions. HKasow@netvision.net.il

The Historic Hebrew newspapers website has added a fourth title: the newspaper *Hazefirah* (Warsaw and Berlin, 1862-1931). <http://jnul.huji.ac.il/dl/newspapers/>

A memorial book called *In Memory of the Jewish Community of Ioannina* commemorating the 60<sup>th</sup> anniversary of the deportation of the Greek Jewish community has been published by the Kehila Kedosha Janina synagogue and museum, which was founded in New York in 1927 by former residents of the town. Those killed in the Holocaust number 1850 and only 35 Jews remain in this historic city today.

The Second North American Chevra Kadisha (Jewish Burial Societies) conference took place this month. In my opinion this is a wonderful development for Jewish genealogical research for the obvious reasons. <http://www.jewish-funerals.org>

A new project undertaken by Arnon HersHKovitz of *Zikhron Ya'akov* is to locate and document the first settlers to *Zikhron Ya'akov*, Israel. The first settlers came in 1882 from Romania, later to be joined by

settlers from Russia and other places. This was announced on the JewishGen Discussion Group but I thought it would be of interest as he already has a list taken from ArieH Samsov's book *Zikhron Ya'akov, 1882-1942*. Contact [arnonh@tapuz.co.il](mailto:arnonh@tapuz.co.il)

A new Jewish museum in Belgium has moved into what was a Nazi police station. The collection consists of a vast archive of Jewish documents numbering 3,000,000 items including 25,000 books, 20,000 photos and Belgian Jewish registration cards that were issued to Jews by the occupying Nazi authorities during World War II. <http://www.joodsmuseum.com>.

### New Acquisitions

EARLY JEWISH SETTLEMENT IN PALESTINE, 1882-1914. By Yossi Ben-Artzi. Magnes Press. Jerusalem.1992. 333p. bibliog.

This is the English translation of the Hebrew publication mentioned in the last issue of *Sharsheret Hadorot*. Although published as an academic work, it is very readable and a good introduction to immigration to Israel. It also contains a useful index of names and places.

FLEEING EUROPE; THE MIRACLE OF OUR HOLOCAUST SURVIVAL AND THE KINDLING OF OUR ZIONISM. By Hadassa Lustig Goldberg and Sarah Lustig Goodman. Haifa. 2004. 116p. English. 111p. Hebrew.

This book is a gift to the Library by the authors and truly encompasses all the interests of the IGS: family history, Zionism, the Holocaust. With photos, documentation and a very well laid out format, it is the tale of Polish Jews who migrated to Germany. The hometown is Mikulizcyn. This personal history spans the latter part of the 19<sup>th</sup> century and describes the Diaspora as well as the in-gathering in Israel of the

descendants. This is an example par excellence of a self-published family history.

**GREAT SYNAGOGUE MARRIAGE RECORDS: 1791-1830** By Angela Shire. Crediton, Devon England. Frank J. Gent. 2001. 226p. illus.

This is an invaluable resource for Jewish genealogists as it contains detailed records of marriages that took place at the Great Synagogue, Duke's place, London. They include the English and Hebrew names of the bride and groom and their fathers. There are nearly 2,000 marriages recorded representing 5,000 names. This is an invaluable primary source of Anglo-Jewish history.

**HEBREW INSCRIPTIONS AND THEIR TRANSLATIONS.** By Bracha Yaniv, Zohar Hanegbi and Shalom Sabar. Jerusalem Index of Jewish Art: Survey of Synagogues. Jerusalem. Centre for Jewish Art. Hebrew University. 1988. 49p. illus. English and Hebrew.

This is a most useful guide to Jewish gravestones. It requires knowledge of Hebrew letters but it is very easy to use. It facilitates documenting families. It is a by product of the Survey of Synagogues and includes inscriptions that appear on ritual objects found in the synagogue.

**NOT STRICTLY KOSHER; PIONEER JEWS IN NEW ZEALAND: 1831-1901.** 2<sup>nd</sup> Edition. By Odeda Rosenthal. Waincott,

N.Y. Starchand Press. N.Y. 1988. 207p. illus.

Many of the ancestors of the Jews of New Zealand were of German background who had come to Great Britain from the Netherlands and the Baltic regions to escape Napoleon. This is a fascinating story, well illustrated and documented.

**THE PERIODICAL PUBLICATIONS OF THE JEWISH LABOUR AND REVOLUTIONARY MOVEMENTS IN EASTERN AND SOUTHEASTERN EUROPE 1877-1916.** By Avraham Greenbaum. Jerusalem. Dinur Center. 1998. 95p. (In English and Hebrew)

This is a bibliography of publications that not only provide historical data but can lead us to material that describes the lives our forefathers lived. Newspapers are like a community's diary.

**THEN AND NOW; A COLLECTION OF RECOLLECTIONS. TO COMMEMORATE THE 150<sup>TH</sup> ANNIVERSARY OF OXFORD JEWISH CONGREGATION, 1842-1992.** By Freda Silver Jackson. Oxford. Oxford Jewish Congregation. 1992. 186p. illus.

Some of the contributors to this collection include academics, business people, refugees, graduates undergraduates and residents. Some of prominent personalities include Sir Isaiah Berlin, Walter Eytan, Michael Pinto-Duschinsky, Zelman Cowen etc.





## Book Announcement

THE JEWISH VICTORIAN: Genealogical Information from the Jewish Newspapers 1861-70

by *Doreen Berger*

This latest volume is a companion to the JV 1871-80 and contains 400 pages. In this volume are all the births, marriages and deaths of the community taken from the Jewish newspapers of the period. Also included are condolence message, obituaries, anecdotes and snippets of information about individuals. It contains many links to countries abroad.

Among the fascinating stories from inside the pages of the newspapers is the extortion attempt upon the Rothschild family, an action for slander brought against the Chief Rabbi, the missions of Sir Moses Montefiore to Morocco, the Holy Land and Roumania, the fight against cholera and the argument about taking the English oath in a Court of Law.

The volume is available from Robert Boyd Publications, 260 Colwell Drive, Witney, Oxon OX28 5LW, Email BOYDPUBS@aol.com. It will shortly be on his website [www.boydpubs.co.uk](http://www.boydpubs.co.uk).



## Some Conference Numbers

- 758 participants.
- 18 represented countries.
- 170 lectures arranged by subjects (an innovation).
- Ca. 40 lectures on Sephardic topics (an innovation).
- Many lectures given by members of the various Israeli universities (an innovation).
- 6 parallel tracks.
- 20 self-running Power Point presentations screened in the Conference foyer (an innovation).
- 50 documentary video films on various Jewish topics (including Sephardim – one more innovation), some of them very recent films.
- 25 SIG (Special Interest Group), and BOF (Birds of a Feather) International Meetings.
- 150 Genealogical Reference Books in the Resource Room.
- 30 Computers linked to the Internet in the Computer Room, arranged like in a classroom with a technician constantly there for solving problems.
- 1 CD-ROM with the Conference lectures and program.
- 2 audio CD-ROM, which includes the recording of the Hebrew and English lectures (an innovation).
- Ca. 75,000 names in the IGS Special CD including 16 genealogical projects especially prepared for the Conference and offered to all the weekly registrants.

## JGS Journal Abstracts

Compiled by *Harold Lewin*

These abstracts are of articles that mainly stress information sources and research techniques. Visits to the ancestral shtetel and the stories of individual family research are not usually included. Note that an abstract suffix such as **3pp.(4)** indicates an article length of about 3 pages, located in **Ref. No.4** (see **Key to Journal References**). The suffix **1p** indicates a short item of up to one page.

### AUSTRIA

**New Jewish Records in the LDS Family History Library** by **Nancy Goodstein** describes some of the 400 new microfilms catalogued from 09Jan2001 to 08Jan2004. There are new records from various cities in Germany and Austria and other countries. **3pp. (2)**

**Resources for Records of Vienna** by **George Arnstein, Hadassah Assouline & Sallyann Amdur Sack**. The article refers to two large collections of records microfilmed by the LDS Family History Library – the Jewish BMD records up to 1939 and the collection of residency books (*Meldezettel*). There are considerable Viennese records held by the Central Archives for the History of the Jewish People which are listed. **3pp. (2)**

### BALTIC STATES

**Records of State Rabbis in the Kaunas Regional Archives.** **Vitalija Gircyte & Howard Margol** consider that records relating to the election of 19<sup>th</sup> and early 20<sup>th</sup> c. Russian state rabbis held in the Kaunas Regional Archives may be good sources of genealogical information. **2pp. (1)**

**1897 Russian Census Returns for Kovno and Vilna Guberniyas.** Remnants of these census returns may be seen at

[www.jewishgen.org/databases/lithuania/lithcensus1897.htm](http://www.jewishgen.org/databases/lithuania/lithcensus1897.htm). **1p. (1)**

**1850 Vileika District Revision List.** The first phase of this revision list for Vileika uyezd, Vilna guberniya, has been completed for Vileika and Dolginovo and may be viewed at the Jewishgen website. (see U.S. Update) **1p. (1)**

**New Jewish Records in the LDS Family History Library** by **Nancy Goodstein** describes some of the 400 new microfilms catalogued from 09Jan2001 to 08Jan2004. The greatest number of new records come from sources in Lithuania. A few of the Lithuanian cities from which records have been obtained are: Dotnuva, Eisiskes, Josvainiai, Keidany, Kovno, Mariampol, Prienai, Snipiskes and Ukmerge. **3pp. (2)**

### BELARUS

**The Belarus Static Index.** **Edward Rosenbaum**, the Belarus SIG webmaster and database manager, has produced the Belarus Static Index, a new search engine designed to help researchers locate their ancestors on numerous static web pages. 130,000 names have been indexed and are searchable by surname and town. **1p. (1)**

**1897 Russian Census for Grodno Guberniya.** The Belarus SIG has extracted and translated into English all existing 1897 census returns for Grodno guberniya. In addition to areas now in Belarus, the Grodno guberniya portion of the 1897 census includes Bialystok, Bielsk and Solkolka uyezds, areas now in Poland. (see U.S. Update) **1p. (1)**

**FORMER U.S.S.R. (excepting Baltic States, Belarus and Ukraine)**  
**New Databases and Name Lists.** Several new databases and name lists have been

added to the resources that may be searched using a new index tool accessible via Jewishgen. See U.S. Update). **1p. (1)**

#### **GERMANY**

**New Jewish Records in the LDS Family History Library** by **Nancy Goodstein** describes some of the 400 new microfilms catalogued from 09Jan2001 to 08Jan2004. There are 80 new records from various cities in Germany and in other countries. **3pp. (2)**

**Sources on Jews of Mecklenburg-Schwerin & Nearby Areas.** **Edward D. Luft** describes work done by the Society for Jewish History & Culture in Mecklenburg and West Pomerania in collecting and publishing large amounts of data on the Jews of the area including its capital, Schwerin. **1p. (2)**

#### **HUNGARY**

**Documents of the Hungarian Jewish Archives** by **Kinga Frojimovics**. This article looks at the main groups of archival documents held in the Hungarian Jewish Archives likely to be of interest to genealogical researchers. The document categories are those of Jewish organizations, those prepared by State organs and those of individuals. **6pp. (1)**

#### **ISRAEL**

**Major Projects of the Israel Genealogical Society** by **Mathilde A. Tagger** describes some of the projects undertaken by the IGS, including three of her own, the computerization of tombstone inscriptions on the Mount of Olives Cemetery for 1740-1906, also with Suzanne Solomon, an Index of Family and Personal Archives at the Central Archives for the History of the Jewish People, and with Yitzchak Kerem, Guide to Sephardic & Oriental Genealogical Sources in Israel. Also included are: The Montefiore Census of 1875 (Meriam Haringman & Jean-Pierre Stroweis; Index of Names Researched by the

late Dr. Paul Jacobi (Dr. Chanan Rapaport, Esther Ramon & Dr. Yehuda Klausner); Update of Genealogical Archive Resources in Israel (Meriam Haringman and others); The info. is included in a CDROM produced by the IGS for the International Conference on Jewish Genealogy in July 2004. **3pp. (2)**

#### **NETHERLANDS**

**New Jewish Records in the LDS Family History Library** by **Nancy Goodstein** describes some of the 400 new microfilms catalogued from 09Jan2001 to 08Jan2004. Most of the new records relate to Lithuania but there are 80 new records from various cities in Germany and from locations in the Netherlands and other countries. **3pp. (2)**

#### **POLAND**

**1897 Russian Census for Grodno Guberniya.** The Belarus SIG has extracted and translated into English all existing 1897 census returns for Grodno guberniya. In addition to areas now in Belarus, the Grodno guberniya portion of the 1897 census includes Bialystok, Bielsk and Solkolka uyezds, areas now in Poland. **1p. (1)**

**Genealogical Guide to East & West Prussia.** **Edward R. Brandt & Adalbert Goertz** have produced a guide for those interested in genealogical resources on Jews of East and West Prussia. One chapter is entitled *Jewish Records & Resources & Civil Registers: Related Resources*. A table of contents is accessible on the Internet.

**1p. (1)**

#### **SLOVAKIA**

**New Jewish Records in the LDS Family History Library** by **Nancy Goodstein** describes some of the 400 new microfilms catalogued from 09 Jan 2001 to 08 Jan 2004. Although most of the new records relate to Lithuania, there are new records from various cities in Slovakia and other countries. **3pp. (2)**

## SOUTH AMERICA

**Migrations to Argentina.** The Center for Study of Latin American Migrations (CEMLA) has posted on the Web a database of immigrants to Argentina through 1930. **1p. (1)**

## UKRAINE

**USHMM Records from the Ivano-Frankivsk Oblast Archives.** John & Nadine Hoenig write about the 50 rolls of microfilm received by the U.S. Holocaust Memorial Museum in 1997. A variety of genealogically useful material relates especially to Stanislav, Tlumach, Kolomyia, Zabolotov and Snyatin. **2pp. (1)**

## UNITED KINGDOM

**New Jewish Records in the LDS Family History Library** by Nancy Goodstein describes some of the 400 new microfilms catalogued from 09Jan2001 to 08Jan2004. There are new records from England and other countries. **3pp. (2)**

**New Internet Resources for Research in the United Kingdom.** Laurence Harris describes a number of useful Internet resources for UK research, including GRO indexes of births, marriages and deaths (BMD); Free BMD and UK BMD and PRO (Public Record Office) images online. **3pp.(2)**

## JEWISH GENEALOGY (GENERAL)

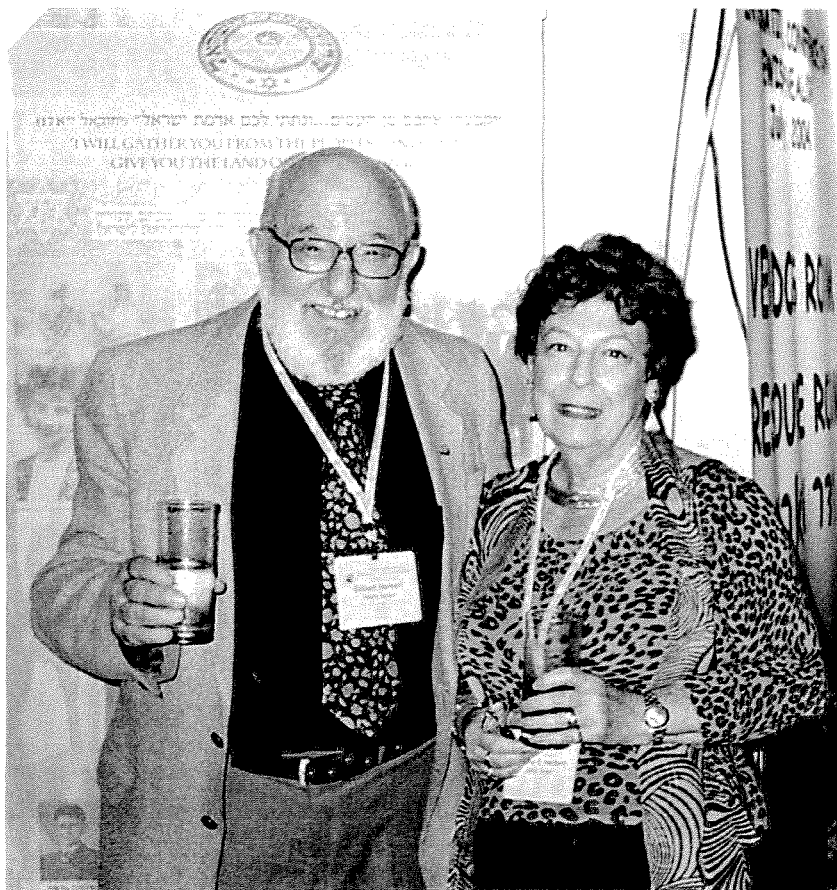
**A One-Step Portal for Online Jewish Genealogy** by Stephen P. Morse. In a remarkable and erudite 13-page article, the author describes the creation of alternate ways to access various Web data sites and the development of some of his applications to facilitate genealogical research. **13pp. (2)**

**New Jewish Records in the LDS Family History Library** by Nancy Goodstein describes some of the 400 new microfilms catalogued from 09Jan2001 to 08Jan2004. Most of the new records relate to Lithuania but there are 80 new records from various cities in Germany and from locations in Austria, Belarus, England, France, Hungary, Netherlands, Poland, Romania, Russia, Slovakia, Ukraine, USA and others. **3pp. (2)**

## KEY TO JOURNAL REFERENCES

REF.	JOURNAL	GEOGRAPHICAL AREA	ISSUE	YEAR	VOL	No.
1	AVOTAYNU	International	Winter	2003	XIX	4
2	AVOTAYNU	International	Spring	2004	XX	1

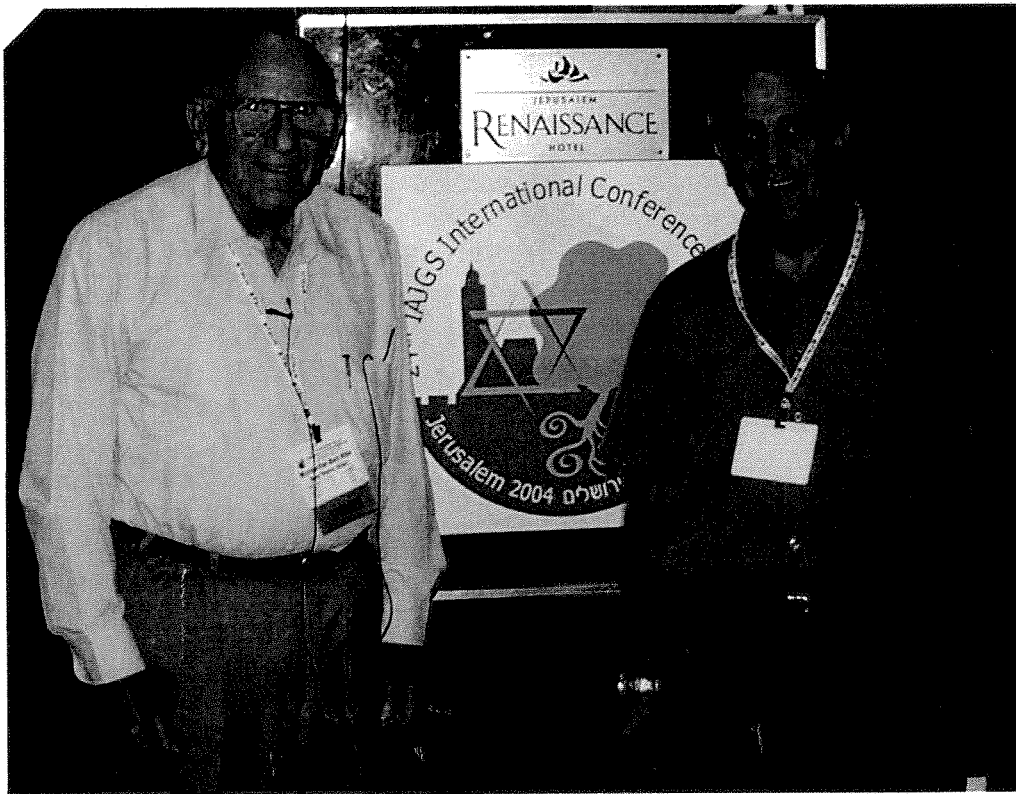




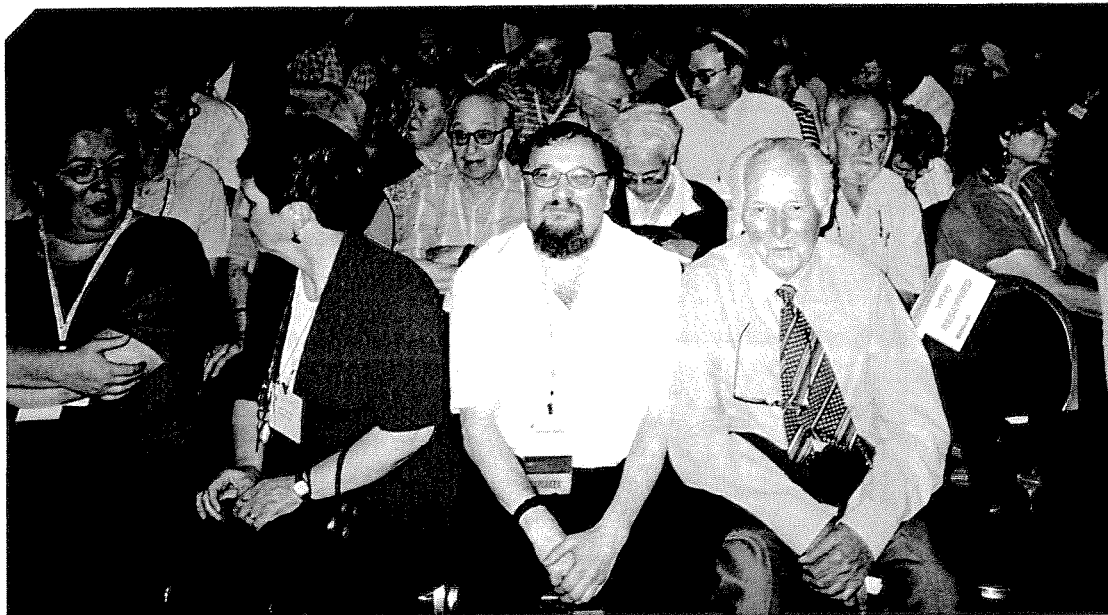
מן המשתתפים בכנס  
Conference Participants



בי"ד ושם"  
Yad Vashem



Les Cavalieros



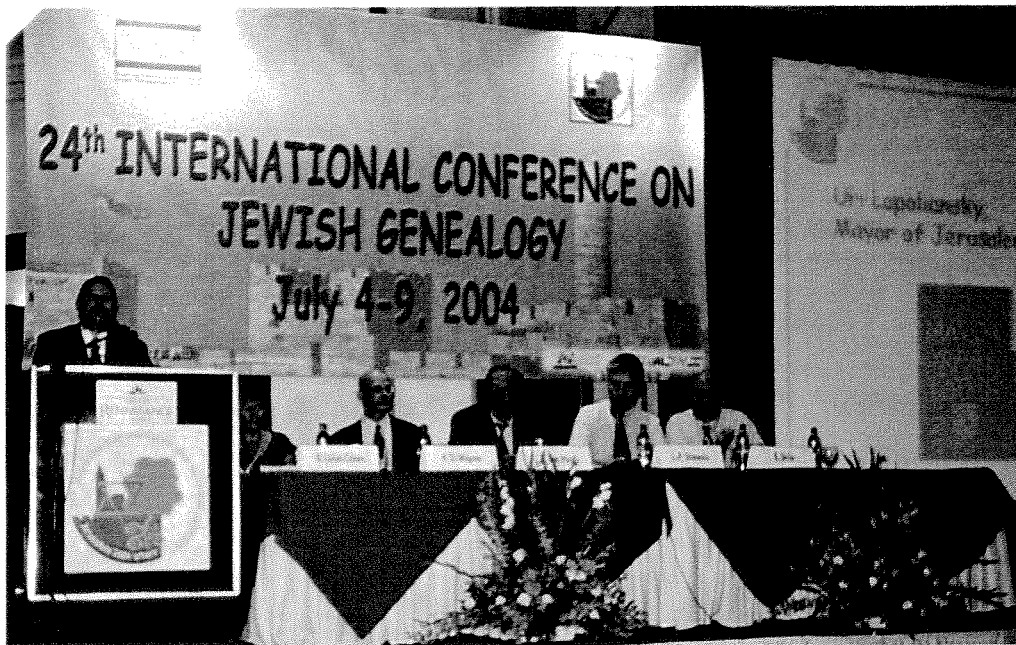
הקהל. צולם על ידי ראובן נפתלי  
The Audience



Jean Cavaliero and Yves Fedida



עם ספר הזהב של הקרן הקימת לישראל. צולם על ידי ראובן נפתלי  
Genealogist with the Golden Book of JNF



ראש העיר ירושלים בטקס הפתיחה  
Mayor of Jerusalem speaking at opening ceremony



"דוברי הצרפתית"  
"Les Francophones"