

*This issue has Part 2 of Utah's Jewish History series  
and the first in a series of  
How to Involve Your Children in Genealogy Research.*



**ATSMI UVSARI**  
"MY BONE AND MY FLESH"

**עצמי ובשרי**

Issue #18

Winter 2007

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## Utah's Jewish History, Part 2: Corinne

By Rochelle Kaplan

### Corinne, Gentile Capital of Utah

For almost ten years from March 1869, the town of Corinne reigned as "The Gentile (non-Mormon) Capital of Utah". As the Union Pacific and Central Pacific railroads approached their meeting place at Promontory Summit to complete the Transcontinental Railroad, a group of former Union army officers and non-Mormon merchants founded a town due north of Salt Lake, believing it could compete economically and politically with the Latter Day Saints. Enterprising settlers wished to take advantage of the boon expected by the joining of the rails and to create a Gentile community that might challenge the Mormon enclave of Salt Lake City for control of the state. Known as the "Burg on the Bear [River]," "Connor" (for General Patrick Connor, one of the Union Army officers), and "Bear River," the settlement eventually became Corinne, named after the daughter of a founder, General J.A. Williamson. Corinne would be the freight-transfer point for the shipment of goods and supplies to the mining towns of western Montana along the Montana Trail.

Corinne, within weeks of the driving of the golden spike on May 10, 1869, housed about 1000 permanent residents, none Mormon. Corinne became Utah's second largest city, with over 500 buildings including 28 saloons, 24 gambling halls, 16 liquor stores, houses of prostitution, commission and supply houses, a cigar factory, a flour mill, a brickyard, hotels, two theaters, an opera house, five newspapers, and a town marshal to try to keep order. A tract was set aside for what town leaders hoped would become a state university.

Corinne was the central shipping point for goods going to and from Salt Lake City. The

town was raucous and wild. Its wealth and population gave it power and the American Liberal Party, made up of non-Mormons and ex-Mormon "Godbeites," set up its headquarters there, with initial members



*Joining of the rails at Promontory, Utah, 1869.*

including Samuel Kahn, Gumpert Goldberg, Julius Malsh, Nicholas Ransohoff, Fred J. Kiesel, later mayor of Ogden, and Simon Bamberger, who in 1916 became Utah's only Jewish governor. Political leaders in Corinne, with the support of some Washington, D.C. politicians, tried to break the political and economic monopoly of the LDS Church. The leaders petitioned Congress to have the state capital moved from Salt Lake City to Corinne and when that failed, to move the northern one degree of latitude of Utah Territory (which included Corinne) to Idaho. Also rejected was a plan to install J.A. Williamson as territorial governor. These efforts fizzled, in part, because the Mormon-dominated Territorial Legislature awarded voting rights to the women of the territory, ensuring that Mormon voters outnumbered Gentile voters. Utah was the first U.S. territory to grant women suffrage. This

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*(Utah's Jewish History, continued from page 2)*

right was later revoked by the U.S. Congress in the Edmunds-Tucker Act in 1887, as one of its provisions. Women's suffrage in Utah, while progressive, was designed to maintain Mormon supremacy in the territory.

In 1870, in Corinne City, lived Bavarian-born

Prussian-born brothers Eli B. and Nicolas S. Ransohoff, wholesale grocers, together worth \$5000.

Aaron Greenwald, from Bavaria, kept a hotel. The *Corinne Daily Reporter* of 1871 had an ad for the Metropolitan Hotel on Montana Street, with Malsh and Greenwald, proprietors, noting, "This is a first class hotel, centrally



**Photo of Corinne businesses, 1869.**

Abraham Cohn, retail clothing merchant, and John Cohn, born in New York, who drove a team of horses. Also in Corinne resided George Goldburg, retail grocer worth \$1400, his wife Hellena, both Prussian-born, and their Montana-born children. G. Goldberg's Outfitting House on Montana Street was advertised in the *Corinne Daily Reporter* in 1871, selling wholesale and retail groceries, wines, liquors, tobacco, cigars and produce. David Aurbach was an English-born dry goods retail merchant with an estate worth \$1000. Jacob Livingston was a retail merchant from Poland. Prussian-born Emanuel Kahn, 36, retail dry goods merchant, had a personal estate worth \$10,000 and real estate valued at \$1000. What a target for a matchmaker! Other Jews were Adam Kahn, a Bavarian-born dry goods merchant whose estate was worth \$2700 and

located, commodious and well-arranged. The rooms are neatly and comfortably furnished. The tables are always supplied with the best the market affords. Fresh Oysters always on hand and served up in any style on short notice. The Bar is stocked with the finest Wines, Liquors, and Cigars."

Listed with Aaron Greenwald on the 1870 Census were his wife Helen, and their children born in Pennsylvania, Nevada, and Utah. Aaron's hotel partner, Julius Malsh, was from Saxony. Jacob Greenwald, Pennsylvania-born, was a hotel clerk. There were a Kofman family and Bavarian-born Isaac Levi, a retired merchant worth \$2250, recently married. William Levi, born in NY, worked in a trim shop. Prussian-born Fredrick Scholts was a common laborer.

*(Continued on page 6)*

## Involving Your Children in Family History: Creating Timelines

by Lane Fischer, Ph.D.

Many genealogists wish that they had started their research earlier in their lives. How can we instill in our children a love of genealogy, family history, and research? This is the first in a series of articles that will explore ways to involve children in discovering and preserving our heritage.

One of the easiest ways to begin involving children in family history is to construct timelines with them. You may find it surprising how little your children actually know about the details of your life. It is fascinating to sit with your child, construct a timeline, and tell stories to fill in the details.

You may also be surprised to learn about the details of your own child's life through their

eyes.

The fundamental concept in a timeline is to identify nodal events according to their psychological meaning. Nodal events may be commonly shared moments such as birth, bar mitzvah, or graduation. They may also be quite ideographic, such as winning a long-sought goal or award, a memorable lecture by a parent, or a hilarious moment with a sibling.

Sitting with your child, lay out a piece of paper, and simply draw a line along the length of it down the middle. Begin at the far left and mark a perpendicular line with a date and title of the nodal event. Tell the child details of the nodal event. Move along the line and add other dates

*(Continued on page 5)*

## Web Site: Rudy's List of Archaic Medical Terms

By Joan Parker, Immediate Past President of JGS of Greater Miami, Inc.  
As seen on the IAJGS Digest.

Although "modern" death certificates now do not include cause of death for privacy reasons, many of the older ones do, but interpreting the cause can sometimes be elusive.

Antiquus Morbus is an interesting web site that provides definitions of archaic medical terms, along with their old and modern definitions. That we genealogists come across from time to time. This site helps decipher the causes of death found on mortality lists, certificates of death, and church death records from the 19th century and earlier.

It provides modern-day equivalents of old terminology (eg. Falling Sickness is Epilepsy), but also provides supplemental information on many of the terms found, such as when and where such terminology was found. Many terms include descriptions of the causes of the medical condition which might give insights to understanding your ancestor's lifestyle and last days.

If your death certificate comes from the "old country," in a foreign language, the web site provides lists of archaic medical terms, diseases, and causes of death in English, German, French, Polish and a few other languages. It even lists the medical terms in the original Latin terminology.

This and several thousand more archaic medical terms can be found on Rudy's List of Archaic Medical Terms at <http://www.antiquusmorbus.com/>.

*(Family History & Children, continued from page 4)*

and events. Allow a normal conversation with questions and answers, memories, and emergent details.

The nodal events needn't be recorded in order. You can jump back and forth along the line. The end product will organize the events temporally.

Now, create a timeline for your child. Be careful not to impose the nodal events on the line according to your structure. You may need

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*“They will be warm, shared experiences that will start your children on a path of genealogy research.”*

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to gently prompt the child, but allow the child to define the nodal events and tell their own story. Again, allow a normal, gentle conversation with questions and answers, memories, and emergent details.

Preserve the timelines. Add to them. Use them to guide conversations. They will be warm, shared experiences

that will start your children on a path of genealogy research. In the end, you and they will discover that we are all family. Atsmi Uvsari.

## Zip Tip

*by Marelynn Zipser*

Try the "Megadex" for spelling suggestions for names at <http://myheritage.com/> (click on *Research*). The search is free to try and you can print out the results, which are spelling and phonetic variants that are ranked by similarity. The list could help you with passenger lists and vital records searches.

There are several free newsletters online that I recommend. From them, you may learn occasional tidbits that can help your research or get you thinking about new ideas.

- Nu? What's Nu?

<http://avotaynu.com/nuwhatsnew.htm>

- Rootsweb Review
- Ancestry Weekly Journal

You can sign up for both at <http://newsletters.rootsweb.com/>

Rootsweb has many other mailing lists available, just click on *Mailing Lists* in the top menu from that last link and you may find a list that suits your area of research.

## Cook County Records to be Indexed and Online

The Cook County Clerk (Chicago, Illinois) has announced that newly digitized versions of county records, including vital records, will be available on a searchable web site beginning in January. [Recent contact with a Chicago local reveals that this may be delayed until spring.]

For privacy reasons, vital records will include birth certificates more than 75 years old, marriage certificates more than 50 years old, and death certificates more than 20 years, and without Social Security numbers.

Chicago records date from 1871, after the Great Chicago Fire wiped out previous stockpiles. The web site is part of a massive year-long effort to digitize the county's 24 million vital records.

*(Utah's Jewish History, continued from page 3)*

Samuel Auerbach recalls Corinne:

"Our store consisted of a wooden frame with canvas stretched over it, and carried a sign: California Store. F. Auerbach & Bros. It was located on the south side of Main Street, or Montana Street, at the corner of 4th Street. The Metropolitan Hotel, operated by Malsh and Greenwald, was on the north side of Main Street. The Uintah Hotel was the main hostelry of Corinne and consisted of a wooden frame covered with canvas. A hall extended down the center with "rooms" on either side. These rooms were mere stalls divided off by canvas sheets, and each contained a small crudely built bed. The floor was a dirt floor, but beside each bed lay a splintery board to serve as a rug for tender feet. Fred Kiesel started his business in Corinne. Mr. Farmer had a good-sized store there. A. Kuhn and Brother also had a good-sized store, as well as George A. Lowe, another early merchant, and Gumpert Goldberg."<sup>1</sup>



**Corinne, Utah**

The *Corinne Daily Record* in 1871 advertised the Wagon Depot of George A. Lowe:

It had a "full stock of the celebrated P. Shuttler's Chicago Wagons. Always on hand and for sale at reasonable prices. Made of the very best materials and are known all through the West as the best and most reliable wagon made, and are warranted in every respect. Also on hand are a full stock of wagon covers, all sizes; wagon bows, thimble skeins, wagon woods, wagon and carriage material, of all descriptions, for sale at the lowest cash rates. Also constantly on hand and a full supply of mowers, reapers and mowers, self-raking reapers, threshing machines, Salky rakes, plows, grain drills, gang plows and all kinds of the best and most improved farm machinery. Warehouse near the depot."

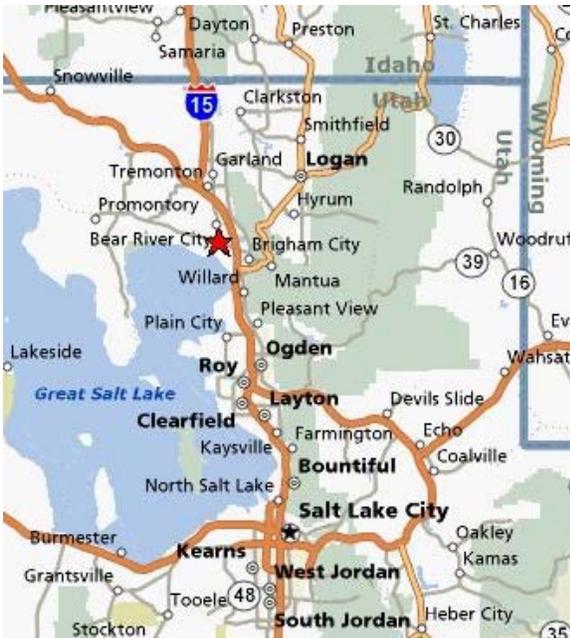
*(Continued on page 7)*

1. Eileen Hallet Stone. *A Homeland in the West: Utah Jews Remember*, University of Utah Press, 2001, p 86.

### **Mark Your Calendar: Next UJGS Meeting**

Our next meeting will be on March 18. We meet at 7 PM at Congregation Kol Ami. The address can be found on our web site, <http://ujgs.org/>.

(Utah's Jewish History, continued from page 6)



**Corinne on a present-day map.**

George Lowe, who may have been Jewish, was a wagon agent in the 1880 Salt Lake City Census, listed with his family and a servant. A. Kuhn was Prussian-born Abe Kuhn, listed as a merchant with his wife Fanny, their five children, a store clerk and a servant. Gumpert Goldberg was George Goldburg on the 1870 census. Goldberg was born in Germany in 1832, came to New York as a teen and spent time in Colorado and Montana before settling in Salt Lake City. An ad in the September 12, 1871 *Corinne Daily Record* notes, "Two car loads of magnificent California apples and pears were received today at G. Goldberg's, besides large quantities of sweet potatoes, beans, and other products of the coast."

Goldberg had businesses in Ogden and in Corinne with his business partner Fred J. Kiesel. Joseph D. Farmer had several stores in Idaho, Salt Lake City, and Corinne. In 1882, congregants elected Farmer vice president of the Board of Directors of Congregation B'nai Israel. That same year Farmer was bathing at Black Rock on the Great Salt Lake and drowned.

The Mormons were determined to keep power. In order to consolidate the northern Utah Mormon settlements and provide a market for their products, Mormon officials proposed a narrow-gauge railroad connecting Brigham City with Ogden, Logan and Franklin, Idaho. Leaders organized the Utah Northern Railroad in 1871. By 1874, the line completed, the UNRR cut off Corinne as a link for the shipment of goods to the mining towns of western Montana. With financial ruin forecast, most merchants left Corinne for Ogden and other rail centers. Only the arrival of Mormon farmers saved Corinne from extinction. This letter to the *Sabbath Visitor*, one of the Jewish newspapers in America details Corinne's decline, especially among "Hebrews".

**CORINNE, UTAH, December 8, 1879.**

DEAR VISITOR:—Notwithstanding my sister has left for California, where she will remain for some time, I am determined not to be deprived of your valuable Sabbath-school Visitor, too. I wish I could be somewhere in the States, where I could regularly attend the Sabbath-school. I have no opportunity now, because there are only three families here, and we have no teachers, so I am obliged to be content with your valuable paper.

Your friend,  
MAMIE KELLER.

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### President's Message: Looking Back

*By Robert Neu, Outgoing UJGS President*

It has been four years since four of us met in Daniel Schlyter's office at the Family History Library. While our group of twenty-six members is small, most of those who joined have stayed. We have a vibrant newsletter and web site and we helped organize the IAJGS Conference held in Salt Lake City in 2007.

One of the things you learn about family history is that nothing is forever. I am taking a leave of absence in London, based in the same building as the Family History Center there.

I have family in England; a son who is married and has twin girls, a second cousin whose maternal grandfather was a twin to my maternal grandfather, a cousin's daughter who is also married and has a family near Bristol.

One of the purposes of a genealogical society is

to motivate and help its members to do further research. In genealogy you can't find what you don't look for. Are you looking?

Some of us have become helpers to people who want information available at the FHL. I hope that has been a rewarding experience.

I will be missing our group. Please keep me posted in emails. I will be back. I am sure the time will be well used, and that our group will continue to grow. It needs to.

Maybe just one word of challenge. With the FHL in our backyard, each of us can become well informed about the resources available in one specific area.

See you in the summer of 2009.

### Wish You Had Known Your Great-Great-Great-Grandmother?

In Cambridge, New Zealand, Tayla Daley made news just by being born. On November 16, she became the sixth generation of an unbroken line of women: Margaret Gingles, 94, Violet Stevens, 74, Vivian Mead, 54, Leonie Mead, 34, Amber Mead, 18 and Tayla.

The full story is online at <http://www.stuff.co.nz/stuff/waikatotimes/4316194a6579.html>.

### Mother And Son Reunited... At Lowe's

Steve Flaig of Grand Rapids, Michigan got a surprise at work for his 22nd birthday. Searching the Internet for his birth mother, he found her living less than a mile from the Lowe's where he worked. To make matters more interesting, he mentioned it to his boss, who recognized his mother's name and pointed out, "You mean Chris Tallady, who works here?"

He spent two months trying to figure out how to approach her, finally going back to the adoption agency, where they called her at work to tell her the news.

Christine, who was unmarried when he was born, had left the adoption open, figuring he might want to contact her someday. She later got married and had two more children.

Visit <http://www.mlive.com/news/grpress/index.ssf?base/news-39/1198075662319340.xml&coll=6> to read more about the story.

## Before The Dawn - Recovering The Lost History Of Our Ancestors

By Nicholas Wade

Review by Robert Neu

There is probably at least one word that, in my opinion, does not belong in the subtitle. It is **History**. A better description of this book would be: An Attempt at Mapping the Distant and Less Distant Past of our Ancestors.

Before the Dawn also merits a word of explanation. I believe that it is where the word **History** belongs. So the title could be Before History or even Before Prehistory.

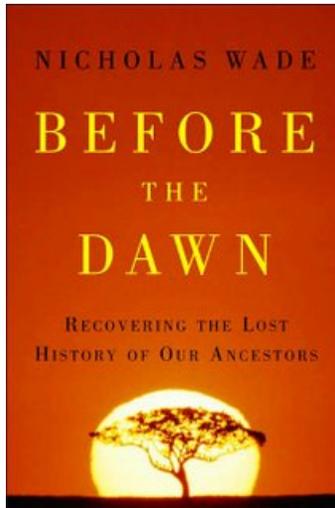
Does this book belong to the forum of Jewish genealogy? Most definitely. In case of doubt, you can immediately turn to page 245 which is titled "Jewish Origins." The topics treated in the pages before and after are also of interest to genealogists, though not necessarily Jewish genealogists.

The main drive of the book is DNA, and its implication as to the scientific proposed origin of what is referred to as "modern man." As mentioned in a previous article of this newsletter, the difference between the scientist (read: geneticist) and the historian (read: genealogist) is that the former uses DNA to go back from 2 million years ago or more to, let's say, 50,000 years ago; whereas the latter is only interested in, at most, the last 5,000 years.

May I also point out that the author is not, or at least does not, handle the matter as a scientist, but more as a journalist of science, his profession, which makes the book quite readily readable, even for common individuals.

Well, of course, we come out of Africa. The proto-humans (my terminology) would have started to separate from the apes some 5 million years ago. Our present DNA is 99% the same as

that of the chimpanzee. Please note that 97% of the DNA does not contain any genes (meaning information that determines our appearance and physical or intellectual make up).



As a point of detail, chimpanzees and the bonobo (their cousins) have pale skin. Dark skin was acquired by man to compensate for the loss of body hair against the heat and sun of Africa. Europeans and Asians regained a lighter skin for the opposite reason as they moved to the colder climates of Europe and Asia, especially when the last glacial period covered most of Europe.

These proto-humans, like chimps and certain people of Africa, the Amazon, Australia, New Guineas, etc., were nomadic hunters, foragers, food gatherers who lived in small bands of 150 members or so. The original group that finally emerged from northeast Africa consisted of at most of some 5,000 individuals. Two main factors would have brought about present day man. They are agriculture (about 8,000 years ago) and the pairing off of male and female. The time frame of all these changes can be seen in our DNA (mainly the Y-DNA for males, and the mitochondrial DNA for females), and is in agreement with archaeological and other external records and evidence.

I won't go through the details which require a long summary of the book, but simply state a couple of items that are mentioned.

- When did proto-humans start to wear clothing? 70,000 years ago (give or take a few or thousand or more), which is when body lice, as per DNA, came into being.

*(Continued on page 10)*

*(Before the Dawn, continued from page 9)*

- As proto-humans became "less aggressive," they became more "gracile" (read: smaller boned) unlike Cro-Magnon and Neanderthal (and the like), who left Africa long before, and modern man would have been exterminated.
- All present day males have a single Y-DNA Adam ancestor and single female mitochondrial DNA Eve ancestor. Despite the number of humans there were originally, some of their descendants became extinct in successive generations while others did not have both male or female descendants.
- The population most like their ancestral population, with the fewest DNA changes, are the people of New Guinea and Australia.
- Sickle cell anemia is a byproduct of a gene that gives better protection against malaria.
- The first animal to be domesticated about 15,000 years ago was the dog, acting, more than likely, as a guard against attack by other groups. The domestication of the horse was about 6,000 years ago, and occurred in several places.
- The gene for lactose tolerance goes back to about 5 or 6,000 years ago in the area where cattle were first kept, mainly from Holland to Norway, Denmark and Germany.
- There is no such thing as actual DNA determination, nevertheless, it is possible through DNA to determine the continent(s) of origin of an individual ancestry.
- Most likely, there was just one original language.

- The Y-DNA of the Manchi Royal house can be found among 1.6 million men and that of the Mongol Royal House (also referred to as that of Che or Genghis Khan) in 16 million men.
- It is not unlikely that many English family names have a single ancestor acquired in the 13th century. A given example was Bryan Sykes, who was a speaker at a convention of Glaxo Wellcome pharmaceutical, whose chairman was Sir Richard Sykes. Asked whether they were related, coming from different parts of Great Britain, he made a DNA comparison, and you can guess the result. A general study confirmed that 50% of the Sykes had the same DNA. The other 50% are so-called non-paternity cases. It requires only an infidelity of 1.3% to reach that percentage over 23 generations.

That takes us to the Jewish peculiarities. In regard to the propensity of certain genetic diseases among Ashkenazim, the hypothesis is that a positive was possibly the higher general IQ than that of the general population, which was necessary to survive the intellectual demand of the limited professions Jews could exercise in Europe. (An IQ of 140 is 6 times more common among Jews than in the general population.) The specific of the so called Cohanim Modal Haplotype is also discussed. (It is shared by 45% of Ashkenazim Cohens and 70% of Sephardic ones — the non-paternity ratio is even smaller than that mentioned above.) Also discussed is the so called Khazar theory of European Levites.

The so-called Jefferson/Hemings case is also discussed and clearly shows why any solution other than Jefferson being the ancestor of the Hemings children is very unlikely.

For more, you will have to read the book. The conclusion: all those changes and variations in the recent past are presented as examples of ongoing evolution.

## Sonderkommando: Dans l'enfer des chambres à gaz (In the hell of the gas chambers)

*By Shlomo Venezia with the help of Béatrice Prasquier  
Review by Robert Neu*

This book recently came out in French, but I am sure that it will be or should be available before too long in English. Like me, you have probably read a number of testimonies of survivors of the Holocaust, whether they survived by hiding, from the extermination camps, in the underground movements, or the thousand and one ways thanks to their luck, courage, and an overwhelming will to live. You probably think that you read it all. But you haven't. At least this book by its contents, its simple style adds a different view, "from the inside."

The Sonderkommando (meaning Special Commando) is the story of those Jews recruited by the SS to handle the clearing of the gas chambers, the burning of the bodies in the crematoriums, the final disposition and other tasks that they were part of the extermination in Auschwitz.

None of those who worked there were supposed to survive. Shlomo Venezia is one of the very few who did. Like most survivors, for years his story remained buried in his heart, mind, and memory. But how can one forget? Hence, his decision to "tell what he knew and lived through" and have it consigned in writing with some help (Béatrice Prasquier, daughter of the recently elected President of the CRIF - Representative Council of French Jewry).

What is remarkable is on one hand the lack of anger, the simple language dealing with events that are unforgettable and beyond reality, and on the other hand the fact of his daily life ever since with those memories haunting him like a wound or disease that cannot be healed.

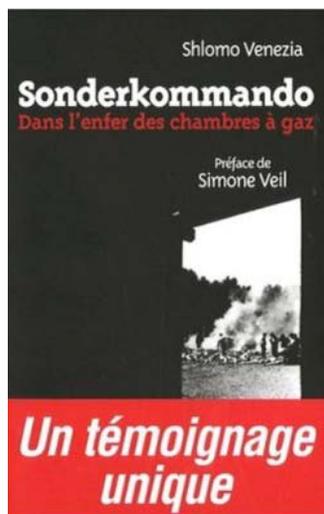
The feel for the book is given in the first page when he dedicates the book to his *two* families, the one that perished in Auschwitz and the one he was able to have after the war. It is reinforced in the foreword by Simone Veil, a survivor as well and politically active in France where she is one of the voices of the Shoah. A phrase from her foreword is worth quoting:

"If he (Shlomo Venezia), like me and many others, spoke only lately, it is because nobody wanted to listen to us."

The book starts with a description of the life of Shlomo in Salonica, Greece, the Greek city with the largest Jewish population, his family having fled from Spain after 1492 to Italy before settling in Greece. His early life had its own struggles as he was an orphan with his five siblings from the age of five, which was particularly hard on his mother. Nevertheless like any person who had a loving family he has fond memories.

Though mad at himself, Shlomo was taken by the Germans, first to Athens, which had become a transit point, and then to Auschwitz, leaving on April 1, 1944 and arriving on April 11 with the first group of Greek Jews sent there. His description of the whole episode shows the simple deceptive methods used by the Germans to avoid rebellion and keep a hope for life. In the case of Shlomo, he had been told by a childhood friend who was working for the railroad, and he had limited sharing the information with members of his family. He and his cousins had the chance to be among the

*(Continued on page 12)*



*(Sonderkommando, continued from page 11)*

three hundred and twenty men and three hundred and twenty-eight women out of the over twenty-five hundred in his convoy not sent immediately to the gas chambers.

After some preliminary time including the selection process, the shearing, the tattooing, minimal eating, he found himself in the Sonderkommando, and found out that his job was to take care of the dead, taking them out from the gas chambers, cutting their hair, recuperating their gold teeth, and either burning them in a ditch or in the ovens of the crematoriums. As time went on, they also had to help the arrivals get undressed (they were sent naked in the gas chambers) and usher them into the gas chambers.

In his simple words, he explains that by then they were like robots without any feeling left in them. The book is really an interview, meaning a series of questions to which the author responds. Sonderkommando prisoners were not supposed to survive. The author became a member having arrived in Auschwitz when the day before the previous contingent had been dispatched. Used in the different crematoriums

of Auschwitz-Birkenau, there were up to about eight hundred performing these tasks. Nearly five hundred were executed as part of the failed uprising that took place. The members of the crematorium of Shlomo were stopped in time, and thus survived. Finally, when the camp was to be evacuated, he and others were able to join, without being detected, the prisoners that were sent in so called death marches to Mauthausen and associated camps and worked in the camps of Melk and Ebensee where they were liberated by the U.S. Army.

It is there that Shlomo contracted TB and spent seven years in hospitals after the war being treated. He communicates that he never thought he would survive and even though he was able to have a wife, three sons, and grandchildren, he has never, in his mind, lived outside the camp. The last sentence of the book is a message in itself:

"On ne sort jamais vraiment du Crématoire... (One never really gets out of the Crematorium...)"

Shlomo feels particularly lucky that his brother, one of his sisters, and a cousin also survived.

## **IAJGS 28th International Conference on Jewish Genealogy**

The IAJGS 28th International Conference on Jewish Genealogy will be held in Chicago August 17-22, 2008 at the Chicago Marriott Downtown Magnificent Mile. The IAJGS is co-hosting with the Jewish Genealogical Society of Illinois and the Illiana Jewish Genealogical Society.

Sixteen SIGs will host sessions and at least sixteen Birds of a Feather (BOF) groups will hold meetings during the conference. A film festival will feature a wide range of films of relevance to Jewish genealogy.

Chicago offers many research opportunities including the Spertus Institute of Jewish Study, the Newberry Library, the Cook County Vital Records office, and the Great Lakes Regional branch of NARA.

The IAJGS also recently announced that the 2009 conference will be held in Philadelphia, Pennsylvania, from August 2-7 at the Sheraton Philadelphia City Center Hotel, co-hosted by the IAJGS and the JGS of Greater Philadelphia.

## UJGS Meeting Minutes 18 September 2007

*by Rochelle Kaplan*

### Attendees:

Robert Neu, Jeannie Golberg, Mercedes Woolsey, Perry Woolsey, Mark Kleinfeld, Rochelle Kaplan, Eve Petagan, Thomas Lerman, Miriam Hall-Hansen, Banai Feldstein, Wilma Odell, Daniel Schlyter

### Announcements

1. Robert Neu announced that he and his wife have applied to go on a mission. He is stepping down as UJGS President since he expects to be gone 1 ½ years and he expects to leave before the next meeting is held in November. He nominated Rochelle Kaplan to serve as acting president. She agreed to serve and those present voted to accept the change. Rochelle will serve as secretary until a new secretary/program chair is found and agreed to. We all thank Robert for his outstanding service to UJGS, which he organized, and wish him a safe and happy trip.
2. Banai has agreed to become the new webmaster, taking over from Daniel Schlyter. She will still serve as newsletter editor. This was approved by vote of those present. Daniel and Banai will work together to update the web site, and then Banai will take over solely.
3. Robert announced, as he had at prior meetings, "Nu? What's New?" an e-zine available for free sign-up through Avotaynu. It comes out every two weeks and is well worth it.
4. Robert talked about DNA, explaining how the Y-DNA passes from father to son and testing for it traces back the male line. Robert matched 23 of 25 markers with another UJGS member, who is not usually present at our meetings due to scheduling conflict. The female line is mitochondrial DNA and that too can be tested.
5. Robert said that after the Crusades, only 25,000 Jews were left. All Ashkenazim are descended from them, as are the Sephardim and Khazars who intermarried with them. He also said that the first drama and speech teacher at BYU, Miriam Nelke, was Jewish. Her autobiography is at BYU and in the Provo Public Library.
6. Rochelle: The IAJGS conference ended up breaking even, despite additional costs to produce. The event was a success. She noted that the bibliography for her presentation was omitted, inadvertently, from the syllabus handouts. The UJGS did a great job as co-sponsors and the local NCJW did a great job volunteering.
7. Rochelle donated the posters of early Jewish life in Utah to Congregation Kol Ami. The IAJGS donated to Kol Ami extra syllabi, foam board, and IAJGS conference bags. Rochelle also apologized for not getting out the minutes of May meeting, due to hectic planning for the July conference. In lieu of the July meeting, UJGS members attended and worked at the conference.
8. Banai: The next issue of the newsletter will be out in the next couple of weeks. Banai asked for a deadline of September 20, but Rochelle subsequently asked her to hold off so she could send in some articles (on the conference, on Utah's Jewish history, and the minutes).
9. Robert announced that Don Fallick, former newsletter editor, will return to Utah this coming summer.

*(Continued on page 14)*

(*Minutes, continued from page 13*)

10. The next meeting, so as not to conflict with Thanksgiving plans, will take place on November 13, the second Tuesday in November, not the usual third Tuesday in the month. Mark your calendars.

Presentation of Powerpoint on Utah's Jewish History, subtitled, "Utah! Jews Lived There?" by Rochelle Kaplan. Despite some technical difficulties, Rochelle presented about 30 minutes of her talk as given at the IAJGS Conference. The section she presented was on the Jewish explorer/photographer/artist Solomon Nunes Carvalho, Jews who converted to Mormonism, the routes early folks took to get to Utah, excerpts about the life of Jews in Salt Lake from correspondents to the Jewish press, the reasons folks moved here, and individuals who came in the 1800s. Rochelle also distributed copies of her self-guided walking tour of downtown Jewish SLC, which she made up for the IAJGS Conference.

New guests to our group, Jean Golberg and Eve Petagan discussed what they wish to get from

the group, i.e. a basic genealogy course, help with tracing one side of the family. The Woolseys asked for time next session to get suggestions on their genealogical search.

Reminder:

Next meeting of the UJGS will be on the second Tuesday of November or November 13, so as not to conflict with Thanksgiving.

[November meeting was cancelled due to lack of a quorum.]

Agenda:

1. Eve Petagan will bring the info she has on her mother's side of the family and ask our group for suggestions on furthering her knowledge.
2. The Woolseys will present their genealogical roadblock and ask for suggestions.
3. Rochelle will give another portion of her Powerpoint on Utah's Jewish History.
4. Announcements, which will include state of discussions with the JCC about having a basic Jewish genealogy course offered in early 2008, sponsored by the UJGS.

### **Planned Trip to Bad Arolsen**

From Gary Mokotoff's *Nu? What's Nu?* (Vol. 9, Issue 1, 6 January 2008) comes the announcement of a sponsored trip to Bad Arolsen, Germany during the week of May 4-9 providing hands on research at the archives with the assistance of trained International Tracing Service personnel.

The trip will include a presentation on the resources at ITS, and training in the use of the Central Names Index. Up to 40 genealogists will be allowed on the trip, with 20 computer terminals set aside for the group's use. Files will be retrieved within a half day or less when results require access to the case files.

Avotaynu will make no profit from the venture, but the costs for Gary Mokotoff and Sallyann Sack to travel to and direct the research are included in the price. This pioneer trip will help to give the directors of ITS an understanding of how large a group of family historians they can accommodate on a regular basis and determine whether regular visits with a similar planned program will be possible.

Email [garymokotoff@avotaynu.com](mailto:garymokotoff@avotaynu.com) with your name, address, phone, number of rooms required, and single or double occupancy request. They expect interest in the trip will be high, so make a tentative commitment soon. Visit <http://avotaynu.com/nuwhatsnew.htm> for the newsletter to learn more details.

**Group Trip to Lithuania & Surrounding Area**

*From Peggy Freedman*

Howard Margol and I are organizing another group trip to Lithuania from June 24 to July 4, 2008.

The June 2007 group trip was great with over 40 participants. If you are interested in tracing your roots in Lithuania, Latvia, Eastern Poland close to Lithuania, or Belarus, now is the time to sign up because this year we will be limiting the group size to 25.

Included: visits to the various Archives, synagogues, ghettos, Holocaust sites, meetings with Jewish leaders, sight-seeing, guide/interpreters, and two days to visit and spend time in your shtetl, or shtetlach of interest. All meals are included (except for one dinner and two lunches), the finest hotels (new and modern), modern bus with on-board toilet, and much more. Howard and I are very familiar with the Archives, the archivists, Lithuania and the main places of Jewish interest.

This trip is sponsored by the American Fund For Lithuanian-Latvian Jews, Inc., a 501(c)(3) non-profit. If there is a profit from the trip, the entire profit will go to support the Jewish community in Vilnius. It is not sponsored by IAJGS or our JGS.

Our previous trip participants can be contacted if references are desired.

For details and a full itinerary, contact Howard Margol or Peggy Freedman at [litvaktrip@gmail.com](mailto:litvaktrip@gmail.com).

**Ancestry.com Access Back At The FHL**

On December 19, FamilySearch and the Generations Network announced an agreement to provide free access to Ancestry.com at the Family History Library and thirteen of the largest Family History Centers: Mesa, Arizona; Oakland, California; Orange, California; Sacramento, California; and San Diego, California; Idaho Falls, Idaho; Pocatello, Idaho; Las Vegas, Nevada; Logan, Utah; Ogden, Utah; St. George, Utah; and Hyde Park, London, England.

The full press release is available at <http://tgn.mediaroom.com/index.php?s=43&item=116>.

**Atsmi Uvsari  
My Bone & My Flesh**

Is published quarterly by the Utah Jewish Genealogical Society. This newsletter is distributed to UJGS members and other IAJGS member organizations and can also be downloaded from our web site at <http://ujgs.org/>. The information in our newsletter can be used freely for all academic and other non-profit purposes.

We strive for accuracy, but cannot be responsible for unintentional errors. Views and opinions expressed in articles are those of the authors and do not necessarily represent those of Atsmi Uvsari or the Utah Jewish Genealogical Society.

We welcome comments, submissions, and questions. Send them via email to our President, Rochelle Kaplan, at [president@ujgs.org](mailto:president@ujgs.org) or our Editor, Banai Lynn Feldstein, at [editor@ujgs.org](mailto:editor@ujgs.org).

## When The Dead Are Still Alive

*by Banai Lynn Feldstein*

Maybe you came here thinking the title to this article was some kind of a metaphor for genealogy research or something similar, but I really mean it in a more literal sense. What do you do when dead people are still alive?

A few years back, I discovered that a certain Joseph Feldstein's birth was indexed by New York City as a stillbirth, soon after meeting his grandson. I have not yet gotten a copy of said certificate because it is not available at the Family History Library and I still haven't ordered it from New York.

Perhaps it's only because I've become accustomed to Joseph's unusual predicament, but a newer one seems even stranger.

I am currently in the midst of researching an Italian family and I've come across something rather unexpected.

Carmine and Catherine were married in New York City in 1888. I have their marriage certificate, showing all of their parents' names. In the 1920 census, they were living in Richmond County. By the 1930 census, Catherine is widowed and living with a daughter in the Bronx.

Checking the NYC death index, I found Carmine's death in Richmond County in 1927, copying the certificate at the FHL. Furthermore,

I noticed Catherine's death in Bronx County in 1939, which I also copied on the same day.

This was where things started to get strange. On Catherine's death certificate, Carmine is listed as the informant, twice (once on each page, and typed), and with "husband" written after his name each time. But he died 12 years earlier, didn't he?

I know I have the correct death certificates for both, as all their parents' names match the marriage certificate. And Catherine was widowed by 1930, so the 1927 death makes sense. How did her husband's name end up on her death certificate in 1939 like he was still alive?

She had no son named Carmine, which one person suggested it might have been. She had a brother-in-law named Carmine, but with a different surname, and he died 12 years before her husband.

So what does this mean? Did he come back from the dead? Did he fake his death? Is her death certificate just a severe clerical error?

Sadly, at this point, I wish I could give a better conclusion to this article, but I discovered this information only two days ago, so I really don't know yet what it means. If you have any ideas, please drop me an email to let me know.

### Who We Are

The Utah Jewish Genealogical Society is a non-profit organization which provides a forum and assistance to members researching their Jewish ancestors. Our goal is to bring together all Utahns interested in pursuing their Jewish genealogy, regardless of faith.

UJGS meets bi-monthly at 7:00 PM on the third Tuesday of the month at Congregation Kol Ami in Salt Lake City, Utah.