



זכרונות *ZichronNote*

The Journal of the San Francisco Bay Area
Jewish Genealogical Society

Volume XXXI, Number 3

August 2011

Napoleon and the Jews

Was Napoleon an enlightened ruler in a bigoted era?

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Imperial standard flag of Napoleon I

ZichronNote
Journal of the San Francisco Bay Area
Jewish Genealogical Society

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

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

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

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President's Message
Dog Days of Summer

By Jeremy Frankel, SFBAJGS President

Well, that's how it feels to me right now. Janice Sellers, our *ZichronNote* editor, has been on me several times for copy, and I've been trying hard to think of something original to write about. I guess I'm still not quite "here" yet, having spent two glorious weeks in Italy—the last week of June in Florence and the first week of July in Venice. My companion, Victoria Fisch (President of JGS of Sacramento), and I had decided we were in need of a real vacation. Hence we were not going to lug our laptops around with us, especially with the constant fear of losing them. Nor were we going to take our cell phones. Folks, this was going to be a real vacation, but there was to be no hanging out at the beach, either.

I had searched online and found a guide who specialized in Jewish-themed tours of Florence. It was billed as lasting for two hours, but her enthusiasm was so infectious that the tour ended up taking the whole day! During that time, we explored where the ghetto had been; once the Jews had been effectively emancipated, the ghetto was torn down and redeveloped. We also saw where the merchants had had their stores. The only synagogue in Florence was included on the list. It's also the only copper-domed building in Florence. Security was exceedingly tight—no bags, no cameras, and the double entry doors were proof enough (not to mention the military-style uniformed guard roaming the grounds). The interior of the synagogue was highly decorated and the adjacent museum was full of Judaica and religious artwork. The final stop was the now-closed and disused cemetery across the Arno River in the Oltrarno district. Our guide, Giovanna Bossi-Rosenfeld (<http://www.florence-jewish-tours.com/>), had managed to obtain a key to the front gates. The gates needed some "persuading" before affording us entry.

The cemetery looked more like an archeological dig, but without the ground having been disturbed. Small wooden stakes were hammered in position where graves were located. A shelving system held plastic containers within which were pieces of broken gravestones. We wandered around exploring the various headstones. One thing Victoria and I realized is that Italian Jewish last names are just that: Italian. None, unless it was Levy, etc., was recognizable to us as a Jewish name. Several fascinating maps had been created depicting such things as the number of burials by decade, and the type of material used for the headstones and its current condition.

Continued on page 9

SOCIETY NEWS

International Jewish Genealogy Month

International Jewish Genealogy Month (IJGM) is a program of the International Association of Jewish Genealogical Societies (<http://www.iajgs.org/jgmonth.html>). IJGM is celebrated during the month of Cheshvan, which this year falls from October 29–November 26 on the secular calendar. The purpose of IJGM is to make the public aware of the hobby of genealogy and the fact that there is a local Jewish genealogical society that can help them get started on their research.

This year SFBAJGS will promote IJGM with two talks and an open house. On 14 November, Jeff Lewy will present “Book ‘em, Dano! Publishing Your Family’s Story” in Los Altos Hills. On 20 November, Dr. Lara Michels will talk about “Family History at the Magnes Collection of Jewish Art and Life” in San Francisco.

The open house will be 13 November at the Oakland Regional Family History Center. Ron Arons will present “Putting Flesh on the Bones”, about how to find more information about your ancestors and learn about the “why” in their lives. There will also be a number of experts and experienced researchers available, either to help you get started or to give you advice on your thorny genealogical problems.

Stories Needed for *ZichronNote*

Have you had a breakthrough in your family research, solved a family mystery through painstaking research, discovered an amazing resource, or walked where your ancestors walked as part of an interesting family history trip?

We want to read about it in *ZichronNote*. Please submit material to newsletter@sfbajgs.org.

SFBAJGS Elections

Get Involved and Get More Out of SFBAJGS

This December marks the end of the two-year terms of the current officers of SFBAJGS. It is time to think about the future of the Society. It is essential that more members contribute to the success of this organization. Think about what you want from the JGS and how you can participate in making and keeping the society strong. Not all commitments require large amounts of time. Elected officers are President, Vice President, Secretary, Treasurer, and Membership Director. This notice serves as the first call for nominations for elected positions. You may nominate yourself or another member.

We encourage you to volunteer in any way that interests you. You will certainly get more out of the society as an active participant. All of us who have volunteered can attest to that. Opportunities that can be managed by an individual or shared by a committee include membership, program coordination, Web site maintenance and enhancement, publicity, hospitality (arranging for refreshments at meetings), *ZichronNote*, and the cemetery project. For more information, to nominate yourself or someone else, or to volunteer, contact Jeremy Frankel at (510) 525-4052 or president@sfbajgs.org. Nominations are due by **1 October 2011**.

Errata

In the May 2011 issue of *ZichronNote* (Volume XXXI, Number 2):

On page 8, “The Ger Mandolin Ensemble”, Avi Avital was nominated for a Grammy® but did not win.

On page 9, “San Francisco History Expo”, Shelley Pollero should have been Shellie Wiener.

Meeting Times and Locations

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

- San Francisco:** **Sunday. Doors open 12:30 p.m. Program begins at 1:00 p.m.**
Congregation Beth Israel-Judea, 625 Brotherhood Way.
- Los Altos Hills:** **Monday. Doors open at 7 p.m. Program begins at 7:30 p.m.**
Congregation Beth Am, 26790 Arastradero Road, Room 5/6.
- Oakland:** **Sunday. Doors open 12:30 p.m. Program begins at 1:00 p.m.**
Oakland Regional Family History Center, 4766 Lincoln Avenue.

See Back Cover for Calendar of Upcoming SFBAJGS Meetings

CALENDAR

Genealogy Events

Local and Regional

Sat., 10 September, 9:00 a.m.–4:00 p.m. **Getting the Most from an Archive.** LDS Church, 875 Quince Avenue, Santa Clara. Free. <http://www.svcgg.org/>

Mon., 19 September, 7:00 p.m. **Sacramento Jewish Genealogical Society.** Mitch and Yael Numark present “**The Jews of India.**” Albert Einstein Residence Center, 1935 Wright Street, Sacramento. Free. http://www.jewishgen.org/jgs-sacramento/html/meetings_2011.html

Fri.–Sat., 7–8 October. **Northern California Family History Expo.** San Mateo County Event Center, 2495 S. Delaware Street, San Mateo. <http://www.familyhistoryexpos.com/viewevent.aspx?eid=36>

Sat., 15 October, 8:00 a.m.–4:00 p.m. **Digging for Your Roots.** 18th annual Family History Seminar. 1590 Denkinger Road, Concord. Jackie Hein, lejaki1957@aol.com

Sat., 29 October, 9:00 a.m.–3:15 p.m. **Federal Secrets Revealed.** Four lectures by John Colletta. San Mateo County Genealogical Society, LDS Church, 1105 Valparaiso, Menlo Park. <http://www.smcgs.org/>

Sat., 5 November, 8:00 a.m.–4:00 p.m. **Ancestry Day.** Presented by Ancestry.com and California Genealogical Society. Hyatt Regency, 5 Embarcadero Center, San Francisco. <http://www.ancestry.com/ancestryday-sanfrancisco>

Sun., 13 November, 1:00–5:00 p.m. **Jewish Genealogy Open House.** Many volunteers will be available to help you with your research. Ron Arons presents “**Putting Flesh on the Bones.**” Oakland Regional Family History Center, 4766 Lincoln Avenue, Oakland. See page 3 for more information. Free. **International Jewish Genealogy Month Event** <http://www.sfbajgs.org/>

State and National

Sat., 15 October, 8:30 a.m.–4:00 p.m. **Family History Day at the California State Archives.** 1020 O Street, 4th Floor, Sacramento. Free. <http://fhdnews.blogspot.com/>

Fri.–Sun., 2–4 February 2012. **RootsTech 2012.** Salt Palace Convention Center, Salt Lake City, Utah. Technologies and applications that could have an impact on the many emerging facets of family history-related consumer markets worldwide. <http://www.rootstech.org/>

Kendler's Orts- und Verkehrs-Lexikon Now Searchable Online

Edward David Luft

A very useful gazetteer of the entire Austro-Hungarian Empire at its greatest extent, including Bosnia and Herzegovina, is held in the Geography and Map Reading Room of the Library of Congress. It is Josef and Carl von Kendler's *Orts- und Verkehrs-Lexikon von Oesterreich-Ungarn: enthaltend sämmtliche Orte und deren politische und gerichtliche Eintheilung, Eisenbahn-, Post-, Dampfschiff- und Telegraphen-Stationen mit Bezeichnung der Eisenbahn- und Dampfschiff-Unternehmungen, nebst den wichtigsten Ortschaften von Bosnien und der Herzegowina: ein unentbehrliches Hand- und Nachschlagebuch für Behörden, Aemter, Notare, Advocaten, Kaufleute, Reisende etc, etc. nach ämtlichen Quellen, 3. vollständig umgearbeitete Auflage*, Wien: F. Rollinger und Moessmer & Schulda, 1905, 1,314 pages. The Library of Congress call number is DB14 K46 1905a Reference - Geography & Map Reading Room. You can see the Library of Congress record at <http://lccn.loc.gov/94183826>.

Avotaynu: The International Review of Jewish Genealogy has twice published articles by this author about Kendler's *Orts- und Verkehrs-Lexikon*. The two articles are:

“More on Polish Jewish Genealogical Research”, Volume X, Number 1, Spring 1994, pp. 12–13.

“Resources to Find Any Location in the Austro-Hungarian Empire; Similar Resources for Imperial Russia and Imperial Germany”, Vol. XXVI, No. 3, Fall 2010, pp. 19–22.

Only two hard copies of this book are available in the United States (although there are many copies in Europe), both in Washington, DC. One is at the Library of Congress and another is at the Embassy of Austria. The original Library of Congress copy was in bad condition, but a very nice copy was made from it and is available at the library for reference use. The Austrian Embassy copy is in fragile condition.

Researchers may now search Kendler's *Orts- und Verkehrs-Lexikon* online and free of charge at http://members.aon.at/lesebuch/Inhalt_en.html. For those who cannot visit Washington to see the hard copy of the book, this easy-to-use Web site was created to enable users to find any location in the Austro-Hungarian Empire with up to six versions of the name of any location, each version in a different language.

Continued on page 12

Napoleon and the Jews

Ben Weider

Ben Weider was a tireless campaigner for what he believed to be the “truth” in Napoleonic studies, even when his research contradicted the accepted orthodoxy. Weider presented the following paper on Napoleon’s relationship with Jews at the 28th Consortium on Revolutionary Europe 1750–1850 on 7 March 1998 at Florida State University.

Prevailing opinions on the subject note Napoleon’s edicts proclaiming emancipation of Jews in the areas of Europe that he conquered but doubt the credibility of a manifesto reputedly issued in Palestine during the final, unsuccessful stages of his campaign in Egypt. Weider contended that this document is authentic and important to understanding why Jews embraced Napoleon. Weider asserted that Napoleon’s popularity with Jews was genuine, despite attempts by some scholars to downplay the Emperor’s interest in them as simply self-serving. Weider maintained that such an obvious, cynical attitude would not produce the kind of support as was manifested in a Jewish blessing from the period that he found while searching for other documents in a rare and antiquarian book shop in France.

Ben Weider (1923–2008) was the President of the International Napoleonic Society and a member of the executive council of the Napoleonic Society of France.

This article was previously published in *Napoleon* magazine #12, July 1998. Sidebar material and editorial insertions were written and/or chosen by Matt DeLaMater and Dana Lombardy.

Of the many lasting contributions that Napoleon made to improve the quality of life of the French people, one of the most important was the Civil Code. This body of laws came at a time in history when discrimination was rampant; through it Napoleon decided to offer liberty, equality, and brotherhood to Jews, Protestants, and Free Masons.

The Civil Code of 1804 [also known as the Napoleonic Code] granted religious freedom. At that time, about 480,000 Calvinists and 200,000 Lutherans were living in France. In 1804, Napoleon arranged for the public regulation of the Protestant communities and then decided that the State would assume responsibility for the salaries of their pastors.

Napoleon’s involvement with Jews can perhaps first be traced to an incident from 9 February 1797. Napoleon and his forces had occupied Ancona [during his first Italian campaign] when a strange sight greeted them. The young general was amazed when he saw people wearing yellow bonnets and armbands on which was the Star of David. He asked some of his officers the purpose of these outfits.

Of course, he was informed that they were Jews, and also that such identification was necessary so that they would return to the ghetto in the evening. Napoleon felt highly offended and immediately gave an order, in the name of France, that they remove the bonnets and armbands, and he authorized the closing of the ghetto. He allowed the Jews of Ancona to live wherever they wanted and to practice their religion openly. Later he also closed the Jewish ghetto in Rome.

Another incident of interest occurred on 12 June 1798, when the French occupied Malta on their way to Egypt, where Bonaparte learned that the Templar Knights did not allow Jews to practice their religion in a synagogue. He immediately gave them permission to build a synagogue.

Yet another amazing incident, not generally known, took place in Palestine. While French troops besieged the city of Acre, Napoleon prepared a proclamation making Palestine an independent Jewish state. He felt confident that he could occupy Acre and, in the following days, foresaw that he would enter Jerusalem, where he planned to issue his proclamation. The proclamation was printed and dated 20 April 1799, but Napoleon’s unsuccessful attempt to capture Acre prevented it from being issued. Jews had to wait about 150 years before their state was proclaimed [Israel having come into existence in 1948].

Napoleon’s motives for being a benefactor of the Jews remain somewhat mysterious. On one hand, his patronage doesn’t make sense, because he had nothing political to gain from it. Possibly, the answer exists in a private conversation which Napoleon had

Timeline of Some Significant Events

24 December 1789: Protestants eligible for public office in France.

28 January 1790: Jews of Portuguese and Spanish descent receive French citizenship.

27 September 1791: All Jews receive French citizenship.

27 November 1798: Rome retaken by Bourbon army of Naples; Jews and Jacobins massacred.

23 July 1806: Assembly of Jewish notables convenes Grand Sanhedrin to redefine traditional Judaism and to establish an institutional body to transform Jews into French citizens.

31 January 1807: Second meeting of the Grand Sanhedrin of European rabbis.

[Sources: Joe H. Kirchberger, *The French Revolution and Napoleon: An Eyewitness History*, New York: Facts on File, 1989; Frances Malino, “Jews and Napoleon”, *Historical Dictionary of Napoleonic France, 1799–1815*, Santa Barbara, CA: Greenwood Press, 1985.]

with Dr. Barry O'Meara, which took place on the island of St. Helena [during the Emperor's second and final exile]. On 10 November 1816, Dr. O'Meara (who was Napoleon's personal physician at the time) asked the Emperor point blank why he was encouraging and supporting Jews.

Napoleon replied, "My primary desire was to liberate the Jews and make them full citizens. I wanted to confer upon them all the legal rights of equality, liberty, and brotherhood as were enjoyed by the Catholics and Protestants. It is my wish that Jews be treated like brothers as if we were all part of Judaism.

"As an added benefit, I thought that this would bring to France many riches, because Jews are numerous and they would come in large numbers to our country, where they would enjoy more privileges than in any other nation. Without the events of 1814, most of the Jews of Europe would have come to France, where equality, brotherhood, and liberty awaited them and where they could serve the country like everyone else."

During the different periods of Napoleon's career, his sympathy for Jews was clearly noted. He did everything he could to assure that Jews were treated on an equal basis as Catholics and Protestants.

The French Revolution in 1789 changed all the various restrictions that Jews had faced in France. On 27 September 1791 France adopted a decree which accorded the Jews of France full citizenship. The Legislative Assembly did not take any specific measures to apply this new freedom that had been granted to Jews, however. The National Convention closed the synagogues and banned the use of the Hebrew language. [The Catholic church was also banned at the time.]

Under the Directoire, the synagogues were opened again, and Jews became involved in business and political life. In general, however, Jews were barely tolerated. Before Napoleon took over leadership of the French government, the political situation of Jews was precarious, unstable, and subject to negative laws. Depending on the region, Jews were sometimes



The Emperor Napoleon in His Study at the Tuileries,
by Jacques-Louis David, 1812

treated in a liberal manner and sometimes in a tyrannical manner.

Napoleon was the only ruler who gave Jews equality when most other nations kept them in bondage. He also abolished the special taxes on Jews in Germany and gave them, for the very first time, civic and political equality. When strong opposition in France manifested itself, Napoleon stood firm in his support of Jewish equality.

Certainly, when Napoleon came to power, he did not liberate Jews for personal political gain, because not much more than 40,000 lived in all of France, and they were in various provinces.

The province where Jews were most persecuted was Alsace, where half the Jewish population of France was living. In Paris, there were approximately 1,000 Jews. They were excluded from doing business, forbidden to hold government positions, and banned from the purchase of property.

The principal proponent of the new law, dated 8 April 1802, which dealt with the organization of various religions, was Jean-Étienne-Marie Portalis, later the Minister of Religion. He said, "Jews should participate as equals, like all other religions as permitted by our laws."

Although there was tremendous opposition by anti-Semites, one of the leading Jewish citizens, Isaac Cert-Berr, presented to Minister Portalis a specific plan to ensure Jewish integration into the general population. The plan was brought to Napoleon at his camp in Boulogne in 1805. He approved it and instructed Portalis to implement it as quickly as possible.

It was in 1806, after the Austerlitz campaign, that Napoleon aggressively supported total liberty for Jews. Notwithstanding this, the French newspaper the *Mercure de France* published a virulently anti-Semitic article stating that the Jews of France could have freedom in France provided they all converted and became Catholic. Great opposition to Napoleon's plan to make equal citizens of Jews living in France was led by Louis-Mathieu Molé, Jacques-Claude de Beugnot, Philippe-Paul de Ségur, and Claude-Ambroise Regnier.

In spite of this heavy opposition, including anti-Semitism generated by numerous other newspapers,

Napoleon was quoted as saying, “This is not the way to solve the Jewish question. I will never accept any proposals that will obligate the Jewish people to leave France, because to me the Jews are the same as any other citizen in our country. It takes weakness to chase them out of the country, but it takes strength to assimilate them.”

The decree issued on 30 May 1806 requested that a special assembly of Jewish leaders and rabbis from all the different French departments meet in Paris and discuss all outstanding matters, including answering questions dealing with accusations against the Jews made by the anti-Semites.

On 23 July 1806, when all these representatives met in Paris, Napoleon stated, “My desire is to make Jews equal citizens in France, have a conciliation between their religion and their responsibilities in becoming French, and answer all the accusations made against them. I want all people living in France to be equal citizens and benefit from our laws.”

One hundred eleven members of the Jewish community, representing the various departments of France and northern Italy, met at the City Hall. Napoleon had requested answers to accusations made against the Jews so that he could understand their position clearly. The reunion of so many Jews from the different parts of France represented the renewal of the famous “Sanhedrin” which ruled Israel from 170–160 B.C. The Sanhedrin replaced the monarchy in Israel in those days, and their authority administered the country. They interpreted the law and sat as judges in major cases. The Sanhedrin continued to be an important force in Israel until A.D. 72, when the Roman general Titus destroyed Jerusalem. This was the first time since the Sanhedrin was disbanded in Israel that it had been reconvened.

Tsar Alexander of Russia protested violently against the liberation of the Jews and encouraged the Orthodox church in Moscow to protest aggressively also. He called Napoleon the “Anti Christ and the enemy of God” because he liberated the Jews. Austria also protested. In Prussia, the Lutheran church was extremely hostile toward Napoleon’s decision, and reaction in Italy was also not favorable but not as aggressive. Napoleon was concerned about these protests, which also included some leading personalities in France.

Therefore, after the campaign of Prussia and shortly after the victory at Jena, he made a speech in the city of Posen on 29 November 1806, where he gave the results of the deliberations of the Sanhedrin, which had pleased him very much. The Sanhedrin was convened again on 31 January 1807 for two months, in order to fine-tune the law that would make the

Was Napoleon an Enlightened Ruler in a Bigoted Era?

Napoleon was a product of the Revolution, and his enlightened attitudes toward Jews were not untinged by prejudice. Indeed, in an era when “national character traits” were believed as scientific facts, unflattering stereotypes and generalities about Jews were widely held as truths.

While Napoleon the philosopher may have believed in the Revolutionary ideals of equality and brotherhood, Napoleon the ruler was a shrewd pragmatist. He hoped to address and quell many popular misconceptions about Jews, as well as assure himself that they could be counted on to become productive French citizens. Thus, he put several questions to the Sanhedrin, some of which included:

- Are Jews permitted to marry several wives?
- Is divorce allowed by the Jewish religion?
- Are Jews willing to regard Frenchmen as their brethren, or as aliens?
- Do Jews born in France recognize France as their fatherland?
- Are Jews forbidden by their laws to make usurious loans to their coreligionists? (Napoleon wanted assurance that Jews would not practice economic discrimination against non-Jews, a practice of which they were popularly believed to be guilty. The irony of this belief, that Jews were the ones practicing discrimination, hardly needs comment.)

To Napoleon’s credit, he recognized that the main reason for enduring anti-Semitism was the appalling conditions and occupational restrictions that had been forced upon Jews throughout history. This made Napoleon one of the very first men to understand the effects of injustice in sustaining social prejudice. He felt that by granting Jews full citizenship, economic liberty, and organized religious leadership that Jews would win acceptance in France.

This is not to say that Napoleon was a paragon of wisdom and tolerance. For a time, he entertained a scheme to legally “encourage” one out of every three Jews to marry a non-Jew by restricting the granting of marriage licenses to that proportion, although he quickly understood that such measures might be heavy-handed and impractical. “When one out of three marriages is a mixed French-Jewish union,” he wrote, “Jewish blood will cease to have any distinctive characteristic.” Here Napoleon reveals the limits of his time; he ruled in an era when social science was in its barest infancy, genetics were not yet understood, and Charles Darwin had not yet been born. While any legislation regarding human procreation seems appalling to us now, Napoleon’s proposal represents simply a rather naïve failure to understand that assimilation was a cultural rather than biological problem.

Thus, Napoleon’s overall plan of assimilation for Jews stands as a remarkable and even visionary effort. No doubt Jews throughout the Empire—including those in such places as Munich, Warsaw, Madrid, and Rome—would have greatly benefitted had his efforts to grant them equality come to full fruition. The success of the counterrevolution and Bourbon Restoration was a staggering setback to hopes of Jewish acculturation in France and elsewhere.

Jewish religion equal. The special decree of 1806 had liberated Jews from their isolation.

Judaism became the official third religion of France. The method Napoleon implemented to have rabbis serve the nation is still in effect today and is the basis of the government's relationship with the Jewish population.

Napoleon's uncle, Joseph Cardinal Fesch, got involved. He told Napoleon, "Sire, so you wish the end of the world to come with your actions to give the Jews equality as Catholics."

Even Marshal François Christophe Kellermann, supported by Molé, mobilized opposition to Napoleon's laws about Jews and recommended strongly that Jews be prohibited from dealing in commerce. The Emperor replied formally and strongly, "We must prevail in encouraging the Jews who are only a very small minority among us. In the departments of the east, we find a great number of Jews who are very honest and industrious."

Because of the tremendous amount of criticism that Napoleon was receiving from such prominent personalities as Chateaubriand, Cardinal Fesch, Marshal Kellermann, Tsar Alexander, and numerous others, Napoleon felt obligated to introduce a "restrictive decree." On 17 March 1808, this decree limited the freedom given to Jews. His plan was to reduce criticism to a manageable level and then gradually, over time, remove the restrictions one by one.

On 11 April 1808, Napoleon received into a special audience Mr. Furtado and Maurice Levy of Nancy, who wanted to express the emotions of their coreligionists about the restrictive decree. After hearing them out, he immediately ordered thirteen departments, including Le Midi, the Southwest, and Les Vosges, to eliminate the decree. In June of that same year, Livourne and the lower Pyrenees were also ordered to remove the decree.

Therefore, within three months of the issue of this restrictive decree, more than half of the departments involved were able to reinstate the liberty previously extended to their Jewish citizens. The last holdout was Alsace. This province eventually removed the restrictions also. So in 1811, all restrictions were removed and nothing from a political or civil activity distinguished Jews from non-Jews in France.

Here is an anecdote that shows how sympathetic Napoleon was to his men. A young member of the Army served with exceptional bravery. He was from Alsace. The Emperor decided to decorate him with a medal in front of his troops. The Emperor said, "David Bloom, you are a brave soldier. Your place with the Old Guard is inevitable." Then he took off

his own silver medal, which he had worn proudly, and pinned it on Bloom's uniform.

Bloom responded, "Sire, I am from Alsace, and I find it difficult to accept this decoration as long as my family is being dishonored by French laws that limit their equality and freedom." Napoleon was visibly upset and was reported to have said, "They have lied to me again, and I will correct these unfair restrictions immediately."

Due to the close collaboration between administration officials and local rabbis and leaders, Jews were able to leave the ghettos where they had been confined and to participate freely in the life of France. Jews were able to enroll in universities, participate in whatever professions they wanted, and work for various government agencies. Nothing was prohibited anymore.

The Imperial Almanac of 1811 reported that the Jewish religion was one of three religions accepted by the French government. The efforts of Napoleon to liberate Jews were effective not only in France, but in all countries which France ruled. The new Civil Code which Napoleon had created assured liberty, brotherhood, and equality of all peoples regardless of their religion or station in life. In 1811,

The Grand Sanhedrin

"Not since the capture of Jerusalem by Titus have so many enlightened men belonging to the religion of Moses been able to assemble in one place. Dispersed and persecuted, Jews have been subjected to either punitive taxation or enforced abjuration of their faith, or to other obligations and concessions equally opposed to their interests and religion. Present circumstances are in all respects unlike those prevailing in any other age. Jews are not expected to abandon their religion or to submit to any change that would violate it either in the letter or in the spirit.

"During the persecution of Jews and during the periods when they went into hiding in order to escape persecution, various kinds of doctrines and customs came into existence. The rabbis took it upon themselves to interpret the principles of their faith whenever there was a need for clarification. But the right to religious legislation cannot be executed by individuals; it must be exercised by a general congress of Jews legally and freely assembled, including members of the Spanish and Portuguese, Italian, German, and French communities and representing the Jews of more than three fourths of Europe."

23 August 1806, Napoleon to his Minister of the Interior

[J. Christopher Herold (editor and translator), *The Mind of Napoleon: A Selection of His Written and Spoken Words*, New York: Columbia University Press, 1955.]

thanks to Napoleon's efforts, Portugal allowed Jews complete freedom and permitted them to open their synagogues that had been closed for more than 200 years.

After Napoleon's defeat at Waterloo in 1815, the Holy Alliance was created at the Congress of Vienna. At that time the laws permitting equality, liberty, and brotherhood were rescinded and were not applied again until 1830, when the principles fixed by the French Revolution and the First Empire were reinstated.

Prussia retracted the liberal laws in 1815 after the Battle of Waterloo. Some other European nations assimilated Jews between 1824 and 1867, notably the Netherlands in 1830, Sweden in 1834, and Switzerland in 1838.

It is remarkable that in England, it was only in 1858, after Lionel de Rothschild had been elected five times [to the House of Commons], that he was allowed to take his seat in Parliament. It is also interesting to note that the laws that were passed in France in 1808 are still in existence even to this day.

"It is an unusual thing that the Jewish race has spread throughout the entire world, always having the same customs and keeping the same type of features. Before the Revolution of 1789, the Jews of the County of Venaissin [enclave of Papal territory near Avignon, France] led a sad existence. The Christians of that area did not believe that a child of Israel was a human being like themselves. Jews were restricted to a certain section of the town and could leave it only during designated hours. If by mischance they found themselves on the street while a religious procession was passing (which happened frequently), they had to flee at once to escape the stones which were thrown at them from all sides.

"They were always required to wear a yellow hat; Jewesses wore a scarf of the same color across their breast. Woe to those who left their district without these distinctive badges. All Jews were required to bow to any Christian vagabond, who would tell them, 'Make an offering.' The Jew had to obey and give him five sous. God alone knows how many twenty-five centime coins a rich Jew might have to pay every time he left his house."

[Elzéar Blaze, *Military Life under Napoleon*, John R. Elting (translator), Chicago: Emperor's Press, 1995.]

President's Message — continued from page 2

In Venice, we signed up for a tour at the Jewish Museum, which is in the Venice ghetto. The tour included visiting three of the five synagogues, only one of which is ever used for services, and even then only occasionally. We visited the Jewish Museum after the synagogues, and that too was full of Judaica and very old printed works. I have to say that the tour guide could have been a tad more enthusiastic. She appeared to be behaving very perfunctorily; I suppose we might have been overwhelmed by Giovanna's enthusiasm, born out of her professional work as an architect and historian. The Venice ghetto is more extant than the one in Florence. As for visiting the cemetery (Cimitero Israelitico), we discovered that it is on the Lido island where we were staying. It opened only at 3:00 p.m., which we didn't know, so we had to hang around the entrance for a couple of hours until the "groundskeeper" let us in, along with one other visitor who was paying respect to her husband's family. As usual, signs exhorted us NOT to take photographs of any of the graves.

We were quite taken aback at the amount of overgrowth in various parts of the cemetery—fallen branches, very overgrown bushes. We had to take great care when not on the path as to where we trod. The graves were very interesting to read. We didn't find it but the earliest one dates back to 1389. No, that is not a typo: 1389. Some of the very old ones had been removed and affixed to the outer brick wall. Some of the monuments were huge, some fifteen feet tall! Again we were struck at just how Italian the names were. Who would have thought that Sarfatti, Jesurum, and Montebarocci were Jewish names? If any readers are more cognizant of Italian-Jewish history, please forgive our ignorance.

As always, there has to be a *besheret* story in here somewhere. The Florence tour group consisted of four couples. One couple divides their time between South Africa and Netanya, Israel. The wife, Julia, just happened to have been sitting next to me at last year's IAJGS Conference banquet in Los Angeles. Small world!

If you happen to see me and I still have a glazed look on my face, now you'll know why! So, did you do anything fun over the summer relating to genealogy? Why not write it up and let Janice know. I'm sure she'll be happy to get you into print!



Chasing Portraits

Elizabeth Rynecki

Elizabeth is Moshe Rynecki's great-granddaughter, the family archivist, Web site coordinator for <http://www.rynecki.org/>, and director/producer/writer for the *Chasing Portraits* documentary film project. Elizabeth has a B.A. in Rhetoric from Bates College ('91) and a Master's degree in Rhetoric and Speech Communication from UC Davis ('94). She wrote her Master's thesis about children of Holocaust survivors.

Moshe Rynecki (1881–1943), my great-grandfather, was an artist in Warsaw, Poland in the 1920's and 1930's. The subjects of his paintings included religious scenes, such as men studying the Talmud, images from everyday life, such as women doing household chores or men playing chess, and ultimately scenes from inside the Warsaw Ghetto. In 1939, when the Nazis invaded Poland, Moshe realized his life's work was at great risk of being destroyed. In an effort to protect and preserve his artwork he bundled his collection of more than 800 paintings into a number of packages and distributed them to Gentile friends in and around Warsaw. He told his family where the paintings were hidden so that after the war they could collect the bundles and make the collection whole once again. Only portions of the collection were retrieved by my family. The other paintings were either taken by others or destroyed in the war. Moshe perished in a Nazi concentration camp. Miraculously, my father, his parents, and my great-grandmother Perla (Moshe's wife) all survived the war.

After the war my father and his parents eventually made their way to Italy and then to America. The story I heard growing up was that my grandmother had relatives living in America and that after the war someone from that family came to Europe, found my father and his parents, and sponsored their entry to America, and that in 1949 they sailed from Italy to America. The story is true, but as with all stories, the actual history is both more complex and a bit more circuitous than that.

In order for the story to make sense, you'll have to excuse a bit of a digression into my family tree. Until recently, the only relatives in America that my family had remained in contact with were Linda Mazur and her mother, Sylvia Schuster. Sylvia's mother, Irma, was my grandmother's first cousin, and she and

her husband Sidney kindly hosted the Ryneckis, providing both an apartment and a job in Texas when they first came to the United States. But there are both more relatives and more to the story than that.

The photo below is of the Weicensang family in America. It was given to me by Linda Mazur, who had the picture because the man on the far right, Lewis, was her great-grandfather. The photograph was taken sometime around 1906. The three men standing in the back row (left to right: Nathan, David, and Lewis) were the Weicensang brothers. There were five Weicensang children in all—the three brothers and two sisters, Roza and Cecylia. Cecylia was my grandmother's mother. In other words, all the men in this photograph were my grandmother's uncles. The man on the left, Nathan, was married to Emma, seated. Together they had two sons, Harold and Charles. Charles is the boy on the far left. He is my grandmother's first cousin, and, I learned recently, was both my families' primary point of contact in and source of information from the States, as well as being instrumental in sponsoring my family's immigration.

In late 2009 my father was inspired to clean out his garage. During the process he brought me several boxes and said, "These are some of my dad's



old things. Let me know if you want to keep any of it.” At first I found old business records from my grandfather’s scrap metal business, a few scattered newspaper articles, and some photographs. But then I hit the jackpot. I found a stack of letters starting in 1946 and going through 1949 written between my grandfather and my grandmother’s cousin, Charles Weicensang. From one letter I discovered that Charles had two children, a boy and a girl, and we reasoned that those children probably now had children of their own. Even though we thought Weicensang descendants probably existed, we didn’t know how to find them.

So where does a 21st-century girl turn for answers? The Internet, of course. First I looked online to see if Hyland Electrical Supply Co. (the name that appeared on the letterhead of all the letters Charles sent) was still in business and if it had maintained a family connection all these years. I couldn’t make any headway on that path, so I shifted gears and Googled “Weicensang.” Really, how many Weicensangs could be living in the United States? Not many, it turns out. I immediately found an Arlene Weicensang Zapata listed on Classmates.com and an Arlene Zapata on Facebook. Although the name entries were slightly different, both used the same photograph, so I assumed it must be the same person. On 7 December 2009 I wrote to Arlene on Facebook:

Hi. My name is Elizabeth Rynecki. My grandmother was a cousin of Charles Weicensang. In the late 1940s the Weicensang family was instrumental in helping bring my father and his parents to the United States. (They had survived the Holocaust in Poland.) I understand that Charles had a son and

a daughter. I’m wondering if you might be related to them (I don’t know their names). I am looking to reconnect with the Weicensang family. I believe that my grandfather, George Rynecki, gave the Weicensang family one or more paintings by my great-grandfather, Moshe Rynecki (1881–1943). I am very curious to see the paintings and to learn more about my distant cousins. If you are related, I’d really appreciate hearing from you.

The next day Arelene wrote back. In part, she said:

WOW Elizabeth! How did you know my maiden name is Weicensang? Charles was my Paternal Grandfather. My Dad was Neil + his sister was Audrey. Both of them are gone now... Welcome to the family! Audrey was an artist + some of her paintings are still w/us but none of the other paintings from my grandparents’ house.

It took my breath away; I had found a long-lost cousin. I was ecstatic! My husband told me, “Your family was small when I married you, but it seems to be growing exponentially overnight.” It was, and how cool was that?! E-mails were sent in rapid-fire succession, phone calls were made, connections to other Weicensang cousins were made, photographs were scanned and e-mailed, and 50+ years of family history were filled in.

My journey has not exactly been linear, but in my search for my great-grandfather’s lost and missing paintings I have made some interesting discoveries and some wonderful connections. My hunt for my great-grandfather’s lost, stolen, and missing paintings will continue. Perhaps along the way I will make more family connections and be able to fill in more of the missing branches.

To learn more about Moshe Rynecki, his artwork, and our documentary film project, please visit The Moshe Rynecki Virtual Museum at <http://www.rynecki.org/>.



Self Portrait
by Moshe Rynecki



Kendler's Orts- und Verkehrs-Lexikon — continued from page 4

The book offers two great services: It shows the names and spellings of all locations as they appeared at the height of the Empire, and the date of the book makes it an ideal index for using the Statistische Zentral-Kommission, *Gemeindelexikon der im Reichsrat vertretenen Königreiche und Länder* [Encyclopedia of the Communities of the Kingdoms and Territories Represented in the Imperial Council], Vienna, 1903–1908, 14 volumes, Library of Congress microform 39529; also available at Brigham Young University in full text online, best accessed via PolishRoots, Gazetteer Series, <http://www.polishroots.org/GeographyMaps/tabid/56/Default.aspx>. No names of individuals appear in these volumes, but the series is the most complete analysis of locations in the Empire. See the second *Avotaynu* article cited for an explanation of why a genealogist might be interested in consulting the *Gemeindelexikon* in hard copy or online.

This article was previously published by *Gen Dobry!*, Vol. XII, No. 4, 30 April 2011, PolishRoots®, <http://www.PolishRoots.org/>.



The Galitzianer Request for Submissions

The Galitzianer is the quarterly journal of Gesher Galicia. Submissions may be articles and/or graphics, both original and previously published, relevant to Jewish genealogical research in Galicia: articles about recent trips to Galicia, reports on your own research, research techniques, historical and recent pictures relevant to these matters, lists, book reviews, etc.

Electronic submissions are preferred, though not required. Submissions are accepted from both members and nonmembers of Gesher Galicia.

Though submissions are accepted year-round, the deadline for the November 2011 issue is 15 October 2011. To send a submission or if you have any questions, contact Janice Sellers at janicemsj@gmail.com. For more information see <http://www.jewishgen.org/galicia/newsletter.html>.

Now Online

By Marilyn Dornhelm

Juicy Bits of Jewish Genealogy

In this column I share what's new in online indices, digitized archival material, and tools. The following are from May–July 2011. The main sources for these are JewishGen and many SIG digests. Comments are welcome. Send them to mdornhelm@yahoo.com.

USA

GENERAL

How to Access the 1940 Census in One Step

<http://stevenmorse.org/census/quiz.php>

Get ready for the 1940 Census!

Historic Movie Studio Archives (Ancestry.com)

<http://search.ancestry.com/search/db.aspx?dbid=2160>

1919 and 1921 directories of the actors, directors, producers, and technicians of the silent film era of the motion picture industry.

U.S. Railroad Retirees Records

<http://www.archives.gov/southeast/index.html>

<http://www.ajc.com/lifestyle/railroad-retirement-board-records-934057.html>

Records from 1936 include applications that provide a retiree's career history and life.

CONNECTICUT

New Haven Connecticut Jewish Cemeteries

<http://www.yeshivanewhavensynagogue.org/cemetery.asp>

The New Haven Jewish Cemetery Association has created an online searchable database.

MICHIGAN

Irwin I. Cohn Michigan Jewish Cemetery Index

http://98.130.55.106/index.php?option=com_content&task=view&id=68&Itemid=57

Burial information for more than 64,000 Jews who died between the mid-1800's and 1999.

MINNESOTA

Former Minneapolis Synagogues and Burial Data

http://grossmanproject.net/from_washington_avenue.htm

Synagogue records are at the Jewish Historical Society of the Upper Midwest (<http://www.jhsum.org/>) and the Minnesota Historical Society (<http://www.mnhs.org/>). The Hodroff-Epstein Funeral Chapels (<http://www.hodroffepstein.com/>) hold their own burial records and those of former competitors dating back to the 1920's.

MISSOURI

Death Certificates

<http://www.sos.mo.gov/archives/resources/deathcertificates/>

Images of death certificates from 1910–1960.

St. Louis

http://www.stlgs.org/index.php?option=com_content&view=article&id=705&Itemid=352

St. Louis-area Jewish Cemeteries.

http://www.stlgs.org/index.php?option=com_stlgssearch&view=search

Searchable Jewish burial database.

NEW JERSEY

Paterson

“Jewish Roots in Paterson New Jersey” Facebook Group

http://www.facebook.com/#!/home.php?sk=group_46962810277

NEW YORK

Brooklyn

Brooklyn Jewish Center

<http://brooklynjewishcenter.org/>

The site includes names of founding members, names on yearzeit plaques, and names in prayer book inscriptions.

OHIO

Cleveland Area

Jewish Genealogy Society of Cleveland Web Site

<http://clevelandjgs.org/>

New items are the Cleveland Jewish News obituary database and the addition of 800 photographs from the Reform Mayfield Cemetery.

OREGON

Historic Oregon Newspapers

<http://oregonnews.uoregon.edu/>

Search the complete content of many Oregon newspapers.

PENNSYLVANIA

Pittsburgh

Pittsburgh-area High School Yearbooks

<http://www.donslist.net/PGHLookups/Yearbooks.shtml#Pgh>

Includes Taylor Allderdice High School, in the Jewish community of Squirrel Hill.

EUROPE

GENERAL

Panoramic Street Views of European Cities

<http://www.norc.pl/>

Modern-day views of cities in Austria, Czech Republic, Hungary, Poland, Romania, and Slovakia. Only streets marked with series of dots have been photographed.

AUSTRIA

Vienna

Deportations from Vienna

http://www.doew.at/ausstellung/shoahopferdb_en.html

Extensively revised and new data added. More than 63,000 names.

Floridsdorf Cemetery Headstone Photos

<http://www.grave-pictures.at/bilderforum/showgallery.php?cat=639>

More than 600 images added. Free registration required.

Marriage Registry Records 1857–1912

http://www.grave-pictures.at/forum/cms_index.php?langid=2

Find marriages in Vienna under the link gallery. They are sorted by year. Obtain the year by searching for the marriage at <http://www.genteam.at/> and then try to find the entry on this site.

CZECHOSLOVAKIA

Czechoslovak Military Personnel Serving Abroad during WWII

http://webpace.webring.com/people/fc/czechandslovakthings/WW2_VUAdatabases.htm

The Military Central Archive in Prague has made available this new database.

Prague

Prague Census

<http://www.ahmp.cz/eng/index.html?wstyle=2?lang=en>

Census records have been digitized by the Prague City Archives. The entries so far have reached the letter H. Letters H–J will be available in September 2011.

Prague Census II

<http://www.gadwin.com/download/>

Try using Gadwin Printscreen to extract and print images from this archive.

Identify Prague Jewish Community Photos 1942–1945

<http://www.jewishmuseum.cz/en/aidentifikace.htm>

FRANCE

Registration of Jewish Names in 1808

<http://www.archives.cg67.fr> Archives Departementales du Bas-Rhin

<http://www.archives.cg68.fr> Archives Departementales du Haut-Rhin

Check the listings by city for “Declarations de prise de nom patronymique des Juifs” or “Registre des noms des Juifs.”

GALICIA

“*All Galicia Database*”, *Gesher Galicia’s New Search Engine*

<http://search.geshergalicia.org/>

WOW! This search engine features everything from birth, death, marriage, and divorce records to phone books, school records, and landowner records for many ethnicities and towns. The majority of these data exist nowhere else online.

Search of Meorei Galicia Books

<http://www.otzar.org/wotzar/otzar.aspx>

When you sign up for free, you can access the first 40 pages of each book. Site is in Hebrew.

GERMANY

Name Adoption List (NALDEX) Index

<http://www.jewishgen.org/databases/Germany/Naldex.htm>

This first phase presents almost all of the published naturalization and surname-adoption lists from Prussia that are known to survive.

HUNGARY

Sub-Carpathia Research Group Mail List and Web Site

<http://www.jewishgen.org/Hungary/Sub-Carpathia/>

For researchers with Jewish roots in the area of present-day Ukraine that was formerly part of the pre-1918 Hungarian counties of Bereg, Maramaros, Ugocsa, and Ung, the 1918–1939 Czechoslovak territory of Podkarpatska Rus’ (Subcarpathia Russia), and the interwar Hungarian territory called Carpatho-Ukraine.

Major Updates to the JewishGen All Hungarian Database

<http://www.jewishgen.org/databases/Hungary/>

This is an index to approximately 50,000 records which are not readily available publicly, if at all. The source images for those records can be obtained for a nominal fee from the H-SIG Records Librarian at bobby1st@gmail.com.

Moravia

Moravian Parish and Town Hall Marriage Registers

<http://www.mza.cz/digitalizovane-fondy-a-pomucky.php>

Free of charge, but you have to register.

Sopron (Odenburg)

Sopron Cemetery Records (in Hungarian)

The records alphabetically: http://sopronizsidohitkozseg.eu/?%C3%89letk%C3%B6nyv:ABC_szerint_rendeze

The records chronologically: http://sopronizsidohitkozseg.eu/?%C3%89letk%C3%B6nyv:D%C3%A1tum_szerint_rendeze

LITHUANIA

Lithuania Internal Passport Records 1919–1940

<http://www.jewishgen.org/databases/Lithuania/InternalPassports.htm>

Search 3,000 records for Panevezys, Siauliai, and Ukmerge.

Kaunas

1922–1940 Prisoner Lists and 1901 Draftee Lists

<http://kaunas.shutterfly.com/>

Check the Surname Frequency List to see if your family appears.

Panevezys District

798 Persons Unable to Pay Box Tax in Panevezys District 1846–1847

<http://www.litvaksig.org/>

This tax on kosher meat was collected by the Jewish community. Surnames, given names, father’s name, and many personal details.

POLAND

Headstone Photos from Polish Jewish Cemeteries

<http://www.gidonim.com/english/>

Cemeteries listed are Bendine, Bez’iz’, Blazwova, Chelm, Josefow, Krashnik, Prushkow, Sieniava, Szczebrzeszyn, Ulanow, and particularly Chrzanow.

Lublin Ghetto 1940 Max Kirmberger Color Photos

http://teatrnn.pl/leksykon/node/2623/lublin_1940_-_photographs_of_the_ghetto

Also see Galicia.

SLOVAKIA

Slovakia Jewish BMD Record Images 1782–1895

<https://familysearch.org/search/image/show#uri=https%3A/api.familysearch.org/records/waypoint/10596665>

WOW!! Under the misleading title “Slovakia Church Books, 1592–1910” is a treasure of many thousands of Jewish BMD records organized by county and town.

UNITED KINGDOM

[British Commonwealth] War Graves Project

http://www.twgpp.org/cemetery_locations.php

The intent is to photograph every worldwide war and memorial grave from WWI to the present. Free search.

Association of Jewish Refugees (United Kingdom) Journal from January 1946

<http://www.ajr.org/uk/pdfjournals>

The entire archived AJR Journal is available and searchable.

UKRAINE

Zaslav and Nikolayev

<http://www.dankazez.com/zaslav/>

11,000 searchable records, including tax list and cemetery data.

Also see Galicia.

WORLD

GENERAL

JTA's News Archives

<http://archive.jta.org/search>

Search a century of current events affecting world Jewry.

Updated Historical Jewish Press

<http://www.jpress.org.il/view-english.asp>

AFRICA

North Africa

Bibliography on North African Jews

[http://www.ybz.org.il/_Uploads/dbsAttachedFiles/Attal.bib\(1\).pdf](http://www.ybz.org.il/_Uploads/dbsAttachedFiles/Attal.bib(1).pdf)

This work is divided into five parts: North Africa, Libya, Tunisia, Algeria, and Morocco.

ARGENTINA

New Link for Argentina Cemeteries

<http://www.amia.org.ar/index.php/search/results?terms=sepelios>

CANADA

Canadian Jewish Heritage Network

<http://www.cjhn.ca/>

Digitized archival material of the Canadian Jewish Congress Charities Committee National Archives and the Jewish Public Library Archives of Montreal.

ISRAEL

Journals of Israel Defense Forces from 1939

<http://www.maarachot.idf.il/>

In Hebrew. PDF format.

SYRIA

Brit milah Records from Aleppo, Syria 1868–1945

<http://www.sephardicgen.com/databases/AleppoBritotSrchFrm.html>

HOLOCAUST

ITS Bad Arolsen Return of Personal Effects

<http://www.its-arolsen.org/en/archives/effects/index.html>

The ITS possesses 2,900 effects and personal items from concentration camps, etc.

Project Heart

<http://www.heartwebsite.org/>

Seeks to identify Jewish Holocaust victims and their heirs worldwide whose families owned property that was confiscated, looted, or forcibly sold during the Holocaust era. For an informative article: <http://www.scoop.co.nz/stories/WO1105/S00351/archive-of-jewish-holocaust-victims-assets-made-public.htm>.

American Jewish Joint Distribution Committee Historic Holocaust Records

<http://archives.jdc.org/sharedlegacy/>

Papers and photos documenting the lives of Holocaust victims and survivors.

Volunteer for the "World Memory" Project

<http://www.worldmemoryproject.org/pages/about-the-project>

U.S. Holocaust Memorial Museum "Remember Me"

<http://rememberme.ushmm.org/gallery/identified>

Identify photographs of displaced children taken immediately following WWII.

MISCELLANEOUS

Ketubah (Jewish Marriage Contract) Generator

<http://stevemorse.org/ketubah/ketubah.html>

Newest tool on the One-step Website. Generate the Hebrew text for a *ketubah* without knowing a word of Hebrew.

Genealogy Apps on Mobile Devices

http://www.worldvitalrecords.com/news/Volume5Issue3/feature.aspx?utm_source=WVR-NL&utm_medium=email&utm_term=email&utm_content=email&utm_campaign=WVR-Newsletter-012111

New Tool on JewishGen for First Timers

<http://www.jewishgen.org/JewishGen/FirstTimer.html>

Four 5-minute screencasts to help folks navigate JewishGen.



The Journal of the San Francisco Bay Area Jewish Genealogical Society

Volume XXXI, Number 3

August 2011

Calendar of Events

Sun. Sep. 18, San Francisco: *Genealogical Records at the National Archives at San Francisco.* Archivist Marisa Louie will share information about records of genealogical interest at the National Archives at San Francisco, including the case files of Jewish refugees detained at Angel Island Immigration Station.

Sun. Oct. 23, Oakland: *From Fancy Gloves to Boxing Gloves: A Case Study of Curiosities.* SFBAJGS President Jeremy Frankel will talk about his research on Sol Levinson, a project taken on for no other reason than it tickled his genealogical funny bone.

Mon. Oct. 24, Los Altos Hills: *Here Comes the 1940 Census.* Joel Weintraub will discuss the 1940 enumeration and its questions and the online 1940 geographical tools produced for the Morse One-Step Website to search the 1940 census on opening day, 2 April 2012.

Sun. Nov. 13, Oakland: *Jewish Genealogy Open House.* Experienced researchers will be available to help with beginning research and brick wall problems. Local author Ron Arons will present "Putting Flesh on the Bones", in which he discusses how to research why our ancestors behaved the way they did. **International Jewish Genealogy Month Event**

Mon. Nov. 14, Los Altos Hills: *Book 'em, Danno! Publishing Your Family's Story.* Jeff Lewy will show how easy it is to create and publish a family history story without having to become a professional author first. **International Jewish Genealogy Month Event**

Sun. Nov. 20, San Francisco: *Family History at the Magnes Collection of Jewish Art and Life.* Magnes archivist Lara Michels will provide an update on the Magnes Collection and its services and facilities, paying particular attention to the ways in which the new Magnes can serve the needs and research interests of genealogists and family historians. **International Jewish Genealogy Month Event**

Also see pages 3 and 4. For detailed program information visit <http://www.sfbajgs.org/>.
