



זְכוֹרֹנוֹת ZichronNote

The Journal of the San Francisco Bay Area
Jewish Genealogical Society

Volume XV, Number 2

May 1995

LOCAL GENEALOGICAL CALENDAR OF EVENTS

Dates in **Bold** type are meetings held or supported by the SFBA JGS
This will be the only notice of Society meetings until the August *ZichronNote*
Please transfer the dates to your calendar now, and plan to be with us.

- Wed May 10 7:30 PM San Mateo County GS Meeting. *Jewish Genealogical Research in the Bay Area : A Gold Mine* Speaker Robert Weiss, President of the SFBA JGS, Ampex Cafeteria, 401 Broadway, Redwood City.
- Mon May 15 7:30 PM JGS of Sacramento Meeting. *25 Ways to Trace a Maiden Name*, Glenda Lloyd Albert Einstein Residence Center, 1935 Wright St., Sacramento. Call Jane Paskowitz 916-633-9557 for information.
- Sun May 21** 1:00 PM **Regular Meeting.** Menorah Park Residence, 3365 Sacramento Street, San Francisco
(*Note change of location*)
- Mon Jun 19** 7:30 PM **Regular Meeting.** *How to Outlive Your Lifetime—A Complete Guide to Preserving A Place in Your Family's Hearts and History* Speaker Timothy W. Polk, author of a book that tells you ways to preserve precious family memories simply and inexpensively. Congregation Kol Emeth, 4175 Manuela Avenue near Foothill Blvd. and Arastradero Road, Palo Alto
- June 25-29** Fourteenth Summer Seminar on Jewish Genealogy, Hotel Washington, Washington, DC. Details JGS of Greater Washington, P. O. Box 412, Vienna, VA 22183-0412
- Sun Jul 23** **Regular Meeting.** San Francisco.
- Mon Aug 21** **Regular Meeting.** Palo Alto.
- Sun Sep 17** **Regular Meeting.** San Francisco.
- Mon Oct 23** **Regular Meeting.** Palo Alto.
- Sun Nov 19** **Regular Meeting.** San Francisco.
- Mon Dec 18** **Regular Meeting.** Palo Alto.

National Archives—Pacific Sierra Region 1995 Workshop Schedule

Register in advance to guarantee a place in the class and save money. Cost is \$12.00 in advance, \$15.00 at the door. Contact Rose Mary Kennedy at 415-876-9009.

Fri **Jun 30**, 9:00AM-1:00PM, Passenger Arrivals and Naturalization Records

Fri **Aug 11**, 9:00AM-12 Noon Military-Part I: Pre-Revolution to War of 1812

Fri **Sep 8**, 9:00AM-12 Noon Military-Part II: Civil War to World War II

ZichronNote

Journal of the San Francisco Bay Area Jewish Genealogical Society

ZichronNote is published four times per year at the beginning of February, May, August, and November. Contribution deadline is the 15th of the month preceding publication. The Editor reserves the right to edit all contributions.

Family Finder queries are free to Society members. Non-members may place queries for \$5.00 each limited to 25 words not including searcher's name, address and phone number.

Correspondence relating to items for publication, and requests for back issues should be addressed to Bob Weiss, 3916 Louis Road, Palo Alto, CA 94303-4541.

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Membership in the SFBA JGS is open to anyone interested in Jewish genealogy. Dues are \$20.00 per calendar year. The Society is "exempt" per section 501(c)(3) of the IRS code. Make check out to "SFBA JGS" and send to: Sherrill Laszlo, Treasurer, 34 Craig Ave., Piedmont, CA 94611.

President: Bob Weiss415-424-1622
Vice President: Martha L. Wise415-564-9927
Secretary: Jerry Delson415-493-0404
Treasurer: Sherrill Stern Laszlo 510-655-6789
Membership: Sita Likuski510-538-4249
Program: (open position)..... 415-424-1622
Librarian: Dana Kurtz.....415-921-6761
E-Mail Address: RWeissJGS@aol.com

Meetings Odd-numbered months— 3rd Sunday of each month, starting at 1:00 PM at the Jewish Community Library, 601 14th Avenue (at Balboa), San Francisco.

Even-numbered months— 3rd Monday of each month starting at 7:30 PM at Congregation Kol Emeth, 4175 Manuela Avenue (near Arastradero & Foothill), Palo Alto.

THE SOCIETY PAGE

About This Issue

This issue focuses on a question which has been asked by many of our members lately—"How can I make use of the 'information highway' in my genealogical research?" We have collected a number of articles from many sources relating to doing genealogical research "on line". Bill Marlatt's explains what resources are available on line for genealogical research. He starts with simple e-mail and works up to definitions of the more sophisticated services offered over Internet. He has many addresses useful to the genealogist. For readers without computers and modems, Jerry Delson tells about research on the Internet at your local public library. Wayne Thalls of the GS of Santa Cruz lists local library access numbers and modem settings, and an abstract from an article by Amelio Murphy in San Diego reviews a recent book on doing genealogy on line. As an example of the information available via Internet Dan Leeson compiles data from a number of correspondents on the subject of conscription of Jews into the Russian army.

We present an account of our March meeting at which two of our members, Gail Todd and Len Traubman describe their recent genealogical publications, and Len describes in detail the motivation and production details of his impressive book. Len used PAF, Gen-Book, and WordPerfect to publish his book.

Ed Tanovitz [whose name we misspelled last issue—sorry Ed] describes the recent success he had in obtaining records from Lithuania. And we start a question and answer column this issue. Lillian Wurzel will try to answer those questions that have been holding up your research in a column called "Ask Lillian".

Urgent Notice

We are seeking a site for our San Francisco meetings. The Jewish Community Library, where we have been meeting for the last few years, lacks wheelchair accessibility, precluding some members from realizing the benefits of membership.

We urgently appeal to our members to help us find an appropriate facility. It should accommodate 30-40 people, be available Sunday afternoons, preferably be in a Jewish institution, and have wheelchair access. We also need a facility to house our reference library, preferably at the same place we meet, perhaps in a library or board room of a synagogue, temple, or community center. Please check with the administrators of institutions to which you belong to see if something is available that we might consider.

Additions to Our Library

We have been actively acquiring reference and research materials for our library. Some of this material is purchased from your dues, but much of it is from member donations. An update to the Society's holdings appears below. Call our Librarian Dana Kurtz at 415-921-6761 at least 48 hours prior to a Society meeting if you wish to use or borrow any reference.

Title	Author or Publisher	Date	Pages	Publisher
A Bibliography of Ship Passenger Lists 1538-1825	Lancour, H. & R. Wolfe	1963?	137hc	The New York Public library, NYC
Hinaus aus dem Ghetto...Juden in Fft a. M.	Heuberger, R. & Krohn	1988	215pb	S. Fischer Verlag, Frankfurt a. M.
Berichte gegen Vergessen und Verdrängen ...	Ortmeyer, B. Ed.	1994	180pb	Verlag Marg. Wehle, Bonn
... das wir nicht erwünscht waren	Köbler, G., et al	1993	176hc	dipa-Verlag, Frankfurt a. M.
Die Geschichte der Frankfurter Juden	Arnsberg, P.	1992	981pb	Eduard Roether Verlag, Darmstadt
Frankfurt farbig fotografiert	Meier-Ude, K.	1978	80hc	Verlag Waldemar Kramer, Frankfurt
Frankfurter Ansichten	Oppen, U.	1979	44hc	Galerie Uwe Oppen, Kronberg/Taunus
Herzlich Willkommen in Frankfurt	Frankfurt, City of	1960	108pb	Verkehrs-und Wirtschaftsamt
Frankfurt heute und morgen	Frankfurt, City of	1967	66pb	Presse- und Informationsamtes
Frankfurt am Main—das Gesicht einer Stadt	Frankfurt, City of	1962	108pb	Amt für Wirtschaft der Stadt Frankfurt
Frankfurt am Main—ein Europäische Stadt	Frankfurt, City of	1964	108pb	Amt für Wirtschaft der Stadt Frankfurt
Luische, geh mal vor die Dier...	Frankfurt, City of		87pb	Presse- und Informationsamtes
Frankfurt—Stadt und Landschaft	Hässlin, J. J.	1954	262hc	Prestel Verlag, Munich
Berühmte Frankfurter	Leweke, W.	1988	260hc	Societäts-Verlag,
Jewish People, The—A Biological History	Shapiro, H. L.	1960	84pb	UNESCO, Paris
Die jüdischen Friedhöfe in Frankfurt	Meier-Ude, K. & Senger	1985	100pb	Verlag Waldemar Kramer, Frankfurt
Frankfurt am Main—Wegweiser und Lexikon	Kramer, W.	1961	128pb	Verlag Waldemar Kramer, Frankfurt
Die Frankfurter Juden	Mayer, E.	1966	72hc	Verlag Waldemar Kramer, Frankfurt
Den Frieden gewinnen, Das Beispiel Frankfurt	Mick, G.	1985	312hc	Verlag Waldemar Kramer, Frankfurt
Bilder aus dem jüdischen Leben im alten Frankfurt	Arnsberg, P.	1970	272hc	Verlag Waldemar Kramer, Frankfurt
Jews from Germany in the United States	Hirshler, E. E.	1955	182hc	Farrar, Straus & Cudahy, New York
Das Philanthropin zu Frankfurt am Main	Hirsch, A.	1963	146hc	Verlag Waldemar Kramer, Frankfurt
Das Philanthropin 1804-1942	Schlotzhauer, I.	1990	132hc	Verlag Waldemar Kramer, Frankfurt
Newsletter of the FEEFHS, Vol. I (Incl. Indexes)	Alleman, J. C.	1993	56pb	Federation of East European FHSS

**Special thanks to Walter Rees
for his donation of genealogical and
historical references on Frankfurt a.M.**

Walter Rees wishes to hear from anyone who finds that his contributions of extensive materials on Jews of Frankfurt am Main were of assistance. He may be reached at his home at 408-736-8863.

Thanks also to **Irvin M. Roth** for his donation of *A Bibliography of Ship Passenger Lists, 1538-1825* and to **Fred Loewy** for his donation of the *Newsletter of the Federation of East European Family History Societies, Vol. I* which includes an index to the first four issues.

Donations for Library Acquisitions

Our Society has recently acquired tax-free status as an exempt educational and cultural organization, and dues and donations may be considered as deductible contributions according to tax code. We would like to give special thanks to the following members who donated **above** their basic dues level to help acquire important publications for our Society library:

**Carol Blecher Isaak
Victor Levi
Edward Tanovitz**

Welcome New Members

We welcome new members who joined our Society since last February. We hope to see you at our meetings and workshops. Please feel free to communicate your feelings, comments, and suggestions to our officers either in person or by mail. We are here to help you in your Jewish genealogical endeavors.

Abe & June Brumer, Oakland
Carole Dorshkind, Redwood City
Daniel H. Goodman, Menlo Park
Marjorie Green, Los Altos
Holocaust Center of Northern California, S.F.
Marcia Kaplan, Saratoga
Judith Krongold, San Jose
Jonathan D. Leavitt, Albany
Robinn Magid, Kensington
Marc Navre, Belmont
Karen Olson, Redwood City
Rodger Rosenberg, San Francisco
Gael Sapiro, San Francisco
Gail Todd, Berkeley

Bob Weiss Candidate for AJGS Head
Society President Bob Weiss is a candidate for the presidency of the Association of Jewish Genealogical Societies, coordinating body for the 50-60 Jewish genealogical societies worldwide.

Some New JGSs and SIGs

- JGS of Georgia**, Peggy Freedman, President, 245 Dalrymple Road, Atlanta, GA 30328
- JGS of Kansas City**, Steven B. Chernoff, Founding President, 14905 West 82nd Terrace, Lenaxa, KS 66215, 913-894-4228, steven.c@ix.netcom.com
- JGS of Greater Cincinnati**, Josephine Rosenblum, President and Editor, c/o Bureau of Jewish Education, JCC, 1580 Summit Road, Cincinnati, OH 45237
- JGS of Australia**, Sophie Caplan, President and Editor, PO Box 154, Northbridge 2063, Sydney, AUSTRALIA
- JGS of Brazil**, Sociedade Genealogica Judaica do Brasil, Rue Jardim Ivone 17 cj. 23 04105-000 Sao Paulo BRASIL
- Czechoslovakia SIG** (includes all Hungarian-speaking regions) (Under new direction) Mr. Louis Schonfeld, 23995 Wendover Dr. Cleveland, OH 44122

American Jewish Historical Society Invitational Visit to Prague & Copenhagen

The AJHS invites interested persons to a Jewish history tour of Prague and Copenhagen **June 11-20**. The tour will meet with members of the Danish Royal Family, dine with the Chief Rabbi of Denmark, have cocktails at the American Ambassador's residence, and visit the Louisiana Museum in Copenhagen. In Prague the tour will visit Theresienstadt with a survivor, meet with the Israeli Ambassador, and tour Jewish sites of the Old City.

Arrangements are being made by Patricia deSantis at Rosenbluth Travel, 215-563-1070. \$3597 per person is based on double occupancy, and includes air fare on British Airways from Boston, New York, or Philadelphia, 8 nights, transfers.

1995 Jewish Genealogy Trip to Galicia

Trips are being planned to **Polish Galicia** on Sunday **July 30**, and to **Ukraine** on Sunday **July 23**, sponsored by *Gesher Galicia* and *R.R. Foundation, Inc.* respectively. Research archives and historical institutes with translators and visit Jewish sites. Visit ancestral towns. Expected cost for one country less than \$2400, for both less than \$3400 includes all transportation, hotels, all breakfasts and some dinners. For information about the Ukraine tour contact Eliyahu (Allan) Mallenbaum, P.O.Box 24, Plainview NY 11803-0024, Tel: 516-349-0425, FAX: 516-349-1292. For information on the Polish Galicia tour contact Peninnah (Phyllis) Simon, 19 Earl Road, Melville, NY 11747-1313, Tel: 516-673-3568.

UPCOMING CONFERENCES

A Place to Explore

1995 NGS Conference in the States
May 3- 6, 1995 at the Town & Country Hotel and Conference Center in San Diego, California. Contact National Genealogical Society, 4527 17th Street, North, Arlington, VA 22207-2399. Registration \$135/175 NGS member/non-member (\$60.00/day).

Regional History as National History **1995 National Conference**

American Jewish Historical Society
May 25-28 at the Nikko Hotel in San Francisco, with an optional three-day tour to Gold Rush California **May 29-31**. Contact Susan Morris, Judah L. Magnes Museum, 2911 Russell Street, Berkeley, CA 94705. Registration \$225 includes conference meals, tours, events (\$75 registration only, required to attend workshops, lectures or events).

D.C. Discoveries

14th Summer Seminar on Jewish Genealogy
Association of Jewish Genealogy Societies
Jun 25-29 at the Washington Hotel, Washington DC. Hosted by the JGS of Greater Washington, DC Contact Roberta Solit, 9024 Falls Chapel Way, Potomac, MD 20854, 301-762-8199, FAX 301-251-6691.

Sesquicentennial Conference

New England Historic Genealogical Society
July 13-15, Boston, Mass. Westin Hotel, Copely Square. Over 90 genealogical presentations, computer workshops, beginners' courses, exhibitors. Major exhibition "The American Family: Sharing Our Heritage" at museum in nearby Lexington. Contact NEHGS Conference, 101 Newbury Street, Boston, MA 02116-3087.

From Sea to Shining Sea,
A Conference for the nation's Genealogists
Federation of Genealogical Societies
Sep 20-23, Seattle, WA. Hosted by the Seattle Genealogical Society. Full registration \$90/\$130 before/after Aug 1, 1995 (\$50/day). Red Lion Hotel—Sea Tac. Contact FGS Business Office, P.O. Box 3385, Salt Lake City UT 84110-3385

They Came In Ships

Central California Genealogical Conference
Oct 21, 1995. Sponsored by the Monterey County Genealogical Society. Doubletree Hotel at Fisherman's Wharf, **Monterey, CA.** Contact Stan Koskinen, 34 Geary Circle, Salinas, CA 93907, 408-758-5488.

PAST MEETINGS

PUBLISHING YOUR FAMILY HISTORY

Gail Todd and Dr. Len Traubman

It is obvious to any observer at our meetings that genealogical research is a very individual activity. We each have our unique objectives and purposes for researching our families. Our record-keeping and modes of display, as well as the computer tools we use, are individually suited to best support our research objectives. Many of our Society members have published family histories. Here too the variety of presentations illustrates our diversity in goals. Recently we have seen the fascinating shtetl narrative *Childhood in a Shtetl* by Abe Gannes. (Reviewed in the May 1994 *ZichronNote*). Our March 19, 1995 meeting featured two more examples of recently-published genealogical works by Society members. (Meeting recording is available)

***A Conversation with my Father—
An Oral History of Fred Geyzer***
by Gail Todd

Gail Todd related how she documented her father's life in Tetiev, Ukraine, the shtetl's destruction, and the family's escape to the U.S. She described how, through this project, she was able to draw out her father, normally not a talkative person, and obtain his previously-untold story for preservation for her family. The knowledge of her father's past helped her to understand the kind of person he was, and that understanding drew her closer to him.

The story told by Gail's father **Fred Geyzer** upwhirled from the depths of his memory, where it had been lying for decades. Gail read an excerpt from her interview pertaining to the Pogrom in Tetiev in 1919 and the family's flight from the burning town. Living with neighbors in the Ukraine, and later with gypsies in Rumania, the family finally received visas with the help of an aunt in New York through HIAS. Gail's father then described his early years as a boy in New York.

After hearing her father's story, Gail was inspired to research the life in the shtetl and particularly the pogroms that were responsible for the exodus of so many Jews from their motherlands. Gail found that there is a large body of knowledge on the Holocaust, but far less documentation of the pogroms of the preceding decades. Gail used on-line searching of university libraries, coordinating her research over e-mail with her daughter who is a history major at the University of Vermont.

Their research yielded eyewitness accounts of the very pogroms that her father had described. These accounts¹ corroborated the memories that her father had dredged up after almost seventy five years. Other references discovered through interlibrary search included pamphlets and books that helped fill in their knowledge of the life of her family in the old country.

¹ "The Massacres of Tetiev" from *The Pogroms in the Ukraine Under the Ukrainian Governments 1917-1920*, compiled by The Committee of the Jewish Delegations, London, 1927

Gail then described how she went about designing and publishing the spiral-bound book. She chose the fonts and devised the format herself. Photos and documents were scanned into the computer and became part of the word processor text. A map of the area was included with the names of the towns mentioned in the account transliterated from Cyrillic to Latin characters. Gail also included as appendices the other accounts she had located.

Discussion following Gail's presentation concerned scanning of photographs and image enhancement and preservation, research techniques, the history and politics of the Ukraine of the 1920s, the Hebrew Orphan Asylum in New York, reception of relatives to family publications, etc. Gail plans to take a trip to her father's birthplace in the future.

***The Oreckovsky Family—
From Russia to America***
by Dr. Len Traubman

Len Traubman started his genealogical research two years ago at our Society meeting. He returns now, two years later, to describe the fruits of his labor, a beautifully executed 315-page hard-bound beautifully-illustrated book about his family, their European roots, and their prospering in America. His motivation was the sensing of the impact of his family's stories on himself, and his realization that these stories would be lost forever if it was not captured and preserved now. He also felt that if he didn't do it, no-one would.

Len described his motivation and the methods he used to augment an earlier family history with research of his own. His family history now resides in about 90 libraries. Len discussed the references he found to be valuable.

Len's family left the Ukraine prior to 1895, and so his stories were somewhat different from Gail's. His first American ancestors left Dobrovelichkovka, Ukraine around the time of the first pogrom in 1883. Two brothers left for Canada and followed the railroad selling dry goods, ending in Duluth, Minnesota. Hundreds of relatives followed.

The following pages are Len's story of the genesis, production and publishing of his book.

The Oreckovsky Family: From Russia to America

CREATING OUR FAMILY TREE BOOK

by Len Traubman, DDS

I have just finished – "Thank God," my wife says – the hardcover illustrated story of my mother's Russian Jewish family that came from the rich farmland between Odessa and Kiev to Duluth, Minnesota in the early 1880s, then moved out across America. The research and preparation was a huge, cooperative project involving many relatives, old and new friends, Jews and Gentiles.

People often ask, "Why did you do it?" They next inquire, "How did you organize it, involve other family members, and publish, all in just two years?"

Within the 300 pages are some answers to the "whys" and "hows". On the Copyright Page: "A project of the heart, prompted by the need for story in these times, inspired by those who loved enough to keep the stories and photographs, compiled in thousands of hours with the generous cooperation of many, finished with the support of my dear wife, Libby, and by grace."

In the Introduction: "'Story' is important. It is about lives lived, lessons learned, and wisdom gained. It communicates who we are, what we value, what we're made of. Our collective story binds us together with each other and the whole human family."

Further exploring my own heart and motives, I embarked on this realizing that (1) the elders with their knowledge would soon be gone, (2) my own character and soul had been forged in great part by the people and their stories, and (3) if I didn't do it, it looked as if it would never be done. The story would be lost for all time. I could not tolerate that possibility.

Since the 1960s, in my 20s, I had been keeping family information, photos, memorabilia, and old interview notes on scraps of paper. Exactly two years ago I discovered computer genealogy software and began entering family tree information – names, dates, places, narratives. Within a few months, my goal became to write a book. It was as if a mission had been handed to me; to be honest, I am missionary minded by nature, a "one" if you know the Enneagram personality chart.

I went to my first meeting of our San Francisco Jewish Genealogical Society, scratching lecture notes furiously about research methods – U.S. National Archives, Library of Congress maps, state and county vital records, city directories, court documents, old newspapers. I did it all, nights and days and weekends, when I wasn't treating patients in my pediatric dental practice or continuing our volunteer efforts with Israeli-Palestinian and Armenia-Azerbaijan peace dialogues. Early mornings before Cheerios and bananas were great times to phone from San Francisco to the East Coast for oral history interviews with the elders, and to ask for old photos. Evenings were best for West Coast relatives. Days were mostly for libraries, evenings for transferring notes to the computer.

There was other help. During the two years, copies of old photos flew back and forth across the country, as relatives and friends identified long-gone faces, and translated Hebrew and Yiddish writing; I could do the Russian. The task of gathering, duplicating, and safely returning the original precious photographs added no small dimension of responsibility, even anxiety.

With my home computer and modem, I logged on to ROOTS, the local genealogy bulletin board network, through which helpful data and research ideas flowed in from helpers all over North America and Europe. Near the end, I made computer electronic mail contact with a young Jewish journalist living near our shtetl. In his Ukrainian archives he found old 1800s Russian documents about our family. He sent photocopies with a traveler, and more data by e-mail.

I had to decide if I should live a reasonably normal life and do the project in a prolonged five or so years, or do all the research, interviews, writing, graphics, and 200 photos in an intense, unnatural two years. I chose the latter. Promising the family a deadline and delivery date helped the book "happen." I guess the decision depends on one's personality. For me, total focus helps my creativity and problem-solving process. The result: exhausted satisfaction, in search of sleep.

With the computer software PAF (Personal Ancestral File) storing my research data, I used NoteTool to edit the stories therein, and then employed the excellent Gen-Book program to magically generate the book's text. Importing that into WordPerfect for Windows, I inserted an Introduction, did the final editing, and generated the index of names. My laser printer produced the finished pages to go to press.

The scary part was anticipating the mechanics and cost of printing a book. This was a whole new world unknown to me. I gained knowledge by first getting estimates from several printers. Fortunately I found a friend who knew graphics, and a skilled, supportive printer's representative to finally hold my hand and guide me through the steps.

More decisions. Hard or soft cover? Regular or coated paper? Print just enough or a surplus? Seeing the richness of the photographs and stories, I chose a beautiful red linen hardcover, coated paper to honor the photos, and an excess of books for the children who follow in our footsteps, proving it was a project of the heart (and not just of rational economics).

People ask, "What did you leave out?" To limit the book in size and cost, I chose to focus on the stories and photos of only those born in the 1800s and very early 1900s. The newer generations are recorded in the last half of the book, but it will be for another time and author to tell and illustrate their stories.

The 600 books arrived from the printer this December, 1994. My first thoughts were: (1) I wish my grandmother, Mary Oreckovsky Oxman, who cared so deeply about family and kept so many photographs, could be alive to see it; (2) the money to research and publish – not a trivial amount – now seemed very little in proportion to the significance of this gift to posterity; and (3) what a great use of one's life and time, to discover, record, and pass people's stories and roots to them – to have forever.

The day before I sent the manuscript to the printer, I was moved to add a portion of text in a small box on the book's last page. It summarized what this genealogy exploration, discovery, and reporting activity means to me, and perhaps to you.

*"From those women and men
of great spirit, intelligence, and strength
who came before us and said 'yes' to life,
may we embody the best of their qualities.
In gratitude for their lives lived,
let us now continue to build a world
based on love, and on our inherited wisdom
about the oneness of the Creator and of the Creation
in all its fabulous diversity of nations, races religions, species.
As sure as the Oreckovskys and families like them were
pioneer people with vision and courage in changing times,
so can we follow in their footsteps, living our lives
in awe of all that has come before us,
and in devotion to each other and our
precious global living community,
knowing who we are."*

Len Traubman, 1448 Cedarwood Drive, San Mateo, CA 94403
Phone: 415-574-8303 — Fax: 415-573-1217 — E-mail: LTRAUBMAN@igc.apc.org

U. S. & CANADIAN RESEARCH

AFTER 26 YEARS AT MAGNES WESTERN ARCHIVIST RETIRES

By Teresa Strasser, Staff Writer
Jewish Bulletin of Northern California

Ruth Kelson Rafael has dedicated her life to the past—preserving it through the photographs, personal correspondence, memoirs, newspapers, and organizational records of Jews from the Gold Rush to the present.

Last November—after a 26-year stint—Rafael retired as the head archivist of the Western Jewish History Center at the Judah L. Magnes Museum in Berkeley.

During her tenure, the 65-year old history maven shepherded the collection from a small number of documents to the major regional archive that it is today.

Rafael says her childhood, which was spent mostly in Texas, prepared her for a career with books. Her father, a rabbi, and her mother, an avid reader, always stressed learning.

“I just always loved to read,” says Rafael. “I loved documents, I loved history, so this position at Judah Magnes was just made for me.

“When I first came in, I was so enthralled,” she recalls. “I just sort of dug my hands into history, it flowed through my mind, it was wonderful. So, I just collected all of it I could find.”

In doing so, the archivist expanded the center from 60 collections to 375, covering 13 Western states as well as Alaska and Hawaii.

“I tell people they have a valuable part of Jewish history, and if they have no really good place to preserve it, it would be better off with us.” says Rafael.

After more than a quarter century of working with this memorabilia, Rafael easily rattles off some of her favorite pieces: There’s the dance card of Rosalie Meyer Stern from the 1880s, receipts for tobacco and groceries from the days of the California Gold Rush, and an 1892 program for a ball to aid Russian Jewish emigres who were then pouring into the country as a result of anti-Semitic laws passed by the Czar.

Generally, the collections are used by genealogists, whom Rafael helps point toward clues about their family trees. A number of authors and scholars also use the center.

Recently, says Rafael, she helped a Mills College student on a paper about the Emanu-El Residence Club, a safe home for young Jewish girls who came to San Francisco.

She was able to present the student with 6-1/2 feet of documents about the home, including the original building plans drawn up by renowned architect Julia Morgan.

Of the 10,000 photographs in the collection, Rafael says one shot has been “used and used and used” by authors worldwide. The photo depicts the Young Men’s Hebrew Association Gym class of 1902, a group of dashing young men posing with old-fashioned barbells.

In 1987, Rafael made it considerably easier for scholars and others to navigate this sea of photos and parchment. Through a grant from the National Endowment for the Humanities, she prepared *The Western Jewish History Center: Guide to the Archival and Oral History Collections*, one of the first such comprehensive guides written in the United States.

Taking oral histories for the archive has been one of Rafael’s favorite tasks. In fact, in the 1970s she was co-director of a project that interviewed 25 local Jews of Eastern European descent.

“They were marvelous oral histories. That’s what I enjoy doing most, working with people.” says Rafael, who holds advanced degrees in language arts and library science as well as a certificate as an archivist.

Though Rafael usually operates behind the scenes, one project put her squarely in the public eye. In the Koret Foundation-sponsored video *Birth of a Community*—a 40-minute educational video documenting the early days of Northern California Jews—Rafael appears between segments to add commentary.

“I’m in it, and I’m terrible,” jokes Rafael, “but it’s selling nationally like hotcakes.”

In her retirement, Rafael hopes to expand her artistic activities, concentrating on the poetry she has been writing sporadically her whole life.

She also plans to keep working for the center on a freelance basis, as well as help private collectors process and document their archives.

If all goes well, she says, she will take advantage of her retirement to see the world—Japan, Fiji, Australia—with her husband Richard, a retired San Francisco librarian. (from the *Jewish Bulletin of Northern California*, November 11, 1994.)

For Further Information

Articles relating to the collections and resources of the Western Jewish History Center have appeared in the following issues of *ZichronNote*: Vol. X No. 4, Fall 1990; Vol. XII No. 1, February 1992; and Vol. XIV No. 2, May 1994. Our library also contains the *The Western Jewish History Center: Guide to the Archival and Oral History Collections*.

CONSCRIPTION OF JEWS INTO THE RUSSIAN ARMY Compiled by Dan Leeson

My original request was to satisfy a personal and genealogic curiosity about this subject since it seems to be a part of the fabric of every Jewish family that originated in Russia and came to America ca. 1840 to ca. 1900. The warp and woof of the fabric is that "Grandpa, in order to avoid conscription in the Russian Army ..." did this or that thing (mostly involving name changes but also self mutilation or the deliberate mutilation of children by their parents or townspeople has also been reported). The name changing stories (or else a spelling change) is invariably the source for the stories of how "our name got changed from XY to YZ."

As both professional and amateur genealogists (my category being the latter), we spend years of research based on this kind of information. In my own case, I have been fighting that "original name" battle for almost a quarter century and I am no further in solving it now than I was at the inception of my research. And all of my effort is based on the family story that "Grandfather, in order to avoid conscription in the Russian Army changed his name to XYZ so as to disguise himself to the conscripting authorities." This family tradition, true or false, pervades my entire generation and will continue unchanged into the 21st century if I don't do something about it.

I became sufficiently interested in the history of the whole period that I spent some time researching it. And frankly, a lot of what I thought I knew is not consistent with the standard reference texts that deal with that epoch and that subject. Ordinarily, I would not bring this matter to JEWISHGEN² because, on the surface, it appears to be interesting history but not really genealogy.

But because so many of us have these stories as core to our own genealogies, the reliability and accuracy of them must be examined. Often the direction that our genealogic research takes is based on these handed-down tales, but many of the things that we were told may fall into the realm of *bube meises*³ that we have all accepted as fact (including, or especially, me). Now I find that some of these *bube meises*, charming and romantic though they may be, fail to pass some tests of reason.

Let me begin by summarizing the legislation concerning military duty for Jewish males in Russia.

² JEWISHGEN is a Jewish genealogy bulletin board

³ *bube meises* are stories our grandmother used to tell, viewed as "fairy tales" or distortions of fact

Until 1827, Jews in Russia were forbidden to serve in the military. Instead they were taxed for being denied the right to serve their country, but this is simply another discriminatory variation of the Jew's tax. Mind you, the impossibility of a Jew serving in the Russian military did not come at the request of the Jewish community but from Russian law designed to prevent Jews from serving their country in this patriotic way, and thus achieve some measure of political equality.

In 1827, personal military duty on the part of Jews was first introduced, with recruits being from 12 to 25 years of age. The fact that 10 Jewish males were selected each year for every 1,000 Jews in the population, while only 7 non-Jewish males were selected every two years for each 1,000 non-Jews in the population shows that the conscription had an important discriminatory purpose.

However, although Jews were permitted to serve in the military, rights for having done so were not granted to them until 1856. For example, prior to 1856, a 25 year non-Jewish veteran would be given land, though it might be in an inaccessible place. In 1856, Jewish veterans also became eligible to receive land for their 25 years of military service.

A military code created in 1864 contained no special rules for Jews. At a later time, laws began to change and Jews were explicitly singled out for special and pejorative treatment. For example, in 1876 a law was passed that unfit Jewish recruits had to be replaced by healthy Jewish coreligionists; in 1878, the law was changed to read that any shortage of Jews in a particular precinct had to be made up by drafting Jews from that same precinct even should those drafted be otherwise exempt from duty; in 1886, Jews were forbidden to transfer from one recruiting precinct to another.

General laws applicable to Jews included: (1) the family of a Jew who evaded military service was assessed a fine of 300 rubles; (2) capturing a Jew who evaded military service yielded a cash reward of 50 rubles.

Between the years 1874 and 1892 (excluding 1883 for which no reliable figures are available), a total of 173,434 Jewish recruits were drafted.

To avoid exhausting anyone, my next notes continue this sad tale and deal with the specific conscription measures as well as the movement called the "Cantonists" which gave a whole new meaning to the Yiddish words *tsu khapen* when the men of this movement became known as "*Khappers*" or

"grabbers."

This entire effort was far more disciplined than we have led to believe and it was not so easy to get out of being conscripted.

I point out one final time, that I mention all of this because of its important relationship to our genealogic studies; i.e., I am beginning to be of the opinion that the stories that have sent many of us off in certain research directions, may not be nearly as accurate as we have traditionally been led to believe.

Continuing with the saga of conscription in Russia and the impact that this has had on our genealogic research, this posting will deal with the general and specific aspects of conscription as well as those reasons for exemption from conscription.

The entire subject of conscription of Jews into the Russian army cannot be divorced from the apparently overwhelming desire (need?) of the Russian oligarchy to convert all Jews to Christianity. Many measures were instituted to accomplish that end including

- (1) the endowment of all rights accorded to Christians of the same rank to any baptized Jew;
- (2) the exemption from taxes for three years to any Jewish convert, and;
- (3) the most important, the establishment of an obligatory army service that, previously, was exclusionary.

The 1827 regulation that permitted Jews to serve in the army was, ostensibly, for the more equitable distribution of military burdens amongst all Russian citizens. But, in fact, the government was motivated solely by the desire to detach a large number of Jews from Jewish society, or else to transplant them elsewhere on Russian soil so as to deprive them of Jewish influence and, where practical, baptize them.

Transfers of this kind under Nicholas I were made with impunity. And any male between the ages of 12 and 25 could be conscripted for a standard period of 25 years. Special and oppressive conditions were devised for the Jews so as to increase the number of Jewish soldiers, including the induction of a far greater percentage of the Jewish population than the non-Jewish population. Further, Jews were obliged to furnish conscripts for every conscription term while non-Jews were exempted at various and unpredictable intervals.

Jews were conscripted for arrears in the payment of taxes (1 conscript for every 1,000 rubles). Eventually, conscripts were taken as a fine for being in arrears in the payment of taxes but without the indebtedness being discharged.

Now, from a genealogic point of view and with respect to the stories told to us, a critical moment arrives: because many able-bodied men fled

from Russia (thus beginning a new chapter in American immigration history that would lead to a flood of Jews arriving from Russia up to and beyond the turn of the century), the Jewish communities represented by Jewish committees called "kahals," were unable to furnish the number of recruits demanded. And since every conscript not furnished at the required time resulted in two additional conscripts being commanded, it became necessary to recruit cripples, invalids, old men, and others who had previously been held exempt. This included only sons, oldest sons, sole supporters of families, children as young as 8 years of age, and others who were thought to be exempt by virtue of their family or personal situations. The authorities would even go so far as conscripting the members of the kahal itself, and these were generally men of advanced age.

But despite these draconian measures, the conscription arrears increased. In 1853, the Jewish communities began to remedy this situation by seizing all Jews within their own districts who were without passports, or who belonged to other Jewish communities. These seized men were then included in their own quota of recruits. The head of a family, whatever his own standing, was given the right to seize such Jews and to deliver them to the authorities as substitutes for themselves or for members of their own families. It sounds terrible to say this but some of the reported behavior of Jews at this time appears similar to that of the Jewish kapos during the Holocaust. I mean no condemnation of anyone. Who knows how we might have behaved under these circumstances? So accept my comments as reportorial, not as criticism of the people of these awful times.

In effect, the situation deteriorated to dog-eat-dog, and the notion of Jews protecting each other through various designs (such as adoptions, name changes, self-mutilation which often did nothing to exempt the mutilated person) may well be an invented and fanciful history created after the fact. We all do the same thing today to avoid reflecting on a difficult moment of our own history. In my case, I remember being in the U.S. army with some affection at this distance of about 35 years, but when I was in it, it was awful.

Alternatively, there may have been some early attempts to evade the conscription laws by precisely the ways that have been described to us. But, on seeing that they did not work, I suggest that they were abandoned early-on in favor of fleeing the country.

The bottom line here is that exemptions were not protection against induction. If the kahal needed men to fill a quota of conscripts, the fact that a person was an only child (either in fact or out of invention) was not as useful as we have been led to

believe.

A good example of this very case can be found in a short story by Shalom Aleichem, entitled "Back From the Draft." In this story, Aleichem describes how the subject's only son had to undergo four physical examinations by the Russian military authorities because his "gilt-edged, first-class exemption" was rendered worthless by a combination of administrative incompetence, a relocation from one district to another, and a peculiar case of Yiddish naming of the child which caused him to be confused with a previous, though dead, child. It is true that this is fiction, but as Normal Miller (nmiller@starbase.trincoll.edu) suggested to me in his helpful note, "When you need the unadorned facts, turn to fiction."

I also mention the book "The Journey of David Toback" as brought to my attention by David Chapin (dchapin@er.arco.com). This is an oral history captured from Toback by his granddaughter. He describes his own conscription and his presentation of himself for medical examination at the induction center in a way that differs little from my military induction in New York City, except that a capricious doctor took a desperately sick Hasid into the army ("because he is strong enough to pray") but rejected Toback who was "ready and anxious to go into the army and fight for my beloved country and for the Tsar" as a sort of joke.

In effect, exemption from military service seemed to mean little if anything and this, to my mind at least, casts considerable doubt on all the stories that we have heard about "Grandpa, in order to avoid conscription in the Russian army ..."

The next and final chapter in this series of three notes on Russian conscription will deal with a few concluding points, the "*Khappers*," and an interpretation about why all of these handed-down stories really exist. I hypothesize a purpose to these stories, but that purpose may have gotten lost in the shuffle.

So, for all those breaking their heads to find out Grandpa's original name, "before he went to live with the family whose name he took in order to avoid conscription in the Russian army," this may be an exercise in futility. This is because, in my opinion, there is a question if these things happened in the way we were told.

This final note on the Russian conscription process begins with a discussion of the Cantonist movement. The men who were a part of it were, unofficially, called by the Russian "*lovchiki*" or the Yiddish "*khapper*" which is translated as both "kidnapper" or, more colloquially, "one who grabs." And it is with this activity that the stories of Jews avoiding conscription must come under closest scrutiny. This is what appears to have happened.

The high quota that was demanded, the brutally severe conditions of service, and the knowledge that conscripts would be forced to contravene Jewish religious precepts and cut themselves off from their homes and families, made those liable for conscription try every means of evading it. The communal leaders who were made personally responsible for implementing the law took the easiest way out and filled the quota from children of the poorest homes.

Every community had special officers, *Khappers*, who seized the children, incarcerated them in the communal building and, finally, handed them over to the military authorities. The *Khappers* were not scrupulous about adhering to the minimum age of 12 and frequently impressed children as young as 8. These were alleged by witnesses on oath to have reached the statutory age. These children were most frequently then spirited away to inaccessible places (Cantonists institutions in Kazan, Orenburg [now Chklov], Perm, and Siberia) from where they could not escape and return home, and where they waited until achieving the age of 12 at which point they were then formally inducted into the army.

So it seems that something like half of the inductees would not have been able to claim that they were sole supporters of families since this half was no older than 12 and more likely no older than 8. The radical author, A. Herzen, described a meeting in 1835 with a convoy of Jewish Cantonists.

"The officer who escorted them said, 'They have collected a crew of cursed little Jew boys of 8 or 9 years old. Whether they are taking them for the navy or what, I can't say. At first, the orders were to drive them to Perm; then there was a change and we are driving them to Kazan. I took them over a hundred versts farther back.' The officer who handed them over said, 'It's dreadful, and that's all about it; a third were left on the way' (and the officer pointed to the earth). 'Not half will reach their destination,' he said.

"They brought the children and formed them into regular ranks: it was one of the most awful sights I have ever seen, those poor, poor children! Boys of 12 or 13 might somehow have survived it, but little fellows of 8 ..."

The bottom line of all this Cantonist activity is this:

- 1) the *Khappers* seized even Jews possessing legal (and illegal) passports;
- 2) the possession of a deferral based on physical condition was irrelevant;
- 3) the *poimaniki* (or the ones who were *khapped*), were impressed into service with no ability secure redress;
- 4) children were the special objects of such raids though no man was safe upon leaving his

home;

5) several sources give the clear impression that the *Khappers*, themselves, were Jews; it is ironic that the word *Khapper* appears to be a variant of "kapo" though, in fact, it is not.

Insofar as Jews self-mutilating themselves by cutting off toes, a foot, fingers, an ear, etc., this may indeed have been done by the most desperate. But the stories that parents maimed their children in this way cannot, in my view, be accepted at face value. Does any Jew think that local rabbinic authority would have encouraged, permitted, tolerated (chose whatever word you wish) the physical mutilation of children for any purpose whatsoever? Does any Jew think that a parent would do such a thing to their child, no matter what the provocation? That parents have killed their children in defense of HaShem is well documented both in the times of the Crusades, and also in the best-known case of Masada, but deliberate mutilation of children is not only unknown, it is a disgusting suggestion. And not for one moment do I believe these stories or any others of this nature on the basis of the evidence presented.

However, there were reported cases of children who were made unfit for service (or at least an attempt was made to make them unfit) by not permitting them to sleep for days, running them around town for hours until they were exhausted, and starving them, etc. I can understand, believe, and accept this, but physical mutilation? No!

This leaves us with only one question yet to be addressed: why do these stories exist? And for that, I suggest a plausible but invented hypothesis. Most of the adult Jewish males who came to the United States came here with forged paper, fleeing Russia as illegal emigrants, which, to a certain extent, made them illegal immigrants.

These people were terrified that their illegal presence in the U.S. would become known and they and their families would be unwillingly returned to Russia. As a consequence, they made up stories that made their presence in the U.S. quasi legal; i.e., as the purported only son of a family (and they had forged documents in support of that -- my great, great uncle Moshe Singer of Reading, PA was such a forger), they would say that this legally excused them from service in the Russian army, and their presence here was much more lawful, at least in their eyes. But if it were to be found out that their entire paperwork trail was based on an illegal flight from a sovereign state, they foresaw nothing but trouble. So they made up *bube meises*, and their children repeated them, and we heard them, and we pass them on to our children. And we spend years trying to find the family "Smith" whose name they adopted when they became the erstwhile only child

of Mr. and Mrs. Smith. And there is no such family because the whole thing never happened that way.

I ask you to accept that, while I am talking as if I know something, in fact, I do not. This is a lot of speculation based on the principle of Occam's Razor; i.e., given a situation, the most likely cause of that situation is the simplest suggestion, not an elaborate and complicated one.

There are several interesting books on the subject that you may find enjoyable. I certainly did. Besides the "Journey of David Toback" mentioned earlier, there is "The Shtetl Book" by Roskies, "The Landsman" by Peter Martin (a fiction novel), "The Persecution of the Jews in Russia," London, 1891, Report of the Russo-Jewish Committee, and, of course, the Encyclopedia Judaica, though the 1903 edition is the more helpful. This latter reference tool is much closer to the problem and, in my opinion, much more accurate and descriptive.

In closing, I end with two points:

1) David Chapin corrects an error in an earlier note when he points out that, under the Tsar Alexander (assassinated in the 1880s), the service duration of 25 years was reduced to 5-10 years. When Alexander was assassinated the Jews of Russia considered this a great calamity and the emigration to the United States doubled and tripled right after his death. Why? They feared reinstatement of the 25 year military service requirement.

2) Many Jews considered it their duty to serve in the Russian army and Shalom Aleichem, in a serious story, comments on how two Jews spend Passover, proud of their ability to be of service to their country. When such men completed their 25 years of service, they were considered heroes as they returned to an often very different village from that which they left.

Dear Friends. I want to thank all of those who were good enough to provide me with information concerning the conscription of Jews into the Russian army during the last century. This includes, but is not limited to:

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Marvin Ravis (marvin.ravis@f720.n209.z1.fidonet.org)

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Seth Rosenthal (seth@summit.novell.com), and

Norman Miller (nmiller@starbase.trincoll.edu).

EUROPEAN RESEARCH

Jewish Families from Harburg / Hamburg-Harburg

by Matthias Heyl, 10 Feb 1995

If you need support in finding out something about your family roots in:

HARBURG

HARBURG / E(lbe). [-1928]

WILHELMSBURG

WILHELMSBURG /E(lbe). [-1928]

HARBURG-WILHELMSBURG [1928-38]

HAMBURG-HARBURG [1938-now]

HAMBURG-WILHELMSBURG [1938-],

please do not hesitate contacting me.

If you do know survivors from this city/region, please tell them that there is a young historian who has worked on the Jewish community of Harburg. I would like to get in touch with survivors and (grand)children of survivors, who would like to get some information and would be able to help me in my research.

Some years ago twenty survivors were invited to come back to their old home-town. There is a booklet about this "Harburg Reunion" [Jürgen Ellermeyer /Matthias Heyl / Günter Heymann (Ed.): "Schalom Harburg - Nicht nur ein Besuch" - "Shalom Harburg - Not only an ordinary visit"]. We are able to send a free copy to survivors and (grand)children of survivors.

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Using Department of State Records

The Summer 1994 issue of *Shorashim* includes a two-page article on how to use the microfiche: "Utilizing Department of State Records held at the National Archives: Index, Jewish Names in the Protection of Interest of US Citizens in Russia, Austria-Hungary, and Germany-Poland." (The SFBA JGS has these microfiche.) The writer of the article, Logan M. Lockabey explains how he used the fiche, where he sent record requests and information he retrieved about family members in Europe.

According to the *Archives II Researcher Bulletin* of Fall 1994, the movement of all records within the downtown Washington National Archives building should have been completed by the time of the Summer Seminar in Washington.

Nazi Records at the National Archives

The National Archives in Washington DC made public its first installment of the world's largest collection of Nazi war records.

The Archives' Center for Captured German and Related Documents released 4,000 of the 40,000 rolls of microfilm it received from the Berlin Document Center in Germany over the summer, said archivist Timothy Mulligan.

The 4,000 rolls, which are copies of documents from the Berlin Center, contain SS officer and SS personnel files, Mulligan said. The remaining documents will be released after they are copied and cataloged, he said. Archivists expect to complete the project by mid-1996.

Since 1945, the files have been a critical source of information for historians, Nazi-hunters, and prosecutors. In June, the State Department gave control of the Berlin Center to the German Government. The turnover sparked concern in the Jewish community and among members of Congress about continued access to their records in Germany. Those concerned with the transition said it has been smooth so far, but cautioned it was too soon to tell what effect the change would have on future access. (*Jewish Bulletin of Northern California*, February 3, 1995)

Czech Parliament Approves Reparations

"The Czech Republic has agreed to compensate victims of the Nazis who reside in what is now the Czech Republic, the World Jewish Congress has reported.

New legislation adopted last week awards Czech citizens who were prisoners in Nazi camps during the German occupation of Czechoslovakia the sum of 2,300 crowns--the equivalent of \$80--for every month in detention.

In addition, one-time payments of 100,000 crowns, or about \$3,500, will be paid to resident surviving spouses of deceased Nazi camp survivors. (*Jewish Bulletin of Northern California*, Nov 11, 1994)

Research in Ireland

The March, 1994 issue of San Mateo County Genealogical Society newsletter is devoted to research in Ireland. Lots of addresses, lists of books, description of types of records available, etc.

Genealogical Word Lists

The Family History Library, 35 N. West Temple, Salt Lake City, UT 84150 will send a Dutch, Latin, Swedish, Spanish, Portuguese, French or Norwegian genealogical word list free for a long SASE.

COMPUTERS IN GENEALOGY

The use of personal computers to facilitate genealogical research has been burgeoning in the last few years. Many of our members are still hesitant to take that first step because of a fear of the technology. We have gathered together in this issue of *ZichronNote* a number of relatively non-technical articles to sort out the kinds of things that may be done from your home with a basic personal computer, MODEM, and a telephone.

GENEALOGY ON THE INTERNET by William Pierce Marlatt

By now almost everyone has heard about the information superhighway -- a network of several million computers linked together with modems, telephone lines, high-speed transmission lines, microwave towers and satellites to allow electronic communication. With 20 million people now using the information superhighway, you may be wondering whether the Internet, as it is formally called, would be helpful in doing genealogical research. The answer is most definitely YES.

Some of the important Internet tools that will simplify tracing your ancestors include: e-mail, mailing lists, Usenets, Telnet, FTP, Archie, Gopher, Veronica, WAIS, and World Wide Web. A brief description of these tools and their application to genealogy is provided below, followed by a discussion of how to connect to the Internet.

E-Mail

E-mail or electronic mail is one of the most basic and useful Internet tools. It allows you to type a message on the computer, address the message to one or more other computers, attach other messages or files, send the message, receive messages from others and store incoming and outgoing messages. Normally, the messages are received by the other computer a few minutes to a few hours after they are sent. Imagine sending a letter to a family member or another researcher, and getting a response back a few hours later, as opposed to waiting weeks as is the case with letters transmitted by the U.S. Postal Service. Not only is e-mail faster, but it is more convenient since there is no need to address and stuff envelopes, apply stamps and walk the mail to the mail box.

Almost 10 percent of the U.S. Population is now accessible via e-mail, so there is a good chance some of your family and friends are online. There are at least 50 people on America Online and Prodigy (two services that allow connections to the Internet) who have the Mellott/ Malot/ Marlatt/etc. surname. Twelve people of whom I am aware on the Internet are tracking our ancestor Gedeon Merlet, b. ca. 1624. If you would like to exchange information with this group, please contact me (Bill Marlatt) at my e-mail address: bmarlatt@aol.com

In addition to communicating with individuals, e-mail can be used to send research questions to data repositories, eg National Archives, address your question to: inquire@nara.gov

Mailing Lists

There are computers that accept electronic messages on specified topics through Internet, and automatically retransmit them to everyone on a distribution list. Those receiving the messages are free to respond to them by sending follow-up messages to the mailing list computer. Thousands of topics are covered by mailing lists, many relating to genealogy. A few of the genealogical topics include: research on selected surnames, regional and state research (e.g., French, Dutch, German, and Kentucky research), surname queries, genealogical research methods, adoption, and miscellaneous genealogy. Anyone with e-mail access can subscribe to a mailing list.

One of the best known genealogy mailing lists is Roots-L with over 4000 subscribers. To add your e-mail address to the mailing list, send a message to listserv@vm1.nodak.edu with the wording, SUBSCRIBE ROOTS-L firstname lastname, in the body of the message. Firstname and lastname are your given name and surname. To send a message to all on the mailing list, address your e-mail message to: roots-l@vm1.nodak.edu

A disadvantage of mailing lists is that you can get dozens of messages a day of only marginal interest. Each message will have to be read or deleted.

Some Jewish e-mail lists of interest to Jewish genealogists and subscription instructions are:

Holocaust List: Holocaust history, news, give-and-take. Subscribe: Listserv @uicvm.uic.edu with message "SUB HOLOCAUS FirstName LastName" (Post messages to: holocaust@uicvm.bitnet)

JUDEO-L: Communicate with Spanish- and Portuguese-speaking Jews in South America. Subscribe: MAIL-SERVER@VALPSO.HANSE.DE (Post messages to: tichauer@valpso.hanse.de)

SEFARAD: Information, calendars, question and answer. Subscribe: Listserv@israel.nysernet.org (Post messages to: kerem@nysernet.org or mskerem@pluto.msc.huji.ac.il)

Ukrainian Forum: Subscribe: Listserv@ArizVM1.ccit.Arizona.edu with message "SUBSCRIBE UKRAINE FirstName LastName" (Post to Ukraine@ArizVM1.ccit.Arizona.edu)

Usenet

Usenets or newsgroups are similar to mailing lists, but have an advantage that they don't require messages to be read or deleted. A Usenet is an electronic bulletin board where messages can be posted and read by others interested in the subject matter. All messages are stored in a remote computer with a title. By scanning the titles of the messages, you can select and read those of interest. There are over 9000 different Usenet discussion groups on just about every imaginable topic. The names of some interesting genealogy newsgroups are:

- soc.roots
- soc.genealogy.methods
- soc.genealogy.surnames
- soc.genealogy.misc
- soc.genealogy.french

There are three ways to access newsgroups:

- 1) Install a news reader software on your computer,
- 2) Connect to an online service that provides access to newsgroups, or
- 3) Login to (or remotely access) another computer that has a news reader software.

Telnet

Telnet is a utility that allows you to remotely access or login to a computer on the Internet from any other computer on the Internet. Normally, you have to have a login identification name and password to access other computers, however, there are computers that are set up so anyone to access them (anonymous login). Remote access to other computers is useful for using software and Internet tools that would normally not be available locally.

Many library card catalogs are accessible via Telnet. For example, to access the Library of Congress, you would type: TELNET locis.loc.gov If you are asked for a Login name, type "quest" or "anonymous." This will allow you to proceed on most publicly accessible computers.

A few other libraries, of the many, that are accessible using Telnet are:

New York Public Library:

nyplgate.nypl.org (login: nypl)

University of California:

melvyl.ucop.edu (login: guest)

Colorado Alliance of Research Libraries:

pac.carl.org (Login: pac)

FTP

FTP (File Transfer Protocol) is a utility that allows you to transfer files from selected computers on the Internet to other computers on the Internet. Numerous "anonymous FTP sites" allow you to connect to them without being registered. They house a large number of files that may be downloaded to your computer. The types of files that can

be downloaded include: Genealogy software, queries, GEDCOM and tiny tafel files (Genealogical computer data exchange files), research guides, local histories, bibliographies, census records, maps, frequently ask questions (FAQs), catalogs of genealogical books and supplies, and Civil War photographs. The U.S. Bureau of the Census files, for example, can be accessed by typing:

FTP ftp.gateway.census.gov

Archie

This is a tool used to find the location (i.e., name of anonymous FTP server) where a file with a given name is archived and available for downloading. In response to a query for file names with certain descriptive words it lists servers with files containing the requested words.

Gopher

Gopher is a menu-based, user-friendly utility used to search and retrieve information on the Internet. In order to access the Gopher system you require client software or must use a public client. There are several thousand Gopher servers (computers) linked to the Internet, many of which contain genealogical information. Addresses for a few are:

U.S. National Archives: gopher.nara.gov,
port 70

U.S. Social Security Administration:
gopher.ssa.gov

New York State Archives:
unix6.nysed.gov

Kentucky Death Index:
ukcc.uky.edu

Veronica

Veronica is a resource that allows you to search all Gopher menu items (Gopherspace) for selected keywords (e.g., surnames or location names).

WAIS

The Wide Area Information Service (WAIS) is a way of doing a full-text search of hundreds of data collections or sources. Each WAIS server can contain different sources. Like Gopher, WAIS requires that you use client software.

World Wide Web

The World Wide Web (WWW or the Web) allows text, images, sound, video, Telnet sessions, Gophers, newsgroups and other Internet resources to be linked together. Using a Web browser such as Mosaic or Netscape, you can jump from one menu screen or topic to another to access information.

The World Wide Web is an ideal tool for the

genealogist. Conceptualize an electronic page with various information on it relating to one of your ancestors. It might contain your ancestor's name, date and place of birth, marriage and death, father's name, mother's name, spouse and children's names, and a photograph, as well as links to a voice message, a video of your ancestor, images of vital statistics records, and reference material. Using the mouse on your computer, you click on the father's name. Immediately, another screen appears containing the same type of information for the father. You then click on the place of birth for your ancestor's father -- yet another screen appears with a county history for the birth location. The county history refers to the newspaper that was published in the county at the time of death of your ancestor. You click on the name of the paper to bring up obituary information for those in the county. The links are endless.

This technology exists today. No wonder that the number of Web computer sites is growing astronomically. At the present rate of growth, there will be a Web computer system for every person in the U.S. in five years. Eventually, all written records may be accessible through the Internet using a tool like the World Wide Web.

Try the following WWW addresses for starters:

Everton Publishers:

<http://www.xmission.com/~jayhall/>

Charlemagne Descendants:

<http://fau180.informatik.uni-erlangen.de/html/chl-enter.html>

GenWeb: <http://www.tic.com/gen.html>

Geological Survey:

<http://info.er.usgs.gov/USGSHome.html>

Illinois Pub Domain Land Sales:

<gopher://gopher.uic.edu/11/library/libdb/landsale>

Library of Congress:

<http://www.oclc.org/oclc.menu> (OCLC)

U.S. National Archives: <http://www.nara.gov/>

Connecting to the Internet

There are four ways to connect to the Internet:

- 1) Connect through an online service such as America Online, Prodigy, CompuServe, or Delphi,
- 2) contract with a dedicated Internet access provider such as Netcom for a shell account,
- 3) contract with a dedicated Internet access provider for a SLIP or PPP account, or
- 4) set up a local area network and connect it to a high-speed phone line through an access provider.

Options 1 and 2 are simple to implement, but have limited Internet access. Options 3 and 4 allow full Internet access, but involve more software/hardware modifications to your computer, more installation/operation costs, and more complication in oper-

ating the tools. If you are just becoming acquainted with Internet, you may want to consider America Online, or Netcom with the Netcruiser interface. For more information on connecting to the Internet, contact:

America Online: 800-827-6364

Prodigy: 800-776-3449

Delphi: 800-695-4005

CompuServe: 800-848-8199

Netcom: 800-501-8649

There are also hundreds of good books on the Internet. Consider subscribing to the magazines *Internet World* or *Online Access* for the latest information on the Net.

Access to JGFF

For info on **e-mail** access the Jewish Genealogical Family Finder, e-mail jewishgen@cgsg.com.

BBS access is thru Roots(SF!) Tel: 415-584-0697.

INTERNET ACCESS THROUGH PUBLIC LIBRARIES

Access to the Internet has been made available at public libraries through recent special grants and funding. Over 180 California libraries are part of the program. In the Bay Area the following libraries offer this free access: **Alameda County:** Main-Fremont, Pleasanton, San Lorenzo; **Berkeley:** Claremont, North, South, West Branches; **Contra Costa:** Antioch, Central-Pleasant Hill, Concord, El Cerrito, Orinda, Pinole, San Ramon, Walnut Creek; **Daly City:** Serramonte-Main; **Hayward:** Main; **Livermore:** Civic Center; **Marin:** San Rafael; **Mountain View:** Palo Alto: Main, Childrens, Mitchell Park; **Redwood City:** Main; **San Jose:** Educational Branch; **Santa Clara City:** Main; **Santa Clara County:** Alum Rock, Campbell, Cupertino, Gilroy, Los Altos, Milpitas, Morgan Hill, Saratoga, Woodland-Los Altos; **Santa Cruz:** Central; **Sunnyvale:** Main.

Each of the libraries has arranged for its own Internet access provider. Each defines user access, limits, and restrictions and they depend upon community partners and volunteer docents to help train and give technical support to the public. As part of the project, each library is developing its own approach and specialty. Santa Clara City Library offers genealogy. Mountain View offers one-hour training sessions for a full range of Internet services including electronic mail, file transfer, Gopher, Telnet and newsgroup services.

SFBA JGS Secretary Jerry Delson is the Los Altos Library Community Representative for this project. Contact him at <liblosa2@cerf.net> or at 415-493-0404 for information on the project.

RESEARCHING ON-LINE

By Wayne Thalls

I have previously discussed the use of telephone modems for remote computer access. The media are full of stories about Prodigy, America On-Line, CompuServe, and other services available to you via modem. You're charged a monthly fee for services. While they have their places in research, there are other resources available to genealogists for just the cost of a telephone call. A growing number of libraries are making their card catalogs available via modem. Here are a few I know about at this time.

Start with your communications software set for VT100 Terminal Emulation. If your modem is set for 8 N 1 you should have no trouble connecting at 1200 or 2400 bps. 9600 bps access is more limited, but is growing.

Some Resources

Santa Cruz Central Library—The entire library system catalog, including its genealogy collection, is available for on-line search. Familiarize yourself with how the catalog system works by using the terminals in the library. Remote computer access is nearly identical, once you are connected. 408-429-3178, Monday-Friday 8:00AM-Midnight, Saturday 8:00AM-5:00PM. When connected press "<ENTER>" once or twice.

University of California and California State Library System—300/1200 bps access: 408-458-1311, 2400 bps access: 408-425-1314. This will permit you to explore the over-13 million holdings of the University of California and California State Systems plus the Sutro Library and other branches of the State Library.

University of California —MELVYL® Catalog of holdings of 9 UC Libraries—Settings are Even Parity, 7 Data Bits, 1 Stop Bit, and Full Duplex. Numbers to dial for various modem speeds and locations:

San Francisco	1200 bps	415-476-5301/5671
	2400 bps	415-476-6355
	9600 bps	415-476-3811
Berkeley	1200 bps	510-642-6054
San Rafael	to 9600 bps	415-459-2932

When you see CONNECT press <RETURN> or <ENTER> key. When you see ENTER CLASS select Class 5 and <ENTER>. When you see TERMINAL? enter your terminal type or type HELP for options. (information added by R. Weiss)

Santa Clara City Public Library—408-984-3271. When connected press "<ENTER>" once or twice. Select proper emulation by typing "V,ENTER" for VT100. To log off select "D" from the Main Menu. Your software must accept a

hang-up command.

Alameda County Library—510-373-5519.

When connected, type "hello public.library <ENTER>" Type "<CONTROL>0 <CONTROL>0" for the Welcome Screen. To log off type "<CONTROL>0".

Fort Wayne, Indiana Library—(one of the largest genealogy collections in the U. S.) 219-424-1330 Monday-Thursday 9:00AM-9:00PM Friday-Saturday 9:00AM-6:00PM, Sunday 1:00-6:00PM. When connected type "<CONTROL>0" for menu. To log off type "<CONTROL>0".

(from the *Newsletter of the Genealogical Society of Santa Cruz County*, January-February 1995)

SOFTWARE TREK: GENERATIONS

by Amelio Murphy

If, as Tacitus said in the first century "The hatred of relatives is the most violent", explain to me the profusion of people seeking to get in touch with their roots. It seems that locating long-lost relatives (aka: genealogy) has never been more popular. Luckily, easy-to-find sources of information are really booming and computer and software products are making information searches much easier.

One of the newest and best reference books on electronic retrieval of information is *Genealogy Online* written by Elizabeth Powell Crowe for Windcrest/McGraw-Hill. Crowe is a writer, editor and reporter. As a columnist on online computing, she is the author of *The Electronic Traveler* and co-author with John Everett of *Information for Sale*.

Genealogy Online provides a treasure trove of information for the armchair genealogist who really doesn't want to leave the home/office. And she explains how, by using online resources to access enormous amounts of information, people are likely to learn much more than ever would have been possible with conventional hunt and seek methods. (In fact, the author points out that her own mother, aged 65, got more out of Prodigy in one year than she did in 20 years on her own.)

Crowe's book begins by explaining common terminology for beginners, for example, defining a bulletin board, explaining how networks and echos work, and outlining what you need to get started with online search activities. The book even tries to acquaint you with the costs involved.

Then it's on to specific online services such as CompuServe, Prodigy, America On-Line, GENie, and the Internet. It's fairly comprehensive and includes numerous pictorial examples of screen shots and other visuals. Information on numerous other privately-run bulletin boards is also included.

(Concluded on Page 19 *Generations*)

READERS PAGES

SUCCESS WITH THE LITHUANIAN STATE HISTORICAL ARCHIVES

By Edward Tanovitz

Over the past several months I have been in contact with Galina Baranova, Head Archivist of the Lithuanian State Archives in Vilnius, Lithuania, in search of Tanovitz family records. Response time was surprisingly fast. From the time of my letter of inquiry on June 25, 1994 to the time I received final information on October 15, 1994, we exchanged three letters. The U. S. Archives should be so efficient., even with its computers. Galina apologized for the final information delay since she had been on vacation. She found five records of Tanovitz family members known to me in **Maisiogala** and 32 other Tanovitz records from surrounding towns, their relationship still to be determined. Each record included information on two or three generations. The records are in Russian and Yiddish, and were translated into English for a fee. A list of findings was sent, from which I selected what I wanted at a cost of \$20.00 per copy of each record, or \$10.00 for detailed information from each record.

I asked for specific Tanovitz family information from the town of **Maisiogala**, located about 20 miles northwest of Vilnius, and any other Tanovitz information from surrounding towns. I found out that the archive in Vilnius has the following Jewish Community records:

Musninkai: births and deaths 1854-72, marriages 1854-7, 1860-2, 1866-72.

Vilnius District, 2 Okrug (includes **Boguslaviskes, Gelvonai, Maisiogala, Kernave, Musninkai, Sirvintos, Michaliskes**, and others): births 1873-8, 1887-1911, 1914; marriages 1873-8, 1890-1914, deaths 1873-8, 1900-09.

Radun: births 1896-1906, 1908-1914, marriages 1897-1899.

The following is a list of other names with relevant data that were mentioned in the Tanovitz information I received and the names that I received in relation to the **Kronick** family from the same area I received from my cousin Milton Blackstone who is researching the **Kronick** family from **Musninkai**:

From **Maisiogala**:

Rabbi Shlomo Mekler, 1900

Rabbi Ovsei Liberman, 1901

Etla Patz, 1895

Efroim Patz, father of Etla

Rochele Friedberg, gave birth 1900,

Gershon Friedberg, father of Rochele.

From **Musninkai**:

Rabbi Benjamin Petuchovsky, 1908

Ovsei Yankel Fadelinsky, born 1860

Pesa bat Yisroel Baikovitz

Zipa bat Abram Kez, born 1871

Sarah bat Yossel Keibel, born 1870

Geno Rochel bat Shmuel Weinstein,
born 1884

From **Boguslaviskes**

Sheina Patz, 1895

Hirsh Patz, father of Sheina

Rabbi Gershon Kunigis, 1895

Rabbi Ber Lifshitz, 1904

Rabbi Shmuel Chayet, 1904

Zlata Karp, born 1874

Moishe Karp, father of Zlate

Rabbi Moishe Burgin, 1911

Rabbi Berko Hurvitz, 1897

Zlate Leah Lintz, born 1871

Leibe Lintz, father of Zlate Leah

Roiza Raicher, born 1880,

Meyer Leibe Raicher, father of Roiza

From **Gedraiske**

Muska bat Peretz Chaim Gutman, born
1865

I would be happy to share detailed information that I have. Please call me at 510-482-4825

Ed Tanovitz is shown on the far left in this photo taken last May at the Banquet at the 4th International Seminar in Jerusalem. At Ed's left is his cousin **Milt Blackstone**. At the far right is SFBA JGS President **Bob Weiss**. (Photo by **Ellen Kahn**)



(Conclusion of *Generations*)

The appendices at the end of *Genealogy Online* provide numerous sources for information. They include the latest sources for PAF Review, boards that participate in the GSDS (Genealogical Software Distribution System), a list of RIME Roots boards, a one-month slice of FidoNet genealogy addresses, and a list of miscellaneous bulletin board addresses.

One specific tip that Crowe gives to first-time online users is this: Lurk before you speak. You'll avoid a lot of headaches. She says, "read the messages for a while, find out who's interested in what. If the board or service has a help or information file, read it well; understand what's allowed and not allowed with this particular group. Then introduce yourself with your first message."

Crowe also advises, "When you post a query, never make the subject line (called the title in some places) something vague and general such as "Query" or "Searching My Family". Some people choose what messages to download based on the subject line. If yours is not specific enough it might not get read at all". Crowe says to use surnames mentioned in the message, like "Spencer, Powell, Cripem, Beeman."

Above all, Crowe emphasizes, "Don't ask over the Net what can be more easily, efficiently, and quickly done over the phone, or at your own library." Good advice for all!

(Abstracted from *ComputerEdge*, Vol. 12, No. 50, December 16, 1994)

Research in Transylvania, Romania

We have received a letter from Stephen Rosman, member of the JGS of Michigan, who recommends what he feels to be a reliable researcher in Romania. For more detailed references Mr. Rosman can be reached at 24901 Northwestern Highway, Suite 313B, Southfield, MI 48075 Tel: 810-355-4212.

Dr. Ladislau Gyemant, Director of the Carmilly Institute for Hebrew and Jewish History at the University of Cluj-Napoca, has daily access to the Romanian State Archives and is fluent in English among other languages. He provided Mr. Rosman with detailed research inexpensively and in a timely manner. We are passing on Mr. Rosman's recommendation without judgment or recommendation.

Dr. Ladislau Gyemant, Str. Tarnita 1, B1. B5 Sc. III, AP 28, 3400 Cluj-Napoca, Romania.

FAMILY FINDER

Ron Arons, 4012 Whittle Avenue, Oakland CA 94602, 510-530-3975. Searching for members of the **STEINBERG** or **STERNBERG** families from **Chernovitz**.

ASK LILLIAN

Managed by Lillian Wurzel

With this issue we are starting a new column. We would like to make the expertise of our more seasoned members available to our members who cannot come to meetings. Send in your questions to Lillian Wurzel, 2930 Roma Court, Santa Clara CA 95051-6848 (408) 984-3718. Lillian will try to answer your questions or find someone who can, and the answer will be published in ZichronNote.

Dear Lillian:

In Eastern Europe, Jews were required to adopt family names in the early 1800's. Do you think I can find an official record (maybe from Suwalki, Poland) that gave my ancestor, **Wolf REIN-SCHREIBER**, permission to use that surname?

Thanks, Jerry Delson

Dear Jerry:

Maybe. Some naming affidavits do exist. For example, I have an article that shows a picture of a Prussian affidavit issued to Saul Hirsh on April 21, 1813. The certificate was pre-printed with the government logo (an eagle) and with spaces left to fill in the name, date, place and signature of the authorizing official. I don't, however, know how to search for the record for your family. Government dictates for Jews to take surnames varied by location and were generally connected with proclamations granting political emancipation. This was influenced in great part by Napoleon, who issued his proclamation July 20, 1808, during a time (1806-1813) when the Polish territory of Russia was under French influence. Earlier (1781-82), Joseph II of Austria issued a proclamation encouraging the integration of Jews into Christian society. In Austrian provinces, which included what is now a large part of Poland and the Ukraine, Jews were required to take German surnames (*Reinschreiber* = "clear writer"). Jews were reluctant to adopt surnames, and the process continued into the 1840's in Russia.

Good luck in your search!

Lillian

[This material is from "The Origin and Development of Jewish Family Names", Mormon Genealogical Library Research Outline Series C, no. 403, 1984; excerpted with permission.]

Lillian Wurzel, 2930 Roma Court, Santa Clara CA 95051-6848, 408-984-3718. Looking for descendants of **Morris (Moishe) WURZEL**. Born **Egyek, Hungary**. Siblings were **Mordechai (Marton) and Teraz (Taube) KAHN**. Two sons of **Morris, Adolph and Sam** possibly lived in **Newark, New Jersey** or in **Pennsylvania** in the early part of the 20th Century.

ZichronNote

זכרוןנות

The Journal of the San Francisco Bay Area
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Contributers to this issue: Jerry Delson, Dan Leeson, Ed Tanovitz, Len Traubman, Lillian Wurzel

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