

*This issue contains articles about the  
IAJGS Conference in Los Angeles  
and one member's visit to Israel!*



**ATSMI UVSARI**  
“MY BONE AND MY FLESH”

עצמי ובשרי

Issue #23

Summer 2010

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## Names, Faces, People, Places: The USC Shoah Foundation Institute Comes Alive A Review of Stephen Smith's Presentation at the IAJGS Conference

*by Patrick Monson*

Memory is a funny thing. I hear the name Sabina, and the theme song from the movie Sabrina immediately begins playing in my mind. Throughout Steve Smith's entire presentation on the USC Shoah Foundation Institute, this song played in my mind. The piece, composed by John Williams, provided a dramatic background to the presentation, which was both joyful and heart-wrenching. Smith told the story of a survivor named Pincus Guthier. He was a young boy in Poland during the war. His twin sister, Sabina, had long blonde hair. Both Pincus and Sabina suffered greatly during the Holocaust. Pincus survived, but Sabina did not. He remembers seeing his sister's hair whip around a corner as she ran somewhere. He can't remember her face; only the memory of her long blonde hair has remained.

Smith discussed the beginnings of the foundation, its progress, and goals for the future. The Institute's purpose is intimately associated with the human mind. It is recording interviews with survivors and witnesses of the Holocaust. By doing so, it is preserving the living memories of people who will soon be gone. The memories are often painful, but

precious to all people affected by the Holocaust. 52,000 testimonials have thus far been recorded, with almost half of those testimonials available at the Institute's web site <<http://college.usc.edu/vhi/>>. The Institute has recorded or received 105,000 hours of testimonials in dozens of countries and languages. Genealogists, students, and many other people will find that the database is very accessible, having been indexed into 1,000 different topic areas.

Smith noted that although memory is not always reliable, especially 50 years after the Holocaust, the value of the testimonials is not diminished. Along with other historical sources, the USC Shoah Institute Foundation will help Holocaust survivors and their families, both living and dead, reunite. It will help people understand the value of people. A girl named Sabina once walked the streets of Poland. Nearly 7 billion people walk the Earth today, each with a mind and a memory; beyond numbers and names, each person has a personality, feelings, hopes, and dreams. Smith's presentation was moving, thought-provoking, and genealogically golden.

### Upcoming Meetings

Cheshvan 5771 (October 9 - November 11) is International Jewish Genealogy Month. There is no better time to begin to learn about your own family history!

- October 19  
Speaker: Gary Mokotoff  
Topic: The Paternal Genealogy of Bernie Madoff  
Location: Family History Library, 35 North West Temple Street
- December 13  
Speaker: Todd Knowles  
Topic: Find Your Jewish Ancestors  
Location: Jewish Community Center, 2 North Medical Drive

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**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.

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UJGS regular meetings are held every other month at 7:00pm usually on the second Monday of the month at the Jewish Community Center in Salt Lake City, Utah. Please check our calendar for exact dates and locations as they sometimes change.

**Atsmi Uvsari**  
**My Bone & My Flesh**

Is published 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.

UJGS members are encouraged to submit their genealogical research experiences for possible publication in Atsmu Uvsari. The editor reserves the right to accept, reject, or publish in revised form.

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

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.

## Within and Beyond the Pale: Jews in the Russian Empire A Review of Benjamin Nathans's Presentation at the IAJGS Conference

*by Rochelle Kaplan*

Benjamin Nathans, the Ronald Lauder Associate Professor of History at Penn, was my new favorite discovery at the IAJGS Convention held in Los Angeles. I attended his talk, *Within and Beyond the Pale: Jews in the Russian Empire*. He has written three books, one in Russian; his work *Beyond the Pale: The Jewish Encounter with Late Imperial Russia* won the Koret Prize in Jewish History, The Vucinich Prize in Russian, Eurasian and East European Studies, and the Lincoln Prize in Russian History. He is working on translating the memoirs of Russian historian Simon Dubnov and is a consultant for the Museum of Russian Jewish History slated to open in Moscow in 2012.

His talk focused on answering the key question: When and where did Jews begin as a modern people? Citing their lack of a centralized, rationalized state and territorial integrity (due to their long exile and dispersion), Nathans posits that possible answers include: the U.S. with its new rules of citizenship, the USSR post-1917, Israel in 1948, and Western Europe in the age of emancipation. He omits Eastern Europe.

The 1897 Revision (Census) List in the Russian Empire noted that of 100 million people, 5.2 million self-identified as Jews, with 97% of these speaking Yiddish as their native tongue. Jews were the fifth largest nationality, after the Russians (47% of the population), Ukrainians, White Russians, and Poles. The Jews of the Russian Empire were a larger population than all other Jews in Europe. There were fifteen western provinces which were part of the empire. Jews had been expelled starting in the twelfth century from elsewhere but the Kingdoms of Poland and Lithuania, and the Ottoman Empire were hospitable to Jews, as was Amsterdam. The Russian Empire

conquered Poland/Lithuania and so gained the Jews; they'd much prefer annexation without Jews.

Nathans muses that the Jews of the Russian Empire were so fertile because of their better hygiene and thus lower infant mortality rates. The professor cited the 3 Ps important to studying these five million Jews: poverty (a great source of Yiddish humor), pogroms, and the Pale. Nathans quoted these Yiddish sayings:

- When a poor Jew eats a chicken, either he or the chicken is sick.
- Don't throw out the dirty water until we have clean water.
- Sleep faster; we need the pillows.

Pogroms, not necessarily directed at Jews, came in three waves:

March, 1881-1883 in Ukaterinabrod, spreading to the Southern Pale. The spark was the assassination of Alexander II by a terrorist bomb in St. Petersburg a few weeks before Passover by a group seeking freedom. Gessa Gelfman, a member of the group, was Jewish. The mix of theology, assassination, and timing was toxic. At the time, the Russian economy was in transition; this was twenty years after the end of servitude. Forty-one Jews lost their lives although Belarussians also died. This was a wake-up call.

1905-1906. The first Russian Revolution occurred in 1905. Reactionary forces believed the Jews were responsible for the revolution since there was a high proportion of Jews in the leaders involved. Jews were largely urban and in commerce; reactionary forces were largely rural and agrarian. There were thousands of

*(Continued on page 5)*

*(Benjamin Nathans, Continued from page 4)*

casualties. The Russian government was not responsible for the pogroms but the perception was that it was. The empire was too big to govern.

1919- By then there were two revolutions and disaster in WWI. In the ensuing civil war, Jews were thought to be on the side of revolution. In independent Ukraine, 100,000 Jewish lives were lost. This was a dress rehearsal for the Holocaust.

In the Pale itself, specific Czarist policies were associated with the Jewish elites. The emancipation movement generally moved from west to east, beginning in Alsace, then Germany, to Austria-Hungary, Russia, Romania, and the Ottoman Empire. Upheavals occurred in each of these countries. Russia lost the Crimean War to the British and French. Other factors cited by Nathans were Russian State ambitions, the influence of Chaskalah (the Jewish enlightenment), and the rise of a new class of wealthy Jewish entrepreneurs in Czarist Russia. Jews began as tax farmers to the Czar; they were hired to collect taxes and got a cut of what was collected. The Czars in the 1850s-1860s embarked on a series of modernizations and reforms; they peacefully emancipated more than forty million serfs. Wealthy Jews realized reform was in the air and harnessed the forces of Chaskalah to change the curriculum and occupational profile. Some Jews were put into one of four categories and given the rights of non-Jews. The top level was merchants of the first guild. The next level was Jewish higher education graduates. Below them were Jewish artisans who were in short supply in the Russian Empire outside the Pale, and finally, Jewish Army veterans who had served the full twenty-five year term. A letter from Baron Ginsberg in 1856 gave a blueprint for the emancipation of Jews; it was signed by twelve merchants. As a result of this change, thousands of Jews settled in St. Petersburg and Moscow. In 1897, 314,000 Jews lived outside the Pale, with

40,000 in St. Petersburg and likely another 40,000 there illegally.

There were three streams of immigration: the 2.5 million Jews who left Eastern Europe for America, Canada, and other places, those who went to Ottoman Palestine (today Israel and the Middle East), and the Jews of the Pale who moved east in Russia and Central Asia.

By the 1880s, 15% of the students in higher education in the Russian Empire were Jews. Among these, 25% were women. In Russia at the time, only five million of the 100 million population were in higher education. Jews were the most urbanized group in the empire, in places like Odessa, Kiev, Warsaw, Moscow, and St. Petersburg. More Jews studied in universities than in yeshivas. One third of the lawyers in 1900 in Russia were Jewish, and Jews dominated private banking and railroads. In the 1905 Duma (legislature), 12 Jews were elected.

The results of this selective integration were mixed. Although many Jews got ahead, the divide was increased between the haves and have-nots. This increasing stratification led to the creation of the Bund in the 1890s. And there was a backlash. By the 1890s, quotas were instituted in the legal and medical professions and in higher education, although they were not rigorously enforced. The poor either migrated or stayed.

In response to questions, Nathans said the system ended in which wealthy landowners like the Radziwells hired Jews to manage their estates, which led to bad faith between the serfs and Jews. Jews then had to find new roles. He noted that a quarter of the Jewish population at the beginning of the 20th century emigrated from the Pale between 1880 and 1924. Those who left the Pale to go east, didn't go the U.S. Those who didn't benefit from the selective integration went south or west. Regarding a

*(Continued on page 6)*

*(Benjamin Nathans, Continued from page 5)*

question about how this affected the Hasidic world, the professor noted that later Hasidism has not been studied, partly because the archive of the Lubovicher Movement in NY is difficult to access. Also, many Hasidim qualified under selective integration, but they went to yeshivas, not to universities. Nor were they army vets; instead they were salesmen and artisans.

Of the 5.2 million Jews in the empire, in both

the Polish Kingdom and the Pale, between 500,000 and 600,000 were in the Kingdom of Poland. In Warsaw in 1900 resided 150,000 Jews. The same reforms that applied under the Czars applied to Polish Jews. Jews who served as tax gatherers or managers easily became entrepreneurs. There was a heavy tax on the sale of alcohol and Jews were heavily involved in that industry.

I learned much from Nathans's lively talk.

### IAJGS Annual Awards

The IAJGS Annual Achievement Awards and the Rabbi Malcolm Stern Grant were presented at the banquet during the 31st IAJGS International Conference on Jewish Genealogy hosted by the JGS of Los Angeles.

The Lifetime Achievement Award was given to Hal Bookbinder for his many contributions to the world of Jewish genealogy.

Outstanding Contribution to Jewish Genealogy via the Internet, Print or Electronic Product awarded to Judith Frazin for her book "A Translation Guide to 19th Century Polish-Language Civil Registration Documents, 3rd Edition."

Outstanding Programming or Project that Advances the Objectives of Jewish Genealogy was awarded to the JGS of Greater Philadelphia for their Philadelphia Area Jewish Genealogy Resource Guide.

Outstanding Publication by a Member Organization of IAJGS was awarded for the second time to the JGS of Los Angeles for their publication Roots-Key.

The winner of The Rabbi Malcolm Stern Grant was decided at the annual meeting and announced at the banquet. The grant in the amount of \$2,500 was awarded to the Israel Genealogical Society for their database transcription and scanning project.



***Hal Bookbinder receives the Lifetime Achievement Award at the Thursday night banquet..***

***Michael Goldstein, Anne Feder Lee, Hal Bookbinder, and Jackye Sullins***

Photo courtesy of Daniel Horowitz

## Message from the President

*by Banai Lynn Feldstein*

The 30th IAJGS International Conference on Jewish Genealogy has ended and I'm getting settled back into regular life in Salt Lake City. I spent the week at the conference and the final two days in Los Angeles finally meeting relatives with whom I've only traded emails and a few phone calls.

I was very pleased with the UJGS member turnout at the conference of myself, Rochelle Kaplan, Kahlile Mehr, Patrick Monson, Todd Knowles, and Daniel Schlyter. I saw everyone during the week either in sessions, passing in the hallways, or in the vendor room where Todd and Daniel were manning the FamilySearch booth. I hope everyone enjoyed themselves and learned a lot.

I attended all of the IAJGS management sessions in the hopes of learning more to help improve the UJGS, including the session about International Jewish Genealogy Month. Did you know that IJGEMO takes place in October and November? It's set up on the Jewish calendar so it's during the month of Cheshvan. Conveniently, we have Gary Mokotoff scheduled to speak to us that month.

Another tidbit I picked up is that not all JGSes have good relationships with their local synagogues. The UJGS could not exist without Congregation Kol Ami and the Salt Lake City JCC so we thank them both for their support.

I attended my first annual meeting, which wasn't as painful as some people suggested. I somehow managed to be on time to an 8:00am Birds of a Feather meeting, even after stopping for a quick breakfast on the way. I finally had an assistant while teaching a computer lab and, just as I suspected, there is no other way to do it well. I took in a couple of quick films, a lot of lectures, bought a couple of books, met a few new people, saw a lot of old friends, and

generally had a great time.

Meeting a cousin on Friday, I heard the first story in our family of someone's name being changed at Ellis Island. I shared the story with friends and they really liked the new spin on an old tale. Apparently, when this Mularzewicz cousin arrived at Ellis Island, when asked his name, he thought he was asked his profession. In a thick Polish accent, he said that he was a baker man, and thus ended up as Beckerman.

The cousin I met Saturday had some amazing genealogical finds, two in particular that blew me away. One was an old pocket-sized calendar with Hebrew entries made by his grandmother.

Most of us have seen an ancestors' Certificate of Naturalization. They're not uncommon. But this cousin had the original triplicate copy of the Declaration of Intention for his grandfather, in the original envelope with the receipt! How cool is that?



### ***Declaration of Intention for David Schwartz***

The moral here is to go visit your relatives. You never know what they may have in their homes that builds on your family history.

The next four conferences will take place in Washington, D.C., Paris, Boston, and Jerusalem. News from the IAJGS Board is that they are finally in a position to look into Warsaw, Poland as a future conference location. In the past, Salt Lake City has hosted the conference about every seven years and it was suggested to me that we bid again. How does 2015 sound to our members?

## Gentiles Journey to the Promised Land

by *Candy Kammerman*

Like ancient Israel, our journey to the Promised Land began in Egypt. Unlike Israel, our bondage (on board an airplane) only lasted twelve hours although it felt much longer.



After spending a day exploring a few of the historic sites in Cairo, we departed for the Sinai. Like the Children of Israel we were able to cross to the Sinai Peninsula on dry land; not a miracle from heaven, but an engineering miracle. We traveled through the Ahmed Hamdi tunnel which runs under the Suez Canal.

As we moved deeper into the wilderness of the Sinai desert, it was easy to understand how the Children of Israel would be concerned about their survival in this hostile environment. Traditionally this region had been mostly transitory with the majority of travelers merchants and soldiers moving between Egypt and the civilizations of the Fertile Crescent. Journeys were planned to traverse as quickly as possible out of necessity. For the vast numbers of the Tribes of Israel, a quick passage through this desolate terrain would not be possible under the best of circumstances.

We visited the spring at Merah where the waters were sweetened so they could be used for drinking by the Israelites, the oasis at Elim with its multiple springs and palms offering a shady respite from the sun, and the mountain at Rephidim where Joshua was able to defeat the Amalekites as long as Moses was able to hold up his arms. As the battle raged and Moses's arms became weary, he received the help of his brother Aaron and Hur to keep his arms outstretched so Joshua could prevail.

Mount Sinai with its association with the Ten Commandments, the burning bush, and the Golden Calf was our stop for the night. Before checking in to our hotel, we visited St. Catherine's Monastery.

St. Catherine's is one of the oldest monasteries in the world. It dates back to the 4th century CE. It was originally founded to protect the bush thought to be the one Moses saw burning yet not being consumed and where he received the call to return to Egypt to convince Pharaoh to free the Children of Israel.

The setting is one of great beauty and contrast with the beautiful gardens of the oasis and the stark, barren desert and rugged mountains.

The following morning, we headed east across the Sinai Peninsula, then north following the coastline of the Gulf of Aqaba. There are many different theories regarding the actual path of the Israelites, so this may not have been exactly following in their footsteps. We did gain an appreciation for the ruggedness of the terrain and the beauty of the land despite the harsh, often hostile surroundings.



A ferry transported us to Aqaba in comfort I'm sure would have astounded the Children of Israel. From Aqaba we traveled to Petra. At the

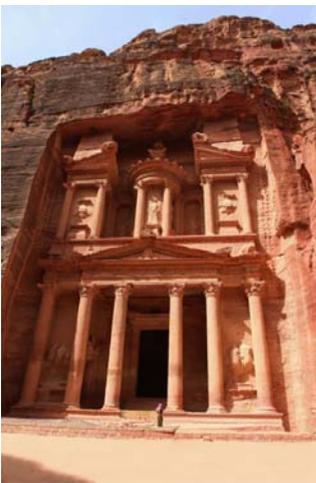
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*(The Promised Land, Continued from page 8)*

time of Moses there may have been an Edomite village near here. The Bible refers to the city of Sela which means "rock" just as Petra does.

The magnificent architectural remains we enjoyed date to the Nabataean and Roman periods. It was quite a surprise to note the many similarities of the rock formations to southern Utah.

The craftsmanship of the ancient stone cutters is totally amazing. It is hard to imagine duplicating their efforts with the tools we have today let alone the ones they used.



The next stop was a visit to Mount Nebo. From the top of this mountain, Moses could see the land promised to Abraham and his descendants. The view is quite amazing with the Dead Sea, the Jordan River Valley, and Jericho visible. The Jordanian side is

beautiful as well. With the fields and trees of Jordan, it is easy to understand why Reuben and Gad wanted to stay there as their land of inheritance.

While visiting the area around the Sea of Galilee, we stayed in a hotel belonging to a kibbutz.

Kibbutz Ginosar is located on the shore of the Sea of Galilee about five miles north of Tiberias. The kibbutz belongs to the "TAKAM" kibbutz movement. Founded in 1937, Ginosar was part of a countrywide settlement project known as the "HOMA U MIGDAL" period.

Eventually the founders were joined by more people who were trained at the Kadoori agricultural school, among them Ygal Alon who was the commander of the Palmach forces during this period and later who later served as minister in the government.

Before the establishment of the state of Israel, Ginosar was an important base of the Hagana and Palmach. The Palmach trained their fighters in the park near the hotel.

Today there are about 300 members and 150 children living on the 1200 acres of the kibbutz. The economy is based primarily on mixed agricultural crops including bananas, citrus, green fodder such as corn, wheat, and alfalfa with a large dairy herd and fishing. Industry activities include the hotel along with a tissue culture lab where banana plants are cloned and exported around the world.

A large building near the hotel houses a museum called the Yigal Alon Center which includes an ancient boat discovered by two brothers of the kibbutz in 1986.



Discovered in the mud left by the receding Sea of Galilee as a result of an extended drought, the ancient boat has been carbon dated to the period of the First Jewish Revolt against Rome (67-70 CE). The construction technique

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*(The Promised Land, Continued from page 9)*

consisting of "mortise-and-tenon" joints with round dot-like heads of wooden pegs also helped confirm the time of the boat's origin.

This discovery was significant to both Jews and Christians as this style boat would have been used by the fishermen of Galilee and the rebels who launched a war fleet consisting of fishing boats provisioned for battle.

In the ensuing battle, the Jewish rebels were ruthlessly defeated by Vespasian suffering more than 6,000 casualties.

Lately, kibbutzim have been making changes in their organization and way of life. At Ginosar, this includes members receiving a salary instead of pocket money and paying for services like meals in the dining room, laundry, and childcare. They also pay taxes to the community in order to support the sick and elderly.

As Ginosar enters the 21st century, it is determined to retain its uniqueness as a community of solidarity while implementing the organizational changes.

For some reason, I wasn't aware of the extensive archaeological treasures in Israel outside of those associated with Judaism, Christianity, and Islam. Great research is being done to learn more about ancient cultures as well as Roman and Byzantine era life. The following are just a few of the excavation/national reserves we visited and each is worthy of an article in its own right: Bet Shean, Hermon Springs, Tel Dan, Tel Megiddo, Caesarea, Qumran, the Western Wall Tunnels, and the Jerusalem Archaeological Park near the Temple Mount.

We were among the early arrivals at the Western Wall. The sky was a bright blue and with only a few people on the plaza it was very quiet and reverent. We were privileged to have



the opportunity to tour the Western Wall Tunnels.

Discovered in the mid to late 1860s by British archaeologists Charles Wilson and Charles Warren, the Western Wall Tunnels provide a unique view of life in Jerusalem from modern times through the Ottoman Turks, the Crusaders, the Romans, Herod, and Hasmonean Jews.

Time spent in the Tunnels is a journey through the history of Jerusalem. It is also time spent in a quiet place where visitors can contemplate events that have taken place on this site and the emotional and spiritual impact those events have on them.



When we emerged from the Tunnels, we were greeted by great throngs of excited people hurriedly setting up tables with buffet items and happily greeting other people. What a difference an hour or two had made in the Plaza for this was a Thursday and families were gathering to celebrate the Bar Mitzvah of one of their 13-year-old sons. One of the young men

*(Continued on page 11)*

*(The Promised Land, Continued from page 10)*

and his family had traveled from Australia for this special occasion.

On the final day of our visit to the Holy Land, we visited the Israel Museum and Yad Vashem.

Our guide, Asher, is justifiably proud of the wonderful model of the city of Jerusalem on the grounds of the Israel Museum. Created at a scale of 1/50, the model recreates how the city appeared at just before the destruction by Rome in 74 CE.

The other fascinating exhibit we visited was the Shrine of the Book. This building houses remnants of the Dead Sea Scrolls and artifacts from the Qumran area. The distinctive onion-shaped building resembles a jar similar to the ones discovered in the Dead Sea.

As you enter there are two rooms, one off to each side, and a softly lit passageway that leads to the main exhibit which is a huge showcase that has been built to resemble a Torah rod with a lighted area containing replicas of the scroll containing the Book of Isaiah. Asher was particularly fond of this exhibit as the scroll is written in Hebrew and his young son was able to read the words of Isaiah in his native tongue. Around the outer walls are cases displaying pieces of the actual scroll.



At Yad Vashem we visited the Children's Memorial first. This is a haunting experience. As you walk through the memorial, a tape is playing stating the name, age, and home city of each child known to have died in the Holocaust. It plays continuously when the museum is open. There are approximately 1.5 million names.

As you exit the Memorial, there is a poignant statue of Janusz Korczak and some of his children. A doctor living in Poland, Janusz helped found several orphanages. When the Nazis came to Warsaw and moved all of the Jews to the ghetto, Janusz and his orphans were forced to move there as well. He worked tirelessly to provide for them but eventually the children were ordered to the death camps. Janusz refused to leave them and they left for Treblinka together. Witnesses described Korczak and "his children" walking to the train holding hands, carrying knapsacks, and marching with dignity. All of them perished at Treblinka.

The main exhibit winds through a large building along a serpentine path traveling in time from the rise of Hitler and the Nazi party through the conquest of countries, the building of ghettos, the deportation of people to the camps, and finally liberation. Along the way are artifacts from the various cities, ghettos, camps, and video testimonies of survivors.

This tour became more than just a trip to my husband and me. It became almost an epic journey to us as we visited the places where so many stories told us by parents, teachers, and religious leaders had unfolded.

In addition, actually seeing what has been accomplished in Israel in less than 70 years is phenomenal. Over 370 million trees have been planted and the desert has been pushed back at a rate of 20 miles per year.

Photos courtesy of Candy Kammerman.

## Genealogy in the Round

by Candy Kammerman, extracted from the meeting Minutes

**Wilma Odell**, in a drawer of family artifacts, found a postcard dated 1908 and written in Yiddish. The message was from her maternal grandmother to her great-grandfather sent to an address in East Harlem. The return address is in Lemburg, Austria, Kamionka Stromilova, which is in Ukraine today.

She also found a matzah deckel used on Passover as part of the seder ceremony. The deckel has three layers representing the Priests, the Middle group, and the Israeli group. Matzah was originally round, similar to the shape of the deckel. She has been told the style of stitchery found on the piece was not used after 1900 so the piece appears to have been made in the 1800s.

Wilma also brought a 1937 bible carried by a bride that is tied shut with knotted ribbons and ribbons curled trailing from it. She wondered if anyone had suggestions for looking inside. Members suggested that there may not be anything in it but was instead used as the bouquet at a wedding.



**Wilma Odell shares a Matzah Deckel**

**Marelynn Zipser** brought a picture from 1947 taken at a couple's 25th wedding anniversary. Her husband is a 9-year-old boy in the picture. She also brought a picture of her uncle from Uzhpest, Philip Zipser, taken in 1896 when he served in the Hungarian Navy. He was a tinsmith by trade and it is assumed he was putting things on boats to keep barnacles from forming.

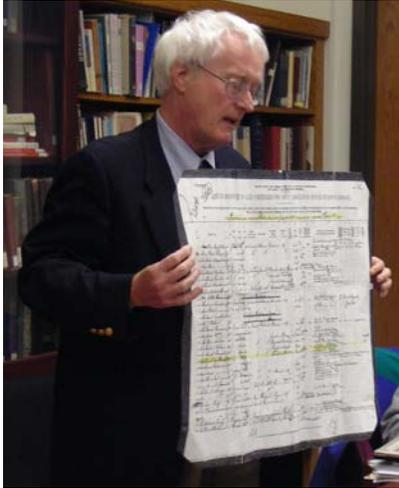
She also found a rare marriage record; a marriage card for Philip Zipser dated 1890 from Pish.

**Ruth Stone** is working on a new research angle; she found a cousin of Dick's. This new cousin has a twin sister who was not interested in family history at all. Ruth started working on the father's family of this cousin. She found a ship's manifest and census records with crazy name spellings.

**Mark Kleinfeld** displayed an enlarged copy of a manifest from records at Ellis Island. It pertains to his grandparents who came into Philadelphia. Mark could not find the immigration record of his grandfather, but could find a record of his grandmother when she came over in August 1904. The couple came from Ukraine. Mark felt like his grandfather was staying a step ahead of the Russian police. Mark and his family went back to Ellis Island in 2004 to celebrate the centennial of her arrival. She was "delivered" to Lieb Goldman in Philadelphia at an address that was known as Banker's Row at that time. Mark was able to find a photo online that is approximately the same address in Philadelphia taken by a photographer in 1901.

While searching newspaper archives online, Mark came across a photo in the Philadelphia Bulletin of a group of people accompanying a story of the kosher food riots. He strongly suspects that a couple in the photo are his grandparents.

*(Continued on page 13)*



**Mark Kleinfeld and an oversized ship list**

*(Genealogy in the Round, Continued from page 12)*

Mark also brought some Indian head pennies from 1902 and 1904. Mark's family used to go back to Philadelphia every year and visit the street where his father was born. One year as they came down the road, they were dismayed to find the house had been torn down for redevelopment.

**Richard Stone** added that the young lady his wife is working with is his first cousin once removed. He remembers her mother and father, his Aunt Lillian and Uncle Adolph. They have no family photos of this couple and he is anxious to see one.

**Robert Neu's** family is from Varpalota, Hungary. He started to research his family in 1966. He was told the books for Varpalota containing Jewish information were burned by Hungarian Nazis during WWII by a man who claimed to have witnessed the event.

Robert has been trying to overcome this wall and using the 1869 census, he found a family living in the area which confirmed what he knew. The earliest person he had a name for was not the same name that appeared in the record. Two sources for the name he had came from two uncles which identified the ancestor as Benjamin. In the 1869 census, he found Joseph. He has found a youngest son born in Slovakia, Abraham. Robert's only hope to go back further is to tie into a rabbinical line.

**Candy Kammerman** shared the blog she has created hoping to find relatives of her husband's grandfather. The blog is called Marrom Quest as is at <http://marromquest.blogspot.com/>. She has created entries introducing Joseph Samuel Marrom with a brief outline of his life, his wife, and a description with pictures of the Hyman family thought to be relatives that Joseph stayed with in New York City when he first immigrated about 1886. After serving in the US Army from 1891 to 1896, Joseph moved west and met his wife in Idaho. They were married in 1896 in Paris, Idaho. Candy has done one blog entry on their oldest son and plans to continue with an entry for each child. The best reward to date has been the help the blog provided one of Candy's granddaughters in completing a school homework assignment.

**Matthew Rottman's** challenges come from the 1940s and 1950s when contact was lost with step relatives. Gloria Dubin's father was born in Colorado. Matthew found information on the family through there and worked back to Gloria through JewishGen. He found Cook County records and a death certificate for a cousin of his or Gloria's mother's. His grandmother's house was in Romania and she visited it a number of times at the turn of the century, but in 1928 the house was gone and a road had been built over the place. An expressway now exists in place of the entire Jewish neighborhood.

**Margarita Choquette** comes from Finland and works at the Family History Library mainly in the Scandinavian unit. Occasionally she gets called on to read Russian records. Her stepfather was Russian and she eventually studied at BYU and Indiana University. Her relatives were very amused that she went all the way to the US to study Russian. She wanted to help people contact their families and she wanted to find someone in her grandfather's village. The village was small at the time her grandfather lived there.

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*(Genealogy in the Round, Continued from page 13)*

and is almost nonexistent today. Margarita felt she had no one to address a letter to for help when at Christmas in 1992, her brother and two cousins sent letters to her that they had received from Russia. They requested she please answer and take care of whatever was being asked.

The letters were written by someone who was a cousin to her father. They were written in poor Finnish and were difficult to read. She answered the letters and the person explained that the person had given information about her grandfather to some Finnish tourists and looked up descendents at the Russian Orthodox Church. Several children were found to still belong to the Orthodox Church. Now she has contact with these people and considers it a miracle that they found her family in Finland. She has been to their village and to the archive of the area and had the opportunity to do research there. At first she received a rather cold reception but when she left many tears were shed.

**Anne Kwiatkowski** explained she is really green at researching her Jewish ancestry. For years, her Jewish ancestry was hidden and her family refused to talk about their heritage. Her mother's sister died in the Holocaust. Her mother and another sister came to America. They were told to speak only English to blend in. Her mother spoke very correct, beautiful English which she learned from an Oxford professor. There are verbal clues indicating her mother came from Mattersburg in Hungary and were Sephardic Jews. She feels she is beginning to put some of the puzzle pieces of her family together.

**Fred Kwiatkowski** has been looking up Holocaust records on his wife's line. By chance, he entered his surname and came up with almost 300 names. He was very surprised as he comes from a Catholic line. He is now looking for records from synagogues in the area to make connections.

**Mary Ann Jacobs** is the designated researcher for her husband's family. She has located records for his great-grandmother in Baden, Germany. She found a community listing started in 1810 to 1823 that listed every family by name with their Jewish names. The Herman surname was changed from Mahrum. It appears the family came to this area for safety reasons.

**Gerald Jacobs** described an item hanging on a wall at his home. The item is a marriage contract in Hebrew. It has been translated by a rabbi in New Jersey and outlines the responsibilities of the bride and groom to each other. Only after his father died did Gerald find the document.

**Patrick Monson** is a student at BYU and is studying Jewish genealogy with a Business Management minor. He became interested in Judaism at about the age of 14 and tried to study Hebrew. When he was 19, he went to Estonia to serve a mission and this past semester he had the opportunity to study at the BYU Jerusalem Center. He would like to become a professional Jewish genealogist. He is looking for advice for what to focus on in his studies and a family to research as part of the family history study program.

**Gary Bowen** is the oldest grandson of Philip Louis Fishler who was born in Lithuania. His grandfather's family immigrated to Chicago, then from Chicago to Salt Lake City. His grandfather married a Mormon girl but never converted. He died in 1955. Gary's uncle did a lot of research and found a tremendous amount of information.

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*(Genealogy in the Round, Continued from page 14)*

Gary is a proponent of DNA study and found great insight in the book *Secrets and Deceit*. He heard Bennett Greenspan talk and attended the 2007 IAJGS Conference in Salt Lake City. Many of the presenters are his DNA cousins. In the DNA group there are about 80 people with a common ancestor from about 500 years ago from Poland, Lithuania, Belarus, Ukraine, Austria, Puerto Rico, Ecuador, and Argentina. Gary has accumulated a lot of history on his family but there has been an oral tradition that they are Sephardic. He submitted a DNA sample from an uncle and discovered that they are Levites.

Gary has done extensive study on Sephardic Jews. In a famous letter from Jewish rabbis in Turkey at the time of the expulsion of Jews from Spain in 1492, Rabbis recommended that they stay and convert. In fact, Jews were told that they should have their sons become Catholic priests. He has discovered that many, if not most, of the Catholic priests that came in to the Americas at the time of the Inquisition had Jewish ancestry.

**Kahlile Mehr** gave a presentation on the Latvian Internet site which he feels is the future of genealogy. Countries putting their archived records on the Internet appears to be the wave of the future. The Latvian web site is called Raduraksti at <http://lvaa-raduraksti.lv/en.html>. Estonia started doing this in 2005 and Latvia figured they needed to do it too. Latvia SIG may be indexing the records; they were discussing a project at the last IAJGS Conference.

### **Ost Meets West: Immigrant Moguls Émigré Directors and the Rise of Film Noir A Review of Stephen Smith's Presentation at the IAJGS Conference**

*by Rochelle Kaplan*

Vincent Brook, author of *Driven to Darkness: Jewish Émigré Directors and the Rise of Film Noir* presented on a topic with which his family was, at least, peripherally involved. The Hollywood film industry was founded by a group of immigrant Ostjuden (Eastern European Jews), who headed most significant American film studios. A second influx of Westjudische (German/Austrian Jewish) film directors fled the Nazis and came to America in the 1930s. Many of these played an important role in the emergence of "film noir". The contrasting ethnic origins of the two groups, East and West, and their differing backgrounds, led to their particular contributions to American cinema. Brook argues that the Émigré Westjuden, working for Ostj dische studio heads whom they would have been inclined to look at with disdain in Europe, were primed for the dark themes and visual style of film noir.

Brook, a "Valley Boy", was raised on a chicken farm in Van Nuys, California. His father, Rudy Bruch, had been a lawyer, emigrating from Germany just prior to World War II. In California, he Americanized his name and became gardener to the stars: Peter Lorre, Robert Ryan, Cornel Wilde, Judy Garland and Vincent Minelli, and the director Fritz Lang. Vincent Brooks's mom had an affair with Alexander Granach, a silent film star. She had salons for fellow émigrés, and worked as a masseuse. In Germany, she had been a gymnast instructor. The salon émigrés, known as "Der Gruppe" included doctors, lawyers and their wives; the salons were called "Weimar by the Sea." Other salonieres were Marta Feuchtwanger and Salka Viertel.

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*(Ost Meets West, Continued from page 15)*

Studio heads and executives Zukor, Laemmle, Fox, Sarnoff, Mayer and Schenk came from Russia and Hungary. The Warner brothers, Selznick and Goldwyn came from Poland and Ukraine. Harry Cohn, Loew and Marcus were German Jews. The studio heads were insultingly called moguls, derived from Mongol: considered uncouth and ruthless. Henry Ford said that motion pictures were controlled by Jews. Zukor (originally Cukor) had been a furrier; Louis B. Mayer (Meier) had gone from the scrap metal business to motion picture distributor. He formed MGM with Loew. Carl Laemmle started the star system. He also signed 1000 affidavits for 1000 Jews from his hometown, Laupheim, Germany.

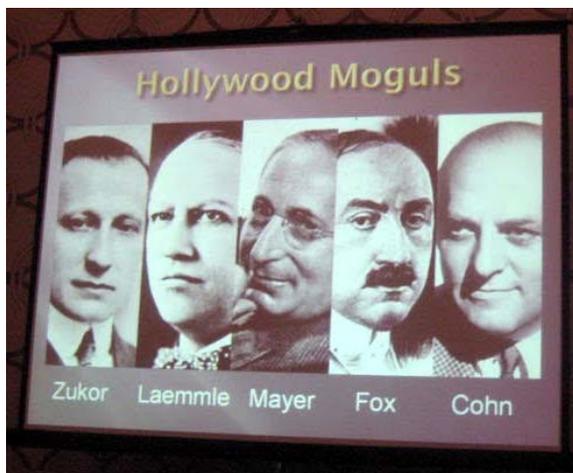


Photo by Rochelle Kaplan

In the 1930s, German Jews filled the creative ranks of Hollywood, driven from Germany by the Nazis. They were primed for film noir, which often featured an ambivalent protagonist and femme fatale. Earlier, in the 1920s, European film directors were recruited to come to Hollywood; this first wave included Lubitsch, DuPont, Wyler, Vidor, Curtiz and Viertel. The 1930s émigrés shared Ford's

disdain for the studio moguls. Billy Wilder said, "We went from Adolf Hitler to Adolf Zukor." The two Wilders, by the way, never went to college, and their father was denied Austrian citizenship. Edgar Ulmer wore a Jewish star in an orphanage and also never attended college. Otto Preminger was an upper class Galician whose father refused to renounce his religion and still rose to become attorney general.

The moguls wished to lift the movies from their gutter association. The term flix comes from flickas, derived from horses, and derogatory. Fox wanted to reduce foreign competition and boost domestic production. Mayer wanted to make more respectable movies; he was the least inclined toward film noir. Max Ophuls changed his surname from Oppenheim so as not to stain the family name. Fritz Lang's *M*, from 1931, was cited as an example of Jewish degenerate art. Lang himself was half Jewish, half Catholic. (Brook digressed here about Lang, whose first wife was Jewish and who perhaps knew of her husband's affair with another woman. Did he kill his wife? He was never charged.) The moguls were generally raised as secular Jews, and almost all wed non-Jews (Brook called this shiks-appeal), although the Warner boys were raised Jewish.

Film noir classics include *Double Indemnity*, *Laura*, *Lost Weekend*, and *Woman in the Window*. They were often low budget and provided decent returns on investment. Brook stated that the films served as an anodyne for their experience. Some themes that emerged in the 1930s and 1940s were effeminate males, home fatale, anti-lynching, the housebreaker who wreaks havoc, and survivor guilt. In their films high cultural aspirations mixed with low cultural demands. The lurid lighting was both economical and served the story line. The émigrés exorcised their demons and had jobs; the moguls got social cache.

## Clued-In: Case Studies from Sherlock Cohn, The Photo Genealogist A Review of Ava Cohn's Presentation at the IAJGS Conference

by Rochelle Kaplan

Ansel Adams wrote, "We look at photos; we seldom look into them." Ava Cohn cited Adams in her interesting and potentially useful talk at the IAJGS conference: Clued-In: Case Studies from Sherlock Cohn - The Photo Genealogist. Ms. Cohn uses heirloom photographs and a multidisciplinary background to date and interpret photos. With a theater arts background, she maintains an extensive library of primary and secondary-source costume references. Critical to her methodology are the three Ds: date, determine age, and document.

Cohn debunked five common myths in dealing with historical photos. The first comes from folks who say, "I know these people; I don't need to know anything else." Cohn counsels: Stop looking; start seeing! She demonstrated by showing an old photo from Stushuna, not far from Minsk (identified by photography studio marker on back of photo). A cabinet card, it was posed in a studio. The striped pattern in the clothing was typical of Turkish Jews; the kippah of Lithuanian Jews. More research was required.

Cohn mentioned the six periods of immigration to the US, specific cultural and religious practices, and personal choice each factors in clothing and hairstyles. How much did immigrants wish to assimilate?

Myth 2 is that one can date a photo by looking at it. Myth 3 is the belief that our female ancestors didn't wear fashionable clothes in Europe. From the 1880s to the 1960s, fashions changed a lot. And folks dressed up for photographs, especially studio photos. One has to look at economic status and location in Europe. In larger cities, women wore the latest fashions. Even poorer women had access to newspaper ads and articles and could fashion the latest styles with their sewing machines or

by hand. And certainly, middle class and wealthy Jews could buy the latest style clothing. I know from hearing stories from my mom about her very poor family on the Lower East Side of NY that her mother fashioned amazing caped velvet coats for her children out of old drapes! One incredibly detailed slide Ms. Cohn showed was of a Russian dressmaker's pattern from 1905. It looked like one of those mazes from Highlights magazine or the fractal hallucinations of a psychotic on LSD. The Czar said Jews should dress like their Christian counterparts and banned shaved heads and scarves, leading to the sheitel (wig in Yiddish).

There is also the issue of faked photos, most recently disclosed in scholarship on Roman Vishniak, who attempted to garner sympathy for Jews by posing his portraits.

Many women were uncorseted. In America, women could transform themselves, and blend in with the mainstream via clothes. There were no hard and fast rules on this. Cohn showed a 1913 ad in *De Froyen Velt* from Chicago, the equivalent of the Ladies' Home Journal.

Myth 4 is that it is impossible to date photos of men because they were not style-conscious. Actually, London was the fashion capital for men and Paris for women and many men, if not dandies or metrosexuals, still followed fashion trends. Myth 5 is that with a fashion book, one can date photos. Yes, this can help, but one needs other sources and one should also look at facial hair and hair styles for clues, as well as other genealogical records for confirmation of hypotheses regarding date and place of the photo.

Cohn jokingly quipped about a sixth myth, that

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*(Sherlock Cohn, Continued from page 17)*

photo genealogists are clairvoyant. Use documents and family information to help identify photographs.

Cohn answered a question about postcards. She said these were largely German and created prior to WWI. Stamps or postage marks can help with identification. She said she asks four questions of her clients (1) Where did you get the photo? Where was it taken? (2) Who is in the photo? (Age, birthdates, age progression.) (3) When was it taken? (To commemorate an event; to keep relatives elsewhere informed?) (4) Why was it taken? It is important to verify the date, to determine the subjects' ages and birth years, and to document (match with other records).

Cohn detailed the case of the Immigration Snafu. Clues were that the subject was from Warsaw and came to NY, had four daughters and a son, the father came to NY first, the photo was taken in NY, and Cohn knew who possessed the photo. The 1906 ship manifest indicated the photo was taken post-

1906. Cohn knew young Jewish immigrant women (like my maternal grandmother) made stylish clothes from scratch and from scraps. Cohn knew that in June 1908 women wore higher waists; corsets changed in 1908-1909. (She demonstrated using ads in slides.) Lena and Tsipa came ten months later than their father (on 5 November 1908). They were in Liverpool in 1907. Perhaps they had trachoma and were forbidden to continue on to NY. The girls came to NY in 1908 and adopted American fashions. So they were reunited with their father in 1909. Tsipa likely developed breasts in England but bound her breasts to

appear a child. Cohn noted that fashions changed rapidly, even then.

Another case she covered was that of the mistaken date. The known facts were that the family went from Libau to NY in 1909 and then to Chelsea, MA. Aba died violently after the family came. That's what the family remembers. The photo was handed down by Sara Weissman. Asking where, who, when, why, Cohn wondered why Aba wasn't in the photo. Looking at the ladies' clothes, she noted high collars, blouses, belts, full sleeves with long cuffs. She showed pictures of the 1900 Gibson girl and a 1908 Sears Roebuck catalogue, which was marketed as conservative to middle America, living on farms. The shirtwaist style was popular as were "pigeon" breasts. The two boys in the photo wore tunics; Cohn noted their hair and clothing style. In boy's fashions in

1909, in the US, boys often were dressed in girl-like clothing. This was also the style in Shepetova, Russia, from where the family came, as was the conservative clothing of the girls. Ire, the baby (later Harry), was holding his head up, which helps date him. At 9 months, babies can crawl. From other

records, Aba arrived in NY in 1906. The photo must have been taken in the old country. Ire's birth year was wrong on the census and ship manifest (where he is listed as 21 months old) but right on his SSDI. So the date of the photo was wrong. The photo was likely taken in August or September 1907, to be sent to America.

Why analyze photos? They can overcome brick walls, clarify family stories, confirm which records are correct and which are not, tell us more about the subjects' lives, and provide enjoyment.

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*"Why analyze photos? They can overcome brick walls, clarify family stories, confirm which records are correct and which are not, tell us more about the subjects' lives, and provide enjoyment."*

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## UJGS Meeting Highlights October 2009

*January and June by Rochelle Kaplan  
March and April by Candy Kammerman*

### 11 January 2010

Ten people attended.

1. The offer to establish genealogical section of Kol Ami Library was accepted. Rochelle Kaplan donated some books.
2. Minor amendments to bylaws were made and accepted.
3. Presentation by Banai Feldstein on *Social Networking: Facebook and Twitter and Their Genealogy Uses*.
  - a. You may control your profile and privacy settings on Facebook. Twitter is more public. Facebook is usually about networking with people you know. Twitter tends to be for meeting new people.
  - b. Possibilities for Facebook: look for relations, create a group, create events (such as a family reunion), link to FamilyLink or Mundia, post pictures, look for classmates, link to your web site.
  - c. Possibilities for Twitter: create a blog at blogger.com, find other genealogists.
  - d. Although no genealogical breakthroughs on social networking sites (thus far), they are still useful in networking in genealogy.

### 8 March 2010

Seventeen people attended.

1. We received a request from Jan Meisels Allen of JGS Conejo Valley in California to join them in nominating Hal Bookbinder for the Lifetime Achievement Award from IAJGS. This is the first year he is eligible

and his service to the Jewish Genealogical community has been significant. He was very proactive in California getting Jewish genealogy groups organized and co-chaired the IAJGS conference held in Salt Lake City a few years ago. The group voted to join in submitting this nomination.

2. The work meeting from the previous month was not attended. Banai proposed instituting a mentoring program that has previously discussed. The process for this would include experienced researchers volunteering to mentor those needing assistance. A call was issued for mentor volunteers or someone who would run the program.
3. Genealogy in the Round program was a huge success. Details of each presentation are found earlier in this issue.

### 27 April 2010

Sixteen members attended and numerous visitors to Salt Lake City attending the NGS Conference.

1. Banai welcomed all the visitors. The turnout for this meeting was very impressive. Due to the number of visitors present, it was decided to turn the time over to the guest speaker first and conduct society business following his presentation.
2. Daniel Horowitz presented *MyHeritage: SmartMatching Technology*.
  - a. Daniel is the Genealogy and Translation Manager at MyHeritage.com.
  - b. Reasons to use MyHeritage.com: it's free, it's simple, it performs multiple

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*(Minutes, Continued from page 19)*

- searches of 15,000 databases.
- c. Begin searching at <http://myheritage.com/research/>. This opens the genealogy tab of the web site. On this page, enter your ancestor's name, select Exact, Soundex, or Megadex, and click on the Search button.
  - d. The first time you use the search feature, you will be asked to download a small application. The search is done using your own computer rather than MyHeritage's server so the speed will depend on individual equipment.
  - e. The results will include a list of people searching for the same last name. Privacy is a prime concern at MyHeritage, so all communication among users is handled via username to username.
  - f. When you click on View to see more details about a match, a new window or tab will open accessing the site where the specific database resides. The yellow \$ icon indicates there is a fee associated with the database, the I indicates the database is indexed, the green S indicates the database is compatible with Soundex searches, the yellow star denotes a popular genealogical database, and the red star denotes a database added in the past 30 days.
  - g. Before you leave this page, save the search results. This requires registering as a user at the site which is free and will save you the time of doing the search again the next time you visit the site.
  - h. Advanced Search will allow you to enter more information about the person such as birth/death dates and gender.
  - i. A Megadex search will search for other possible last names based on real sounds, known mistakes in spelling, family tree data in the MyHeritage database, math algorithms, and user suggestions. Use of a Megadex search requires registration.
  - j. Matches are shown by surname. You may search results as soon as they appear and the search engine will continue the search as you view the initial results.
  - k. When you download the software, you may also download a family toolbar. This has been created especially for family research.
  - l. SmartMatching compares information based on fuzzy comparison. Results are available in real time using the software after you have published your tree on the site. It continuously searches as new trees are added.
  - m. A premium subscription includes a merge feature where you can merge the people from other trees into you own.
  - n. Three subscription levels:
    - i. Basic: up to 250 names (free)
    - ii. Premium: up to 2500 names
    - iii. Premium+: unlimited
  - o. You can research a single person or a few people from your tree at a time. Daniel reminded us to be patient because searches take time.
  - p. Daniel took questions from the audience.
  - q. Searching databases in Russian is tricky due to the Cyrillic alphabet.
  - r. They are trying to have at least one or two databases per country.
  - s. You can upload your tree in GEDCOM format.
  - t. Ancestry's goal is to have records online whereas MyHeritage's goal is to connect families.
  - u. Pictures can be uploaded and searched with facial recognition.
  - v. Family trees become the exclusive domain of MyHeritage.com.
  - w. The Research function only works with Internet Explorer; the rest of the site

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*(Minutes, Continued from page 20)*

- works with Firefox and Safari.
- x. Adoptions are difficult. The program works better at some other types of relationships including same sex parents.
  - y. Merge does not combine trees, it just moves bits of information into your tree.
3. Business meeting: It was suggested having one meeting per year in the format of Genealogy in the Round
  4. UJGS submitted an endorsement letter along with the JGS of Conejo Valley nomination of Hal Bookbinder for the Lifetime Achievement award.
  5. Kol Ami has run into scheduling issues and can no longer host our meetings on Monday nights. The JCC has graciously extended space to us for our future meetings this year.
- 14 June 2010**
- Eight people attended.
1. JGS of Southern Nevada is planning to come to Utah in October or November.
  2. Marelynn Zipser is translating nine FHL films from Bratislava. She has found 700 marriage records, most of them Orthodox.
  3. Rochelle Kaplan spoke about recent NY Times article about newfound genetic similarity between Ashkenazic and Sephardic Jews. It surmises that more intermarriage than previously thought and mingling likely occurred in Italy. Article link.
  4. Robert Neu discussed the confusion about Khazars vs. Cossacks.
  5. Discussion over whether there should be two sets of records based on 1895 Hungarian civil records. Marelynn noted that the number of marriages spiked after 1895 among Hungarian Jews.
  6. Kahlile Mehr said FHL next step is acquiring Slovakia's civil registries. Records would be brought to central filming facility. Likely there are city and regional books. People came from all over to wed in Bratislava.
  7. Thomas Lerman donated his copies of Avotaynu to our library housed at Kol Ami.
  8. Kahlile said that lectures are available as online audio 30 minute talks on FamilySearch.org. Daniel Schlyter has two lectures on Russian history. Others discuss reading handwriting.
  9. Patrick Monson had questions about his thesis on Estonian Jews coming to the US between WWI and WWII. Suggestions included looking at ship manifest pages for Certificate of Arrival numbers to determine how many applied for naturalization. At that time, there were restrictions regarding immigration to US. Many European nations required exit permits or visas. Rochelle mentioned specific books he could research.
  10. Robert mentioned French relatives who changed their names to sound more French. He also said surnames ending in one N were likely Jewish and those with two Ns were likely non-Jewish. Marelynn said this was untrue re: Bratislava records.
  11. We discussed people's different reactions to trauma re: memory and sharing of painful memories and keeping or destroying artifacts. Some regretted not asking their ancestors more questions while the latter were alive or not recording what was said.



## Application for Membership in UJGS

# Utah Jewish Genealogical Society

Please enroll me as a member for one year as:

- An Individual \$10  
 A Couple \$15

Mail to: Utah Jewish Genealogical Society  
c/o Mark Kleinfeld, Treasurer  
2450 East 3700 North  
Layton, UT 84040

Enclosed is a check payable to UJGS.

Name(s) \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Phone (       ) \_\_\_\_\_

Email \_\_\_\_\_ @ \_\_\_\_\_

Surnames of interest: \_\_\_\_\_

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\_\_\_\_\_  
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Locations of interest: \_\_\_\_\_

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Signature \_\_\_\_\_