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ZichronNote

The Journal of the San Francisco Bay Area
Jewish Genealogical Society

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The Genealogical Self-Portrait of Arthur Szyk

The documents that artist Arthur Szyk created during his lifetime show insights into how he viewed himself. See page 5.

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1945 self-portrait of Arthur Szyk

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Jewish Genealogical Society

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President's Message
Truth Be Told: Sometimes?

Jeremy Frankel, SFBAJGS President

I usually listen to the radio only when I'm driving, and on 22 August I heard a news item which would have made me sit bolt upright if it weren't for the fact that a seat belt was restraining me at the time!

What caused this almost visceral reaction was the news that Natalie Wood's death certificate was going to be amended! Did anyone else also hear that news item? As the *Los Angeles Times* (<http://latimesblogs.latimes.com/lanow/2012/08/natalie-wood-death-certificate.html>) put it:

"The sources, who spoke on the condition of anonymity because the case is ongoing, said they don't expect any new revelations in the case. Her death certificate has been amended to reflect unanswered questions about her death at Catalina Island. It changed the description of her death from an accidental drowning to 'drowning and other undetermined factors.'"

C'mon, folks. I mean, it's one thing if the investigating authorities had actually done some forensic research and had conclusively proven the cause of death, but no, the investigation, such as it is, was still ongoing.

I was reminded of the wonderful story *Hitchhiker's Guide to the Universe*, in which the character Ford Prefect spent fifteen years living on this planet in order to revise the original entry on the Earth from "harmless" for the second edition to read "mostly harmless." I might have just laughed it off if it weren't for the fact that the Natalie Wood story wasn't fiction but real life.

And then I began wondering: Is this the thin end of the wedge? And how big could this wedge get? We genealogists have been educated to obtain primary source documentation, which includes birth, marriage, and death certificates.

While we understand that of the three death certificates are usually the least reliable, still, they are a whole lot better than nothing. And at the very least we know that a person with a certain name died on a particular date in a specific place. These are usually "givens" one is never going to tamper with.

I admit that in the Wood case it's the cause of death that's at issue here. But still, it leaves a nasty taste in my mouth as I wonder what could be next. What supposedly sacrosanct documents will be "amended" to reflect later "truths?"

So there you go: How can we be sure that the documents we review actually reflect the truth? But then, as I often tell people, can you actually prove that your birth certificate is really you?



SOCIETY NEWS

Updated Member E-mails

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In order to continue to receive the SFBAJGS e-zine and *ZichronNote*, please send e-mail updates to newsletter@sfbajgs.org.

It's Renewal Season!

You should have received your renewal in the mail. Please don't forget to send it in, and update your contact information and family names!

International Jewish Genealogy Month

SFBAJGS again had a display celebrating International Jewish Genealogy Month, which this year ran from October 17 to November 14 (the Hebrew month of Cheshvan), at the Oakland FamilySearch Library (the new name for the Family History Center). The theme of this year's display was "Beyond the Expected" and included information about individuals as diverse as Albert Dreyfus, Benjamin Disraeli, Gene Simmons, and Sammy Davis, Jr.

Seeking Stories for *ZichronNote*

Have you had a breakthrough in your family research, solved a family mystery through painstaking research, discovered a better way to use resource materials, or walked where your ancestors walked as part of an interesting family history trip? Have you had success or made progress at the Genealogy Clinic with the Mavens?

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

Brainstorming with the Mavens

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

Upcoming dates:

2 December 2012
15 January 2013
3 February 2013
3 March 2013

SFBAJGS on Facebook

SFBAJGS has a Facebook page: <http://www.facebook.com/pages/San-Francisco-Bay-Area-Jewish-Genealogical-Society/54214774804?ref=ts>. Friend us and visit often for updates between meetings.

Member Discount on Fold3.com

We have arranged a discount for society members on Fold3.com subscriptions. Fold3 has a significant online collection of original military and historical records, which can help with your research. For a limited time, you can receive a discount on an Annual All-Access Fold3 membership. If you already have a subscription, you can extend it for an additional year. Take advantage of this offer while it lasts! Go to http://go.fold3.com/San%20Francisco%20Bay%20Area%20Jewish%20Genealogical%20Society_society/?xid=791.

Meeting Times and Locations

Unless otherwise indicated, the SFBAJGS meeting schedule is as follows
NOTE: We have a new time and location for the San Francisco meetings.

San Francisco: **Sunday. Doors open 1:00 p.m. Program begins at 1:30 p.m.**
Rhoda Goldman Plaza, 2180 Post Street.

Oakland: **Sunday. Doors open 12:30 p.m. Program begins at 1:00 p.m.**
Oakland Regional Family History Center, 4766 Lincoln Avenue

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.

See Back Cover for Calendar of Upcoming SFBAJGS Meetings

CALENDAR

Genealogy Events

Local and Regional

Sunday, 16 December 2012. Jewish Genealogical Society of Sacramento. Lynn Brown, "USCIS and Citizenship Records." Albert Einstein Residence Center, 1935 Wright Street, Sacramento. <http://www.jewishgen.org/jgs-sacramento/>

Tuesday, 15 January 2013. San Ramon Valley Genealogical Society. Patricia Burrow, "Legacy Planning: What Happens to Your Research After You're Gone?" Danville Family History Center, 2949 Stone Valley Road, Alamo. <http://srvgensoc.org/>

Thursday, 17 January 2013. San Francisco Jewish Community Library. Marc Dollinger, "Jewish Eastern Europe: A Family Journey." 1835 Ellis Street, San Francisco. http://www.bjsf.org/adults_events.htm

Saturday, 19 January 2013. Sonoma County Genealogical Society. Diane Ober, "Seeking My German-Jewish Ancestry." Finley Community Center, 2060 West College Avenue, Santa Rosa. <http://www.scgsonline.org/>

Sunday, 20 January 2013. Jewish Genealogical Society of Sacramento. Janice M. Sellers, "Reconstructing Family Information When You Start with Almost Nothing: A Case Study." Albert Einstein Residence Center, 1935 Wright Street, Sacramento. <http://www.jewishgen.org/jgs-sacramento/>

Saturday, 26 January 2013. DAR Commodore Sloat Chapter and Seaside Family History Center. Ancestor Roundup Genealogy Conference. Keynote speaker Karen Clifford, "Tools to Do Genealogy Effectively." Monterey Family History Center, 1024 Noche Buena, Seaside. [regent@commodoresloatchapter.org/](mailto:regent@commodoresloatchapter.org)

Saturday, 16 March 2013. Root Cellar Sacramento Genealogical Society. Spring Seminar: Thomas Macentee, "Building a Research Toolbox", "Internet Archive: A Gold Mine for Genealogists", "Social Networking: New Horizons for Genealogists", and "You Use WHAT for Genealogy? Wonderful Uses for Unusual Tools." Fair Oaks Presbyterian Church, 11427 Fair Oaks Boulevard, Fair Oaks. <http://www.rootcellar.org/>, <http://rootcellarramblings.blogspot.com/2012/10/society-saturday-topics-announced-for.html>

Saturday, 16 March 2013. Merced County Genealogical Society. Steve Morse, "One-Step Website: A Hodgepodge of Lesser-Known Gems." Merced County Library, Gracie Room, 2100 O Street, Merced. <http://www.rootsweb.ancestry.com/~camcgs/>

Saturday, 20 April 2013. Sonoma County Genealogical Society. Spring Seminar: Barbara Renick, "Overcoming Idiosyncrasies of Genealogy Database Sites", "Online:

How to Get There Does Make a Difference", "Online Tools for Genealogists", "Cloning Your Family Tree on the Internet." Harry A. Merlo Theater at Wells Fargo Center for the Arts, Highway 101 at River Road, Santa Rosa. <http://www.scgsonline.org/>

Saturday, 20 October 2013. Digging for Your Roots. 20th annual Family History Seminar. LDS Church, 3700 Concord Boulevard, Concord. Jackie Hein, lejaki1957@aol.com

State and National

Friday–Sunday, 21–23 March 2013. RootsTech 2013. Salt Palace Convention Center, 100 S. West Temple, 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/>

Wednesday–Saturday, 8–11 May 2013. National Genealogical Society 2013 Family History Conference. Las Vegas Hotel and Casino, Las Vegas, Nevada. http://www.ngsgenealogy.org/cs/conference_info

Sunday–Friday, 4–9 August 2013. 33rd IAJGS International Conference on Jewish Genealogy. Boston, Massachusetts. <http://www.iajgs2013.org/>. Call for papers: http://www.iajgs2013.org/call_for_papers.cfm (deadline **6 January 2013**).

Wednesday–Saturday, 21–24 August 2013. Federation of Genealogical Societies 2013 Conference, "Journey through Generations." Fort Wayne, Indiana. http://www.fgs.org/upload/files/FGS2013_Conference_Flyer.pdf

Saturday, 12 October 2013. 15th Annual Family History Day at the California State Archives. California State Archives, Sacramento. Free. <http://fhdnewsline.blogspot.com/>

Sunday–Friday, 27 July–1 August 2014. 34th IAJGS International Conference on Jewish Genealogy. Salt Lake City, Utah. <http://www.iajgs.org/future-seminars.html>

International

Tuesday, 21 May 2013. New Trends in the Historiography of Jewish Immigration. Western Galilee College invites scholars to a conference and research workshop on new developments in the historiography of immigration. The workshop will be divided into sessions, with each session dedicated to a specific topic. Dr. Haim Sperber, haims@wgalil.ac.il.

Friday–Sunday, 6–8 September 2013. Exodus: Movement of the People. Hinckley Island Hotel, Watling Street, Hinckley, Leicestershire, UK. <http://www.exodus2013.co.uk/>

5 October–4 November 2013. International Jewish Genealogy Month. <http://www.iajgs.org/jgmonth.html>



Documents as a Palette of Life: The Genealogical Self-Portrait of Arthur Szyk

Rhoda Miller, Ed.D., CG

Rhoda Miller, Ed.D., is a Certified GenealogistSM and Adjunct Associate Professor who teaches genealogy, Holocaust, and educational technology courses at Dowling College in addition to her administrative position. She organized an exhibit and gave a presentation regarding Szyk's genealogical records at Dowling as well as to the Jewish Genealogical Society and the 2010 IAJGS conference. Dr. Miller regularly presents at IAJGS conferences and lectures widely in various genealogical venues. She is past president of the Jewish Genealogy Society of Long Island. Note: This article is a condensed version of the paper by the same name published by The Arthur Szyk Society, Burlingame, California.

Arthur Szyk often painted images of himself and his family into his depictions of Jewish themes and his personal visions of the war-torn world in which he lived. Szyk's intense personal connection to the defining events of the first half of the 20th century is evident even in seemingly banal tasks such as filling out regulatory paperwork. The trajectory of Szyk's life, when viewed through such documents and embellished by the experiences of those who knew him personally, presents a unique self-portrait of the man and the artist.

The Early Years

The Łódź birth record of Arthur Szyk, the middle child of a well-to-do Polish family, provides a view of the world in which he was born.¹ Written in Cyrillic script, and typical of birth records of the period, Szyk's birthdate is recorded as both a Julian date (Russian calendar) and a Gregorian date (Polish calendar): 4 June and 16 June (1894) respectively. In other documents which record his birth date, however, Szyk consistently used 3 June 1894. The reason is subject to conjecture. The record reports that Szyk's father, Shlioma Szyk, was a permanent resident of Polotsk, Vitebsk Guberniya, and Szyk's mother was Eugenia Rogacka. The record also states that Shlioma Szyk was late in filing the statement of birth due to family reasons. Whatever those reasons were, Shlioma ultimately filed in 1895, more than six months after the birth of his son.

The Szyk family fostered Jewish identity. Szyk's mother kept a kosher home and probably taught him Jewish traditions and stories. But the Szyks may have been less religious than many Jews in Łódź. The family's choice to bury Solomon [Shlioma] (died 25 January 1922 of natural causes) in Section A of the mixed quarter of the Łódź Jewish cemetery, rather than the separate men's quarter, may have been an intentional departure from traditional Jewish custom.² Whatever the Szyk family's specific beliefs, Arthur Szyk continuously explored Jewish themes throughout his prolific career. He often depicted biblical and historical events that reflected the struggles and triumphs of the Jewish people, most

significantly in his 1930's illumination of the story of Passover, *The Haggadah*.

Worldwide Residences

On his 1941 Application for Preexamination, which initiated his U.S. citizenship process, Szyk wrote that he had previously resided in Poland, France, the United States, and England for more than one year. His multiple relocations resulted from following his personal and artistic interests as well as escaping the rising tide of World War II. Two periods of Szyk's life were not accounted for in this document, as his location changed too frequently to qualify for inclusion: his extended tour of Palestine and service in the Polish and Russian armies (1914–1921), and his travel in the United States and Europe in conjunction with his exhibitions (1934–1937).

Szyk first visited America in 1933. Szyk and his wife Julia traveled third class aboard the SS *Champlain*, which departed from Le Havre, France, and entered the United States via New York harbor. A notation on the *Champlain* manifest indicates that, sometime after their arrival in New York, the Szyks requested an "extension of stay" until 28 September 1934. Szyk was not to stay quite that long, however. He and Julia departed for London on the *Ile de France* on 27 July 1934, the same day he was feted with a farewell dinner by the Federation of Polish Jews in America.³ Perhaps he returned to Poland ahead of schedule because he was eager to commence work on his *Haggadah*.

When the extension was processed, Szyk's occupation, originally typed as "artist" on the *Champlain* manifest, was crossed out and handwritten as "painter", just as his "Polish" nationality was crossed out and changed to "Hebrew" (Table 1).⁴ According to USCIS historian Marian Smith, "When requesting the extension [of their visitor visa], the Szyks would have filled out paperwork and provided information about themselves. When the clerk verified their arrival [on the *Champlain*] in processing their application, he or she noted the variation between the [two sets of] information, and amended the passenger list with the information [the Szyks] provided."⁵

List **2**

LIST OR MANIFEST OF ALIEN PASSENGERS FOR THE UNITED STATES

ALL ALIENS arriving at a port of continental United States from a foreign port or a port of the insular possessions of the United States, and all aliens arriving at a port of said insular possessions from a foreign port. This (right hand) sheet is for the listing of

S. S. CHAMPLAIN Passengers sailing from NANTES, FRANCE, December 20th, 1933

No. on List	HEAD-TAX STATUS (See column 1 for regulations)	NAME IN FULL		Age	Sex	Profession, Calling or Occupation	Able to...		Nativity (Country of which citizen or subject)	Race or people	Place of birth		Immigration Visa, Passport No., or Security Permit number (This column with No. 10, 11 or 12 of this manifest is of no effect if not so filled in at arrival)	Land		Date (month, day, year) (This column for use of Government officials only)	Last permanent residence	
		Family name	Given name				Yrs. Res.	Mar.			Read and write in English	Speak		Country	City or town, State, Province or District		Plan	Date
1		BARST	Duy	15	M	Student	Y	Y	France	French	France	08-11	Charente au Mont d'Or	Paris	Dec/19/33	99	France	Paris
2		BENSA	Pierre	20	M		Y	Y			France	30-	Lyons	Dec/12/33	11		Lyons	
3		CAROLAS	Suzanne	20	F	none	Y	Y	France			03-	Le Guesnet	Paris	Dec/14/33			Montpess 108 Miles
4		KILLS	Georgette	40	F		Y	Y				03-	Glichy	Paris	Dec/14/33			Chateau
5		OLIVIER	Marie	46	F		Y	Y				30-	Boinville sur-Avreira	Strasbourg	Dec/8/33			Larue sous Harol
6		OKAMA	Peter	5	M				U.S.A.		U.S.A.		New York	American Passport No 3079				
7		de FELLEPORT	Bence	46	F		Y	Y	France	French	France	03-	Lyons	Paris	Dec/19/33	11		Paris
8		de FELLEPORT	Gabrielle	16	F	Student	Y	Y				03-				11		
9		NAYEN	Alice	20	F	Teacher	Y	Y	France	Y	Haiti West India	04-11	Port au Prince	Haitian Passport No 100-1000				Port au Prince
10		NAYEN	Yvonne	24	F		Y	Y										
11		NEY	Clara	48	F	Merchant	Y	Y					Jeremie					
12		NEY	Lois	40	F		Y	Y										
13		VILLARDUIN	Charles	47	M	Physician	Y	Y			France							Paris
14		VILLARDUIN	Louise	45	F	none	Y	Y										
15		ELITE	Mares	31	M	Commercial Agent	Y	Y	France	Holland	Dutch	03-27	Amsterdam	Brussels	Dec/12/33			Brussels
16		STURMAN	Marie	44	F	none	Y	Y				03-1		Paris	Nov/21/33			Amsterdam
17		VAN HUYSTER	Albertus	45	M	Merchant	Y	Y				02-1		Amsterdam	Dec/10/33			Neustede
18		BONILLA	Pablo	40	M		Y	Y	Spain	Spain	Spain		Colonia	Colonia	Nov/16/33			Colonia
19		CASTELLANO	Victorio	41	M	Artist	Y	Y	Argentina		Argentina		Buenos Aires	Buenos Aires	Nov/30/33			Buenos Aires
20		FAYOSCHI	Doraio	39	M		Y	Y				1-97			Nov/2/33			
21		COSTANTINO	Biancha	43	F	Wife	Y	Y	Italy	Italy	Italy	08-11	Jare	Wash.	Aug/1/33			Wash.
22		COSTANTINO	Alexander	40	M	Butler	Y	Y	U.S.A.		Naturalized in District Court of New York							
23		SZYK	Isidore	43	M	Teacher	Y	Y	Polish	Polish	Polish	02-2	Wilno	Warsaw	Nov/27/33			Wilno
24		SZYK	Arthur	39	M	Artist	Y	Y				02-1	Lodz		Dec/10/33			Lodz
25		SZYK	Julia	36	F	none	Y	Y				02-1			Dec/10/33			

1933 SS Champlain manifest showing Arthur and Julia Szyk (lines 24 and 25, at bottom of page)

From 1934 to 1937, Szyk expended considerable effort completing his capstone work, *The Haggadah*. In 1937 he relocated to London to supervise *The Haggadah's* printing and publishing. London city directories reveal that he lived at "19 Belsize Crescent, N.W. 3" in 1937 and at "63 Belsize Park gdns N.W. 3" from 1938-1939.⁶

In July 1940 the Szyk household relocated from London—first to Ottawa, Canada, in conjunction with an exhibition planned by the Polish government, and then to the United States, where his powerful anti-Axis caricatures would be best positioned to build U.S. support for the war in Europe. From Szyk's personal statement, on file with England's Ministry of Defence, it appears the English government supported his eventual relocation to the United States.⁷ Szyk entered Canada at the port of Halifax, Nova Scotia, on 12 July 1940 aboard the SS *Monarch of Bermuda*.⁸ Subsequent to Szyk's arrival, all men residing in Canada were required to complete the National Registration, a form enabling the Canadian government to evaluate human resources available

for the war effort. Completed on 20 August 1940, Szyk's signed National Registration provides striking insight into how Szyk interpreted his role in the war.⁹ As expected, he reported that he had served in the Imperial Russian and Polish Armies from 1914-1918, where he was a lieutenant in a guerrilla warfare unit. He also listed his occupation as artist, noting his 25 years of experience. Between 1933 and 1940, Szyk consistently identified himself as an artist, as opposed to a painter, on official documents. However, to the question, "What other work can you do well?" he answered, "Fight." Further into the form, Szyk was required to "describe specifically the type or types of work in which you are specially equipped by training or experience." Szyk answered, "War propaganda cartoons." While completing a compulsory form, Szyk revealed the militaristic mission of his art, which lasted for the duration of World War II.

On 3 October 1940, Szyk crossed the Canadian border by train at Buffalo, New York, to begin residence in the United States. A later notation on Szyk's Buffalo manifest indicates Szyk's passport was

Table 1: Szyk's Self-portrait through Documents

Year	Document	Complexion	Height	Weight	Hair	Eyes	Occupation	Nationality
1933 Dec 30	Manifest SS <i>Champlain</i>	Fair	5'4"	—	Cht [chestnut]	Blue	Artist painter	Polish Hebrew
1940 Aug 20	Canadian National Registration	—	—	—	—	—	artist	—
1940 Oct 3	Canadian border manifest at Buffalo, New York	Med	5'6"	—	Bwn	Blue	artist	Polish
1940 Oct 9	Alien Registration Form	—	5'6"	175	Brown	Blue	artist (painter)	—
1941 Mar 23	Application for Preexamination	—	5'5"	160	Dark	Blue	—	—
1941 Oct 30	Preexamination Border Crossing Identification Card	Med	5'4"	160	Brn	Grey	—	Polish
1941 Nov 14	American Consulate at Montreal Application for Immigration Visa (Quota)	Medium	5'4"	160	Dark – going bald	blue	—	—
1941 Nov 16	Canadian border manifest at Rouses Point, New York	Dark/bald [sic]	5'4"	—	Blue [sic]	NR [sic]	painter	—
1942 Apr 25	WW II Draft Registration	light	5'6"	158	Brown	Blue/ wears glasses	artist	—
1942 Apr 28	Declaration of Intention	light	5'3"	180	Brown	Blue	artist painter	Polish
1948 May 17	Petition for Naturalization	fair	5'3"	165	brn	blue	artist painter	—

revalidated through 12 June 1942,¹⁰ an indicator of his nonimmigrant status in the U.S.¹¹ On 9 October, both Arthur and Julia Szyk completed Alien Registration Forms in New York City.¹² The Szyk family then leased a penthouse in New York City brokered through the Morgenthau-Seixas Company, Inc.¹³

United States Citizenship

Szyk's path to U.S. citizenship began in March 1941 with the completion of his Application for Preexamination, a requirement for those who entered the U.S. with nonimmigrant status but wished to establish their eligibility for immigration.¹⁴ Szyk's answer to a citizenship application question succinctly explains the motives behind his emigration from Poland: Would you be subject to racial, religious, social, or political persecutions if you were now in your native country or the country of your citizenship? "Yes." If so, why? "On account of my religion and citizenship I would be subjected to the inhuman treatment by the enemy."

In April 1941, Szyk received a letter of approval, prompting him to declare he would cross the Canadian border immediately in order to create the needed paperwork.¹⁵ Under the Alien Registration Act of 1940, immigrant visas could only be awarded to inbound travelers through a U.S. port of entry. Therefore, nonimmigrant U.S. residents who wished to become American citizens—assuming their immigrant visa applications had been approved—were required to leave the U.S. for a short period so they might return through an official port of entry, receive their visas, and create a record of admission for permanent residence. Many World War II-era "re-immigrants" were European Jews who had made their way to the United States in the 1930's or very early 1940's.¹⁶

Fortunately, Szyk soon had occasion to acquire his immigrant visa—his daughter Alexandra's Canadian honeymoon, which was spent with her parents as well as her new husband.¹⁷ The "honeymoon documents" include the U.S. marriage certificate of Aleksandra [Alexandra] Miriam Szyk to Joseph Braciejowski¹⁸,

the Application for Immigrant Visa (Quota) filed in Montreal, Canada¹⁹, and the passenger manifest of the Szyk family's return to the U.S. after the postwedding trip to Canada.²⁰

The Certificate of Marriage Registration for Alexandra Szyk and Joseph Braciejowski is dated 11 November 1941. Both bride and groom listed their address as 323 West 74 Street, an upscale building where both Arthur Szyk and the Braciejowskis rented apartments. The marriage record shows the ceremony was performed by Rabbi Stephen S. Wise. Rabbi Wise and Arthur Szyk, though friends and eventual neighbors in Westport, Connecticut, had strong opposing viewpoints on Zionism. Szyk was a "militant revisionist Zionist"²¹, while Wise fostered a pacifist approach to Zionism. Although both were outspoken in their philosophies, their political beliefs did not outweigh their personal friendship.

The Szyk and Braciejowski families left New York City soon after the wedding, drove to Canada, and stayed just long enough to return legally to the U.S. with their new immigrant visas. It is possible the trip was rushed because Szyk was especially busy fulfilling political cartoon commissions, his primary artistic focus at the time. The Application for Immigrant Visa for Arthur, Julia, and Aleksandra was filed at the American Consulate in Montreal on 14 November, and the Rouses Point, New York, manifest was created upon the Szyk family's re-entry into the United States on 16 November 1941, a mere five days after the wedding. Though the term "manifest" usually refers to the passenger list of a ship or plane, this manifest indicates the Szyks traveled by auto. Neither Szyk nor any of his immediate family knew how to drive, much less owned a car. Alexandra's new husband, however, did own a Studebaker; he chauffeured the trip.

A close examination of the manifest reveals additional information: Arthur Szyk still held a Polish passport valid until 12 June 1942 (a fact also noted on his 1940 Canadian border crossing manifest); his given occupation reverted to painter; and he claimed to be a speaker of English, French, Polish, and German. Curiously, he omitted his fluency in Russian.²² The manifest also declares Szyk was in the United States from 3 October 1940 to 13 November 1941, confirming the family left for Canada soon after Alexandra's wedding. The physical description of Szyk conjures a humorous portrait; since some responses were typed in the wrong boxes, he is reported as having a dark/bald complexion, blue hair, and no eyes (Table 1).

On 25 April 1942, Arthur Szyk complied with a U.S. government directive to register for the fourth draft of World War II, commonly referred to as the Old Man's

Registration.²³ This registration form, completed in his handwriting, provides an updated if somewhat flattering self-portrait. For the draft registration, Szyk claimed a height of 5'6" and a weight of 158 pounds, three inches taller and 22 pounds slimmer than the height and weight he reported in his Declaration of Intention for U.S. citizenship a mere three days later on 28 April 1942.²⁴

Szyk's Declaration of Intention included a signed photograph of the self-described artist painter and a physical description that evokes his many artistic self-portraits (Table 1). In accordance with naturalization law, Szyk waited the requisite five years before filing his Petition for Naturalization and closing the citizenship process with the Oath of Allegiance on 17 May 1948.

With his naturalization, Szyk's immigration to the United States was at last fulfilled. He reportedly stated, "At last, I have found the home I have always searched for. Here I can speak of what my soul feels. There is no other place on earth that gives one the freedom, liberty and justice that America does."²⁵

The Holocaust: A Personal Experience

Szyk's fame and political connections expedited his immigration to America. Many members of his extended family remained in Poland, however, and were soon at the mercy of the Nazis. Of all the information gleaned from the postcard-size Canadian border crossing manifest of 1941, Szyk's heart-rending response to the question "Name and address of nearest relative or friend in country when applicant came" may be the most striking. The answer speaks for itself: "Mother – Eugenia Rogacka – somewhere in Poland." Szyk knew his mother and younger brother Bernard had been in Łódź when Poland fell to Hitler's regime, but he clearly was uncertain of their fate.²⁶

Szyk's lack of information about his family's whereabouts persisted even after the end of the war. His dedication for his illustrations in the 1946 *Pathways through the Bible* reads, "In March 1943, my beloved seventy-year old mother, Eugenia Szyk, was taken from the ghetto of Łódź to the Nazi furnaces at Maidank"²⁷ According to Stephen Luckert's *The Art and Politics of Arthur Szyk*, however, Szyk's mother perished at Chelmno in 1942.²⁸ Interestingly, the Łódź Ghetto Book 5 reports that Eugenia Szyk was deported on 28 December 1942. The destination of the transport is not listed.²⁹

The Final Years

Despite the American patriotism Szyk had expressed throughout his artistic career, he was caught in the crossfire of the McCarthy era. As part of his longtime commitment to Zionism, Szyk was the primary artist



creating publicity for the Bergson Group, which included the Emergency Committee to Save the Jewish People of Europe, a Zionist organization that advocated U.S. government action on behalf of Nazi-victimized Jews in Europe. Additionally, to fulfill his self-appointed role as a spokesman for tolerance and freedom for all, he reportedly maintained membership in, and worked for, many activist organizations.

Unfortunately for Szyk, most of these organizations came under observation by the House Committee for Un-American Activities. Even though each of these organizations was ultimately declared not subversive³⁰, the FBI investigation into Szyk's associations caused him to lose commissions.³¹

The accusation of being un-American deeply disturbed Szyk. He never lived to be subpoenaed to testify before the Committee for Un-American Activities. His death certificate reveals that Szyk had been treated for a coronary occlusion during the two years prior to his fatal acute myocardial failure on 13 September 1951 at his Weed Street home in New Canaan, Connecticut.³²

Arthur Szyk was buried in New Montefiore Cemetery within the plot belonging to the Forest Hills Jewish Center. The family headstone standing over the graves of Arthur Szyk, his son Georges (died 1958), and his wife Julia (died 1974) bears an image of the menorah he designed for the synagogue's Aron Ha-Kodesh (Holy Ark). Judaism, art, and politics were as much a part of his death as they were of his life.

Conclusion

Forms and documents are artifacts of daily life. When considered together, they reveal the milestones as well as the small details of a lifetime. Though typically considered ephemera, when viewed through the lens of history, such ephemera comprise the colors of the palette of life, revealing the rich and varied experiences of an individual.

The written documents that Szyk completed during his life fortunately have not disappeared from memory. They provide another angle from which to consider his impassioned aims and deeds. They reveal the historical and political climate at the time of his birth, the details of his extensive travels, the support he provided to his extended family escaping from Hitler's regime, his lack of knowledge about the fate of his immediate family trapped in Europe, his efforts to gain U.S. citizenship, and his commitment to fighting a war through art. Arthur Szyk was a man who held strong beliefs and values, upholding Jewish traditions and ideals of human dignity by making them eternal in his art and in the documents that survive from his life.

To learn more about Arthur Szyk, visit the nonprofit Arthur Szyk Society Web site at <http://www.szyk.org/>.

Notes

1. Arthur Szyk, Łódź, Poland, birth record, File IV.971/45/1895 [trans. V. Basarov]. Polish State Archives, Łódź, Poland.
2. Entry for Salomon Szlama Szyk, <http://www.jewishlodzceemetery.org/EN/CemeteryPlan/PersonId/54475/QuarterId/83/Default.aspx>. Database, www.JewishLodzCemetery.org, Fundacja Monumentum Iudaicum Lodzense. Accessed 17 February 2007.
3. Federation of Polish Jews in America (New York, New York) to Mr and Mrs Arthur Szyk, telegram, 28 July 1934. Arthur Szyk Archives, Burlingame, California.
4. Entry for Arthur Szyk, age 39, and Julia Szyk, age 36, arrived New York, New York, 28 December 1933 aboard the SS *Champlain*, *New York Passenger Lists: 1820-1957*, Roll 5432. Database, <http://www.ancestry.com/>, Provo, Utah: Ancestry.com Operations, Inc., 2003. Accessed 17 February 2007.
5. Marian L. Smith, Washington, DC, to Rhoda Miller, e-mail, 15 February 2007, Manifest Question, Arthur Szyk File, Miller Research Files. Privately held by Miller, Babylon, New York.
6. "Hampstead: Belsize", *A History of the County of Middlesex: Volume 9: Hampstead, Paddington* (1989), pages 51-60. <http://www.british-history.ac.uk/report.aspx?compid=22638>. Accessed 13 January 2007.
7. Arthur Szyk, Personal Statement Form, File no. 47/1/SZ [trans. M. Davis], 17 July 1941. Ministry of Defence, APC Polish Enquiries, Ruislip, England.
8. Arthur Szyk, File A-2007-02045/lr. Record of Permanent Resident Status (before year 1952). Citizenship and Immigration Canada: Ottawa, Ontario, Canada.
9. Arthur Szyk, Dominion of Canada: National Registration, 20 August 1940. Statistics Canada: Ottawa, Ontario, Canada.
10. *Manifests of Alien Arrivals at Buffalo, Niagara Falls, and Rochester, New York, Cards 06001-07000: 1902-1954*, entry for Arthur Szyk, age 46, arrived Buffalo, New York, 3 October 1940, train.

Database, <http://www.ancestry.com/>, Provo, Utah: Ancestry.com Operations, Inc., 2003. Accessed 16 February 2007.

11. Szyk's actions throughout the calendar year of 1941 (e.g., submitting an Application for Preexamination, exiting and re-entering the U.S. for the sake of receiving an immigrant visa) make it clear that he intended to settle in the U.S. permanently. Therefore, it is curious that he traveled with a nonimmigrant temporary visitor's visa upon his entry to the country in late 1940. One possible explanation is that the national origins quota system inaugurated by the Immigration Act of 1924 disfavored immigrants from countries in the Eastern Hemisphere (e.g., all of Eastern Europe, Japan). Szyk's Polish citizenship may have precluded his qualification for an immigrant visa, so a nonimmigrant visa would have been the next best option.
12. Arthur Szyk, Alien Registration Form AR-2, 9 October 1940. Arthur Szyk file, U.S. Department of Homeland Security, National Records Center, Lee's Summit, Missouri.
13. "Many from Abroad Lease Apartments", *New York Times*, 11 October 1940, page 39. Digital images, <http://www.ancestry.com/>, from ProQuest Historical Newspapers The New York Times (1851–2002). Accessed 17 February 2007.
14. Arthur Szyk file. Application for Preexamination, National Records Center.
15. Lemmel B. Scheffield (location unknown) to Arthur Szyk (New York, New York), letter, 21 April 1941. Arthur Szyk file, U.S. Department of Homeland Security, National Records Center, Lee's Summit, Missouri.
16. Marian L. Smith, "By Way of Canada: U.S. Records of Immigration Across the U.S.–Canadian Border, 1895–1954 (St. Albans Lists)", *Prologue*, Vol. 32, No. 3, Fall 2000 (available online at <http://www.archives.gov/publications/prologue/2000/fall/us-canada-immigration-records-1.html>). Washington, DC: National Archives and Records Administration, 2000.
17. Alexandra Bracie (daughter of Arthur Szyk), interview by Rhoda Miller, Highland Beach, Florida, 22 January 2006. Digital recording, privately held by interviewer, Babylon, New York.
18. Alexandra Szyk–Joseph Braciejowski, marriage certificate 19961, New York County, New York, 11 November 1941. Office of the City Clerk, New York County, New York.
19. Arthur Szyk, Application for Immigration Visa (Quota) 321, 14 November 1941. American Consulate at Montreal, Canada. Arthur Szyk file, U.S. Department of Homeland Security, National Records Center, Lee's Summit, Missouri.
20. Entry for Artur or Arthur Szyk, Julja Likierman Szyk, and Aleksandra Miriam Szyk, *Manifests of Passengers Arriving in the St. Albans, VT, District through Canadian Pacific and Atlantic Ports, 1895–1954*, Microfilm publication M1464, roll 613, alphabetical by name; 16 November 1941. Washington, DC: National Archives and Records Administration Service.
21. J. Herman, "Review: The Art and Politics of Arthur Szyk", *The Jewish Chronicle*, 12 September 2003, page 38. Accessed 15 August 2006 from <http://www.thejc.com/>.
22. According to Szyk's wife Julia's unpublished memoirs, Szyk's fluency in Russian enabled him to pass as a Russian during his World War I military career. By impersonating a Russian lieutenant, he was able to dissuade many Russian soldiers from carrying out violent anti-Semitic acts.
23. Arthur Szyk, World War II Draft Registration Card, Draft Board 25, Borough of Manhattan, New York, 1942, Roll WW2_2368825. United States, Selective Service System; *Selective Service Registration Cards, World War II: Fourth Registration*, NARA microfilm publication M1939, 66 rolls, Records of the Selective Service System, Record Group Number 147. Washington, DC: National Archives and Records Administration. Digital images, *U.S., World War II Draft Registration Cards, 1942*, <http://www.ancestry.com/>, Provo, Utah: Ancestry.com Operations, Inc. Accessed 16 February 2007.
24. Perhaps Szyk's optimistic assessment of his physical suitability for the draft indicated that, if necessary, he was willing to serve in the U.S. Army in the fight against Hitler.
25. Sarah W. Duke and Holly Krueger, "The Art of Arthur Szyk: 'Artist for Freedom' Featured in Library Exhibition", *Library of Congress Information Bulletin*, Volume 59, Number 1, 10–13 January 2000 (available online at <http://www.loc.gov/loc/lcib/0001/szyk.html>). Washington, DC: Library of Congress, 2000.
26. In her response to the "nearest relative or friend in [Poland]" question, Szyk's wife Julia stated that her sister and nearest relative, Anna Hamesan, resided at 49 Nowolipki, Warsaw, Poland. Nowolipki Street was incorporated into the sealed Warsaw ghetto on 20 November 1940; the Szyk family would have known of the Łódź and Warsaw ghettos at the time this manifest was created. (Interestingly, Emanuel Ringelblum's historic archive, an invaluable source of information on life in the isolated Warsaw ghetto, was discovered in 1950 at 68 Nowolipki.)
27. Mortimer J. Cohen, *Pathways through the Bible*. Philadelphia: Jewish Publication Society of America, 1946.
28. Steven Luckert, *The Art and Politics of Arthur Szyk*, page 103. Washington, DC: United States Holocaust Memorial Museum, 2003.
29. Eugenia and Bernard Szyk, Łódź Ghetto Book 5, *Lodz-Names: List of the Ghetto Inhabitants, 1940–1944*, Jerusalem, Israel: Organization of Former Residents of Łódź in Israel and Yad Vashem, 1994. Database, <http://www.jewishgen.org/databases/poland/lodzghetto.html>, New York, New York: JewishGen.org, 2004. Accessed 16 August 2008.
30. House Committee of Un-American Activities, House of Representatives Records. Center for Legislative Archives, Washington, DC.
31. Alexandra Bracie (daughter of Arthur Szyk), interview by Rhoda Miller, *op.cit.*
32. Arthur Szyk, death certificate 13683, 13 September 1951, Town of New Canaan, Connecticut. Town of New Canaan, Connecticut: Registrar of Vital Statistics.

Additional Sources Consulted

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- Joseph P. Ansell Collection, United States Holocaust Memorial Museum, Washington, DC (not catalogued 2008).
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- The Lethbridge Herald*, Lethbridge, Alberta, Canada, 1938–2008.
- U.S. District Court, New York, Southern District, Naturalization Records, 1865–1990. Records of District Courts of the United States, Record Group 21, National Archives, Northeast Region, New York City.



The Widow's Portion

Jeff Lewy

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

In researching family history, probate records are useful because they tell what happens after a person dies. They diligently focus on heirs and family relationships, recording who the family members are and where they live, as well as the assets of the deceased and who inherits them.

A consistent feature of inheritance in many cultures and legal systems is the “widow's portion”, now more commonly called the “spouse's award.” Embodied in the award is the cultural—and legal—concept that the surviving spouse, particularly the widow, deserves support after the death of the other spouse. This certainly seems reasonable, since the rest of the family might have been completely dependent on the deceased breadwinner for financial support.

Origins of Inheritance Customs

In Roman law, the extended family or household was under control of the *paterfamilias*, or family head. All property was vested in the *paterfamilias* and he was responsible for all assets and liabilities incurred by every member of the family, including his wife, slaves, and all descendants in the household. Under the blunt concept of “universal succession”, all assets and obligations of the *paterfamilias* (and his household) were transferred to his heir as the next *paterfamilias*, typically a son of the deceased.

Only in Justinian's Code, a reform of Roman law during Byzantine times in the 6th century CE, did a widow acquire the right to one quarter of the assets (or an equally divided share if the deceased had more than three children). Under the new code, heirs could accept inheritance without becoming debtors, using an inventory of the deceased's assets in order not to pay more than they had received. Given the date of this reform, it appears that Byzantine law reflected the adoption of non-Roman Germanic customs.

In pre-Christian Germanic custom, when there was no written will, real property (land and buildings) was inherited by the kin group or household as a whole. Personal property, on the other hand, was divided into thirds: one third to the widow, one third to the children, and one third to the dead person, whose share was buried with him. In later times, the “dead's share” did not have to go underground and could be distributed as desired.

By the late Middle Ages, the custom had changed to inheritance of real property by surviving sons in

the family. Because this often generated intrafamily rivalries, primogeniture laws arose, giving preference to the eldest son to limit the rivalry. The emphasis on family and blood-related kin meant that women, who had joined the family “only” through marriage, were disinherited from land and other real property, as were their daughters, who joined other families when they married.

The widow's third of the personal property became the basis of the concept of “dower”, a gift given from the groom to the bride, whether at the time of betrothal, marriage, or afterward. (The dower is different from the “dowry”, a gift from the bride or her family to the groom and used by the couple.) The dower could not be used by the husband, and there might be a guardian of the dower to keep it from being misused. The wife could use and bequeath it as she pleased. During the Middle Ages, dower was adopted and was extended to non-Germanic countries by the Catholic Church to improve the wife's security. The church required the groom to provide a dower before authorizing a marriage.

These customary divisions of an estate when there was no will could be superseded by the terms of written wills as they became more common. To protect the rights of widows and children, laws came to specify some limitations against excluding widows and children in written wills, including a specified “widow's portion” or “spousal share”, which effectively replaced the concept of dower.

Short-term Assistance

The will could provide more than the widow's portion for the support of the family, but the legal and cultural obligation offered only a brief period of support and no real property. I find it remarkable how short the legally defined support period was, and still is: usually not more than nine months to a year. It is also clear from the size of the minimum widow's portion that it continues to exclude any right to real property. It takes much longer than a year to raise surviving children, and in the 19th century a widow would probably have been keeping house and likely did not have an occupation to fall back on.

This short term clearly implies that it was expected that the widow would find a new source of support and a new place for her family to live, whether by marrying again, depending on her sons or other

family members, or finding employment, and that this financial support from the assets of the deceased needed to be only a very temporary measure.

The Spouse's Award

Today, the spouse's award no longer uses a form as it did a century ago; it is a defined dollar amount for the widow or widower, and an additional amount for each dependent. Under Illinois law, for example, the current minimum is \$20,000 for the surviving spouse and \$10,000 for each dependent living with the spouse. The actual amount may well be more, however, and in Illinois is defined as "a sum of money that the court deems reasonable for the proper support of the surviving spouse for the period of 9 months after the death of the decedent in a manner suited to the condition in life of the surviving spouse and to the condition of the estate"

The court may grant substantially more than the minimum, to provide the spouse with enough money to maintain the previous lifestyle, but perhaps for only the nine-month period.

Specific amounts or shares of the estate that are reserved to the widow vary greatly from state to state and from country to country, but the concept is applied almost everywhere.

What Was Important

A century or more ago, the definition of the widow's portion offers us insight into what was deemed important, valuable, and necessary for the maintenance of a bereaved spouse and family. In the 19th century, reflecting a largely agrarian society, but one that was shifting to the increased importance of industrial production of goods, the award typically evaluated the items needed to provide food, clothing, and transport and also estimated the dollar value of those items.

1896 Example from Chicago

As an example, the printed form shown on page 13 was used in Chicago in 1896 to determine the widow's portion in the probate of my great-grandfather's estate. The form was completed by a team of three independent appraisers and was dated just 30 days after the date of death. The appraised amount of the widow's portion was \$1,930.00, for the support of the widow and five children. The elder son, at 27, was already working, but not the younger son, 17, or the three daughters, who were 22, 19, and 11.

There is no provision for rent or upkeep of a dwelling. I assume this means that someone was to take the family in, whether a relative or a new spouse. This omission is consistent with the earlier concept that the widow's inheritance rights were limited to personal property and excluded real property.

Focus on Animals and Tools to Create Final Products

Compared to today, when necessities are generally purchased as finished or consumer goods, there is a significant difference in what would be needed. The form assumed that raw materials would be provided which the family would use to create the finished goods they would use and consume. The family would depend on animals for milk, clothing, and transport.

Here is a possible comparison of then and now, for the items that differ most:

Then	Now
School books and family library	Computers and books
Sewing machine	[not needed]
Stoves and pipes	Kitchen appliances
Milch cows and calves	Milk for children and dairy products
Sheep and fleece	Clothing
Horse, saddle, and bridle	Automobile
Food for stock listed above	Gas for automobile
Fuel	Electric/gas utility bills
[not provided]	Rent or mortgage payments

Not Included:

Not Available or Not Yet Common

Several other differences from current needs are evident, in addition to the lack of consumer goods. The telephone had been in use as a business device since 1880 but was rarely used in private homes other than among the wealthy. The appraisal does not include any electrical items; even the first common household electrical appliance, the electric table fan, was still about 15 years in the future. The automobile was only introduced to the U.S. in 1893, and the first formal auto race (of six vehicles) took place in Chicago in 1895.

Conversion to Monetary Value

By 1896 in Chicago, these basic items were not actually provided. Their worth was converted to a dollar value, since city dwellers, such as my great-grandmother and her family, would not have been able to maintain the animals identified or provide their keep and sustenance.

What would it be worth today? According to <http://www.measuringworth.com/>, a Web site that provides estimates of current worth in past times, the standard of living represented by \$1,930 in 1895 would be equivalent to about \$55,000 today.



APPRAISERS' ESTIMATE

OF THE VALUE OF PROPERTY ALLOWED TO THE WIDOW.

* We, the undersigned Appraisers, appointed by the Judge of the Probate Court of Cook County, in the State of Illinois, to appraise the value of the goods, chattels and personal estate of Charles L. Smith deceased, do hereby make and certify to said Court the following estimate of the value of each article of specified property allowed by law to the widow, for herself and family, to-wit :

	Dollars.	Cents.
The Family Pictures and Wearing Apparel, Jewels and Ornaments of the widow and minor children.....		
School Books and Family Library.....	100	00
One Sewing Machine.....	50	00
Necessary Beds, Bedsteads and Bedding for widow and family.....	200	00
The Stoves and Pipes used in the family, with necessary Cooking Utensils (or in case they have none, \$50.00 in money).....		
Household and Kitchen Furniture.....	100	00
<i>Five</i>Milch Cows and Calves [being one for every four members of the family]....	50	00
<i>Ten</i>Sheep and Fleece [being two for each member of the family].....	50	00
One Horse, Saddle and Bridle.....	100	00
Provisions for the Widow and family for one year.....	1000	00
Food for Stock above specified for six months.....	100	00
Fuel for the Widow and family for three months.....	50	00
Other Property.....	100	00
Total.....	1930	00

Given under our hands this 25th day of January A. D. 1896

Norman H. Sharnberg
Charles W. Smith Appraisers.
John McKinley

APPROVED BY THE COURT,
CC

Bread to Eat and Clothes to Wear: Letters from Jewish Migrants in the Early Twentieth Century

Book Review by Jeremy Frankel

Bread to Eat and Clothes to Wear: Letters from Jewish Migrants in the Early Twentieth Century by Gur Alroey. Detroit, Michigan: Wayne State University Press, 2011. 228 pages. ISBN 978-0-8143-3519-2.

Gur Alroey is a professor of Jewish History in Modern Times at the University of Haifa. While researching two previous books he came across letters at the Central Zionist Archives in Jerusalem and the American Jewish Historical Society in New York. The letters, written in either Hebrew or Yiddish, were addressed to a number of organizations which had been set up to provide information and assistance to Jews wishing to emigrate from Europe.

It is possibly the first time this aspect of Jewish migration has been explored and written about. While much has been written about the travel patterns of immigrants from Eastern Europe to America, their problems at the ports of arrival, the challenges of living in a new country, etc., I don't recall ever reading about their communications before they left.

The organizations to which would-be immigrants wrote to included the Jewish Territorial Office and the Jewish Colonization Office. As Alroey states, "[S]cholarly literature has paid little attention to this aspect of migration. It treats the transition stage as self-evident."

This glimpse into the past, being able to read these letters (66 have been translated and form the second part of the book), shows the polite yet restrained frustration of living in *shtetlach* or poor cities where it is obvious there is no future.

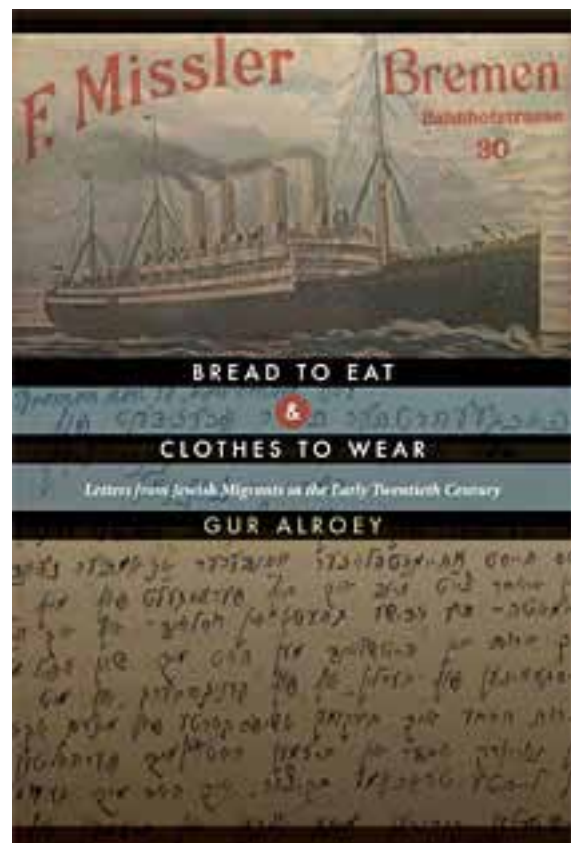
Not every immigrant was tempted by the golden medina of America. During the early decades of the twentieth century, some thought they could find their fortune in what was then Palestine. One such would-be migrant, H. M. Linetskii, a dentist from Rybnitz (Podolia), wrote enthusiastically about opening a dental laboratory in Palestine after the Passover holidays of 5674 (1914). He added that his skill could be "attested by my diploma", so I imagine he may have included a copy of it. Linetskii also added that his brother-in-law was an "outstanding barber and great artisan" whose wife knew how to "braid hair for wigs and actors."

Alas, the response from the Central Zionist Organization must have been a blow, for they wrote that "the Labor Department has forwarded your letter . . . both in Jaffa and in the other cities in the Land of Israel there are technicians of false teeth and we are doubtful if you can find sufficient work for livelihood."

One has to wonder what became of Linetskii and his family. Were they disillusioned, or did they still try to emigrate to Palestine, or perhaps America? While the author couldn't answer this question, it's possible that a genealogist out there might know what happened to Mr. H. M. Linetskii.

While the book is 228 pages long, 119 of them are given over to the letters themselves. The introductory first half of the book offers a concise background, describing the extent and characteristics of Jewish migration patterns and the various challenges to emigration. There is also a very interesting history of the Zionist Congress and the divisive politics between Herzl and others regarding the final homeland of East European Jews.

All in all, this is a book I would heartily recommend to any student of genealogy, as it fills a gap we may not have been aware even existed.



Yizkor Books in Print

Sandra Hirschhorn

Sandra Hirschhorn is a past president of the Jewish Genealogical Society of Palm Beach County (Florida). She lives in Boca Raton, Florida.

JewishGen is proud to announce its new “Yizkor Books in Print” project. Yizkor books are a great resource for genealogists, and the volunteers involved in this project are translating a number of books from Hebrew or Yiddish to English. Yizkor Books in Print (YBIP) then publishes them in hard cover in a format similar to that of the original publication.

The books offer information seldom found in genealogical data and may provide clues to families and their lives. Through personal accounts, they detail the history, rich cultural life, institutions, personalities, and organizations that existed in Eastern Europe before destruction by the Nazis during World War II.

Following are details about two of the books and a list of others now available and those in the process of publication. Nine books are currently in print and six more are in production, with many more to come.

The Destruction of Czestochowa (Czestochowa, Poland) was first published in Buenos Aires, Argentina in 1949 in Yiddish by survivors and former residents of the town. The town has also been known as Chenstochov (Yiddish), Tschenstochau (German), Čenstochová (Czech), Chenstokhova (Russian), Chenstokhov, Chestokhova, and Tshenstokhov.

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 March 2013 issue is **15 January 2013**. 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>.

A second book in the series is *Brzezina: A Memorial Book* (Poland), first published in 1961 by survivors and former residents. It was translated from the Yiddish by Renee Miller and coordinated and edited by Fay Vogel Bussgang. The town was also known by Brzeziny (Polish), Bezhezhin (Yiddish), Bzheziny (Russian), Berzin, Brezhin, Breziny, Bzhezini, Bzshezshin, and Löwenstadt (German, 1941–45).

Other titles currently available are:

Orheyev Alive and Destroyed: Memorial Book of the Jewish Community of Orhei, Moldova

Rozana: A Memorial to the Ruzhinoy Jewish Community (Belarus)

The Book of Zgierz: An Eternal Memorial for a Jewish Community in Poland

Preserving Our Litvak Heritage, Volume I (A History of 31 Jewish Communities in Lithuania)

Preserving Our Litvak Heritage, Volume II (A History of 21 Jewish Communities in Lithuania)

Flight to Survival (a companion to *The Destruction of Czestochowa*)

Belzec: Stepping Stone to Genocide (a description of the Holocaust)

Yizkor books for the following towns will be available shortly.

Ostrów Mazowiecka, Poland

Ciechanów, Poland

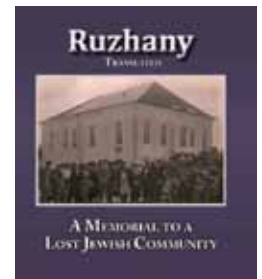
Działoszyce, Poland

Horodenka, Ukraine

Navahrudak, Belarus

Băcau, Iași, and Podu Iloaiei, Romania

For more information visit the YBIP Web site at <http://www.jewishgen.org/yizkor/YBIP.html>.



Now Online

Marilyn Dornhelm and Janice M. Sellers

Juicy Bits of Jewish Genealogy

In this column I share what's new in online indices, digitized archival material, and tools. The following are mainly from September and October 2012. The main sources for these are JewishGen and many SIG digests. Comments and contributions are welcome. Send them to mdornhelm@yahoo.com.

USA

GENERAL

National Archives "How To" Videos

<http://www.youtube.com/course?list=ECC641EF0E3F8AFDF9&feature=plcp>

Videos of many NARA genealogy "how to" workshops, led by National Archives experts. Videos cover military research, immigration research, census records, passport applications, public land claims, access to archival databases, and more.

New Online System for Freedom of Information Act (FOIA) Requests

<http://FOIAOnline.Regulations.gov/>

The National Archives have joined with the Environmental Protection Agency and the Department of Commerce to offer the public one place to submit and manage FOIA requests. Press release at <http://www.archives.gov/press/press-releases/2013/nr13-01.html>.

WW2 US Medical Research Centre

<http://www.med-dept.com/>

Useful site for those who had relatives in the U.S. Army Medical Corps during World War II.

Free U.S. Census Guides

<http://c.mfcreative.com/email/campaigns/2012/allcensus/AncestryCensusGuide.pdf>

<http://www.archives.com/1940-census-facts>

Free informational guides to the 1790–1940 U.S. censuses from Ancestry.com and Archives.com.

Online Genealogy Books

<http://genealogybooklinks.com/>

Books are organized by state, material type, or theme. Primarily U.S. public domain books (published in 1922 or earlier), with a few exceptions where an author has put a book on the Web.

NEW YORK

Long Island, Suffolk County

List of 4,500 World War I Veterans

http://www.huntingtonhistoricalsociety.org/world_war_i_vets.asp

Searchable list shows veterans' names and towns. If you find a name of interest, you can request a copy of the card for a small fee.

EUROPE

ALSACE-LORRAINE

Digitized Book: "Alsace: New Historical and Topographical Description of the Rhine Departments"

<http://tinyurl.com/bhsrruh>

This book, in German in Gothic type, is an index to a two-volume work published in 1825. Entries relating to Jews in Alsace include categories such as their situation under the French, under the Germans, and under the French before the Revolution.

BELARUS

Vitebsk

The Jews of Vitebsk, 1880–1920 (in Russian)

<http://www.chagal-vitebsk.com/node/85>

The article discusses when Jews settled in Vitebsk and their occupations and contributions. Some names are included.

GALICIA

General

New Maps Added to "Map Room"

<http://www.maps.GesherGalicia.org/>

Austro-Hungarian railway; Ternopil District market towns; and ca. 1775 map of the Kingdom of Galicia and Lodomeria, with the Duchy of Bukovina, which shows towns of four types (fortified, ordinary, village, hamlet), postal routes, and major geographic landmarks. The "Cercles" (territorial divisions) of Lemberg, Halicz, Sambor, Belz, Pilsn, and Wiliczka are also listed in a chart.

Kraków

Kraków Project on Geni.com

<http://www.geni.com/projects/Jewish-Families-of-Krakow-Poland/12917>

Long list of Kraków family progenitors going as far back as the early 18th century.

LATVIA

Riga Ghetto Prisoners

<http://www.rgm.lv/wp-content/uploads/2011/10/Rigas-geto-maju-gramatas.pdf>

Includes a modern map of the district of the former Riga ghetto. A description of the ghetto house registers on which the file was based is at http://www.rgm.lv/2011/10/06/house_registers/?lang=en. The information includes name, flat #, date and place of birth, prior address, signed in/out, and signed to.

MOLDOVA

Census Lists 1796–1917 (in Russian)

<https://familysearch.org/search/collection/show#uri=http://familysearch.org/searchapi/search/collection/1985804>

Jewish and non-Jewish records in handwritten Russian.

POLAND

Also see Galicia above.

General

Place Names in the Second Polish Republic

<http://www.wbc.poznan.pl/dlibra/doccontent?id=12786&from=FBC>

This index of place names of the Second Republic of Poland is a useful tool in determining where vital records were issued between 1920–1939 and (if they survived) in which archives the historical records of these places are held today. The quality of the document is excellent and easily readable.

Polish Individuals Engaged in Jewish Historical and Cultural Activities

<http://www.jta.org/news/article/2012/10/28/3110486/growing-number-of-polish-gentiles-jewish-culture-seen-as-part-of-their-own-heritage>

Facebook Group for Southeast Poland Researchers

<http://www.facebook.com/groups/SEPolandJewishGen/>

Bialystok

Bialystok Pogrom with Lists of Victims and Details (in Russian)

<http://www.forum.j-roots.info/viewtopic.php?f=3D62&t=3D773>

To view attached photos you need to be a member of the Jewish Roots forum.

Chmielnik (Kielce area)

Online Book, "The Story of Jewish Chmielnik", in English

<http://swietokrzyskisztepl/en>

Local historians Marek Maciagowski and Piotr Krawczyk published this book, first in Polish (2005), then in English (2007), to retrace the history of the Jewish community. Before World War II it was the home of 10,000 Jews (80% of the total population). As the civil records in town were burnt in a fire, the historians had to mine other archival sources (principally in Kielce) to recreate a picture of the community. The book includes many lists of names, such as taxpayers, house owners, members of the Jewish community, etc.

Dubno

Dubno Ghetto Web Site Memorializes Victims and Survivors

<http://chelm.freeyellow.com/dubnomemorial.html>

Kutno

Great Kutno Web Site

<http://jewish.kutno.free.fr/index.html>

Lublin

Lublin Province Shtetl Sites

Chelm <http://chelm.freeyellow.com/chelm.html>

Czemierniki <http://chelm.freeyellow.com/czemierniki.html>

Hrubieszow <http://chelm.freeyellow.com/hrubieszow.html>

Krasnik <http://chelm.freeyellow.com/krasnik.html>

Krasnystaw <http://chelm.freeyellow.com/krasnystaw.html>

Krylow <http://chelm.freeyellow.com/krylow.html>

Lublin <http://chelm.freeyellow.com/lublin.html>

Sawin <http://chelm.freeyellow.com/sawin.html>

Zamosc <http://chelm.freeyellow.com/zamosc.html>

Lomza

Lomza Virtual Jewish Cemeteries

<http://lomza.blogspot.com/2006/09/about-this-website.html>

Tombstone photographs from Lomza's two historic Jewish cemeteries. Only photos of tombstones with inscriptions are posted. There is no index of names.

Lvov

Good Site for Photos

<http://www.yivoencyclopedia.org/article.aspx/Lviv>

ROMANIA

General

1945 Romania/Moldova Records on USHMM World Memory Project

<http://search.ancestry.com/search/db.aspx?dbid=2425>

This database contains details from questionnaires distributed by the World Jewish Congress in Romania in the spring, summer, and fall of 1945. The questionnaires were 16 pages long. There is information on birthplaces, residence at the time, family members, occupation, education, etc.

Iași

Videos of 100 Graves in Iași Jewish Cemetery

<http://www.youtube.com/watch?v=QW-nRiCmlcw&feature=youtu.be>

<http://www.youtube.com/watch?v=IJCx6mvXa1o&feature=youtu.be>

<http://www.youtube.com/watch?v=iLawPWreCM&feature=youtu.be>

Headstones, section markers, and graves in Division 2 (D2) Section 3 (C3). Most graves have only large stones lying flat on the ground. A few graves also have standing stones (the videos show these so you can read them). Flat markers are almost impossible to read due to erosion. Standing stones are in fairly good condition. In the older part of the cemetery

men and women were not buried in the same section (Barbat = Male; Femeie = Female). Check JOWBR for the location of your ancestor's grave.

RUSSIA

Note: Marilyn Robinson has found many valuable Russian-language sites for Russian Jewish genealogy. Her posts include many details, especially surnames to be found in the digitized records and articles. I recommend that you check the original posts for her detailed information.

General

Early 20th Century Jewish Emigration (in Russian)

<http://berkovich-zametki.com/AStarina/Nomer2/Chaesh1.htm>

Article presented at the "20 Years of Jewish Emigration" conference.

WWII Jews in Command of the Red Army (in Russian)

<http://shaon.livejournal.com/63355.html>

Russian Army Jewish Soldiers in Russo-Japanese War (1904–1905)

<http://www.bfcollection.net/fast/rjtownname.html>

Sorted by province, city/town/village/district, and surname. Kinds of Russian settlements (official designations): G. = gorod = city; Khut. = khutor = farm; Kol. = Kolonia = agricultural colony; M. = mestechko = town; Pos. = poselok = small village; Der. = derevnya = village; S. = selo = village with church; Sl. = sloboda = village on a highway, often at a crossroads; Stants = village in southern Russia, usually Cossack; railroad station. Most places with Jewish populations seem to have been mestechko.

1906: "Historical List of Voters in the State Duma of the Russian Empire" (in Ukrainian)

<http://tinyurl.com/7dk2sx6>

Found under the title "Sokiryanschina." 437 names are on the list.

Russian Jewish Resources in the State Archive of the Russian Federation (GARF)

<http://www.bsb-muenchen.de/mikro/mf212i.htm>

The finding guide or index is in English. Some topics are Jewish Komsomol 1920–1922, 1919–1921; Poalei Zion (People's Jewish University) 1918–1922; USSR TsIK committee for land settlement of Jewish workers 1922–1938; League for Famine Relief to Jewish People 1917–1918. To learn more about GARF, go to http://www.lootedart.com/MFEU4M48658_print;Y.

Ekaterinoslav

Ekaterinoslav Jewish Polytechnic Institute (in Russian)

<http://amkob113.narod.ru/bstrkov/bstr-4.html>

A chapter from the above-named book by Alexander Bastryakov. Includes some history and many names.

Irkutsk

Irkutsk Cemeteries (in Russian)

<http://www.forum.j-roots.info/viewtopic.php?f=53&t=120>

Photos of headstones, photocopies of articles, etc. with many Jewish names. You must be a member of the Jewish Roots forum in order to view the attachments.

Kovno

1846 Jewish Businesses of Kovno Province (in Russian)

<http://berkovich-zametki.com/Nomer16/Chaesh1.htm>

Company names, individuals' names, etc. are in this article by A. I. Chayesh.

Leningrad

8,000+ Jews Who Died in Defense of Leningrad (in Russian)

<http://nameandglory.spb.ru/martirolog.php>

Click on the appropriate letter or enter a name in the search box. Includes birth and death years, position in the armed forces, burial information, place of origin, etc.

Mariupol

20–21 October 1905 Pogrom Deaths in Mariupol (in Russian)

<http://www.forum.j-roots.info/viewtopic.php?f=4&t=1851&start=20>

The individuals were from various locations. An article at <http://tinyurl.com/9cp5mgk>, "Mayhem" or "Pogrom", offers additional background.

Moscow

Beyond the Pale: Jewish Families Who Lived in Moscow

<http://kehilalinks.jewishgen.org/Moskva/>

Advice on conducting genealogical research in the Russian archives and how to deal with Russian-language Web sites. Find original Russian-language and English documents and databases, such as a list of Moscow University students from 1865–1866, the 1875 Moscow address calendar, the 1881 Moscow directory, and the 1896 Moscow census.

Odessa

Victims of the Soviet System (in Russian)

<http://www.1archive-online.com/archive/keler/list.html>

The list is alphabetical and includes birthdates.

St. Petersburg

Preobrazhensky Jewish Cemetery (in Russian)

<http://www.jekl.ru/>

Gravesites with photos of headstones, etc.

Jews of St. Petersburg (in Russian)

<http://berkovich-zametki.com/2012/Starina/Nomer1/Haesh1.php>

Samples of petitions, notarized papers, and other archival material with many names.

SUBCARPATHIA

Sub-Carpathia SIG Web Site Updates

<http://www.jewishgen.org/sub-carpathia/>

Under “Sub-Carpathia Gazetteer” is a list of villages and towns by their former Hungarian names and by their Ukrainian names today. Clicking on the name in either column opens a new Web page to a map with the place centered on the map. Images have been added to “Ancestral Villages”, “Synagogues”, “Cemeteries”, and “Photo Album” slideshows.

UKRAINE

General

National Bank of the Repressed (in Ukrainian)

<http://www.reabit.org/ua/>

A list of 91,000+ individuals, Jews and non-Jews, born throughout the USSR and elsewhere, who were victims of repression. Browse alphabetically or use a search box (you may need to search in Ukrainian). Click on a letter, which will display a list of names, then click on desired name. Information includes extensive family, political, and personal details, as well as fate.

Glukhov

1888 List of Jewish Families in Glukhov Uezd

<http://www.surnameindex.info/docs/000088.html>

The list is in Cyrillic and Roman characters.

Kirovograd

Holocaust in Kirovograd 1941–1944 (in Russian)

<http://www.pravda-kr.com/spisok-zhertv-holokosta-na-kirovogradshchine>

A list of those killed from Kirovograd and surrounding areas, often including the date of birth. The list is 18 pages long.

Holocaust Victims List (in Russian)

http://napobo3.lk.net/millman/Kirovograd_Holocaust_Victims.html

List from the Kirovograd Jewish Historical Museum. Includes name, birth year, place of birth, and details of death.

WORLD

CYPRUS

American Jewish Joint Distribution Committee Cyprus Collection (1945–1949)

<http://archives.jdc.org/about-us/articles/jdc-cyprus-collection-now.html>

The Cyprus Collection (1945–1949) includes 16,667 digitized documents on the lives of deportees against the backdrop of the birth of the State of Israel.

ISRAEL

Four New Searchable IGRA Databases

<http://genealogy.org.il/databases/>

Candidates for the 1959 Va’adat Hapoalot; List of Registered Nurses, 1948–1952; Mohalim approved by the Chief Rabbinate of Israel, 1959; Voters’ List for Second Assembly of Representatives of the Jews in Eretz Israel (Jerusalem), 1925. The last database contains a list of 13,430 people. It may include the father’s name, street name, and neighborhood. Free registration required to access search.

HOLOCAUST

Restitution

Public Database of 20,000 Art Objects Looted in France

http://www.tulsaworld.com/scene/article.aspx?subjectid=42&articleid=20121022_209_D2_CUTLIN383548

Marc Masurovsky, co-founder of the Holocaust Art Restitution Project, has an office in the U.S. Holocaust Memorial Museum in Washington, D.C.

Lump-sum Payment for Jewish Property in Lithuania

<http://www.jta.org/news/article/2012/10/23/3110101/outgoing-lithuanian-official-okays-47m-compensation-for-jewish-property>

\$47 million will be transferred to the Jewish community in 2014.

Property Restitution in Serbia

<http://www.restitucija.gov.rs/eng/index.php>

A relatively new law on property restitution was enacted in Serbia, and a department was established for that purpose.

Survivors

Videotaped Testimonies Online

<http://www.youtube.com/user/YadVashem>

Yad Vashem has a YouTube channel and has uploaded several survivor testimonies.

MISCELLANEOUS

Chutes & Ladders: Innovative Approaches to Genealogy

<http://genealogy.org.il/2012/10/21/chutes-ladders-innovative-approaches-to-genealogy/>

Pamela Weisberger’s talk about how to use creative online strategies and manipulate Google, Facebook, Acris, Fundrace, ProQuest, and bank and criminal records to find information about your family.



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Calendar of Events

Sunday, 13 January, San Francisco: *Hard Drive Organization: Making Better Use of Your Computer File Folders.* How to name files for easy identification, organize folders to make it easy to find them, and identify scanned photographs properly.

Sunday, 17 February, Oakland: *From DNA to Genetic Genealogy: Everything You Wanted to Know but Were Afraid to Ask.* Our very own Steve Morse will present his updated talk on what DNA means for your family history research.

Sunday, 17 March, San Francisco: *StoryCorps: Every Voice Matters.* StoryCorps encourages all Americans to record, share, and preserve the stories of their lives. StoryCorps has a booth at the Contemporary Jewish Museum in San Francisco where stories can be recorded. Everyone who records a story gets a copy of the recording on a CD.

Sunday, 21 April, Oakland: *The Forgetting River: A Modern Tale of Survival, Identity, and the Inquisition.* Doreen Carvajal will talk about her discovery of her family's hidden Sephardic Jewish roots.

Sunday, 5 May, San Francisco: *Field Trip to the JFCS Holocaust Center.* The May meeting is a tour of Holocaust Center at Jewish Family and Children's Services of San Francisco and the opportunity to learn about the valuable materials it offers for genealogy research.

Sunday, 9 June, San Francisco: *A Torn Family Reunited through Discovery of an Ancestor's Diary.* A Jewish man who immigrated to the United States in 1884 wrote a semifictional diary about his family's life in Latvia and their first 30 years here. One of his descendants will talk about the diary, his trip to Latvia and the better understanding he gained of the opportunities and limits on genealogical research, and how the diary suggests many ideas for why Jews left Latvia/Russia.

The Los Altos schedule is still being finalized.

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