



זכרונות *ZichronNote*

The Journal of the San Francisco Bay Area Jewish Genealogical Society

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Knocking Down a Brick Wall

When you're stuck in your research, look around to see what resources are available to help you — and use them. See page 5.

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*Have you seen this woman wearing a wedding veil?
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Journal of the San Francisco Bay Area
Jewish Genealogical Society

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People Finder queries are free to Society members. Nonmembers may place queries for \$5 each. Queries are limited to 25 words not including searcher's name, address, telephone number, and e-mail address.

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

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

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President's Message
With a Backward Glance

Jeremy Frankel, SFBAJGS President

In our never-ending efforts to document our ancestors' lives, it can be thought of as a continual path of moving forward. There was nary a backward glance when our ancestors departed with luggage in hand, leaving the world of the *shtetl* for a world unknown. Then again at the departure port, with probably no one to see them off, there probably wasn't a backward glance as the ship slipped away from the dock, leaving the old world behind for a voyage to the "goldene medina."

Finally, after a couple of weeks at sea, the ship neared the end of its journey, and hundreds of pairs of eyes, young and old, strained forward for their first glance of the New York City skyline. It was unlike anything they had ever seen before.

And so we follow them from the passenger manifest through the vital records detailing birth, marriage, and death, interspersed with the decennial snapshot of the federal census. 1900 gives way to 1910, then 1920 and 1930. Time has passed, the children are growing up. Soon they themselves are married with children. They speak with an American accent, hold down jobs, life is good, they are living the American dream. As always, they are looking forward.

But some of these immigrants haven't forgotten their past and that hard-scrabble life in the "old country." So they do something we don't often think about when we're engaged in our genealogical pursuits: They return.

They return to show the families and neighbors they left behind the good life they are now living. And sometimes when they return they bring movie cameras and film the places they had left.

Many years later descendant families found these old films and didn't know what to do with them. And so some 75 home movies found a new home at the YIVO Institute for Jewish Research.

A number of them are being shown at the Museum of the City of New York until March 2015. The total running time is about six hours. As a *New York Times* article states in part, "Visitors to the museum can stroll among the nine screens in a darkened room and glimpse these postcards from a Jewish culture in Poland that is no more."

Perhaps more poignant is not that these home movies capture a Poland that is no more, but that we watch these scenes of innocence with the full knowledge of what is going to happen to the people and places in just a few short years.

Continued on page 7

SOCIETY NEWS

Family Finder Update Coming!

The SFBAJGS Family Finder is being updated. Please help us make sure it is as accurate as possible.

A list of the family names and locations you have previously submitted will be sent to you as part of your membership renewal materials this fall. To ensure that our information is accurate and up-to-date, **please** take the time to look carefully at this list and return any changes with your membership renewal. Also make sure that the e-mail address we have for you is correct, because that's how your potential cousins will try to contact you.

The plan is to deliver the new revised Family Finder via e-mail as a PDF file. This PDF file will not be available online and will be distributed only to current SFBAJGS members. If you do not want your family names included in the Family Finder PDF file, you **must** send a message to newsletter@sfbajgs.org by **31 December 2014** to let us know.

Personal Family History Web Sites

Do you have a Web site for your family history? Remember, one of your member benefits is the ability to have a link from the SFBAJGS site to your page. This might help you connect with more cousins!

Your Story Belongs in 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.

New Members

Andrea Daniel oaklandmomcat@comcast.net
Nancy Servin Hart nharts@silcon.com
Michael Stein neurology2@gmail.com
Fruma and Reuben Yotam fyotam@yahoo.com

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

Help Spread the Word About Jewish Genealogy and SFBAJGS

Members of SFBAJGS who are hooked on the search for their Jewish ancestors may want to share their passion with others. If you want to make a presentation to your synagogue or other interested group, SFBAJGS President Jeremy Frankel and Vice President Janice M. Sellers will be happy to assist you. The society is always looking for new members, and there is always a chance that someone in your audience will turn out to be a long-lost cousin. For contact information see page 2.

We Need Volunteers for the Cemetery Project!

Members of the San Francisco Bay Area Jewish Genealogical Society have transcribed more than 35,000 cemetery records that have been added to the Jewish Online Worldwide Burial Registry (JOWBR) managed by JewishGen. We applaud the volunteers who have done this tremendous amount of work, and we now have new sets of burial records to transcribe. Send a message to cemetery@sfbajgs.org if you can help.

Meeting Times and Locations

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

San Francisco: Sunday. Doors open 1:00 p.m. Program begins at 1:30 p.m.

Rhoda Goldman Plaza, 2180 Post Street.

Parking available in Rhoda Goldman Plaza garage with entrance on Sutter Street.

Oakland: Sunday. Doors open 12:30 p.m. Program begins at 1:00 p.m.

Oakland FamilySearch Center, 4766 Lincoln Avenue.

Los Altos Hills: Monday. Doors open 7 p.m. Program begins at 7:30 p.m.

Congregation Beth Am, 26790 Arastradero Road Room 5/6.

See Back Cover for Calendar of Upcoming SFBAJGS Meetings

CALENDAR

Genealogy Events

Local and Regional

Thursday, 8 January 2015. Elizabeth Rynecki, "A Great-granddaughter's Search for Her Lost Art Legacy." Jewish Community Library, 1835 Ellis Street, San Francisco. <http://www.jewishlearningworks.org/library/adult-events>

Sunday, 11 January 2015. Steve Morse, "Genealogy beyond the Y Chromosome: Autosomes Exposed." Jewish Genealogical Society of Sacramento. Albert Einstein Residence Center, 1935 Wright Street, Sacramento. <http://www.jewishgen.org/jgs-sacramento/>

Thursday, 15 January 2015. James Beatty, Ruth Jenkins-McIntire, and Lanita Stillwell, "SAR and DAR, What Are They All About?" Napa Valley Genealogical Society. NVGS Library, 1701 Menlo Avenue, Napa. <http://www.napavalleygenealogy.org/programs.html>

Saturday, 17 January 2015. Ralph Mize, "Crossing the Pond, pre-1820." San Mateo County Genealogical Society. Menlo Park LDS Church, 1105 Valparaiso Avenue, San Mateo. <http://www.smcgs.org/>

Tuesday, 20 January 2015. Sue Johnston, "Seeking City Slickers in Lessor Known Records." San Ramon Valley Genealogical Society. Danville Family History Center, 2949 Stone Valley Road, Alamo. <http://svrgensoc.org/>

Saturday, 31 January 2015. Janice M. Sellers, "Reconstructing Family Information When You Start with Almost Nothing: A Case Study." California Genealogical Society. 2201 Broadway Suite LL2, Oakland. <http://californiaancestors.org/>

Tuesday, 17 February 2015. Janice M. Sellers, "Finding the Maiden Names in Your Family Tree." San Ramon Valley Genealogical Society. Danville Family History Center, 2949 Stone Valley Road, Alamo. <http://svrgensoc.org/>

Tuesday, 24 February 2015. James M. Baker, "German Emigration and Immigration (1693-1914)." Sacramento German Genealogy Society. MacMurdo Hall, St. Marks Methodist Church, 2391 Saint Marks Way, Sacramento. <http://www.sacgergensoc.org/>

Sunday, 7 March 2015. Steve Morse, "One-Step Website: A Hodgepodge of Lesser-known Gems." Sacramento German Genealogy Society. Moose Lodge, 623 Taylor Street, Fairfield. <http://www.rootsweb.ancestry.com/%7Ecascgsi/>

Saturday, 17 October 2015. Digging for Your Roots Family History Seminar. Concord FamilySearch Center, 3700 Concord Boulevard, Concord. Jackie Hein, lejaki1957@aol.com

State and National

Wednesday-Saturday, 11-14 February 2015. Federation of Genealogical Societies 2015 Conference. Salt Palace Convention Center, Salt Lake City, Utah. <http://FGSconference.org/2015>

Wednesday-Saturday, 15-18 April 2015. New England Regional Genealogy Conference. Rhode Island Convention Center, Providence, Rhode Island. <http://www.nergc.org/Conference-Home-Page.html>

Wednesday-Saturday, 13-16 May 2015. National Genealogical Society Family History Conference. St. Charles Convention Center, St. Charles, Missouri. <http://conference.ngsgenealogy.org/>

Sunday-Tuesday, 19-21 July 2015. 25th Annual Conference of the Society for Crypto-Judaic Studies. Miami, Florida. Submission deadline for presentations is **1 April 2015**. <http://cryptojews.com/call-papers-25th-annual-conference-society-crypto-judaic-studies/>

Thursday-Saturday, 17-19 September 2015. New York State Family History Conference. Presented by New York Genealogical and Biographical Society and Central New York Genealogical Society. Syracuse/Liverpool Holiday Inn, Syracuse, New York. <http://www.nysfhc.org/>

International

25 October-22 November 2014. International Jewish Genealogy Month. <http://www.iajgs.org/jgmonth.html>

Monday-Friday, 6-10 July 2015. 35th IAJGS International Conference on Jewish Genealogy. Jerusalem, Israel. Online registration is now available. Submission deadline for presentations is **7 December 2014**. <http://iajgs2015.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:

7 December 2014

4 January 2015

1 February 2015

1 March 2015

Using SFBAJGS and JewishGen Resources to Locate My Grandfather's Family

Lawrence Fagan

Lawrence Fagan started his research into traditional and genetic genealogy about two years ago. He began this project after a career in using computers to solve problems in the fields of medicine and biology. As the last generation in his family to have met relatives born abroad, he wants to gather and communicate the family history that would otherwise be lost.

I knew just a few facts when I began my search for my grandfather's story:

- He was named Joseph Fagan.
- He lived in Brooklyn from about 1919, with children born in 1919 and 1926.
- He died very young, and his wife, Sadie Rochkind, moved to California with their children.

Little did I know that the search would lead to meeting a previously unknown relative who was on the dock the day that Sadie and the children left New York City.

My aim in this article is to describe my two-year search process and highlight several genealogical tips (denoted by "-->") that I picked up along the way. After searching on my own for some time, I took several JewishGen courses. These distance-learning classes provided remote mentoring while I explored online sources for relevant documents. A listing of the available courses is online at <http://www.jewishgen.org/Education/>.

The primary instructors, Nancy Holden and Phyllis Kramer, are excellent. They taught me about specific resources, including:

--> Use ItalianGen.org to search for early New York City births, deaths, and marriages.

They described the use of special search techniques:

--> Use wildcard searches that avoid vowels. In my case using the pattern F*G*N* allowed me to search for FAGAN, FEIGEN, FAGIN, and even FEIGENBAUM at the same time. (The asterisk, "*", means any number of letters can be matched in that position.)

The most important thing I learned in the classes was how Jewish traditions may play a part in the search process. For example:

--> If the person you are searching for was religious, you can locate synagogues within walking distance of known addresses by plotting the information on a map. For New York City, sources such as <http://www.museumoffamilyhistory.com/erc-syn-brooklyn.htm> list the original locations of the synagogues.

After considerable searching, several documents were located that mentioned my grandfather's life in Brooklyn, but nothing before the year 1919. In



Joseph Fagan

addition, we couldn't find his marriage certificate, naturalization papers, or ship manifest for travel to the United States. We did find some 1918 documents from Trenton, New Jersey, that mentioned a Joseph Fagan. I had decided that the Trenton documents might be relevant, but they seemed unlikely to be useful since Trenton was 70 miles distant and probably two hours of travel away from Brooklyn.

A turning point in the search was the August 2014 SFBAJGS session at the Oakland FamilySearch Library that discussed breaking through brick walls. Shellie Wiener and Janice Sellers looked over the materials I had collected. Shellie efficiently searched many variations of Fagan and Rochkind in a New York City database looking for the missing marriage. She was unable to find any evidence that there ever was

such a document. Meanwhile, Janice suggested that the Trenton documents might be important despite the distance between Trenton and Brooklyn. We didn't find any of the key missing documents that day, but the session changed my perspective about how to focus the search. If the Trenton documents were possibly relevant, then it was also possible that the couple were married in New Jersey, especially in light of exhaustively searching the New York City database without success. Receiving in-person feedback at the SFBAJGS session was a good counterpoint to the online JewishGen courses that I was taking.

--> New Jersey provides no online statewide indices for marriage certificates. Anyone can write to the state, carefully guess the relevant years (each year specified costs extra), and receive a response in about two months.

I didn't expect to receive a copy of the marriage certificate in the mail, but I did! Joseph lived in Trenton, New Jersey. His wife, Sadie, lived in Brooklyn with her family, and they were married in Newark, New Jersey. One of the witnesses to the marriage lived in what is now the Tenement Museum in the Lower East Side of Manhattan. I was encouraged that this blind request had been so successful, and, with additional addresses in hand, filled out forms to request naturalization papers from U.S. Citizenship and Immigration Services.

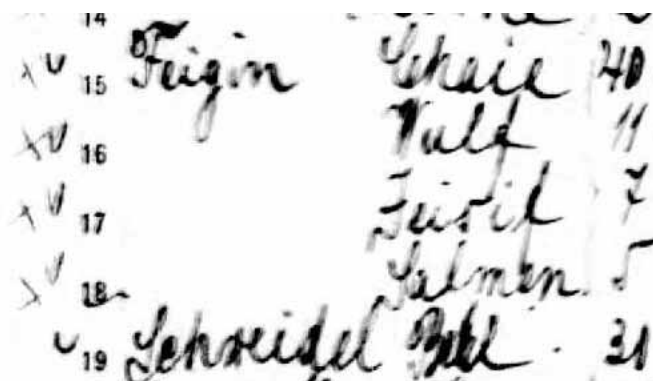
--> The process for requesting naturalization documents is complex but can be done entirely online. See <http://www.uscis.gov/genealogy> for a description of how to proceed. Until 1922, almost all women were naturalized through their husbands or fathers, so individual records may not exist in those cases.

After a one-month wait, copies of the naturalization documents arrived, which included information about Joseph's travel to the U.S. The ship arrival information didn't match the ship names and sailing dates in the online databases.

--> I used the tools at the Ellis Island Web site and SteveMorse.org to find the closest ship name and then the closest sailing date for that ship.

--> For any record that you can't find with standard search techniques, but later locate through other means, go back to the original search and figure out why that approach missed the record.

I found a possible ship manifest for my grandfather. Why had I missed it before? Both Ancestry.com and Ellis Island had indexed the record incorrectly. Ellis Island transcribers had turned the cursive "g" in Feigin into a "z", and thus the entry for the last name read Feizin. Because I was searching with a F*g*n pattern I didn't match that name. The given name on the manifest was Yeisif, a variant of the Yiddish



Excerpt from 1904 Hekla ship manifest for Feigin family. Line 17 shows the entry for Yeisif.

71.	Feinstein, Grigory	Minske	25y
72.	Feizin, Chaie	Russia	40y
73.	Feizin, Salmon	Russia	5y
74.	Feizin, Wolf	Russia	11y
75.	Feizin, Yeisel	Russia	7y
76.	Fischelman, Beile	Russia	22y

Excerpt from Ellis Island index of this voyage. See Line 75.

New York, Passenger Lists, 1820-1957 about Feigel Feigin

Name:	Feigel Feigin
Arrival Date:	15 Dec 1904
Birth Date:	abt 1897
Age:	7
Gender:	Male

Ancestry.com's index entry for "Feigel Feigin."

name for Joseph. Ancestry transcribers interpreted the "Y" in Yeisif as an "F" plus made some other letter changes, turning the name into Feigel Feigin. Since I was searching for a first name that started with "J" or "Y", I again missed the entry. I'm not critical of the Ancestry transcribers, since the "Y" does look like an "F" (see figure above). You have to examine additional entries on the page to notice that other given names that start with "Y", such as Yisrael, are written the same way. Searching is difficult enough due to the many possible spellings for names, but the added "noise" caused by the transcription and indexing process can make a record very hard to locate!

My research effort went much faster once the manifest had been located. The 1904 manifest listed seven-year-old Yeisif along with his mother and, surprisingly, two previously unknown brothers. This record provided enough information to validate a 1910 Cherry Street, Manhattan, census record that showed a total of six heretofore unknown siblings still living at home with Joseph's parents. This census record, in turn, gave me enough information to match

a public family tree on Ancestry.com. The owner of the family tree told me that the son of one of Joseph's siblings was still alive. I contacted my cousin, who told me that as a young boy he went down to the wharf to see off my father and his remaining family as they departed through the Panama Canal to California.

Acknowledgments

I am excited that my son, Michael, is joining me in further researching his great-grandfather's story. I want to thank the SFBAJGS group, particularly Shellie and Janice, for their insights at a critical point in the research. I especially want to recognize my mentors in the JewishGen education classes, Nancy Holden and Phyllis Kramer, for their assistance in this research project. We explored many different sources together that helped create a rich picture of the life of Joseph Fagan and his family.



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, such as 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 2015 issue is **15 February 2015**. To send a submission, or if you have any questions, contact editor Janice Sellers at janicemsj@gmail.com. For more information see <http://www.geshergalicia.org/galitzianer/>.



President's Message, continued from page 2

I saw the exhibit at the end of October during a week-long visit to New York City. To be honest, I was a little disappointed because the whole thing was presented as more of an art installation. Each of the nine screens display the home movies in a kind of triptych format. I don't mean that the image is split into three parts, but each movie is being shown three times with each one staggered by a couple of seconds, stopping and starting. In some instances, a film was being shown the right way round as well as in a mirror-image version adjacent to it. So it can be a little distracting when watching one scene and thinking something entirely different was happening to one side but in reality it was something that had already taken place.

There was a narration that didn't really describe what we were seeing, and it was slightly off-putting (ironically to me) that the narrator appeared to have an English accent. I'm not sure that the musical accompaniment did it justice. Maybe something a bit more somber, portending what we knew (was going to happen) but they didn't might have been more appropriate.

Still, despite these reservations, if you intend to visit New York in the next few months, do try to see the exhibit. It is amazing to watch these scenes of *shtetl* life: the market place, views down streets, people's homes, synagogues, the local cemetery. The young and old, people looking, wondering what a movie camera is. One can pick out the Americanized immigrants, obviously the better-dressed ones in the crowd or leading their relatives in front of the camera.

According to the 62-page booklet that accompanies the installation, the places where immigrants filmed were Grodek, Kaluzyn, Kamionka, Kolbuszowa, Krakow, Kurow, Lodz, Nowogrodek, Ozmiana, Skidel, Sokolów, Vilna, Warsaw, and Zareby-Koscielne.

One watches these scenes with a sense of helplessness, because we do know what the future holds for these people and there's nothing we can do. Nothing other than what we now do: pick up the pieces and try to fit them back together again as best we can, with a backward glance.



Obermayer 2016 German Jewish History Awards

The German Jewish Community History Council, GerSIG, and the Berlin Parliament present the annual Obermayer German Jewish History Awards to non-Jewish Germans who have made extraordinary contributions to preserve vestiges of former Jewish life in their local communities, including

historical records, cultural material, cemeteries, and synagogues. The call for nominations can be found at <http://www.obermayer.us/award/nominate.htm>.

The deadline for submission for the 2016 awards is Monday, **21 September 2015**.



Twenty-nine Years Looking for the Answer, Part 2

Jeremy Frankel, SFBAJGS President

For those of you who missed Part 1 in the August 2014 *ZichronNote* (Volume XXXIV, Number 3), here is a brief recap. In 1985 I learned from my maternal grandfather that his brother had been married twice. I had grown up knowing Uncle Charlie's second family: his wife, Kitty, and daughter, Maureen, but had never heard about this first marriage that had taken place 55 years earlier. In 1930 Charlie married Sophie Ost, then separated before their daughter, Leatrice, was born. Leatrice never knew her father.



Maureen and Leatrice meeting over the weekend of 1–2 November

After a genealogical misstep I finally located Leatrice. This mystery took so long to solve in part because after Leatrice married Charles in 1957 they went to Charles' native country of Nigeria to work and raise a family of nine children. In 2006 Leatrice and Charles retired to South Wales, where their oldest son (married with two children) lived and worked.

Now that I had successfully made contact with my new Jewish Nigerian relatives, a bigger question presented itself—Leatrice had a half-sister who was 19 years younger. How would Maureen feel about sharing her memories of their father with a half-sister she had never known existed?

With the phrase “Don't shoot me, I'm only the messenger” going around in my head I plucked up the courage to write to my cousin and share my findings. Maureen's initial response could best be described as “cool” and perhaps a little distant. She wrote:

Well that is very interesting about my father's side of the family. I have never wanted to make contact as it seems an intrusion somehow after so much time

I decided to respond cautiously. I said it was a genealogical loose end and I just wanted to see if it could be figured it out. I described some of the research techniques I had used and what had been uncovered about the family. Maureen replied:

Amazing!!!! What a mixed family! When was Leatrice born and when did she die? Is

Andrew aware that his grandfather had a second family? You are doing amazing work.

I wrote back explaining that perhaps I hadn't been clear—Leatrice was still very much alive and being rather older would probably be quite interested in getting in touch with her younger sister. Maureen surmised:

Well, well. I wonder if they will want to make contact. Leatrice never knew her father so I would not blame her if she has no interest in

doing so. We shall wait and see

This is something I have observed on several occasions in my work. A person might seem initially distant and might desire to know about the family in an offhand way. But when a genealogist makes it very real and offers the opportunity to forge a new connection, that person may change his mind and express interest.

My cousin Maureen later wrote, “Wow! Did she know anything about her father and his second marriage?”

Maureen obviously appreciated the advantage she had, growing up with her father for 34 years, whereas Leatrice had never laid eyes on him. Still a little hesitant, she decided to confer with my mother before making any decisions.

Throughout all this I had been keeping in touch with Leatrice, briefing her on my findings. She responded:

Thank you for your last email concerning Maureen. I would like very much to get in touch with her when she comes back from France

I might add that the e-mails between Maureen and me had been conducted with her “stuck” on the beach in the south of France for several days thanks to a French air traffic controllers' strike!

As an indication of the speed with which this all took place, my first e-mail to my new cousin Andrew Iwobi was on 14 June. I then fielded many more between myself and the Iwobi clan and my cousin Maureen. Just nine days later Maureen cc'd me in an e-mail that read as follows:

Continued on page 14

Utah and Western Jewish Settlers in the Mid- to Late 1800's

Heidi Lyss

Heidi Lyss delved into the world of genealogical research five years ago, on receiving a book from her father about a distant Swiss relative. She has presented seminars to Northern California genealogical societies on writing family histories and has taught creative writing and English composition at local colleges. Her published pieces include fiction, creative nonfiction, poetry, and trade/academic articles. She is a board member of SFBAJGS.

Thanks to the presence of the grand buildings on the city's Temple Square, the Family History Library, the Deseret Bookstore and newspaper, and the history and demographics of the area, Salt Lake City felt like a primarily Mormon center to me on the occasion of my prior visits starting in the mid-1980's through the 1990's, even though my Jewish ancestors lived in the nearby "gentile", *i.e.*, non-Mormon town of Corinne during the late 19th century. My ancestors' Utah roots inspired me to attend Rochelle Kaplan's talk, "Jews of Utah: Not an Oxymoron", at the 2014 IAJGS conference in Salt Lake City this past July. Had I not held a vested interest, I might have opted for another session and would have missed the journey Rochelle led us on through the history of early Jewish settlement and activity in Utah, starting in the 1850's. Rochelle, herself a native of Brooklyn who relocated to Utah, became intrigued by Jewish history in the area and for years has conducted extensive research into the topic (she also served as president of the Utah Jewish Genealogical Society).

As in the western states of California and Nevada, early Jewish settlers played key roles in the development of the—in this case Utah—area economy and formed a range of businesses in Salt Lake City, Corinne, and other locales, including goods distributorships, retail stores, banks, theaters, mines, etc. Their businesses were patronized by other Jews, Mormons, and settlers of other religious faiths. The Jewish residents also formed a solid community presence, establishing a cemetery in Salt Lake City, worship congregations—Reform and Conservative—the Hebrew Benevolent Society and Ladies' Hebrew Benevolent Society, and the Alta Club (originally intended for "gentile" non-Mormon residents). Rochelle's presentation served as a reminder of how, wherever we may travel, a local Jewish population likely existed and contributed to the larger community via myriad avenues.

During the earlier days of the conference, as I walked through downtown, I had unknowingly passed buildings established by Jewish pioneers, including the Auerbachs and Samuel Newhouse. I had only remarked upon the name of Abravanel for the modern concert hall located a block from Temple Square and named for a more recent immigrant resident, Maurice Abravanel, long-time conductor of the Salt Lake City

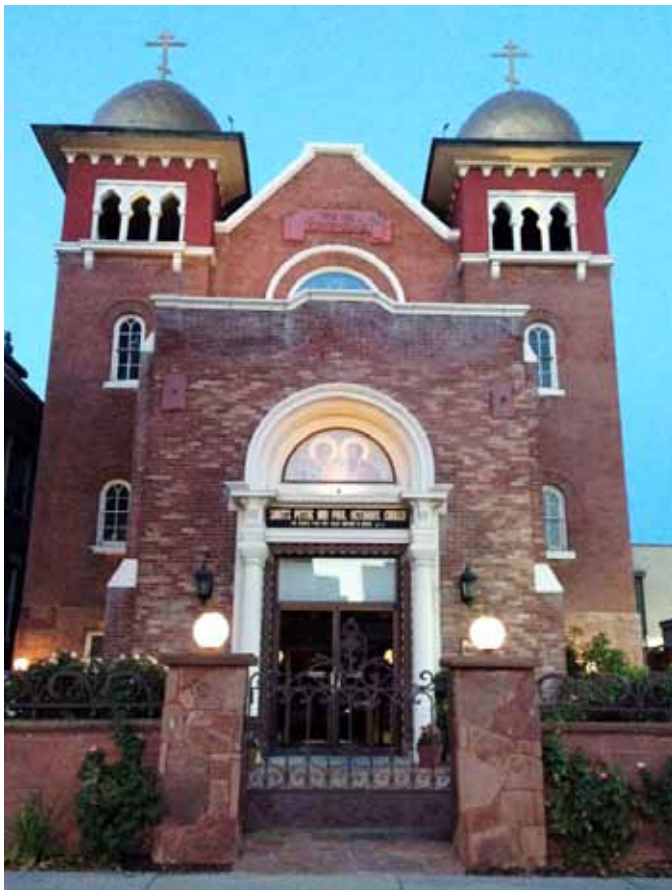
Symphony (1947–1979), who was born in Greece to Sephardic Spanish and Portuguese parents.

One Jew who passed through the Utah region in its earlier days of European/American settlement, Solomon Nunes Carvalho (1815–1897), served as resident artist for Colonel John Charles Frémont's 1853–1854 expedition through the Kansas, Colorado, and Utah regions, which was intended to scout possible railroad routes. After leaving the expedition party due to illness, Carvalho visited Salt Lake City for four months before heading to California and later writing of his experiences in the book *Incidents of Travel and Adventure in the Far West* (still available today). Carvalho worked as a daguerreotypist and portrait artist, and while sojourning in the Utah Territory created the likenesses of many early Salt Lake City pioneers, including Brigham Young. After continuing his journey on to California, Carvalho ultimately returned to the East Coast, passing away years later in New York.

Other Jews coming to Utah, however, settled in the region. The Utah Territory obtained statehood in 1896, whereas California became a state in 1850 and Nevada in 1864. Rochelle noted that most of these early Jewish arrivals in Utah hailed from Germany/Prussia, traveling either overland from



former Congregation B'nai Israel synagogue of 1891



Former Montefiore synagogue and Hebrew inscription

Independence, Missouri, as did many Mormons, or via ship. Ocean voyagers rounded Cape Horn or crossed to the Pacific Ocean via the Isthmus of Panama, which, in those pre-Panama Canal days, they traversed by land before boarding another vessel to sail along North America's western coast to San Francisco. The Utah Territory and Salt Lake City drew immigrants thanks to business opportunities as well as mining, copper being one Utah ore discovery. Mormon leader Brigham Young, with his initial vision of his brethren working solely as farmers, welcomed Jews into the area with the intent that they, along with other "gentiles", would help sustain the local economy by offering banking, merchandising, and other nonfarming services. Early Jewish immigrants opened stores, financial institutions, breweries, and

playhouses, and their activities supported and drove the economy forward.

Rochelle noted that relations in the 1800's between Jewish and Mormon settlers normally ran smoothly with only occasional exceptions. She shared the example of Charles Popper, a kosher butcher who closed for Rosh Hashanah. Out of respect, Mormon butchers (clearly in their choice of profession not following Brigham Young's desire for Mormons to be only farmers), also shuttered their businesses over the Jewish New Year. Charles Popper responded in kind for his colleagues' Mormon holidays.

The coming of the transcontinental railroad further spurred immigration into the region, including to the boomtown of Corinne, which lay on the new rail route and about 60 miles north of Salt Lake City. From the joining of the western and eastern transcontinental tracks in nearby Promontory Point in 1869 until 1874, Corinne served as a railroad transit hub and as a distribution point for goods flowing to and from the mines in western Montana.

Founded shortly after the Civil War as a non-Mormon town, Corinne attracted Jewish settlers as well as other people who practiced non-Mormon religions, hence the Utah Territory's Mormon population's reference to it as the "gentile" town. During its boom years in the early 1870's, Corinne was the second-largest city in the Utah Territory, after Salt Lake City, and hosted an array of shops, theaters, an opera house, brothels, breweries, and more. A political movement to relocate the regional capital from Salt Lake City to Corinne also took root. Mormon political interests fought the potential shift, however, and Brigham Young and Mormon business leaders successfully supported the construction of a rail line from Salt Lake City to Ogden, bypassing Corinne and taking over the distribution routes to Montana. Corinne's Jewish and non-Jewish community subsequently dwindled.

During this time, the Jewish community in Salt Lake City remained sizable and influential, growing to such an extent that Congregation B'nai Israel was formed in 1881, with its synagogue opening in 1883 and a second completed in 1891. By 1899, the Conservative Congregation Montefiore had split off from B'nai Israel and began construction of a temple in 1903. Over time, these two local congregations evolved and ultimately merged back together again in 1972 to form Kol Ami, which continues as a vibrant congregation today. The 1891 B'nai Israel building still stands near downtown (at 400 East 249 South Street). Designated a historic landmark, it was sold in 1972 and now hosts a private design firm. The former Montefiore Temple, completed in 1903 about two blocks from then B'nai Israel, now hosts the Saints Peter and Paul Orthodox Christian Church

(355 South 300 East). At the top of the church's front edifice, visitors can still view Hebrew text from the building's days as Congregation Montefiore.

Rochelle touched on numerous local families and their activities, illustrating her material with photographs of members of the Jewish community and their businesses in the 1800's and early 1900's. Rather than repeat the details here, I will simply note names of some of these families. A list of resources is below for interested readers who wish to learn more.

Early Jewish settlers included Fanny and Julius Brooks (originally Bruck), the Auerbach brothers from Prussia, the Ransohoff brothers, Charles and Carlotta Popper, the Ellis brothers, the Siegel brothers from Bavaria, the Kahn brothers (pronounced "Kane" by the family), the Simon brothers, Louis Reggel, Max Florence, and copper and silver mining magnate Samuel Newhouse. In addition to engaging in active roles within the business community, these settlers established and participated in community organizations including the Alta Club, the Hebrew Benevolent Society and the Ladies Hebrew Benevolent Society, and the Masons and Odd Fellows lodges, among others. With respect to political engagement, Rochelle highlighted how following the achievement of statehood in 1896, Utah voters elected Simon Bamberger as fourth governor of Utah (1917–1921); Bamberger was the first and only, to date, Jewish governor of Utah, as well as the first non-Mormon elected to the post. Rochelle also described the Jewish farming colony established in Clarion, Utah, in 1911.

As for my own vested interest, I was startled to see, on one of Rochelle's opening slides, an 1879 letter written to the children's newspaper the *Hebrew Sabbath School Visitor* by my great-grandmother Lillian Keller's elder sister, Sarah, lamenting the dearth of Jewish families remaining in her community. A letter to the same publication by another older sister, Mamie Keller, also written in 1879, appeared later in Rochelle's presentation. I had seen the second letter before, but not the first. From 1870 to near the turn of the century, my family lived in Corinne, where Sarah, Mamie, and Lillian's father, Joseph Keller, was a prosperous merchant and farmer; when Joseph died in 1895, he was transported via railroad the sixty miles from Corinne to Salt Lake City for a funeral procession that wound through the Salt Lake streets before arriving at the Jewish cemetery. Yet Joseph's name does not appear in most of the histories on Utah Jews, a reminder that the Jewish community was larger even than written works can or do indicate.

For those who seek to learn more about Jewish life in the 1800's–early 1900's in Utah and the West overall, the following resources provide more information.

The History of Jews in Utah

1. Rochelle Kaplan's series of articles written on Jews of Utah for the Utah Jewish Genealogical Society newsletter *Atsmi Uvsari* (see in particular issues 17–22), <http://ujgs.org/newsletter.php>.

2. Rochelle Kaplan's talk at IAJGS, which includes her slides showing images of many early Jewish luminaries of Utah, via the IAJGS recording contractor Fleetwood Onsite, <http://conference.iajgs.org/2014>. If you order the recorded talk, the slides version is most helpful given the extensive visual content. I also recommend checking your order with care upon receipt, having experienced more than one order error from this vendor, which the vendor did correct on each occasion, however.

3. IAJGS list of resources on Utah Jews, past and present, http://conference.iajgs.org/2014/utah_jewish_history.cfm

4. Selected books from Rochelle Kaplan's bibliography with other books that I have added.

Utah-focused Books

Auerbach, Eveline Brooks. *Frontier Reminiscences of Eveline Brooks Auerbach*. Berkeley: University of California, 1994. Includes an account of crossing over the plains from Missouri to Utah.

Brooks, Juanita. *The History of the Jews in Utah & Idaho*. Salt Lake City: Western Epics, 1973.

Carvalho, Solomon Nunes. *Incidents of Travel and Adventure in the Far West*. New York: Derby & Jackson, 1858. Republished 2004, University of Nebraska.

Goldberg, Robert Alan. *Back to the Soil: The Jewish Farmers of Clarion, Utah, and Their World*. Salt Lake City: University of Utah Press, 1986.

Kelen, Leslie G. and Eileen Hallet Stone. *Missing Stories: An Oral History of Ethnic and Minority Groups in Utah*. Logan: Utah State University Press, 2000.

Madsen, Brigham D. *Corinne, the Gentile Capital of Utah*. Salt Lake City: Utah State Historical Society, 1980.

Stone, Eileen Hallet. *A Homeland in the West, Utah Jews Remember*. Salt Lake City: University of Utah Press, 2001. Also, *Hidden History of Utah*, Charleston: The History Press, 2013. The latter book contains short chapters describing different immigrants and groups and includes some sections on Jewish settlers.

Watters, Leon. *The Pioneer Jews of Utah*. New York: American Jewish Historical Society, 1952.

Books Focused on the History of Jews in the West Overall, and in California and Nevada

Abrams, Jeanne E. *Jewish Women Pioneering the Frontier Trail*. New York: New York University Press, 2006.

Feingold, Henry L. *Zion in America: The Jewish Experience from Colonial Times to the Present*. Mineola, New York: Dover Publications, Inc., 1974, 2002. Originally published New York: Hippocrene Books. Covers different periods of Jewish settlement in the now United States.

Kahn, Ava F., editor. *Jewish Life in the American West*. Berkeley: Heyday Books, 2002.

Kahn, Ava F., editor. *Jewish Voices of the California Gold Rush: A Documentary History, 1849–1880*. Detroit: Wayne State University Press, 2002.

Kahn, Ava F., Marc Dollinger, and Moses Rischin. *California Jews* (Brandeis Series in American Jewish History, Culture and Life). Waltham, Massachusetts: Brandeis University Press, 2003.

Libo, Kenneth and Irving Howe. *We Lived There Too: In Their Own Words & Pictures, Pioneer Jews and the Westward Movement of America, 1630–1930*. New York: St. Martin's/Marek, 1984.

Marschall, John P. *Jews in Nevada: A History*. Reno: University of Nevada Press, 2011.

Continued on page 14

The Importance of a Wedding Veil to Family Historians

Janice M. Sellers

Janice started researching her family history at the tender age of 13 and still has her original notes from interviewing her relatives then. When she isn't working on genealogy, either professionally or on a volunteer basis, she does freelance editing, indexing, and translation. She is the vice president of SFBAJGS and editor of *ZichronNote*.

A friend of mine, Sheri Fenley, is looking for a photograph of a bride wearing her wedding veil.

While I'm sure the bride was beautiful, what's actually more important here is her veil.

The bride was Jeanette Augusta Meier (pictured on the cover). She was the daughter of Abe Meier and Minnie Eisig, and the granddaughter of Aaron Meier and Augusta Hirsch. Aaron Meier started the Meier & Frank stores in Portland, Oregon, in 1857. The family was Jewish and from Bavaria. They were early pioneers of Portland and prominent socially.

Jeanette married Walter David Heller on 14 November 1922 in Portland. He was the son of Moses Heller and Adele Walter, and the grandson of Martin Heller and Babette Kuper. Martin Heller was a Bavarian Jew who came to San Francisco in the 1850's. He was president of Congregation Emanuel in San Francisco from 1876 until his death in 1894. The Heller family was also socially prominent.

The veil that Jeanette wore on her wedding day has been worn by 48 members of the family and extended family at their own weddings. Jeanette's granddaughter is helping her mother put together a scrapbook that will stay with the wedding veil as it continues to be passed down through the generations. They have a photograph of every single bride who wore the veil — except for Jeanette Augusta Meier Heller.

So I am helping spread the word about the search for a photo.

Since the bride was from Oregon and the groom from California, Sheri has been trying to cover both areas. She has searched these newspaper collections online:

- Chronicling America, <http://chroniclingamerica.loc.gov/>
- Historic Oregon Newspapers, <http://oregonnews.uoregon.edu/>
- California Digital Newspaper Collection, <http://cdnc.ucr.edu/cgi-bin/cdnc/>
- ProQuest Historic *San Francisco Chronicle* online

She found several articles about the wedding, but no photos. She has also contacted the Jewish Genealogical Society of Oregon, the Oregon Jewish Museum, and the Oregon Historical Society, and no luck there either.

The best remaining possibility would seem to be the Magnes Collection of Jewish Art and Life at the Bancroft Library on the University of California at Berkeley campus. Among the items in the collection are a card index for the *Emanu-El* newspaper and the complete historical run of the paper. I'm sure the wedding was reported in the newspaper; maybe there's a photo? That index would be really convenient to check, but Sheri told me that the staff at Bancroft said that, "Unfortunately the materials are as yet unprocessed and there's no way of telling whether this collection contains the photo you are looking for." Well, the index has been catalogued and some parts of the collection have been processed; many of us have been waiting patiently for several years for the rest of the Magnes Collection to be accessioned at Bancroft, *i.e.*, made accessible for researchers. The Bancroft staff apparently have been busy with lots of other things and somehow just haven't gotten around to finishing this task.

There are a couple of other possibilities for the *Emanu-El* newspaper. According to the Chronicling America database, both the Jewish Theological Seminary of America and the New York Public Library have the newspaper for 1922, JTS in hard copy and NYPL on microfilm. Neither has an index, of course, but they could be searched manually. But access is difficult for us, as Sheri and I are both in California. I've also suggested that she check with the San Francisco History Center of the San Francisco Public Library.

And there's always a small chance that someone out there who was connected with the Heller and/or Meier families has a photo in a collection at home. The more people who share this story, the better the odds that anyone who might have a photo hears about the search.

So here goes my shot in the dark. Let's see where it lands.

If you know about a photo of Jeanette wearing her veil or have information that could help, please send a message to newsletter@sfbajgs.org.

This article had been modified from the original 25 September 2014 blog post at <http://ancestraldiscoveries.blogspot.com/2014/09/search-for-photo-of-bride-wearing-her.html>.



The JewishGen Memorial Plaques Database

Janice M. Sellers

This is a combination of information from the JewishGen Memorial Plaques Project pages on JewishGen.org and from the IAJGS International Jewish Genealogy Month indexing challenge.

The JewishGen Memorial Plaques Database (<http://www.jewishgen.org/databases/Memorial>) aims to index information from synagogue *yahrzeit* plaques and other memorial records. It is a searchable database of names and associated information. It is actually a compilation of two linked databases: one of memorial plaques, and one of information about each synagogue. As of June 2014, the database contains more than 56,000 memorial records from 90 synagogues (<http://www.jewishgen.org/databases/Memorial/tree/MemList.htm>).

There are many reasons to consider submitting information to the Memorial Plaques Database:

- It's a Permanent Archive for *Yahrzeit* Plaques

The JewishGen Memorial Plaques Project acts as a virtual global *yahrzeit* database, where records will be permanently housed for researchers and family members to access information on memorial plaques. It is unfortunate, but even in the U.S., synagogues have been closed, merged, and abandoned—and sometimes there is no one left to keep the records or the plaques.

- It's a Centralized Database for Researchers and Family Members

As “the” central search location for *yahrzeit* plaques, researchers and family members can find individuals in one central database, as opposed to calling or searching a multitude of places. On many occasions, people who are seeking information about relatives have no idea where they are memorialized. By including records in the JewishGen Memorial Plaques Project, researchers and family members will discover the *yahrzeit* plaques of loved ones.

- It's a Unique Source of Genealogical Information

Information on *yahrzeit* plaques cannot be found elsewhere. One of the most important reasons for finding a *yahrzeit* plaque is to be able to find the deceased's Hebrew name, as well as the father's Hebrew name. Sometimes people put up *yahrzeit* plaques for ancestors who died in Europe. For researchers with immigrant ancestors, this information can help in finding information in the “old country.”

- It's a *Mitzvah*

Plain and simple, it's a *mitzvah*. In the figurative sense, it offers help to those who are concerned with preserving their Jewish past. Exodus 20:12 says,

“Honor thy father and thy mother . . .”, and Jewish tradition offers loving guidance through deepest grief and a gradual return to the living, through the *mitzvot* of *menachem aveilim* and *kavod ha-met*, comforting mourners and providing dignity to the deceased. Hebrew dates of death can also be used for *yahrzeit*.

- It's a Potential Source for Additional Revenue Flow for Synagogues

Connecting researchers with their relatives' *yahrzeit* plaques may result in additional revenues for the synagogue. Synagogue administrators may use this opportunity for communication with a relative. Some synagogues have chosen to charge for taking photographs of *yahrzeit* plaques for researchers and family members who call the synagogue directly. Although this might not be significant, it provides the possibility of generating additional revenue for the synagogue.

- Ability to Increase Synagogue Web Site Traffic

Each of the synagogues from which the JewishGen Memorial Plaques Project has records has a “Synagogue Description” page online. The Synagogue Description page can be used to provide any information the synagogue would like the public to have. This can be synagogue history, contact information, Web sites for additional information, public acknowledgments for the source of the data, etc. If a synagogue wants to give JewishGen only basic information for each *yahrzeit* plaque (surname, given name, date of death) and then have researchers contact it directly, JewishGen is happy to do this, which should contribute to increased traffic to the synagogue Web site. If the synagogue does not want to be contacted for additional information, JewishGen can add a line stating that all available information is online and no further information can be obtained through direct contact with the synagogue.

- Paper to Digital Conversion Assistance

The JewishGen Memorial Plaques Project has a group of reliable volunteers who are available to help convert paper records to the digital spreadsheet format. JewishGen will be happy to give the synagogue a copy of the finished spreadsheet, which can be used internally to help find information on site.

- Never Lose the Rights to Data

Donors of data and/or photos to the Memorial Plaques database are asked to sign a standard

JewishGen Donor Agreement. This agreement permits JewishGen to incorporate the data into the Memorial Plaques database. It is a nonexclusive agreement, which does not limit the donor's use of the data for other purposes. The donor retains all underlying rights to the original data.

Information on how to enter data can be found in the Memorial Plaques Template at <http://www.jewishgen.org/databases/Memorial/MemorialPlaquesTemplate.xls> (an Excel spreadsheet).

During International Jewish Genealogy Month (the Hebrew month of Cheshvan), which this year was 25 October through 22 November, IAJGS and JewishGen promoted an indexing challenge for the Memorial Plaques Project. Information about the challenge can be found at <http://www.iajgs.org/blog/memplaq/>. The plan is to do a similar event next year. Although International Jewish Genealogy Month is over for the year, the challenge to gather information is continuing.

Nolan Altman is the coordinator for the JewishGen Memorial Plaques Project. The technical aspects of the project are guided by Warren Blatt, JewishGen's Managing Director; and Michael Tobias, Vice President for Programming. Questions about the project can be sent to Nolan Altman via <https://www.jewishgen.org/CURE/Contact.asp?to=5089NA>.



Utah and Western Jewish Settlers, continued from page 11

Meyer, Martin A. *Western Jewry: An Account of the Achievements of the Jews and Judaism in California*. San Francisco: Emanu-El, 1916.

Rochlin, Harriet and Fred. *Pioneer Jews: A New Life in the Far West*. Boston: Houghton Mifflin Co., 1984.

Rudd, Hynda L. *Mountain West Pioneer Jewry: An Historical and Genealogical Source Book*. Los Angeles: Will Kramer Publisher, 1980. This book contains an index where individual names may be looked up and cross-referenced to newspaper articles that appeared in English-language Jewish newspapers from the 1850's to 1886 that referenced life in the "Mountain West" (Arizona, Colorado, Idaho, Montana, Nevada, New Mexico, Utah, and Wyoming). The newspaper articles themselves must then be tracked down. Newspapers included are *The Israelite* (later *The American Israelite*), published in Cincinnati; *Hebrew Sabbath School Visitor*, also published in Cincinnati (for children); and from San Francisco, *Weekly Gleaner*, *Hebrew*, and *Jewish Progress*.

Western States Jewish History, various volumes. Woodland Hills, California: Isaac Nathan Publishing Co.



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

Twenty-nine Years, continued from page 8

Dear Leatrice,

I hope that you will be happy to receive this e-mail. Let me introduce myself – I am Maureen Bloom (nee Leader) the daughter of Charles and Kitty Leader. . . . I was only aware that my father had been married before when I assisted in his application for his pension in 1973 and saw his marriage certificate which named him as a divorced man. . . . I do not think my father ever knew that I knew

Since then there have been many more messages back and forth as two families separated by several decades (not to mention two continents) got to know one another through the medium of e-mail. The gulf of all these years has been collapsed by the speed of electronic communication. Photographs have been exchanged and a number of "coincidences" have been uncovered.

Maureen's grandson Max is an avid fan of Arsenal, a top London-based soccer club. He would soon learn that one of Leatrice's grandsons, his newly discovered second cousin Alex Iwobi, is a leading player on the Arsenal soccer team.

In Part One I mentioned that Andrew Iwobi and his wife Uzo are both barristers and lawyers. They were now to discover that Leatrice's half-sister, their newly discovered aunt, is a magistrate in northwest London!

The new family tree that had been created from this genealogical research, long in gestation, was finally bearing fruit and lots of it!

Leatrice was now in touch with a family she had never known existed. The first weekend of November Maureen and her husband, Terry, traveled from northwest London to South Wales to meet Leatrice and her family.

Leatrice's daughter-in-law Uzo wrote:

It was a wonderful day. The sisters were very warm towards each other! We worked out that Maureen is 8 years older than Oby – Andrew's sister and Maureen mentioned that your mum was around the same age as our mum in law.

We all agreed that your amazing tenacity to unravel the mystery of Charlie's lineage has enriched all our lives so much!

One might think that this was where the music reaches a crescendo and the story ends with everyone living happily ever after — but there's more!

I had also been researching the Ost family, whose name was originally Ostrowski. Their story involves a 100-year-old mystery adoption and a shopping bag found in the street a decade ago. But all this will have to wait until Part 3.



SFBAJGS Family Finder Update

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

<u>Surname</u>	<u>Town, Country</u>	<u>Member</u>
Goldberg	Kamiensk and Radomsko, Poland	Fruma and Reuben Yotam
Hart	maybe London; New Jersey c. 1750	Nancy Servin Hart
Jonas	maybe London; New Jersey c. 1750	Nancy Servin Hart
Kain	Hungary; Ohio	Andrea Daniel
Kenigsberg	Kamiensk, Poland	Fruma and Reuben Yotam
Kestenberg	Konieczpol, Przyrow, Lodz, Poland	Fruma and Reuben Yotam
Kobielski	Kamiensk, Poland	Fruma and Reuben Yotam
Kupferberg	Lodz, Poland	Fruma and Reuben Yotam
Levin	Eastern Europe; Ohio; Alaska	Andrea Daniel
Levy	maybe London; New Jersey c. 1750	Nancy Servin Hart
Moszkowicz	Lodz, Poland	Fruma and Reuben Yotam
Najfeld	Przyrow, Lodz, Poland	Fruma and Reuben Yotam
Posner	Hungary; Ohio	Andrea Daniel
Rozenwajg	Kamiensk and Lodz, Poland	Fruma and Reuben Yotam
Rzezak	Konieczpol, Poland	Fruma and Reuben Yotam
Solomon	maybe London; New Jersey c. 1750	Nancy Servin Hart
Szklarczyk	Kruszyna, Poland	Fruma and Reuben Yotam
Weinberg	Eastern Europe; Ohio; Alaska	Andrea Daniel
Wolard	Lodz, Poland	Fruma and Reuben Yotam
Wygocki	Lodz, Poland	Fruma and Reuben Yotam

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Calendar of Upcoming SFBAJGS Events

Sunday, 11 January, San Francisco: *Writing Your Family History.* Board member Heidi Lyss will review how to share your genealogy research by writing narratives, including fun formats you can try, and what to do when you feel you have too little, or too much, information..

Sunday, 22 February, Oakland: *The Family History of Klezmer Music.* Gerry Tenney, leader of one of the West Coast's leading klezmer bands, comes from a long line of musicians, dating back to when they lived in the Russian Empire.

Sunday, 15 March, San Francisco: *Book 'em, Dano! Publishing Your Family's Story.* Jeff Lewy will describe how easy it is to publish a book about your family history and share it with relatives.

Monday, 13 April, Oakland and Los Altos Hills: *Holdings of the United States Holocaust Memorial Museum.* Megan Lewis of the USHMM will explain how to efficiently search and use materials in the museum's holdings.

Sunday, 19 April, Oakland: *Using Online Historical Jewish Newspapers for Genealogical Research.* Janice M. Sellers will talk about where Jewish newspapera are available online, how to search the databases, and what to do if you don't read Hebrew.

Sunday, 14 June, Oakland: *Social Media for Genealogists.* SFBAJGS member Meredith Sellers will illustrate how social media sites can assist your genealogy research efforts, discuss the pros and cons of different platforms, and outline ways to maintain a secure online presence.

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