



זכרונות ZichronNote

The Journal of the San Francisco Bay Area Jewish Genealogical Society

Volume XXXVI, Number 2

May 2016

Sephardim in Eastern Europe

**Documenting Sephardic Jews who were living in the area of Galician Poland,
desendants of Jews who were expelled from Spain in 1492. See page 5.**

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*Doña Gracia Nasi and Joseph Nasi,
by Arthur Szyk, from
Les Derniers Jours de Shylock (1932)*

ZichronNote
Journal of the San Francisco Bay Area
Jewish Genealogical Society

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ZichronNote is published four times per year, in February, May, August, and November. The deadline for contributions is the first day of the month preceding publication. The editor reserves the right to edit all submissions. Submissions may be made by hard copy or electronically. Please send e-mail to newsletter@sfbajgs.org.

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Back Issues are available for \$10 per issue. Requests should be sent to SFBAJGS at the address below.

Display Advertising is accepted at the discretion of the editor. Rates per issue: business card-sized (3-1/2 x 2 inch) \$10, quarter page \$20, half page \$35, full page \$60. Ads must be camera-ready and relate to Jewish genealogy.

Membership in SFBAJGS is open to anyone interested in Jewish genealogy. Dues are \$23 per calendar year. The Society is tax-exempt pursuant to section 501(c)(3) of the IRS Code. Make your check payable to "SFBAJGS" and send to SFBAJGS, Membership, P.O. Box 318214, San Francisco, CA 94131-8214.

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Note: All URL's are valid as of the time of publication.

President's Message
The IAJGS Conference

Jeremy Frankel, SFBAJGS President

The last IAJGS conference I attended was Salt Lake City in 2014, and before that it was Paris in 2012. Do I detect a pattern here? Yup, it's 2016 so I must be going to Seattle!

I'll attend for several reasons, not least being that I've never visited Seattle before. When I tell people about attending the International Conferences on Jewish Genealogy, I ask them to imagine being "locked up" in a hotel for a week with nearly 1,000 Jewish genealogists!

If you've never been, this is the one to go to. It's about as close as a conference will get to the Bay Area for a while. Ok, Salt Lake City is a tad closer, but it probably won't return there for another five years. Admittedly, the early registration period has now closed, but it's still an incredible "bang for the buck" when one considers what's on offer.

There will be more than 250 lectures plus other related extracurricular activities. And there really is no better opportunity to meet freely with many of the world's experts on the topics being discussed.

A panoply of events is being planned to entice us, such as an exhibit hall, workshops, library, computer room, and so forth. New this year will be a play put on by the Seattle Jewish Theater Company. The play is titled *From Door to Door*, from the Hebrew *l'dor v'dor*, which means "from generation to generation."

Special interest group (SIG) sessions will help you hone your geographical focus to break through brick walls or discover some tidbit you never knew. And of course you might find yourself rubbing elbows at the bar with a cousin you never knew until you look at the name tag with associated family names and recognize one that's yours.

Another great reason to attend is to support San Francisco Bay Area Jewish Genealogical Society members. How so? At the Salt Lake City conference, we had more than 30 members attending, nearly one third of whom were speakers. The list of speakers at this year's conference boasts almost a dozen members. I'm always astounded at how many world-class experts we have as society members.

The conference Web site is <http://www.iajgs2016.org/>. If after all this exhorting on my part you still cannot attend in person, you will be pleased to know that 60 talks will be streamed live. Yes, it does have a cost (\$179), but it's still a great deal.

If you attend be sure to let me know you're there! And consider writing about your experience for ZichronNote afterward!



SOCIETY NEWS

New Members

Marilyn Gelber marilyn.gelber@gmail.com

Linda Rafferty linda2@gmail.com

In order to continue to receive *ZichronNote* and the SFBAJGS e-blast, please send changes in your e-mail address to newsletter@sfbajgs.org.

New Member Benefit

The researcher who photographs the *matzevot* in Jewish cemeteries in Poland for the Kirkuty project, a project which SFBAJGS supports with donations made possible by our generous members, can accept requests from SFBAJGS members in good standing for photography in cemeteries in specific towns. The towns must be in Poland. Send your request to membership@sfbajgs.org.

Members Speaking at IAJGS Conference

In his column this issue (see page 2), President Jeremy Frankel mentioned supporting our society members who are speaking at the IAJGS conference in Seattle. Those members are Ron Arons, Judy Baston (winner of last year's IAJGS Lifetime Achievement Award), Brooke Schreiber Ganz (the activist behind Reclaim the Records), Vivian Kahn (Hungarian SIG leader), board member Heidi Lyss, Robinn Magid (JRI-Poland board member), Steve Morse (the one and only), Roy Ogus, Jeffrey Mark Paull, board member Preeva Tramiel, and your humble editor.

In our society we also have prominent SIG leaders Pierre Hahn and Rosanne Leeson (French SIG) and Sharon Fingold (Belarus SIG), and authors Dr. Judith Berlowitz and Jim Van Buskirk. We are truly fortunate to have so many talented genealogists among our members.

Member News

Barbara Stack has been named the new SFBAJGS Webmaster and has also joined the board, taking over for outgoing Webmaster **Beth Galleto**, who is moving to the East Coast (and we will miss her!).

Speaking of **Beth**, she has created a KehilaLinks site for the town of Pochev, Russia, from which her mother's parents came to the United States: <http://kehilalinks.jewishgen.org/pochev/kehilalinksPochevPage1.html>.

Steve Morse's One-Step Website was named one of the Top 100 Genealogy Websites of 2016 by *Genealogy in Time* magazine, in the category of search engine: <http://www.genealogyintime.com/articles/top-100-genealogy-websites-of-2016-page02.html>.

SFBAJGS member **Judy Vasos** and her husband, Tony Baczewski, created a video to commemorate the laying of *Stolpersteine* (stumbling stones) in Nuremberg in honor of Tony's family members. It is available on the SFBAJGS YouTube channel, <https://www.youtube.com/watch?v=tXHQaGQ2e0o>. In addition, Judy's research on Tony's family was featured in an article published by the Bay Area News Group: http://www.mercurynews.com/entertainment-headlines/ci_29863327/oakland-woman-traces-family-holocaust-story.

At the February SFBAJGS meeting in Oakland, I was presented with an award for my editing work on *ZichronNote*. The award was from the California State Genealogical Alliance and was presented by Beth Galleto, the previous editor of *ZichronNote*. I thanked Beth for the lovely things she wrote about my work in the award application, but some of the thanks also go to those of you who submit your interesting articles for publication. Without you, there would be no *ZichronNote*.

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Meeting Times and Locations

Unless otherwise indicated, the SFBAJGS meeting schedule is as follows.

- | | |
|-------------------------|---|
| San Francisco: | Sunday. Doors open 1:00 p.m. Program begins at 1:30 p.m.
Rhoda Goldman Plaza, 2180 Post Street
Parking available in Rhoda Goldman Plaza garage with entrance on Sutter Street. |
| Oakland: | Sunday. Doors open 12:30 p.m. Program begins at 1:00 p.m.
Oakland FamilySearch Center, 4766 Lincoln Avenue |
| Los Altos Hills: | Monday. Doors open 7 p.m. Program begins at 7:30 p.m.
Congregation Beth Am, 26790 Arastradero Road Room 5/6 |
- See Back Cover for Calendar of Upcoming SFBAJGS Meetings**

Genealogy Calendar of Events

Local and Regional

Through Sunday, 31 July 2016. *Il Ghetto: The Venice Ghetto at 500* exhibit. Jewish Community Library, 1835 Ellis Street, San Francisco. <http://www.jewishlearningworks.org/library-events>

Saturday, 4 June 2016. Laura Manion and Linda Darby, "Secrets of Pennsylvania Genealogy." California Genealogical Society and Library, 2201 Broadway Suite LL2, Oakland. <http://californiaancestors.org/>

Saturday, 4 June 2016. Susan Goss Johnston, "Assumption Is the Mother of All Screw Ups." Solano County Genealogical Society. Moose Lodge, 623 Taylor Street, Fairfield. <http://www.rootsweb.ancestry.com/~cascgs/>

Wednesday, 8 June 2016. Christine Green, "What Can I Learn from the Results of My DNA Test?" East Bay Genealogical Society. Oakland FamilySearch Library, 4766 Lincoln Avenue, Oakland. <http://www.rootsweb.ancestry.com/~caebaygs/index.htm>

Saturday, 11 June 2016. Janice M. Sellers, "Jewish Genealogy: Why Is This Research Different from All Other Research?" California Genealogical Society and Library, 2201 Broadway Suite LL2, Oakland. <http://californiaancestors.org/>

Saturday, 11 June 2016. Janet Brigham, "Finding a Woman's Maiden Name", and Pamela Brigham, "Evernote for Family History." Silicon Valley Computer Genealogy Group. LDS Church, 875 Quince Avenue, Santa Clara. <http://www.svcgg.org/>

Monday, 13 June 2016. Ralph Severson, "The FamilySearch Wiki." Livermore-Amador Genealogical Society. Congregation Beth Emek, 3400 Nevada Court, Pleasanton. <http://www.l-ags.org/>

Friday, 17 June 2016. Free reception for Ancestry Day by the Bay. California Genealogical Society and Library, 2201 Broadway Suite LL2, Oakland. <http://californiaancestors.org/>

Saturday, 18 June 2016. Ancestry Day by the Bay. From Ancestry.com and Angel Island Immigration Station Foundation. South San Francisco Conference Center. <https://goo.gl/drQXdx>

Saturday, 18 June 2016. Michael Willis, "Using Autosomal DNA in Your Research." African American Genealogical Society of Northern California. Dimond Branch, Oakland Public Library, 3565 Fruitvale Avenue, Oakland. <http://www.aagsnc.org/>

Monday, 20 June 2016. Patricia Burrow, "Basic, Basic DNA: How Three Testing Companies Can Change Your Family Tree." Santa Clara County Historical and Genealogical Society. Santa Clara City Library, Margie Edinger Room, 2635 Homestead Road, Santa Clara. <http://www.scchgs.org/>

Tuesday, 21 June 2016. Lisa Alzo Webinar, "Eastern Europe Research." San Ramon Valley Genealogical Society. LDS Church, 2949 Stone Valley Road, Alamo. <http://www.srvgensoc.org/>

Tuesday, 21 June 2016. Richard Rands, "Introduction to Research in the Southeastern United States." Santa Clara County Historical and Genealogical Society. Santa Clara City Library, Margie Edinger Room, 2635 Homestead Road, Santa Clara. <http://www.scchgs.org/>

Saturday, 25 June 2016. Barbara Wilcox, "World War I Army Training by San Francisco Bay: The Story of Camp Fremont." San Mateo County Genealogical Society. Grace Lutheran Church Hall, 2825 Alameda de las Pulgas, San Mateo. <http://www.smcgs.org/>

Saturday, 25 June 2016. Scanning Clinic, sponsored by California Genealogical Society and Oakland FamilySearch Library. Oakland FamilySearch Library, 4766 Lincoln Avenue, Oakland. <http://californiaancestors.org/>

Sunday, 26 June 2016. Janice M. Sellers, "Get Me to the Church on Time: Finding and Using Religious Records." Sacramento Central Library, Galleria West Meeting Room, 828 I Street, Sacramento. <http://www.saclibrary.org/>

Tuesday, 28 June 2016. Stephen P. Morse, "A Potpourri of Genealogical Search Tools." Sacramento German Genealogy Society. McMurdo Hall, St. Mark's United Methodist Church, 2391 St. Marks Way, Sacramento. <http://sggs.us/>

Saturday, 15 October 2016. John Philip Colletta seminar, "Moveable Ancestors: Emigration, Immigration, and Naturalization." Contra Costa County Genealogical Society. LDS Church, 1360 Alberta Way, Concord. <http://www.rootsweb.ancestry.com/~cacccgs/>

Saturday, 22 October 2016. CSGA board meeting and joint seminar with California Genealogical Society. Speakers Janice M. Sellers and TBA, talks TBA. **Free.** California Genealogical Society and Library, 2201 Broadway Suite LL2, Oakland. <http://www.csga.com/>, <http://californiaancestors.org/>

For more local events, visit <http://sfbagenealogy.blogspot.com/>.

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Sephardic Jews in Galician Poland and Environs

Kevin Alan Brook

Kevin Alan Brook is a historian in Connecticut who has written on Eastern European Jewish themes, the Karaites, and the Khazar kingdom in books and journals and on his Web site, *Khazaria.com*. His article "The Chinese Lady Who Joined the Ashkenazic People" appeared in the March 2015 issue of *Jewish Times Asia*. This article first appeared in the September 2015 issue of *Shem Tov*, the newsletter of the Jewish Genealogical Society of Toronto, and is reprinted with permission.

All openly practicing Jews were expelled from Spain and Portugal in the 1490's. Sephardim found safe haven in more religiously tolerant lands, such as the Ottoman Empire, Italy, and the Netherlands. Those whose families had nominally converted to Catholicism sometimes managed to escape from the lands of the Inquisition in the 1500's-1600's and openly return to Judaism. What still elicits surprise among genealogists is that some Sephardim later moved to central and eastern Europe and left Ashkenazicized descendants in modern times.

The towns discussed in this article were formerly in southern portions of the Polish-Lithuanian Commonwealth and later were split between the Austrian and Russian empires but now are split between Poland and Ukraine.

Salomon Włochowicz, called "Szafardi", was born in Italy but in the early 1600's served as a court agent in Kraków, the Polish capital city in western Galicia. The Sephardic physicians Salomon Calahora (from Italy) and Isaak Hispanus settled in Kazimierz, a town adjacent to Kraków, in the 1500's. Some descendants of Calahora, many maintaining forms of the surname, later lived in Kraków, including Aaron and Mendel Kalahora in the 1700's, while others moved east to Kremenets in Volhynia in modern Ukraine. Izaak Aron Kolhory, a Calahora descendant, died in Kraków in 1833. Many members of the Sephardic Bondy family also resided in Kraków throughout the 1800's, such as Frimet Bondy, who moved to Brzesko after marrying Salomon Isaak Brandsdorfer, and Benjamin Bondy, whose birth in Kraków was recorded in 1889.

Sephardic Jews from Turkey, many of them merchants, arrived in Galicia beginning in 1567. Some of these Sephardim, including Abraham de Mosso (and his sons Moses and Mordechai), Chaim Kohen, Jakob Sydis, and David Passis (who had lived in Pera, Turkey), belonged to a business partnership trading in wine in the large city of Lwów (today L'viv), free from transport taxes and from any restrictions normally imposed by local officials, thanks to a special deal granted by the Polish king Sigismund II to all agents of Joseph Nasi, a Sephardic statesman from the Ottoman Empire. Many of the ancestors of the partnership members had lived in Portugal, as had the ancestors of

another L'viv trader, Jacob ben Raphael. Several Jews from Venice, Italy also began to trade in L'viv. Sephardim were active in the spice trade in the area at this time.

Also settling in Galicia around the late 1500's were what the researcher Alexander Beider described as "dozens of Turkish-Jewish families", some of whom belonged to professions other than trading and medicine. The Galician Jewish historian Moses Schorr (1874-1941) found evidence that some Sephardim permanently settled in L'viv, and both he and the Russian Jewish historian Samuel Lozinski (1874-1945) found numerous references to specific Turkish Jews in that city until the mid-1600's. One of them, Samuel Czelebi from Constantinople, lived there from 1621 to 1635.

The Polish chancellor Jan Zamojski, who protected the Sephardic traders until his death in 1605, founded the city of Zamość in Poland in 1580 and invited Sephardim to settle there starting in 1588, with some moving from L'viv. They had roots in Spain and Portugal and had lived in the Ottoman Empire (particularly Turkey); the Netherlands (at that time including both Holland and Flanders); Braunschweig, Germany; and Venice, but all of them were arbitrarily called "Italikus" by Polish officials. They built their first synagogue out of wood from 1590 to 1603 on Żydowska (now Zamenhofa) Street, replaced on the same street by a brick synagogue built from 1610 to 1618 that still stands and which served as a public library from 1959 to 2005. The Sephardim were exempt from the Jewish tax Ashkenazim had to pay. Their surnames included Zacuto, Castiell, Marcus, and de Campos, among others. Some of them were diamond and fabric traders, while others were manufacturers and physicians. The families grew by natural increase, and Sephardic newcomers continued to arrive in Zamość into the 1630's, but others left, and Ashkenazim also began to arrive. Inter marriages between Zamość's Sephardim and Ashkenazim started in the 1640's. Among them, Chana de Campos married the Ashkenazi Yaakov Bar, Samson Manes' daughter married the Ashkenazi Moshe ben Avraham, and a Sephardic woman married the Ashkenazi Lazer ben Nachman. Some Jews with names identifiable as Sephardic appear in the city's records for decades more, a late example being Moshe Zacuto, who was looking for a house to buy in 1691.

Municipalities with Sephardic Residents in Southeastern Poland and Western Ukraine



The city of Lublin lies 89 km northwest of Zamość. Moses Montalto, a Sephardic physician whose surname shows some origins from Italy and who had close relatives from Portugal, was instrumental in the construction of a Sephardic synagogue in Lublin in the first half of the 17th century.

Two Jewish immigrants from Spain built a synagogue in Przemyśl, a city in southeastern Poland close to Ukraine, 98 km west of L'viv, in the 1500's.

In Lesko, a town in southeastern Poland, the local Sephardim built a fortress synagogue from 1626 to 1654. In 1942 the Nazis destroyed some of the town's buildings, including other synagogues, but the Sephardic synagogue remained standing, albeit with damage to its interior. It was later renovated and since 1995 has housed the Museum of Galician Jews.

Some Sephardic families settled in Łańcut, another town in southeastern Poland, in the 1600's.

In 1630, Krzysztof Gołuchowski granted permission to Spanish Jews to settle and work in the town he owned, Chmielnik, 85 km northeast of Kraków, although they weren't the first Jews to live there. The Sephardic synagogue in Chmielnik was built in 1638.

Sephardic migrations to Husiatyn, a town in easternmost Galicia in today's Ukraine, southeast of Tarnopol and southwest of Khmelnytskyi, occurred significantly later than those to more western cities such as L'viv and Zamość, but trading opportunities were again among the motivations. Jews from Turkey and Thessaloniki, Greece frequented Husiatyn's markets and fairs. Some of these merchants decided to settle permanently in Husiatyn, and references to Jewish merchants from Thessaloniki exist in documents after the Austrian Empire acquired Galicia in 1772. Several of their surnames pepper the vital records of both Husiatyn and nearby towns. An example is Algazi, a surname among Jews in Turkey. Hersz Ber Algazi's daughter Sura Algazi was born in 1869 in Khorostkiv (then called Chorostków), a small Ukrainian town 29 km northwest of Husiatyn. The name was spelled Algaze by families in the southwestern Ukrainian villages and towns of Hrymailiv, Kopychyntsi, Pidvolochys'k, Sadzhivka, Skalat, and Stavki, and it was spelled Algase in Semeniv.

The surnames Spanierman, Spanier, and Sfarid have an obvious meaning. Jossel Spaniermann and his wife, Zelde, residents of Khorostkiv, welcomed their daughter Bassie Feige Spaniermann in that town in 1865. Bassie married Abraham Joel Fudim and, staying in town, had

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Searching for Family Roots in Poznań

Barbara Coats

Barbara Coats is fourth-generation Bay Area born and raised, with roots in Ireland, England, Poland, and Germany. She graduated from San Jose State University in Social Science with a teaching credential. She worked for the city of San Jose for 32 years in the Parks and Recreation Department, retiring in 2004 as the Director of Happy Hollow Park and Zoo. Besides genealogy, she gardens, collects postage stamps, volunteers, spends time with her family and dog, and travels.

My paternal grandfather, Abraham “Abe” Phillips, was one of five children born to Pauline Levine and Abraham Phillips in the 1860’s and 1870’s in San Francisco, California. My great-grandfather Abraham (born 1834) immigrated to the U.S. in 1860, and Pauline (born 1844) came in 1863.

Abe, born in 1877, was raised in San Francisco and married Laura Ryan, an Irish Catholic who was born in Brooklyn, New York. She came to San Francisco as a young woman and worked at the same department store as Abe. They had one child in 1914, my father, who was born in San Francisco and raised Catholic in Oakland and Berkeley.

Abe, or Grandpa Phillips as I knew him, was a quiet man who read the newspaper, gardened, and smoked a pipe whenever we saw him. It wasn’t until I started doing genealogy that I remembered that he was Jewish and a manager at the department store. He started as a collector with the company. The family didn’t talk about having Jewish heritage, my sister reminded me. We only knew we were German, Irish, English, and Polish. Sadly, I was 8 when he died. I don’t remember what his voice was like probably because we didn’t really talk to him much; “children were to be seen, not heard.”

I started my genealogy research years after his death and the deaths of our grandmother and parents, so had no interviews to learn about the family members who originally came from Poland. A few family documents (funeral book, photos, news article) gave me a good start. They led me to the Hills of Eternity cemetery in Colma, where I learned of Abe’s parents and some siblings who are buried there (Abe is buried with Laura in the Holy Cross Catholic Cemetery in Colma). I had heard a bit about two of his three brothers and a reference about his sister from my father, but only in passing.



Grandpa Abe Phillips

Julius, the oldest sibling, married Ella “Violet” Weber about 1905 and died in the line of duty as a San Francisco fireman in 1923. His death and the circumstances were documented in the newspaper along with a then-current photograph. He’s buried in Hills of Eternity. They had no children.

Nathan died as a young man in 1898. As far as I know, he neither married nor had children. Any documents associated with Nathan’s birth, life, and death have been lost (I’m told) in the San Francisco earthquake and fire. The newspaper obituary survived the fire, but it gave no cause of death or references to family in Poland.

Dora married Mendel Jelinski, had three children, and died in 1939. The three children grew up in the Bay Area and as far as I know are the only family members who practiced Judaism. I have professional photographs of them as children. Within the last two years, I found and contacted their descendants. Unfortunately, none of them (the oldest being 86 and very vital) knows a thing about the Polish connection or has any photos of Pauline or Abraham. They are excited to learn whatever I’m able to discover.

The youngest sibling, Louis, worked as an accountant for the Pacific Mail Steamship lines, married Eva Harris, and moved to Canada, where he died in 1968. They had no children. I was able to learn of his work from a photograph of him in uniform that our father had. Some searching on the Internet enabled me to identify the company associated with the uniform. Canada sent me his Registration of Death, which listed a second wife, a second occupation, and his cause of death and burial location. A letter to my father in 1968 (which I found a few years ago) informed the family of his death (I don’t recall this, but my parents were mid-divorce at the time) and referred to an included family tree, which I have not found. Unfortunately, my inquiries and requests to the Canadian government to obtain the family tree document have been denied.



Louis Phillips

I have several census documents, voter registrations, directory listings, and the death certificates for all the siblings, my grandfather, and my great-grandparents, but it was Dora's death certificate that listed the town in Poland where great-grandfather Abraham was born: Poznań. My father's family notes show Pauline's birth to be in Szczecin, Poland, also known as Stettin, Germany. Her death

certificate also has her father's name: David.

I love death certificates. They have so much information and clues to other resources and places with information, such as the undertaker and cemetery, which is how I found the Jelinskis.

So, with the information obtained from many documents, news clippings, JRI-Poland resources, Familysearch.org, Ancestry.com, and SFBAJGS members, I made a plan and went to Poland for a week in September 2015 prior to a central European countries tour. My plan consisted of arriving in Poznań, Poland, visiting the synagogue and the Catholic Church (apparently it was the keeper of some Jewish records), the National Archives office, and the university with guide and interpreter in tow — all in two and a half days! Visiting the cemetery and hospital were on my original list, but SFBAJGS members warned me that the cemeteries might be destroyed/nonexistent and the hospitals would be of no help, since most children were born at home in the 1830's. They were right.

The guide turned out to be the best part of the plan (thank you to those SFBAJGS members for encouraging me to make this arrangement). He spoke and read English, Polish, German, and some Hebrew!

Day 1 took me to the synagogue, which was closed and not in use since World War II. It had been gutted by the Germans and a swimming pool put inside. The local Jewish community is in the process of raising funds for a renovation. These 40 individuals were all transplants from other parts of Poland and Europe so had no connection to, information on, or history of the area or my family. The Catholic Church office was closed and no clergy were in sight, so that was a bust.

Day 2 took us to the National Archives. The staff did not speak a word of English, but my guide was there. After a few hours of searching through Polish and German documents from the 1850's and 1860's, we found nothing. An hour-long interview with the Dean of the History Department at the university (and his gift of the book he authored, *The Jews of Poznan*) led us back to the archives to look at insurance records. It seems the Germans required building insurance, and those documents listed



Nathan Phillips' tombstone

everyone living in the building! This was exciting news, as the primary goal of my trip was to find the "real" or original surname for the Phillippes. Perhaps Abraham (with his Polish surname, and possibly his parents or siblings) would be listed. Since my time in Poznań was at an end, my guide promised to go back to the archives in December and search through the insurance documents.

Warsaw had lots of potential, but my timing was off. I arrived during Rosh Hashanah, so the Jewish Institute (which I had been e-mailing) was closed for the high holidays, reopening after I left. Disappointed but not deterred, I went to the Bibliotek, the national library in Warsaw. Like many of the people in Poznań, the librarians spoke excellent English. They suggested searching through Polish and German censuses online at <http://poznan.ap.gov.pl/> when I went home. They also provided new sites for me to search: <http://baza.archiwa.gov.pl/sezam/index.php> for Polish archives, <http://szukajwarchiwach.pl/>, <http://genealogyindexer.com/>, and a book of surnames.

Prior to my trip, I had only our dad kidding us that our real name was Fibelobish. He never confirmed if this was true. Now I believe it was probably true and was Fivelovich (son of Feivel). I have a listing of possible derivations of Phillips from five roots: Filip, Pilip, Philip, Phillip, and Filipp and many more possible endings (e.g., ovich, ewicz, owski).

None of my adventures have led me to my Phillips roots or family yet, but I'm a few steps closer and have new leads!



The Last Jews of Spain

Danielle Berrin

Danielle Berrin has twice been awarded a Southern California Journalism Award for best blog in Los Angeles and has received additional honors for her personality profiles and columns. In 2013, she was selected as an American Jewish World Service Global Justice Fellow and has continued to explore pathways to international development. This article was first published 13 October 2015 by the *Jewish Journal* at http://www.jewishjournal.com/danielle_berrin/article/the_last_jews_of_spain. It is reprinted with permission.

I was in Spain the day before Simchat Torah when my Israeli friend suggested we honor the holiday by walking through Sevilla's Jewish quarter, *la Judería de Sevilla*.

It was a terrible way to celebrate.

Sevilla's Jewish quarter — or, rather, what once functioned as Sevilla's Jewish quarter, before pogroms, massacres, and expulsions — is bring-your-meds depressing.

A map outlining places of interest lists several *sinagogas* (synagogues), abruptly followed by the explanation, "actually", this is now *Iglesia* (church) *de Santa Maria la Blanca* or *Convento de Madre de Dios*. On one side of the map is a quaint little reconstruction of an enclosed area that was once home to the second largest Jewish community in the Kingdom of Castilla. Today, all that remains are a few dinky pieces of the wall that delineated the quarter, and I probably don't have to tell you what's left of the Jewish cemetery.

The story of Spanish Jewry is now a story of remnants. It is the story of much of Jewish Europe, defined mostly by what is missing, by exclusions and absences.

Sevilla's Jewish museum, if one could call it that, is but a room with few artifacts and some text on the walls. It is a poor testament to the rich history of Spanish Jewish life, a once-thriving Medieval culture that produced some of Jewish history's most honored philosophers and poets, Maimonides, Nachmanides, Yehuda Halevi, and Solomon ibn Gabirol among them. Oddly, more wall space is devoted to Susona Ben Suson, the reputedly beautiful daughter of a wealthy merchant and Jewish *converso* (convert) who fell in love with a Christian nobleman and then betrayed her father and her people.

The dirty little secret about the Spanish Inquisition is that even after Jews converted to Christianity to save themselves, they were subject to *estatutos de limpieza de sangre* (blood purity laws), discrimination, and reprisals resulting from their lack of pure Christian blood. When a group of Sevillian *conversos* hatched a plot to take back their city and halt these reprisals, the pretty Susona Ben Suson told her lover, who then dumped her and had everyone else killed. According to one legend, Susona died a recluse, having asked that her skull be nailed to the doorpost of her house in

order to remind others of the consequences of betrayal. Another legend says the Inquisitioners burned her alive.

The story Spain tells about Sephardic Jewry can sometimes seem schizophrenic, oscillating from the glories of the Golden Age to the ignominious Inquisition. It carves Spanish Jewish history into distinct chapters, suggesting one period was good and the other bad.

But Moisés Hassán-Amsélem, a Sevillian native of Moroccan and Algerian Jewish descent, tells another story. "Life for the Jews in Spain was never that great, as some historians would say," Hassán-Amsélem told me during an interview.

The 48-year-old educator (and nonpracticing attorney) is Sevilla's go-to tour guide for the Jewish quarter; he is a Jewish history autodidact and lives in an apartment of wall-to-wall books. He also lectures on Holocaust studies and anti-Semitism at the local public university, Pablo de Olavide. He scoffs at the notion that there ever was a Spanish Jewish "Golden Age" when Jews prospered and three religions coexisted in peace and harmony; "This is a myth," he said.

Hassán-Amsélem became a tour guide because he wanted to introduce visitors to a different perspective than



Susona ben Suson

that of official Spain. In the 1990's, eight cities decided to work together to create a network of Jewish quarters — *Red de Juderías de España* — in order to encourage and promote tourism. “Jews became an attraction,” he said wryly. And it worked: Today, 24 cities are in this network, and Hassán-Amsélem said he conducted more than 220 tours last year.

“But how many of these cities have something to show?” Hassán-Amsélem asked. “Not many.”

Hassán-Amsélem is bothered by how the official record romanticizes the past. “You realize there’s not that much to see [in these quarters] because after 500 years, so much has been destroyed.” In Barcelona, for example, a Jewish cemetery was turned into a quarry — a cheap place to buy stone, which then became the building blocks of the city. “You can still see a façade with Hebrew letters carved into it,” Hassán-Amsélem said of one of Barcelona’s Jewish-tour stops.

Today, official statistics suggest that where once there was a Jewish community of 200,000, only 40,000 remain. But even that census, Hassán-Amsélem told me, is probably exaggerated: “I don’t see it,” he said, suggesting the actual population is probably somewhere between 18,000 and 20,000, with the biggest communities in Barcelona and Madrid.

After generations of living in exile in North Africa, Hassán-Amsélem’s parents decided to return to their ancestral home in Sevilla. In 1963, his father organized all the Jewish émigrés into the “Israelite Community of

Sevilla”, which today claims between 100 and 120 families, the size of one very small synagogue in Los Angeles.

“I am not very optimistic,” Hassán-Amsélem said of the future of Spanish Jewry. “The number of Jews in Spain is not growing. I don’t know for how long the communities will survive. Places like Sevilla? I am quite pessimistic. I don’t think there are enough Jews to be able to go forward.”

Spain’s recent repatriation efforts — an offer of citizenship to Jews whose ancestors might have been expelled — are a lovely gesture, but the requirements of new potential citizens are not demanding enough to tip the scales of Spain’s Jewish future.

Spain is also, after all, a Catholic country. The continued weakening of its Jewish presence is akin to the general languishing of the Jewish presence throughout Europe. “There is still a lot of prejudice,” Hassán-Amsélem said. “People are still very ignorant of what being a Jew means. A lot of people [still] think that Jews killed Jesus, and that the Jewish expulsion from Spain happened because Jews were controlling all the finances.”

So the Spanish-Jewish homeland was never totally glorious or golden. And now, when the Jews have their promised land, Israel, even there peace continues to evade them. In every iteration of Jewish history, bounty and blessing are punctuated by violence and loss: loss of cities, quarters, whole communities, countless artifacts, and millions of lives.

“Sometimes I feel myself like a dinosaur, like I should be in a museum from 500 years ago,” Hassán-Amsélem said. “I don’t know if there is any future, but there is a present. And I try to open the eyes of the people; it’s like ‘You see? I’m Jewish. I look like any other person. I have no horns.’”

But he also said that even his very best efforts as an educator are challenged by the situation in Israel.

“Nobody cares that every day a Jew is stabbed in Israel; that doesn’t count, that’s not part of the news. The problem will be when [days from] now, Israel will bomb spaces in Gaza and the whole world will say ‘Jews are all like the Nazis.’ And Spain is part of that, unfortunately.

“This is what Europe has become.”



Seville's Jewish Quarter, October 18, 2015, by Harvey Barrison. Licensed under a Creative Commons Attribution-ShareAlike 3.0 United States License.

Sephardic Jews, continued from page 6

six children (Samuel Boruch, Moses, Wolf, Sara Beila, Kreine, and Benzion) between 1885–1892, at least some of whom took their father’s surname. Sura Spanierman from Khorostkiv married Hersch Kopel, and their daughter Libe Spanierman from Khorostkiv married Israel Friedman, producing a son, Schulim Schachne Friedman (born in 1895 in Kopychyntsi, then called Kopyczynce). A son, Abram Judko Mitelman, was born to Malka Mala Szpanerman and her husband Mordko Mitelman in 1909 in Chełm, a Polish city 64 km southeast of Lublin. A girl named Cypojra Szpanerman was born in 1904 in the town Włodawa in easternmost Poland at what are now the corners of the Ukrainian and Belarusian borders. In Lyuboml’, a town in Volyn Oblast in western Ukraine east of Lublin, multiple Jewish families were surnamed Sfarid, and some of them perished in the Holocaust (Berko, Moyshe, and Yakov Sfarid and their wives and children).

Another surname identified as Sephardic is Elion. Birth and death records from the 1840’s–1890’s reveal that Jews named Elion lived in the city of Rzeszów (in southeastern Poland, west of L’viv) as well as the village of Nosówka, 11 km to the west. Sephardic Jews with the corresponding surname Aelion lived in Thessaloniki in the 1800’s–1900’s.

Miriam Diniz was born in Zamość circa 1625, the granddaughter of Iacobo ben Gedaliah Dionis, who was born in 1540 in Fatih, a district within Istanbul, Turkey. Miriam was a great-granddaughter of Ana Manrique de Lara Furtado, who was born circa 1500 in Salamanca, Spain, and a great-great-granddaughter of Iacob Tam ben David Ibn Yahya, born in 1475 in Lisbon, Portugal. Although Miriam’s father was born in Slonim, Belarus, far from Sephardic cultural centers, he had the Judeo-Spanish first name Aloandro and bestowed on his son (born in 1620 in Zamość) the name Aloandro too, in keeping with the Sephardic (but not Ashkenazic) naming tradition that permits children to be named after living relatives. Miriam married Perfet Charlap, a Sephardic Jew whose father had been born in Thessaloniki.

The historian and diplomat Szymon Askenazy, of mixed Sephardic-Ashkenazic heritage, was born in 1865 in the small town of Zawichost, southwest of Lublin.

Aaron Biterman’s ancestors lived in Hrubieszów, Poland, 46 km northeast of Zamość, near the Ukrainian border. His grandfather, Judah Lejb Biterman, a Hrubieszów native, informed his son that his ancestors had been expelled from Spain in 1492 and migrated to the Lublin region around 1550. Members of the Cymet family from Hrubieszów said

the Cymets descended from three Sephardic brothers who left Spain and arrived in Hrubieszów in the 1500s.[A1]

Researcher Alexander Sharon says some Sephardim settled in the cities of Drohobych and Stryi in southwestern Ukraine. Nahum Waldinger Yaar’s father told him some of his ancestors moved from Spain to Poland in the 1500’s–1600’s. Nahum’s grandfather, Avraham Waldinger, resided in Stryi and owned a book listing all his male-line ancestors as far back to when they had been in Spain. Avraham smoked a *nargila* (water pipe), which Nahum thought was compatible with his non-Ashkenazic origins.

Genealogist Arthur Kurzweil’s father was born and raised in Dobromil, a town presently in Ukraine 5 km from Poland’s border, south of Przemyśl and southwest of L’viv. Kurzweil’s father’s family passed down an oral tradition that they had Sephardic ancestors who had escaped from Spain’s Inquisition. The family of Jacob Dov Berman from Korniytsya in western Ukraine had an identical oral tradition. If researcher Perri Reeder is right, Korniytsya had several additional Sephardic families.

Genetic testing enables families with Sephardic surnames or Sephardic stories to gain definitive answers about their heritage in many instances. It also reveals Sephardic connections for families whose ancestors lived in the 1800’s–1900’s in cities and towns that had once harbored identifiable Sephardim.

The PBS television series *Finding Your Roots* used 23andMe to discover that the Mexican-American actress Jessica Alba is autosomally related to the Jewish-American attorney Alan Dershowitz, whose ancestors were all Galicians from municipalities in southeastern Poland: Przemyśl, Cieszanów, and Pilzno. Their shared ancestor must have been Sephardic.[A2] Similarly, Family Tree DNA’s autosomal test matched a Spanish man who married into my family with a man whose ancestors were all Ashkenazim with German surnames, some of whom lived in Przemyśl.

Gary Wolinsky’s family elders had orally preserved knowledge of partial ancestry from Turkish Jews. Genetic testing of a line from his Litvak paternal grandfather as well as a line from his paternal grandmother revealed matches of Sephardic character. In the case of the latter, Gary’s grandmother, Freydel Sukenik, was born in 1890 in Ostroh in the Volhynia region in northwestern Ukraine, and her mitochondrial DNA line closely ties her to a Catholic man from the town of Correntes in the state of Pernambuco in northeastern Brazil, which didn’t have recent Jewish ancestors but appears to have had some from the 1600’s.

At least some of the Maimon, Maiman, and Meiman families from eastern Europe are presumably authentic descendants of Sephardic Maimons, members of which lived in Thessaloniki and Turkey. This is apparently true for those who lived in Zamość and probably also those from L'viv. My mother descends from Marcus Maiman of Khorostkiv and other Jews from eastern Galicia and eastern Poland. In Family Tree DNA and GEDmatch she matches many descendants of Sephardic Conversos from northeastern Mexico and Texas on triangulating identical-by-descent autosomal DNA blocks.[A3]

I have obtained the consent of all the named DNA testers for whom I made discoveries using GEDmatch to have their results discussed, and they have seen and approved the paragraphs I wrote about them.

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Addenda to the version of this article in *Shem Tov*:

A1. A man whose parents were both Jews born in Hrubieszów, one of whom was a Cymet, shares a phasing and triangulating autosomal segment with Mexicans, Puerto Ricans, and a Cuban, although he didn't necessarily inherit it from his Cymet line.

A2. Jessica Alba's Sephardic ancestors were on her fully Mexican-descended father Mark Alba's side.

A3. I subsequently discovered that one of my mother's Sephardic segments is shared by one of her second cousins and traveled down to them as part of a much larger (37.4 cM) combined segment, indicating they inherited it from one of their most recent common ancestors, either Marcus Maiman's daughter Sossie or Sossie's husband, Moses Fellner, and showing that a trace of Sephardic DNA was present in some of their children who were born in the eastern Galician towns of Khlopivka, Postolivka, and Budaniv between 1891 and 1898. I also discovered that one of my mother's other Sephardic segments is shared by a person with one North African Jewish parent and one Christian European parent as well as by a person with roots in Portugal, Spain's Canary Islands, Puerto Rico, Barbados, and Brazil.



From the Family Store to the House of Lords: The Jewish Philippsborn/ Philipsborn Family of Bentschen/Zbaszyn and Their Descendants

Book Review by Jeff Lewy

From the Family Store to the House of Lords: The Jewish Philippsborn/Philipsborn Family of Bentschen/Zbaszyn and Their Descendants, 2nd edition, by Judith Berlowitz. North Carolina: Lulu Press, Inc., 2015. 644 pages. Paperback \$41.77. Available online at Lulu.com, at <http://tinyurl.com/hztn8uo>.

Jeff Lewy became interested in genealogy to make sense of family photos going back four generations in the U.S. and Europe and to learn about the people in the photos. Most of his family lines arrived in the U.S. in the 1840's and 1850's, mostly in Alabama, before settling in Chicago by 1870. His tree now includes seven or more generations for most of his family names. He is the Treasurer of the San Francisco Bay Area Jewish Genealogical Society.

Judith Berlowitz has written a meticulously detailed history of part of her family, the Philip(p)sborns and their descendants. More than 600 pages long, with more than 800 photographs and images of records, the book is a comprehensive and fascinating narrative of all that is currently known about nearly 1,000 family members through seven or eight generations, from the mid-18th century into the 21st. Well written and engaging, the book is interesting, sensitive, and periodically emotional in depicting the wide variety of personal stories and experiences of many family members.

The book portrays a broad and deep family tree, starting before 1800 in the small town of Bentschen, in Posen Province, Prussia (now Zbaszyn, Poland) and radiating over time to Berlin and other larger cities in Germany, as well as to England, other countries in Europe, the United States, several countries in South America, and even Australia and India. The migrations, some voluntary and some under pressure of anti-Semitism in Nazi Germany, show the wide dispersion of the family over time. The book does not shrink from the horrific effects of Nazism on the family; documents show the large number of family members who were unable or unwilling to leave Germany in time and were transported to camps and murdered in the Holocaust, and those who fled only to nearby



countries such as France or the Netherlands and were also murdered in the Holocaust. The human interest of the stories told is accentuated by the many photographs of family members and the reminiscences by family members of their own histories and the family stories passed down to them.

Beyond family members who will be captivated in learning their own history, those interested in Jewish genealogy will find the book a splendid example of a family story mirrored in public and official documents, and given life by the reminiscences and correspondence of family members. The book represents professional-quality research, conducted over many years in many countries, consolidating the

efforts of numerous family members to record, remember, and preserve their lives and the lives of their ancestors. The name and town indices express the wide range of the author's research.

The wide variety of source documents is a testament to the author's thorough and high-quality research, and her work provides excellent lessons in the kinds of sources now available for genealogical research and the wonderful detail available in them. We see birth, marriage, and death records, gravestones, newspapers, passenger lists, Holocaust-related documents, and personal photographs

Continued on page 15

Stop Thief! The True Story of Abraham Greenthal, King of the Pickpockets in 19th Century New York City

Book Review by Martin Edwin Andersen

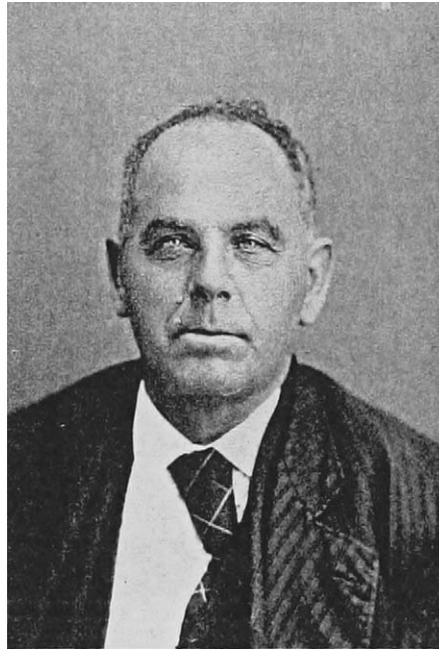
Stop Thief! The True Story of Abraham Greenthal, King of the Pickpockets in 19th Century New York City, as Revealed from Contemporary Sources, by Edward David Luft. New York: Leo Baeck Institute, 2014. ©2015 Edward David Luft. Available free online at <https://www.lbi.org/digibaeck/results/?qtype=pid&term=2928280>.

Martin Edwin Andersen, a former senior advisor for policy planning at the Criminal Division of the U.S. Department of Justice, has served as an assistant professor at the National Defense University and as an adjunct professor at the U.S. Naval Academy. This review appeared in *Gen Dobry!* Volume XVII, Number 2, February 2016.

Known as “The General” despite his rejection of violence, a young Abraham Greenthal left Pszczew, Poland (then called Betsche, Prussia) to come to America in 1851 and become a pioneer in a particular immigrant dream—that of bettering oneself and one’s family as a leader in organized crime. Years before Al Capone, Lucky Luciano, and Meyer Lansky burst with guns a-blazing onto the scene, as the head of a syndicate of Jewish pickpockets, Greenthal directed his nationwide criminal operation out of New York City’s tenement 10th Ward. Like those poster boys of organized crime figures, Abraham, too, put a premium on what later became known as a Sicilian cultural icon—respect.

Stop Thief! shows how Greenthal proved to be a criminal genius on two continents, inheriting an illicit profession from his father and predating the Mafia’s distorted, if popular, rendition in the United States of the phrase “The Family.” A thief and a fence for four decades, the General incorporated several of his own relatives as his closest criminal associates, the men as pickpockets, his daughters as shoplifters.

As ably told by respected historical researcher Edward David Luft, the shadowy story of the Jewish criminal mastermind comes to life from behind a vast array of sometimes differing public records from that time, creating—as much as is possible more than a century later—a factually accurate but also enlightening and entertaining read. For Luft, contemporaneous documentation proved key to winnowing myths from the nonetheless incredible facts of Greenthal’s criminal career, a task made difficult now as then by this professional criminal’s own sense of aplomb.



ABRAHAM GREENTHAL,
ALIAS GENERAL GREENTHAL,
PICKPOCKET.

Greenthal’s story begins on an ever-changing European landscape. Prussian records show that he did not in fact speak Polish, as did other arrestees. Indeed, as an expert in picking a “mark” to pickpocket, the General (who did not see himself as Polish nor living in Poland) would likely have seen Poles as second-class citizens generally, too poor to be the worthy focus of his criminal gaze.

His early success as a criminal put a remarkable scar on the European map (to paraphrase André Malraux’s words a century later), as it was Greenthal who successfully inaugurated pickpocketing on trains, that new means of transport that befuddled competitors, until Abraham found the way to successfully work the narrow aisles. Such ingenuity had other rewards as well, as the rising underworld star was able to marry a

woman from one of the most prestigious lawless families in Breslau (now Wrocław, Poland).

As he made his way to America, Greenthal pickpocketed along the way from Rawicz via Berlin to Liverpool, leaving Prussia with virtually nothing and arriving at the British seaport with \$350 in his pocket—the amount an unskilled worker toiling in the shadows of Lady Liberty might have made in a whole year. Greenthal later bragged that he was never apprehended by Britain’s world-renowned police, and in fact was able to send his new wife the money needed for her to meet with him in Liverpool and to sail together to New York.

The *New York Herald* described the General as “well-dressed, of unmistakable gentlemanly appearance, and polite, with an astonished and innocent air.” However, it was the rival *New York Times* that perhaps best captured

Greenthal's proto-Mafia magic by noting that the one-time Old World practitioner, who was arrested many times but managed to "beat the rap" one way or another, may have benefited from the "lavish use of money and the particular influences he could make use of." (Don Corleone, move over, please.)

A retired Treasury Department lawyer and a chronicler of Jewish life in Central and Eastern Europe, Luft is especially adept at description of both Greenthal's ambience in Prussia and the colorful, if at times life-threatening, ethnic and cultural flora and fauna of booming lower Manhattan. In doing so, he weaves an intriguing tale that includes cameo appearances by some of New York's most fabled citizens, including then-Governor and President-Elect Grover Cleveland and the father of a highly respected U.S. Supreme Court justice.

In convincing contrast to the various mafiosi who emerged in the 20th century, Luft portrays the General as a peacemaker who avoided violence, even using his prestige in prison—where he was given a plum job as a cook—to keep a lid on his otherwise often vicious cellmates. His influence in the pen was undeniable, as even the warden portrayed by Luft appears wary of offending the head of what was called the Sheeny Mob, "sheeny" being a derogatory word used then to describe Jews said to be untrustworthy.

The pre-20th-century story of anti-Semitism in the United States, how it was both similar to and different from other ethnic stereotyping of the time, and the question of whether it resulted in discrimination or was part of a general tendency to folkloric generalities made about ethnic/religious views based on ignorance, remains lightly referenced in *Stop Thief!*

The book is a serious contribution to American history, immigration studies, questions of public ethics, and criminology. In this momentous election year, its value as a reference in studies of contemporary issues should also be considered.



Philippsborn/Philipsborn Family, continued from page 13

and correspondence. Many of the documents are quite legible, due to the large 8 1/2 x 11 inch format of the book.

Because of its length and detail, the book would benefit from headings within the chapters and possibly from tables listing repeated data, such as the names of a couple's children and their birth and death dates, in order to summarize information and avoid repetition within the text.

For the general reader, context or at least references about social and political trends would help place the family members in the larger history of their times. Examples are the history of Prussia/Germany and German anti-Semitism, the increasing persecution of Jews over time by the Nazis, and the shameful refusal by many countries to help or even allow Jews to immigrate during the Nazi period. Other examples might include changes in Orthodox and Reform Judaism in Germany, early limitations on and later expansions of permitted Jewish residence and occupations, and the extension of formal education for Jews in the professions. It is clear the author understands these trends, but this context would help the nonexpert reader understand the place of the Philip(p)sborns in their society.

For genealogists and others interested in their own family history, the helpful index of sources by topic offers many suggestions on where to look for their own families and often the present-day access of records on the Internet. The author made excellent use of these sources but misses the opportunity to guide others who might be interested in following her footsteps in their own research. It would also be helpful to point out the unexpected breadth of data some records contain and their value in reconstructing family history. For example, a death certificate may also show the place and date of birth; a passenger list for an immigrant may also identify place of residence and birth and the names and residences of other family members at either end of the journey.

For those of us who are interested in Jewish family history and might want to undertake our own family stories, the book is an excellent, comprehensive story of one family and a guide to what can be learned, shared, and preserved permanently for future generations. I was fascinated by the family story because of the author's engaging style and the depth and breadth of her research.



Invite a Friend to Join SFBAJGS

<http://www.jewishgen.org/sfbajgs/about.html>

SFBAJGS Financial Report for 2015

Jeff Lewy, SFBAJGS Treasurer

SFBAJGS achieved another strong financial performance in 2015. Thanks to dues and donations paid by you, our members, revenues remained stable. We continued our efforts to offer programs of interest to our members, and to digitize more Jewish records so that they can be more easily accessible on the internet.

Digitizing Project

In 2015 we began to digitize the "burial slips" created by Sherith Israel Synagogue in San Francisco after 1861 for the Hills of Eternity cemetery maintained by Sherith Israel in what is now Dolores Park in San Francisco. The burial slips are in the Sherith Israel archives held by the University of California at Berkeley.

This project is part of our goal to find and present data that can partly substitute for the local public records destroyed in the 1906 San Francisco earthquake and fire. We have made digital photographs of the slips and have begun to transcribe and index them as a partial substitute for the destroyed city death records in San Francisco before 1906.

In the earliest years, the burial slips contained just names and dates of burial. Over time, more data were added to the burial records, such as age, cause of death, and birthplace. The cemetery in San Francisco was closed in the 1880's and the bodies were moved to Colma more than 100 years ago. These data may allow us to evaluate the burial registers of those moved, which may not be complete.

Financial Report for 2015

Below left are simple pie charts showing the major categories of our income and expense for 2015. We recognize that our financial position does not show the value of the volunteer efforts of your Board of Directors and other members of SFBAJGS, whose contributions of time and expertise add so substantially to the activities of the society. We thank our members and Board for their volunteer activities.

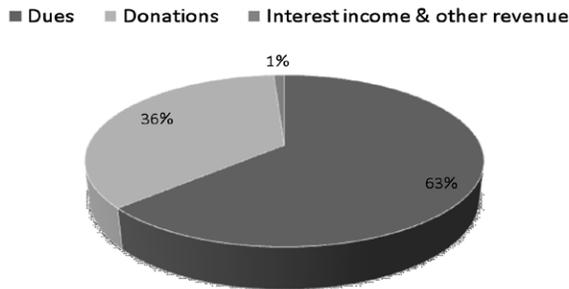
Our revenue this year was just over \$8,100. Almost two thirds of this revenue came from dues paid by just over 220 members. In addition, you, our members, donated more than \$2,800, or 35% of total revenue, to support our activities. We are very grateful for these donations, as they allow us to support our projects and those of other groups to document and remember our Jewish past.

Our major categories of expense were:

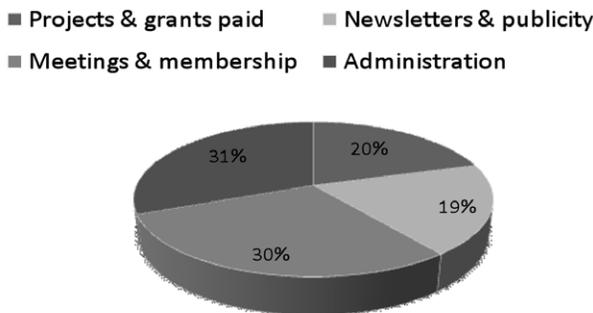
- about \$1,600 to present 18 meetings, including room rentals, honoraria for speakers, and handouts, and to maintain contact with members and solicit new members and renewals
- about \$800 to create, print, and mail four issues of our *ZichronNote* newsletter to our members and to other organizations which have expressed interest in our work, including more than 120 other Jewish genealogical societies worldwide and about 40 local congregations and libraries
- about \$800 to professionally organize and photograph the Sherith Israel burial slips
- other administrative costs, largely for publicity, insurance, and Web site maintenance

Thank you for your support of SFBAJGS! Please let us know if you have any questions or comments on our finances or any projects you would like to see us support. And let us know how we can most effectively help you with your genealogical research.

SFBAJGS Revenue - 2015



SFBAJGS Expense - 2015



Your Story Belongs in ZichronNote

Have you met a cousin at an IAJGS conference (maybe this year)? Have you had a breakthrough in your family history, solved a family mystery through painstaking research, discovered a better way to use resource materials, or walked where your ancestors walked? Have you had success or made progress at the Genealogy Clinic with the Mavens? Have you made contact with a “tenuously, absurdly distant” cousin?

Tell us your story, share your discovery! We want to read about it in *ZichronNote*. Please submit materials to newsletter@sfbajgs.org.

Amazon Smile Donations

Amazon donates to San Francisco Bay Area Jewish Genealogical Society when you shop at AmazonSmile. Use <http://smile.amazon.com/ch/94-2948891>.

Design Contest for International Jewish Genealogy Month

The purpose of International Jewish Genealogy Month (IJGM) is to help promote and celebrate Jewish family history. IJGM is held during the Hebrew month of Cheshvan, which in 2016 runs from 2–30 November. One of the activities is a competition to design the artwork used for the poster that publicizes the event. The winner of the contest wins free registration to the IAJGS annual conference, held this year from 7–12 August in Seattle, or free access to the conference recorded sessions. Go to <http://www.iajgs.org/blog/ijgm/poster-competition/> for more information and for instructions on how to submit your design. The deadline for the competition is **20 June 2016**.

Brainstorming with the Mavens

The San Francisco Jewish Community Library hosts a free genealogy clinic every month (except July and August) from 12:00 noon to 2:00 p.m. Bring copies of family charts, documents, and other information and let experienced SFBAJGS Jewish genealogists help point you in the right direction in your research. 1835 Ellis Street, San Francisco. There is free, secure parking in the building. Call (415) 567-3327 x704 or write library@jewishlearningworks.org for more information.

The Mavens are on hiatus for the summer but will return in the fall.

State and National

Sunday–Tuesday, 26–28 June 2016. “Redefining Crypto-Judaic Identity: Then and Now.” Society for Crypto-Judaic Studies 2016 Conference. Drury Plaza Hotel, Santa Fe, New Mexico. <http://www.cryptojews.com/>

Sunday–Friday, 7–12 August 2016. 36th IAJGS International Conference on Jewish Genealogy. The program is now available online! Seattle, Washington. <http://www.iajgs2016.org/>

Monday–Friday, 8–12 August 2016. Eastern European Family History Conference. Salt Lake City, Utah. <http://feefhs.org/>

Wednesday–Saturday, 31 August–3 September 2016. “Time Travel: Centuries of Memories.” FGS Annual Conference. Springfield, Illinois. <http://www.fgsconference.org/>

Thursday–Saturday, 15–17 September 2016. 2016 New York State Family History Conference. Syracuse, New York. <http://www.nysfhc.org/>

Thursday–Sunday, 3–6 November 2016. The Holocaust in the 21st Century: Relevance and Challenges in the Digital Age. Claremont, California. <http://goo.gl/3DGfsU>

International

Wednesday–Saturday, 1–23 June 2016. “Out of the Shadows: Rediscovering Jewish Music and Theatre” festival. Leeds and York, England. <http://ptja.leeds.ac.uk/festivals/>

Monday, 20 June 2016. “Welcome to Britain? Refugees, Then and Now” day conference. King’s College, London, England. <http://bit.ly/1XX5193>

Tuesday, 28 June 2016. Professor Hillel Kieval, “Blood Inscriptions: Science, Modernity, and Ritual Murder in Fin de Siècle Europe.” Pears Institute for the Study of Antisemitism, Birkbeck, University of London, England. <http://wp.me/pd5Ci-WL>

Sunday–Thursday, 10–14 July 2016. First International Conference on Founder Populations: Lessons from the Jewish Genome. Haifa, Israel. <http://www.founder-genomics.com/>

Monday–Wednesday, 22–24 August 2016. Jews in Colonial and Postcolonial Africa. University of Cape Town, Cape Town, South Africa. dahan.center@mail.biu.ac.il

2–30 November 2016. International Jewish Genealogy Month. <http://www.iajgs.org/jgmonth.html>



36th IAJGS Conference on Jewish Genealogy



The newest addition to the Conference lineup is a performance of the highly acclaimed play, “From Door to Door,” by the Seattle Jewish Theater Company. Written by award-winning playwright James Sherman and directed by SJTC artistic director Art Feinglass, “From Door to Door” follows the lives of three generations of a family of Jewish women, from impoverished immigrant to successful American. The heart-warming, bittersweet comedy takes its title from the Hebrew song L’dor V’dor, or From Generation to Generation. The performance is scheduled for the evening of Tuesday, August 9, in the Grand Ballroom and will be followed by an audience discussion with the director and cast. Attendance, at no additional cost, is only for those who registered for the full Conference or for Tuesday.

See the conference schedule: http://s4.goeshow.com/iajgs/annual/2016/program_schedule.cfm

The schedule contains the more than 300 events during the week – lectures, presentations, meal events and computer workshops – nearly 250 of them hosted by a speaker or panel. It’s an interactive listing you can use to search by title, keyword, speaker’s name and session date, or just to scroll from A to Z – or rather, from Saturday, August 6, to Friday, August 12. JGSCV presenters include Jan Meisels Allen, Debra Kay-Blatt, Warren Blatt, Hal Bookbinder, Andrea Massion and Marion Werle.

The schedule is preliminary, and changes are likely over the next few months – even up to the day of the event – so be sure to watch for announcements and check back from time to time.

You can register for meals and workshops like:

- SIG and JewishGen luncheons
- Friday night Shabbat dinners
- The Gala banquet
- Computer workshops
- Daily box lunches

If you are already registered for the conference, log in to the Attendee Service Center with your e-mail address and the password from your registration confirmation, and update your registration.

SFBAJGS Family Finder Update

The surnames and towns being researched by our newest members are listed below. This database is maintained for the benefit of our membership. If you have a correction or update, please write to SFBAJGS at familyfinder@sfbajgs.org or at P.O. Box 318214, San Francisco, CA 94131-8214.

<u>Surname</u>	<u>Town, Country</u>	<u>Member</u>
Barron	Poland; Stockton, California	Linda Rafferty
Borsuk	Austria; Russia; Poland; Oakland, California	Linda Rafferty
Ellenberg	Poland; Stockton, California	Linda Rafferty
Goldenberg	Czernowitz, DornaVatra, Stefanesti, and Bacau, Romania/ Ukraine; Haifa and Kiryat Tivon, Israel; Antwerp, Belgium	Marilyn Gelber
Jaffe/Jaffee	Russia; New York; Montana; Oakland, California	Linda Rafferty
Lang	Budapest, Hungary; Prievidsa and Hanusovce, Slovakia	Marilyn Gelber
Nager	Austria; Russia; Poland; Oakland, California	Linda Rafferty
Nussbaum	Husakiv, Mostyska, Sambir, Rohizno, and Gryzmalow, Ukraine	Marilyn Gelber
Rudman	Czernowitz, Dorna Vatra, Bacau, Odessa, and Kiev, Romania/Ukraine	Marilyn Gelber

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Upcoming SFBAJGS Events

Monday, 20 June, Los Altos: *Researching Your Litvak Roots.* Judy Baston will discuss records available for Litvak research and the information you can learn from them.

Sunday, 19 June, Oakland: *Bring Your Own Brick Wall.* Our annual meeting where you bring your problems, questions, and documents (copies, please, no originals), and experienced SFBAJGS researchers will try to provide information and suggestions that may help you solve some family mysteries.

Sunday, 17 July, San Francisco: *The Power of Digital Photography for Family History.* This presentation will cover the process of digital photography from beginning to end, from taking the photographs through to editing, labeling, and filing them.

Sunday, 21 August, Oakland: *Nontraditional Resources for Genealogy Research.* Dr. Janette Silverman will discuss how the records of Jewish communities, institutions, and prominent individuals in the U.S. and Europe held at the Jewish Theological Seminary may be able to help you in your research..

Monday, 22 August, Los Altos: *Travel and Research in Ukraine.* Dr. Janette Silverman, the Ukraine SIG coordinator, will talk about resources available in Ukraine and through the SIG.

Sunday, 18 September, San Francisco: *Grow Your Family Tree: Using the Internet Archive for Genealogical Research.* Michelle Krasowski will give a general tour of the Internet Archive, with a particular focus on Jewish-oriented collections.

See page 3 for meeting locations and times and page 4 for other events of interest.

For more program information visit <http://www.sfbajgs.org/>.
