

# SHEMOT

## The Jewish Genealogical Society of Great Britain

June 2004 Volume 12, No. 2



### Early pastoral visit to Wales

NATHAN Marcus Adler, 1803-1891, (*right*) was appointed Chief Rabbi in 1845 and used to undertake regular pastoral tours within the United Kingdom. He visited Cardiff in 1871.

● Five years earlier he had urged the lay leaders of the three City synagogues—the Great, (*left*) the New, and the Hambro—and their branch synagogues to form the United Synagogue which was finally established by an Act of Parliament in 1870.



## CONTENTS

FROM THE EDITOR .....	2
SOURCES FOR GENEALOGICAL RESEARCH	
IN AMERICA	
BY JOHN KONVALINKA .....	3
DESCENDED FROM THE FERRYMAN?	
BY SYLVIA BUDD .....	6
BEHIND THE SCENES AT THE IAJGS	
BY ANTHONY JOSEPH .....	8
THE JEWISH CEMETERY AT SZCZECIN	
BY KEN AMBROSE .....	9
THE REV NATHAN JACOBS IN WALES	
AND THE WEST	
BY REVA HILL .....	10
A MAN OF LEARNING	
BY WILFRED WEBBER .....	14
CONNECTIONS OF THE CHAYES FAMILY	
BY EDWARD GELLES .....	16
AGM HIGHLIGHTS .....	18
BOOK REVIEW .....	19
FROM BERLIN TO SHANGHAI—ESCAPING	
FROM EUROPE	
BY GERDA HAAS .....	20
BEWARE THE CENSUS	
BY GODFREY RAIVID .....	24
DIGITISATION AND CONSERVATION	
SOLUTIONS	
BY BRYAN DIAMOND .....	26
FOOTSTEPS IN THE PAST	
BY DOREEN BERGER .....	27
ABSTRACTS	
BY LYDIA COLLINS AND HARRIET HODES .....	28

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All editorial matter should be sent to the Editor at: **Shemot, JGSGB, 71 Erskine Hill, London NW11 6EY** or e-mailed to [pushkin@waitrose.com](mailto:pushkin@waitrose.com).

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Programme and Library dates now appear only in the *Newsletter*. The next one is due to appear in July.

On matters relating to subscriptions or changes of name or address please write to the Membership Secretary at: **JGSGB, PO Box 2508, Maidenhead SL6 8WS**.

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## From the Editor

A few weeks ago I went to the British Library Newspaper Library at Colindale in north-west London, looking for a report of a crime committed in December 1883 in Whitechapel. I chose newspapers published from January 1884 but found nothing relevant.

However important vital records are in genealogical research, they are as nothing compared to reports in local newspapers published 120 years ago which describe the reality of life in those days. We know people lived in overcrowded conditions with poor sanitation and these papers fill in the background details.

About six local newspapers were published at that time including the *East End News and Advertiser*, the *East London Observer* and *East London Press and Weekly Echo*.

The *East End News* (today in a fragile condition) reported on a wide range of subjects. Crimes were probably just as violent as those committed today and the sums of money stolen were proportionate to the cost of living. However, punishment was certainly stricter. A man who assaulted a woman was given seven days' imprisonment and one who stole two fowls was jailed for two months. An early example of giving a harsher sentence for harming animals than people! An article entitled "Highway robbery with violence" was no Dick Turpin attack at gunpoint, but reported a man who stole a watch worth £6, from a pedestrian. In the days before political correctness, it was acceptable to call such people ". . . one of those roughs who infest our principal East End thoroughfares".

News items included an outbreak of smallpox (131 cases having occurred in the previous six weeks), suicides and accidents. A child was run over by a horse and cart while spinning a top; a small rowing boat in the Thames collided with another and broke in half, resulting in one girl drowning. The saddest report concerned a young woman with several children whose husband refused to give her money for them as he spent it on drink. She was accused of child neglect and the magistrate wanted to send her back to the workhouse where she was only allowed to see her children every three months. When she had been there before, one of her children had fretted and died so she did not want to return.

Living under such conditions, it is a wonder that any of our ancestors survived.

JUDITH SAMSON

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# Sources for genealogical research in America

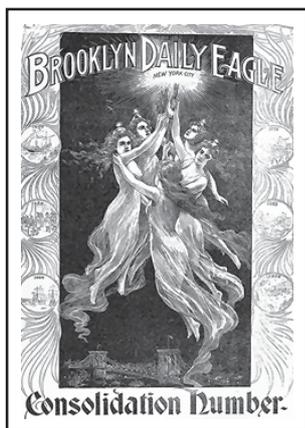
by John Konvalinka

THIS is the second part of the paper which accompanied the lecture at the Ninth Annual One-day Conference of JGSGB held last autumn. Readers should note that although web addresses have been checked at the time of publishing this article, addresses do change and sites close.

## Searchable newspapers

Apart from the obvious items such as obituary information, many items of genealogical interest appear in news items, society pages (engagements, weddings, births, “happenings”) and gossip / “who’s visiting” columns, school graduation notices, “25 Years Ago Today” columns, even “help wanted” and other advertisements. It might also be possible to find photographs of persons and places of genealogical interest.

**Online newspaper images:** Ancestry.com subscribers with access to the Historical Newspaper Collection can search this database at: [www.ancestry.com](http://www.ancestry.com) (click on Historical Newspapers).



Members of the New York Genealogical and Biographical Society, [www.nygbs.org](http://www.nygbs.org), can gain online access to ProQuest’s every-word searchable archive of *The New York Times* from its inception in 1851 to 1998. From 1998 onwards, the paper is available on CD-Rom.

The *Brooklyn Daily Eagle* newspaper (1841-1902) is now online with a fully searchable index and scanned

images of the actual pages <http://eagle.brooklynpubliclibrary.org/>. Another source of online indexed newspaper images is Historical Newspapers Online at <http://theoldentimes.com/updates04272002.html>.

## Other websites for newspaper resources

The New York State Library has three million pages of New York state history in newspapers on its website: [www.nysl.nysed.gov/reference/newspprs.htm](http://www.nysl.nysed.gov/reference/newspprs.htm).

Newspaper abstracts for United States, Canada, Ireland before 1923: [www.newspaperabstracts.com](http://www.newspaperabstracts.com).

Irish newspaper abstracts: [www.newspaperabstracts.com/Ireland](http://www.newspaperabstracts.com/Ireland).

Early *New York Times* obituaries index: [www.obitcentral.com/obitsearch/obits/ny/nytimes](http://www.obitcentral.com/obitsearch/obits/ny/nytimes).

Index of 1929 obituaries links to the 1890 *New York Times* Death and Marriage Index, and more.

Obituary Daily Times: [www.rootsweb.com/~obituary](http://www.rootsweb.com/~obituary) and other sources of obituary information.

## Other interesting people “finding” sites

Passport applications: [www.nara.gov/genealogy/passport.htm](http://www.nara.gov/genealogy/passport.htm).

“Real Names of Famous Folk”: [www.famousfolk.com/real/names-ho.shtml](http://www.famousfolk.com/real/names-ho.shtml)

The Order of Descendants of Pirates and Privateers: [www.piratesprivateers.org](http://www.piratesprivateers.org).

Notable Women Ancestors: [www.rootsweb.com/~nwa](http://www.rootsweb.com/~nwa).

Lost Female Ancestors: [www.geneasearch.com/findfemale.htm](http://www.geneasearch.com/findfemale.htm).

Associated Daughters of Early American Witches: [www.adeaw.us/](http://www.adeaw.us/).

The genealogy hall of shame: <http://blacksheep.rootsweb.com/shame>.

## Property records

Land records are among the oldest and best-preserved records in the United States and may contain important clues for genealogical research. Written evidence of people’s entitlement to land and property goes back in time further and applies to more people than any other genealogical record in the United States.

Many property records: deeds, wills, even tavern licenses may be maintained in county or state repositories. Others, such as land grants arising from wars (such as the War of Independence in 1812) or other circumstances are maintained at United States federal repositories.

The United States Department of the Interior Bureau of Land Management, [www.blm.gov](http://www.blm.gov), has been a major source of land grant and other property record information with more than two million pre-1908 federal land title records, including scanned images. Because of litigation, the site is temporarily unavailable. Other possible sources of land records:

The Land Records Database at RootsWeb: <http://userdb.rootsweb.com/landrecords/>.

The USGenWeb Project: [www.usgenweb.org](http://www.usgenweb.org) is a large collection of country, state and county information prepared and maintained by volunteers.

## Locality specific resources on the Internet

FamilySearch research outlines: [www.familysearch.org/eng/search/RG/frameset\\_rg.asp](http://www.familysearch.org/eng/search/RG/frameset_rg.asp).



## Cemetery and obituary records

A number of professional and volunteer efforts are under way to transcribe or provide actual images of cemetery and tombstone data as well as to develop indexes of obituaries appearing in a large number of newspapers.

A worthwhile site to learn which of these state and county records are online is: <http://home.att.net/~wee-monster/deathrecords.html>. Also included under "Other Resources" on this site are numerous online databases, such as births and marriages.

## Major repositories

### Archives

#### National Archives and Records Administration

Principal location is in Washington. There are about 10 regional locations around the country. This is the major repository for census records, maritime records (eg lighthouse keepers, pirates) passenger lists, military records. Most records are not accessible online but various catalogues are searchable. The NARA website [www.archives.gov](http://www.archives.gov) contains many genealogical tips, guides and practical information for obtaining federal records, including census, military records and passenger lists. The Archival Research Catalog (ARC) [www.archives.gov/research\\_room/arc](http://www.archives.gov/research_room/arc) is the online catalogue of NARA's nationwide holdings.

NARA's newest feature, The Access to Archival Databases (AAD) System, [www.archives.gov/aad](http://www.archives.gov/aad), currently provides online access to almost 50 million records.

#### Examples of state archives

- New Jersey State Archives: [www.state.nj.us/state/darm/archives.html](http://www.state.nj.us/state/darm/archives.html).
- New York State Archives: [www.sara.nysed.gov](http://www.sara.nysed.gov).
- Massachusetts State Archives: [www.state.ma.us/sec/arc/arcgen/genidx.htm](http://www.state.ma.us/sec/arc/arcgen/genidx.htm).
- Pennsylvania State Archives: [www.digitalarchives.state.pa.us](http://www.digitalarchives.state.pa.us) offers online access to 200,000 Pennsylvania records.
- Links to many state archives: <http://web.syr.edu/%7Ejryan/infopro/hs.html>.

#### An important "local" archive

New York City Municipal Archives: [www.nyc.gov/html/doris/html/collections.html](http://www.nyc.gov/html/doris/html/collections.html) contains vital records from 1795-1948 and various city directories dating from 1796.

**Virtual archives**, Internet-based, existing only online.

RootsWeb: [www.rootsweb.com](http://www.rootsweb.com) has a large collection of surnames, mailing lists, message boards and hosted websites.

US GenWeb: [www.usgenweb.com](http://www.usgenweb.com) is a collection of volunteer genealogical websites for each state and counties.

Ancestry.com: [www.ancestry.com](http://www.ancestry.com) has more than one billion names and thousands of databases; some free, some available only to subscribers. A major factor in producing census images and indexes from 1790-1920.

Genealogy.com: [www.genealogy.com](http://www.genealogy.com) is another major player in surname research, databases and census data. Full access requires paid subscription.

Heritage Quest: [www.heritagequest.com](http://www.heritagequest.com) has most of its information on CD-Roms and microfilm much of which is now available online. There is also a subscription service.

## Libraries

### America's largest genealogical library

● Family History Library in Salt Lake City, Utah: [www.familysearch.org](http://www.familysearch.org). Two major sections: IGI/PAF/Pedigree Resource file containing three billion names. The Family History library system has 2.5 million reels of microfilm and a large collection of published works and compiled genealogies. The catalogue is searchable online but the contents are not. However, microfilms of records and books can be ordered from Family History Centres (eg 64-68 Exhibition Road, South Kensington, London SW7 2PA. Tel. 020-7589 8561).

### United States National Library

● Library of Congress, Washington: [www.loc.gov/z3950](http://www.loc.gov/z3950), includes key finding aids and database indexes for genealogists

### Special Library of Congress projects

● The American Memory Project, <http://home.att.net/~wee-monster/deathrecords.html> is a gateway to rich primary source materials relating to the history and culture of the United States.

Local history/Genealogy reading room: links to other genealogy sites: [www.loc.gov/rr/genealogy](http://www.loc.gov/rr/genealogy).

### Examples of state libraries

- State Library of New Jersey: [www.njstatelib.org/CyberDesk/](http://www.njstatelib.org/CyberDesk/) has links to online collections.
- State Library of Virginia: [www.lva.lib.va.us](http://www.lva.lib.va.us) has a digital library programme, [www.lva.lib.va.us/dlp/index.htm](http://www.lva.lib.va.us/dlp/index.htm) where it is possible to search more than 2.2 million original documents, photos and maps including court records, Bible and vital records, military history, newspapers, colonial land grants and other land records and maps. Also, the Virginia Death Records Indexing Project.
- State Library of Illinois: [www.library.sos.state.il.us](http://www.library.sos.state.il.us) includes marriage, land and military records.
- The Library of Congress gateway to state libraries: [www.loc.gov/global/library/statelib.html](http://www.loc.gov/global/library/statelib.html).

### Other local libraries (city and county) with important genealogical resources

- New York Public Library: [www.nypl.org](http://www.nypl.org) has many genealogical resources including an online guide to biographical sources and obituaries.
- Newberry Library (Chicago): [www.newberry.org/nl/genealogy/L3gfriends.html](http://www.newberry.org/nl/genealogy/L3gfriends.html) includes useful guides on ethnic groups, state and local history not easily found elsewhere.
- Free Library of Philadelphia: [www.library.phila.gov/ssh/genealogy/guidelist.htm](http://www.library.phila.gov/ssh/genealogy/guidelist.htm).
- Allen County Public Library (Fort Wayne, Indiana): [www.acpl.lib.in.us](http://www.acpl.lib.in.us) are the publishers of PERSI which is accessible through Ancestry.com [www.ancestry.com/library/view/news/articles/dailynews.asp](http://www.ancestry.com/library/view/news/articles/dailynews.asp) for tips on researching. Note that their microfilms are not in the online catalogue.

- Boston Public Library: [www.bpl.org](http://www.bpl.org).

A site with links to hundreds of American public libraries is [www.publiclibraries.com](http://www.publiclibraries.com).

#### Other city libraries

- Carnegie Library of Pittsburgh Pennsylvania: formerly [www.einetwork.net/ein/libraries.html](http://www.einetwork.net/ein/libraries.html) now [www.einetwork.net/ein/libraries.html](http://www.einetwork.net/ein/libraries.html) has 18 pages of books online, digitized and fully searchable (to library members).

- Rochester New York: [www.rochester.lib.ny.us/~rochhist](http://www.rochester.lib.ny.us/~rochhist) has a worthwhile collection of local history.

#### University libraries

- The University of Michigan Library: <http://moa.umdl.umich.edu> and Cornell University Library <http://cdl.library.cornell.edu/moa/index.html> sponsor the Making of America Project to provide online access to important 19th-century United States journals and books.

- Rutgers University Library site: [www.libraries.rutgers.edu/rul/rr\\_gateway/catalogs.shtml](http://www.libraries.rutgers.edu/rul/rr_gateway/catalogs.shtml) has a number of links to other universities' library sites.

- The University of Pennsylvania Library: <http://digital.library.upenn.edu/books/archives.html> has a number of links to sites where books can be read and fully searched.



#### Libraries and websites of major genealogical organizations which may require membership for total access.

- The National Genealogical Society: [www.ngsgenealogy.org](http://www.ngsgenealogy.org), a large lending library to members.

- The General Society of Mayflower Descendants: [www.mayflower.org](http://www.mayflower.org) has list of passengers.

- New England Historic Genealogical Society: [www.newenglandancestors.org](http://www.newenglandancestors.org) has the largest body of documented data on New England families available anywhere.

- New York Genealogical and Biographical Society: [www.nygbs.org](http://www.nygbs.org) has many colonial records. Our library's collection of published material with more than 75,000 volumes includes more than 11,000 family genealogies; American, state, and local histories; biographies; genealogy and history periodicals; reference materials.

- Genealogical Society of New Jersey: [www.gsnj.org](http://www.gsnj.org). Their records are in the Special Collections at the Alexander Library of Rutgers University in New Jersey [www.libraries.rutgers.edu/rulib/spcol/spcol.htm](http://www.libraries.rutgers.edu/rulib/spcol/spcol.htm) but not catalogued online.

- Genealogical Society of Pennsylvania: [www.libertynet.org/gspa](http://www.libertynet.org/gspa).

- The Historical Society of Pennsylvania: [www.hsp.org](http://www.hsp.org) (not the same as GSP) has its *Online Public Access Catalog* (OPAC), a database containing some 246,400 records of books, serials, pamphlets, manuscripts and graphics in its collection, available for public use.

For a directory of many genealogy libraries check out [www.gwest.org/gen\\_libs.htm](http://www.gwest.org/gen_libs.htm).

#### Examples of local/county historical societies

Chester County Pennsylvania: [www.chestercohistorical.org](http://www.chestercohistorical.org).

New Jersey county genealogy and historical societies: <http://members.tripod.com/>.

[www.genealogyforum.rootsweb.com](http://www.genealogyforum.rootsweb.com), then search for something like [gfaol/resource/NJ/GS.htm](http://gfaol/resource/NJ/GS.htm).

[www.daddezio.com/society/hill/SH-NJ-NDX.html](http://www.daddezio.com/society/hill/SH-NJ-NDX.html).

#### Special libraries and collections

Historical information is at [www.californiahistoricalsociety.org](http://www.californiahistoricalsociety.org).

The Filson Club/Historical Society, Louisville Kentucky, [www.filsonhistorical.org/](http://www.filsonhistorical.org/) has a library and manuscript collection including many families of Kentucky, the Ohio Valley and the Upper South.



Connecticut History Online: [www.cthistoryonline.org/](http://www.cthistoryonline.org/).

#### Unusual record sources

The United Kingdom National Archives at Kew (formerly the Public Record Office), [www.pro.gov.uk](http://www.pro.gov.uk), may have copies of colonial records which have been lost in the United States or moved to unexpected locations. Numerous courthouses were burned during the American Civil War; some material was saved by private citizens who later moved to other states and may have taken the records with them. The National Archives and other British repositories may also have records of Loyalists, those who did not fight on the American side in the American Revolution.

Archiving Early America: [www.earlyamerica.com](http://www.earlyamerica.com).

Jstor : [www.jstor.com](http://www.jstor.com) is an online archive of many scholarly journals such as *The William and Mary Quarterly*. Some require subscription or access through a library.

The American Colonist's (sic) Library: <http://personal.pitnet.net/primarysources/>. The Poorhouse Story: [www.poorhousestory.com/](http://www.poorhousestory.com/).



#### Help

Cyndi's List: [www.cyndislist.com](http://www.cyndislist.com) is THE definitive Internet directory for genealogists with more than 200,000 links to genealogical sites.

FamilySearch research outlines: for each state: [www.familysearch.org/eng/search/RG/frameset\\_rg.asp](http://www.familysearch.org/eng/search/RG/frameset_rg.asp).

*Nu? What's New?* Bi-weekly news about Jewish genealogy from *Avotaynu*; Gary Mokotoff is editor. To be added to the mailing list, go to the Internet site [www.avotaynu.com/nuwhatsnew.htm](http://www.avotaynu.com/nuwhatsnew.htm).

Dick Eastman's newsletter: [www.eogn.com/home](http://www.eogn.com/home).

USGenWeb Archives Newsletter: [www.rootsweb.com/~usgenweb/newsletter](http://www.rootsweb.com/~usgenweb/newsletter).

- The author was a U.S. Navy pilot who lives in Princeton, New Jersey, and is now is a certified genealogical lecturer.

# Descended from the ferryman?

by Sylvia Budd

**W**HEN I first started researching my maternal grandmother's family I assumed the family name was Bragovsky. After all, the English marriage certificates of my grandmother Rose and her sister Jane both bore the name Bragovsky, as did the death certificate of their mother Golda Mary who died in Nightingale House in south-west London in 1931.

The family came from Jonava in Lithuania and in addition to Rose and Jane there were two more sisters and two brothers. Another sister, Chaikie/Annie, also came to England, as did one brother, Lewis or Louis, while the other brother, Benjamin, went to South Africa. The youngest daughter, Chana Etel, remained in Lithuania where she married and had three daughters of whom only the middle one, Sarah, survived the Holocaust; she has two daughters born after the war, Dora and Mira.

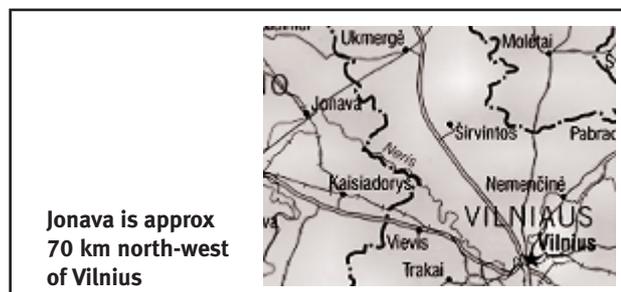
I knew that my great-grandfather's name was Shalom or Solomon and that he had died in Lithuania before my great-grandmother had come to England, which I thought was around or before 1909. In an attempt to find out as much as possible about the family and hopefully go back another one or two generations, I applied to the Lithuanian State Historical Archives.<sup>1</sup> The disappointing results of this investigation were described in *Shemot* in October 1997 under the title "Are these your Bragovskys?"

## Lithuanian research

I reported how the archivist Galina Baronova had given me details of 12 Brigovskys, Bregovskys, etc. from the Jonava area, but that none of them had even the slightest similarity to my family names. Galina suggested various reasons as to why my family records were not available, one of which was that they had used another name.

I enquired of the few remaining members of my mother's extended family if they had any knowledge of another name, but nobody did. My research appeared to have reached a dead end.

Then a couple of years ago, my Lithuanian second cousin Mira (Chana Etel's grand-daughter) came to stay with me and, despite the fact that our conversations were carried out in a mixture of broken English and elementary Yiddish, we had endless discussions about the family. Suddenly Mira asked me why I thought the family name was Bragovsky and I replied with the reasons given above.



Mira then told me that when she was assembling the paperwork for her mother Sarah to emigrate to Israel, she had discovered that Chana Etel's maiden name had been Perevoznik. At last I had the clue I had been waiting for, but I needed documentary evidence. Mira returned to Vilnius with a further list of questions for the archivist at the Lithuanian State Historical Archives and I also wrote to the Kaunas Regional Archives<sup>2</sup> requesting them to research the name Perevoznik.

This time I started to get some positive results. First of all, as Mira had said, the birth certificate for her mother Sarah shows that "Sora, daughter of Jonava town dweller Menhkel, son of Chaim Zalmanovich, and his wife Etel, daughter of Shalom Perevoznik, was born in Jonava on 5 April 1914". Another document tells us that Sarah's parents had a religious marriage in Jonava on 13 March 1909 for which they paid 75 roubles.

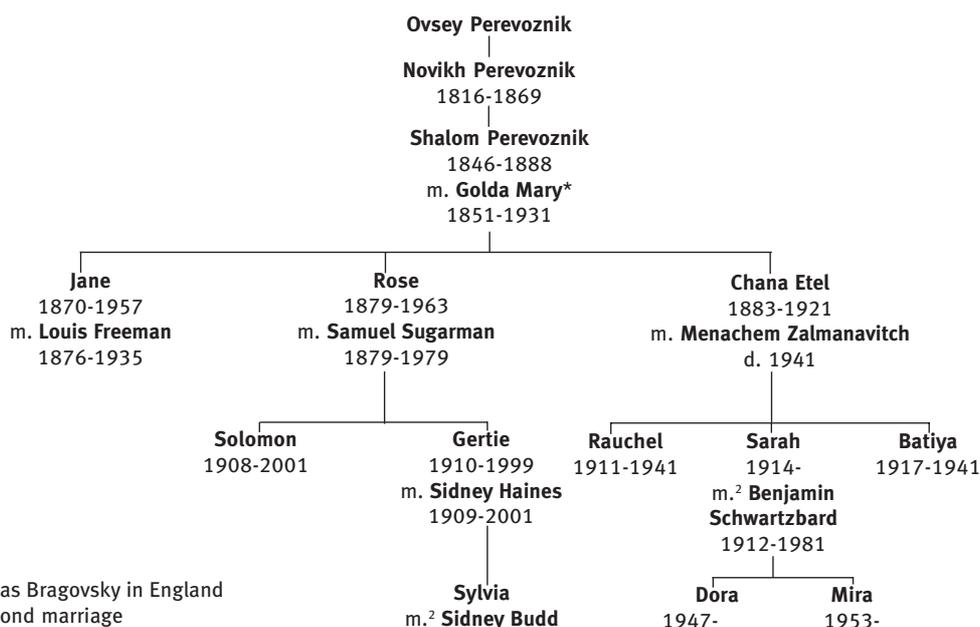
Using all the documents obtained from both archives, I was able to establish that my great-grandfather was almost certainly Shalom Perevoznik. According to the 1874 *Revision List*<sup>3</sup> a Shalom Perevoznik, aged 27, lived in Jonava together with his wife Mera, his son Bendet Gilka, two, and his daughter Tsipka, four. The 1887 *Jonava Family List* reveals that Shalom Perevoznik, son of Novikh, died on 20 March 1888, leaving his wife Mera, then 39, his son Bentsel Gilel, his daughter Tsipa, 17 and married and Etel, four. By 1908 the Jonava family list includes only Bentsel Gilel, 36, and his widowed mother Mera, 60. By that time the other members of the family would have emigrated.

So far, much of this ties in with what I already knew or surmised. If Mera Perevoznik in Lithuania became Golda Mary Bragovsky in England, she would have had a birth date of 1848 rather than 1851 as indicated by her British death certificate, not a serious discrepancy. I was also able to ascertain that Shalom was born in 1846, which was close to my previous estimate. Completely new information was



Chana Etel as a young woman

## Perevoznik/Bragovsky family tree (partial)



that Shalom's father was named Novikh and was born in 1816. He died of consumption on 27 May 1869 and was buried in Jonava. Shalom's grandfather was called Ovsey and Shalom had a brother, also called Ovsey, who was married with five children.

### Many more questions

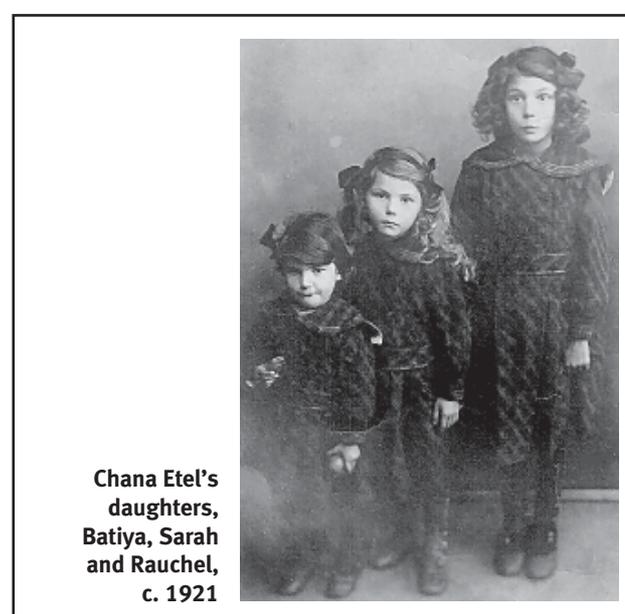
While all this has added considerably to my knowledge of the Perevozniks, it still has not answered several most pressing questions. These concern the identity of the three siblings mentioned in the lists and more importantly the omission of three other siblings. Was Tsipka/Tsipka the same person as Shaindel, later Jane? The birth date of 1870 was correct, but Jane was married in England and not in Lithuania. Was Bentsel Gilel the Benjamin who went to South Africa? It seems unlikely as Benjamin had probably emigrated prior to 1908.

However, Chana Etel was almost certainly the Etle/Etel of the lists. Most disappointing for me was the fact that there was no mention anywhere of the other three siblings: my grandmother Rose or Raisel, her sister Annie/Chaïke and her brother Louis.

Various suggestions have been made, such as that their mother had been married twice, but there is no documentary or anecdotal evidence to support that theory. Moreover, the age sequence would be wrong because as far as I know Jane was the eldest child and Chana Etel the youngest.

There still remains the question of the name. If some members of the family who came to England changed their name from Perevoznik, why did they choose another foreign-sounding name rather than attempt to anglicise their existing name? Also I have never been able to find out anything about my great-aunt Annie/Chaïke under either name so presumably she went under yet another name? I do know however that my great-uncle Lewis or Louis who went to Birmingham changed his name to Israel Lewis.

Many questions thus remain unanswered, but there is an interesting footnote to the story. According to my now deceased uncle Solomon, the eldest son of Rose, his maternal grandfather, whom I now assume to have been Shalom Perevoznik, had worked as a ferryman on the river in Jonava. When I looked up the name Perevoznik in *A Dictionary of Jewish Surnames from the Russian Empire*<sup>4</sup>, I discovered that it means ferryman in Russian!



● The author, a retired bank economist, has been a Society member and contributor to *Shemot* since 1996.

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# Behind the scenes at the IAJGS

by Anthony Joseph

I have been a board member of the International Association of Jewish Genealogical Societies (IAJGS) since I was elected in July 2000 at the Annual General Meeting of the association, held that year in Salt Lake City, Utah. Most of you will know that for some 20 years there has been a regular annual (northern hemisphere) summer conference, usually lasting the best part of a week, and these conferences have been held either directly commissioned by the IAJGS or with its backing and “authority”.

Usually, the IAJGS holds its AGM during one of these annual conferences since in that way it offers an opportunity for the widest possible participation of the membership to exert democratic influence on the association’s activities.

The normal period of membership for an individual on the board is two years, with eligibility then to offer oneself for re-election for a further two years, after which time resignation from serving as a board director is mandatory. An exception may be made if the person is occupying an executive position such as President, Vice-President, Secretary or Treasurer. I shall resign at the summer conference to be held in Jerusalem this July as I will then have served my four years which have been extremely agreeable. It is now time to move on. Although continuity is important in providing stability at the helm of an organisation, change is also essential if new ideas and new enthusiasms are to be maintained.

The IAJGS is its membership: it is a loosely “federated” organisation comprising some 80 constituent societies and groupings from around the world and among them is our Society (JGSGB). Minimum requirements for a society to be eligible for belonging to the IAJGS is a membership itself of at least 10 people and they must hold several regular meetings a year. If a (smaller) group does not fulfil these criteria it may be eligible for associate membership and even individuals, if so motivated to support the IAJGS, may claim such a status. The full membership, such as is held by the JGSGB, has to pay the IAJGS an annual subvention, usually calculated on a *per capita* basis (currently 50¢ per member but probably rising soon to \$1) with a minimum due of \$18 every January.

The impetus for founding the IAJGS was North American-inspired since more groupings interested in such pursuits are from that continent than anywhere else. The Association is incorporated in New Jersey and runs on the legal system of that state: board members are called directors. It is important for the Association to justify its title claim of being international that board members should include non-North American directors and in this context

the JGSGB has played a consistently useful part in fielding my predecessors, Saul Issroff and David Fielker. Israelis have been and are board directors and it is to be hoped recruitment to the directorate from other European nations can be encouraged.

The work of the board is structured at several different levels. Calling the annual international conference and fixing its venue, with organising the support of the local Jewish genealogical grouping, is probably the most high-profile activity. A tentative schedule of suggested venues stretches several years ahead and the germ of holding the conference in London in 2001 started with some informal soundings at the Paris conference in 1997. Since two years is needed for an individual society to plan and implement a successful conference, this scheduling is a rolling programme. Already venues for 2005 and 2006 are in place and suggestions have been mooted for where the conferences should take place up to the year 2010.

At another level, the association offers awards, such as that in memory of the late Rabbi Malcolm Stern, supports projects and initiatives to enhance the facilities for Jewish genealogical research and it gives support and guidance to many individuals or organisations which are trying to assist their membership or establish a new local group.

## Publications and projects

One IAJGS initiative with which I was much associated, concerned setting ethical standards of behaviour for researchers and a sensitive appraisal of the “right to privacy” versus “freedom of information”. The board produces an *Annual Year Book* advising details of its constituent members and their current relevant activities and also supervises the production of CD-Roms such as *The Family Tree of the Jewish People*. The board has a positive interaction with *JewishGen* in such matters as the International Cemetery Project.

If a constituent member applies for assistance in such matters as arranging speakers or organising meetings, as much help and advice as possible are given. Only limited financial support can be offered, partly because the association does not accumulate many resources and partly because of the strict byelaws which govern the application of its funds.

Finally, the association has sufficient “political” strength to be involved as a major player when matters surface where the Jewish genealogical world as a whole needs representation. Examples include dealings with the Mormon authorities when mass “baptism” of records that had been discovered as surviving from the Nazi Holocaust came to light and arranging for the preservation of some German records of great genealogical value to Jews in many countries.

The board directors of the IAJGS try to meet in person at the AGM and on two other occasions during the year, usually scheduled in North America.. Boardroom chats are held monthly on the Internet and e-mail dialoguing takes place on a daily/weekly basis. The work is busy but enjoyable and stimulating. Any potential takers who would be prepared to offer themselves to serve on the board should contact the Editor (see inside front cover), who will pass their name to me, preferably sooner rather than later.

# The Jewish cemetery at Szczecin

by Ken Ambrose

■ Stettin and Szczecin are same place. The former is the German name, the latter, Polish.

**S**TETTIN was a pleasant enough German town when I lived there in the 1920s and early 1930s, but it was never a renowned tourist centre and its Jewish population numbered only about one per cent of the total, some 2,500 people. Since it was annexed by Poland after World War II it has had a small number of Jewish visitors and few reports about it have been published.

There were only about 1,000 Jews left in Stettin in February 1940, and they had the tragic distinction of being the first German Jews to be transported *en masse* to the east. Only 10 of them survived the war to tell us of the community's fate, and virtually all German inhabitants either fled before the Russians, or were driven out by the Poles. That is how Stettin became the 100 per cent Polish town of Szczecin and the Jews who live there now are immigrants from Poland and Russia.

After the War, I first visited Szczecin for an overnight stay in 1972 while working briefly in Berlin. At that time the former Jewish cemetery was a neglected open space, with rows of gravestones lined up on one side of the perimeter and the area levelled and grassed over.

## Daytrip to Szczecin

Ten years ago I completed a history of my family, available in the JGSGB Library, and recently my 19-year old granddaughter expressed a wish to see "the place where granddad was born." So my wife and I invited her to join us for a city break in Berlin, to include a daytrip to Szczecin, now in Poland, two hours away by train.

On arrival, we took a taxi near the centre of town and showed the driver our map with the cemetery marked. He had no difficulty finding it. It was still a grassed-over area, but looked much better now, with a proper path crossing it and a memorial in one corner built from about eight gravestones (see right). The other gravestones, however, had disappeared, and it is possible that they have been used in building work and for paving.

Some of the names and dates on the stones of the memorial were legible and I copied them. Here are the details:

Ignaz Cohn 16.6.1852-13.7.1925  
Siegmund Loewenthal 6.8.1869-19.11.1925  
(the "9" in "19" is unclear)  
Henriette Lipsfelder *geb.*Lippmann (died) April  
1871 *im 87.Lebensjahr*  
Frederic Moritz  
Wilhelm Beer 1856-1928 (or possibly 1920).



I am afraid I know nothing else about the individuals on these stones, but if anyone wants to ask me about any other aspect of my home town of Stettin I should be happy to help as far as I can.

● The author, a retired polytechnic lecturer, is now joint-Chairman of the South London branch of the Association of Jewish Refugees.

## Stettin's claim to fame . . .

"From Stettin in the Baltic to Trieste in the Adriatic, an iron curtain has descended across the Continent. *Winston Churchill*"

—March 5, 1946, from his *Iron Curtain* speech at Fulton, Missouri.



# The Rev Nathan Jacobs in Wales and the west

by Reva Hill

THIS is the second part of an article describing the life of a Jewish minister in the latter part of the the 19th century.

THE first Jewish wedding in Oxford<sup>1</sup> on 3 September 1844 was described in *The Times* thus: “A wedding . . . solemnised between Mr Nathan Jacob, a Polish Jew, and son of the unfortunate High Priest, who, with his daughter, was burned to death in St Ebb’s, in this city, in March last and Miss Hannah Wolff a fair Jewess, who, with her friends, has resided in Oxford for several years, upwards of 300 respectable citizens chiefly females, attended to witness the imposing ceremony, which was performed yesterday in the garden of Mr Kemp, mercer, of Queen-street, by the Rev. Dr Levi of London . . .” and on the death of his father, Nathan Jacobs was elected leader of the Jews in Oxford. The 10 families provided him with an annual salary of £50 and for additional income he had a business as a jeweller and tobacconist<sup>2</sup>. After 14 years in Oxford as minister, Nathan Jacobs moved to Cardiff to take up the position of minister to the community.

Jews came to South Wales from Russia and Poland, working as pedlars, travelling to the valleys to sell goods to the coal miners then settling in the towns and in the valleys. In the middle of the 19th century there was a rapid expansion of coal-mining. The iron, steel, copper and tin-plate industries were opening up and this brought many workers from other parts of Wales, from south-west England, Ireland and even from parts of Western Europe. Pawnbroking was the principal means by which Jewish immigrants climbed

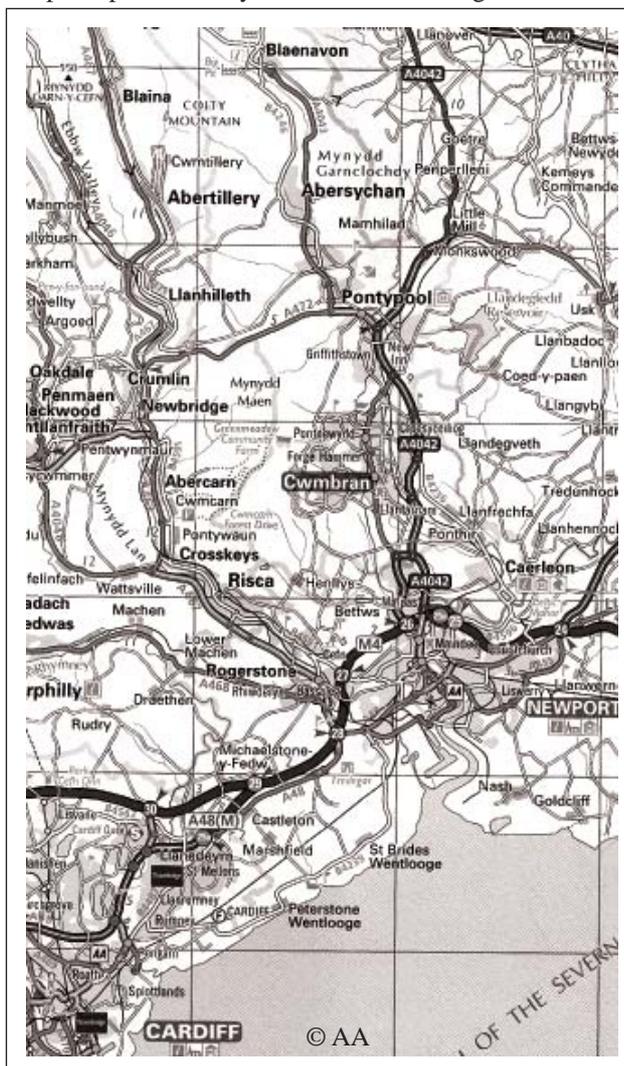
from poverty and insecurity to comfort and affluence. It was a way of life for at least two generations and trade directories show that more than 80 per cent of the pawnbrokers in South Wales had Jewish names.

The Taff Valley Railway opened in 1841, providing a speedy and efficient way of transporting the coal to Cardiff’s newly opened Bute West Docks. The Jewish community in Cardiff was established in 1841 when it acquired a burial site<sup>3</sup> and by 1850 between 50-100 Jews lived in Cardiff.<sup>4</sup> The leader in 1851 was Lazarus Cohen<sup>2</sup> whose three sons, all contemporaries of Nathan Jacobs, became ministers: Ephraim Cohen in Newcastle, Solomon Cohen in Coventry and Manasseh Cohen in Wolverhampton. By 1858 the Cardiff community had built a new synagogue in East Terrace with a minister’s house and a school. It was to this house that Rev Nathan Jacobs moved, on his appointment as minister<sup>5</sup>.

## Trouble brewing

At first all seemed to go well and he felt sufficiently confident to become a Freemason and was initiated into Bute Lodge No. 96 Cardiff on 4 July 1864, giving his occupation on his application form as “Minister of the Cardiff Jewish Congregation”.<sup>6</sup> However, trouble was brewing. Mr Gershon Grysham, a disgruntled congregant, wrote letters to the *Jewish Chronicle (JC)* which it declined to publish, but in an editorial on 1 September 1865 it declared, that “we could not present them to the public without deeply shocking the sensibilities of our brethren in faith and wounding their holiest susceptibilities”.

The newspaper summarised the contents of the letters which painted “a dismal account of the religious state”, the quarrels among the congregants after the Sabbath services, the publicising of these internal differences by bringing them before the local magistrates, the lack of Jewish instruction available for the children and the dearth of “religious exhortations for the old of the community”. Quick to defend his reputation and that of his community, Rev Jacobs replied that “he and an assistant teacher were both qualified by countenance of the Chief Rabbi. They had an evening school, gave private lessons, the synagogue services followed the usual ritual and the absence of English lecturing



was shared with a great deal of the country synagogues” (*JC*, 4 October 1865).

The airing of Grysham’s grievances in public had the desired effect and roused the Cardiff community from its apathy into opening a school the following year for boys and girls, with a full curriculum, both secular and religious and Rev Jacobs began giving regular sermons in English. (*JC*, 2 November 1866.) Another problem arose when he refused to bury the daughter of a Jew who had married a non-Jew. The uncle of the child asserted in a letter to the *JC* that his brother had been married in a register office and that the girl had not been baptised so that the family would be part of the community. The newspaper, however, devoted part of its editorial to “Marrying Beyond the Pale” and supported the minister (*JC*, 31 May 1867).

### The Jewess abduction case

Much worse was happening! That most infamous of events, *Barnett Lyons v Revd. N Thomas*, The Jewess Abduction Case, was heard at The Assizes in Cardiff Town Hall from 26-31 July 1869.

Such excitement was rarely available in the dull provincial life of mid-Victorian Britain and eager spectators, Jews and non-Jews, thronged the courtroom. Hundreds who could not squeeze into the town hall stood about outside, waiting for juicy pieces of sensation and scandal to emerge. Naturally, both the local and Jewish press devoted columns to the case.

In court, the Lyons family maintained that their daughter Esther, at the time aged 18, was bribed and enticed from her home, kept hidden for six months from her family in various houses in Cardiff and Newport by Mrs Thomas, wife of the local Baptist minister and others, then taken to London where she attended The London Society for Promoting Christianity Amongst the Jews and was baptised.

Mrs Thomas alleged that Esther Lyons had been cruelly treated at home and she had sought refuge with her. The court was told that Esther had had a perfunctory Jewish education. Rev Jacobs came two or three times a week to teach Hebrew to all the children and Esther said that she could read Hebrew words but did not know what they meant.

Though the jury found in favour of Barnett Lyons, he lost on appeal. Esther refused to return home as she felt that she would no longer be accepted in the Jewish community. She became a Baptist, changed her name and disappeared from Cardiff. Barnett Lyons had to pay for the court case and the appeal as his pleas for financial help from the local Jewish community fell on deaf ears while the Welsh Baptists gave generously to the legal expenses of the Thomas’s.

Rev Thomas and his wife were lauded among their co-religionists for their outstanding work. Jewish public opinion condemned the abduction but it failed to raise funds.

The Board of Deputies headed by J M Montefiore (nephew of Moses Montefiore) was too busy fighting the cause of Russian and Rumanian Jews to worry about a legal case in Cardiff.<sup>3</sup>

### 1866 and 1868: birth and marriages

Events at home were a pleasant distraction from the confrontations in the community when, in 1866, Nathan Jacobs’ wife Hannah, at 42, gave birth to their eighth child, a daughter named Judith<sup>7</sup>. With a house full of children and Hannah’s mother, Catherine Wolf, living with them after the death of her husband Isaiah in Oxford in 1857, Nathan and Hannah looked round to marry off their older children.



Hannah Jacobs

When Rosa, their eldest daughter was 18, she married Michael Franks, who was born in Poland and was some 13 years her senior. Birth places of their nine children indicate that they moved frequently, from Bristol to Midsomer Norton, (about 10 miles south-west of Bath) and around 1877 to Blaenavon (about 20 miles north of Cardiff) where Michael Franks worked as a pawnbroker for his brother-in-law Emanuel Jacobs.<sup>8</sup> They lived in Blaenavon until about 1890 when they moved to Bath where Michael Franks worked as a debt collector.<sup>9</sup>

Nathan Jacobs opened a pawnbroking business in Pontypool, 20 miles north-east of Cardiff, for his son Aaron so it is interesting to note, that the *JC* of 1 March 1867, reported that “Pontypool, with only three Jewish

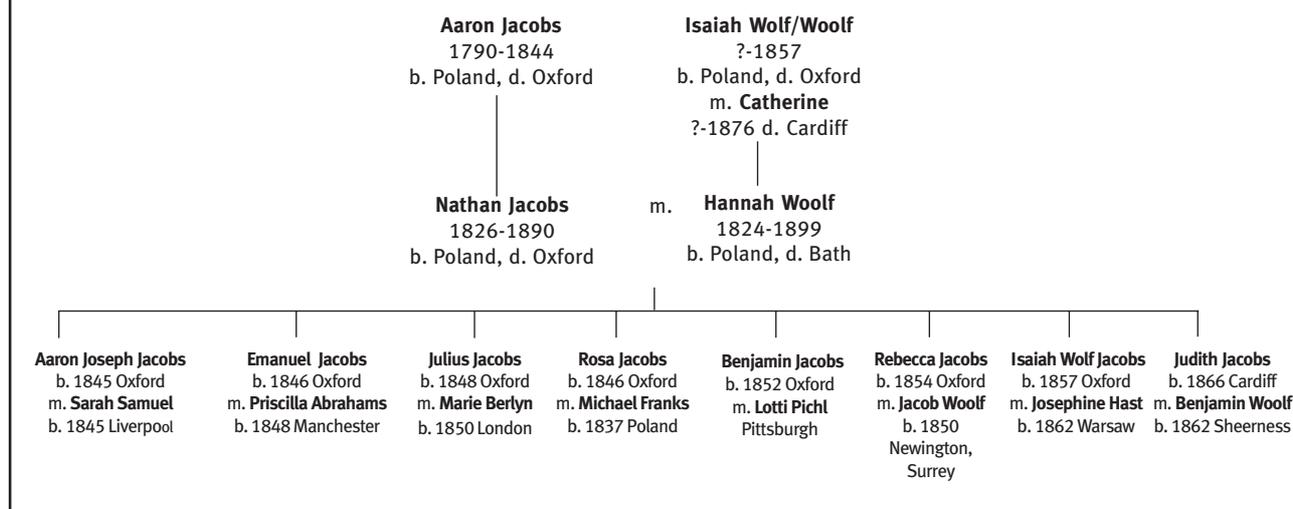
families, who together were able to form a *minyán* (a quorum), engaged the Rev D Rosenthal as *chazan* and teacher . . . encouraged by Rev N Jacobs of Cardiff”. In 1868 Aaron was 21 and he married Sarah Samuel, daughter of Israel Samuel of Liverpool.<sup>10</sup> They lived in Pontypool until 1874 when they moved to Newport where the rest of their eight children were born.<sup>8</sup>

### Welsh ironworks

Blaenavon was the “Silicon Valley” of the Industrial Revolution. This small town was built on iron and coal and its ironworks were a wonder of the modern world, fuelled by the 160 mines in the bleak hills around it<sup>11</sup> so it was not surprising that Blaenavon was chosen by Nathan to open a pawnbroking business for Emanuel, his second son. He married Priscilla Abrahams in 1870 in London (*JC*, 28 October 1870).<sup>12</sup> Her father, Barnet Abrahams, had been the minister in Swansea and Manchester. Emanuel and Priscilla lived in Blaenavon, above the pawnbroker’s shop until 1876 then moved to Newport with their nine children.<sup>8</sup>

In 1871, Nathan and Hannah’s second daughter Rebecca, aged 18, married Jacob Woolf<sup>13</sup> from Newington (Southwark) where his father Jonas Woolf was also born (*JC*, 30 September 1870). Jacob and Rebecca lived there with their five children. He was a schoolteacher, then headmaster of the Westminster Jews’ Free School.<sup>14</sup>

## Jacobs family tree



The third son of the family, Julius Jacobs, was married in 1872 at the Great Synagogue, Duke's Place in London to Marie Berlyn, a teacher at the Jews' Infants School.<sup>13</sup> Born in Whitechapel, she was the daughter of Dutch-born parents, Abraham and Rachel Berlyn. Julius is described in censuses as a general dealer, a clerk and a commission agent. They lived in Neath, Birmingham, Bedford and London with their eight children.<sup>8</sup>

### The Cardiff Jewish School

Grysham's public complaints about the state of the Jews of Cardiff jolted the community into opening a Jewish school in 1866. It was well patronised by the 30 to 40 Jewish families and in 1870 it appointed a professional headmaster and second minister, Rev JH Cohen, previously a teacher at the Jews' Free School in London. His wife was also a teacher. The success of the school galvanised the community into further activity. Attendances at synagogue improved and there were plans to enlarge or rebuild the synagogue (*JC*, 30 September 1870).

Chief Rabbi Nathan Adler and his son, Herman, visited the school on their pastoral tour of 1871. The Chief Rabbi examined the boys and girls in Hebrew subjects and his English-speaking son tested them in secular subjects. They gave a favourable report (*JC*, 14 July 1871). Such a project needed a great deal of money and though the community was prosperous it was not wealthy. They resented the expense and so support for the school waned. They refused to increase the salary of Rev Cohen and his wife, who resigned and left town in 1872, closely followed by Rev Jacobs, (*JC*, 30 August 1872) a disillusioned and disappointed man.

This disputatious community had no minister for two years. The community regretted their neglect of the school and raised the funds to enlarge the synagogue and also the school to accommodate 60-70 pupils. In 1874 they called on Rev Jacobs and Rev Goldreich, the minister of Newport, to consecrate the enlarged buildings (*JC*, 20 March 1874).

No sooner had he quit the ministry and arrived in Newport than Nathan Jacobs was back in harness,

conducting services on *Yom Kippur*, but now on a voluntary basis (*JC*, 30 August 1872) while earning his living as a pawnbroker.<sup>8</sup> He founded a society for "watching the sick and attending to the burial rights of the dead" and was elected president of the committee, with his son Aaron Jacobs as secretary. (*JC*, 14 August 1874). The family lived in Newport for just seven years but the voluntary work done by Nathan Jacobs was much appreciated and the *JC* of 29 August 1879 reported that he was entertained by members of the Newport Congregation prior to his leaving for Bath and that a handsome silver goblet was presented to him. Seventy years later at the centenary celebrations of the community, the contribution of the family was still appreciated.<sup>15</sup>

Shortly after their arrival in Bath in 1879, news reached them that their son, Benjamin Jacobs, in Pittsburgh, Pennsylvania, had married Lottie Pichl, daughter of Mrs Anna Pichl of Pittsburgh.<sup>13</sup> Five years later in 1884 at the Great Synagogue, the youngest son of the family, Isaiah Jacobs, married Josephine Hast, the second daughter of Rev. Marcus Hast.<sup>16</sup> Josephine was born in Warsaw and brought up in Breslau where her father had been First Reader of the Great Orthodox Synagogue, arriving in London with her family in 1871 when her father was appointed Reader at the Great Synagogue.<sup>13</sup> Isaiah Jacobs had gone to live in Bath with his parents and worked as a clerk.<sup>8</sup>

He brought his bride back to Bath but in 1887 they moved to Cambridge where it appears from the 1891 census that he worked with his brother-in-law Abraham Hast as an accountant.<sup>9</sup> Ten years later the family was living in Paddington in London and the census shows Isaiah, Josephine and their son Norman all working in a bookshop.<sup>17</sup>

### Links with Newport

Nathan and Hannah Jacobs' youngest child, Judith, married Benjamin Woolf of Newport in 1887. The groom was born in Sheerness, Kent, where his father was a ships' chandler. Due to a trade downturn and the disappearance of an organised Jewish community<sup>4</sup> the family moved to Newport in 1866. Benjamin Woolf is shown in the *Newport Trade Directories* from 1887-1890 as a pawnbroker, outfitter



**On the death of their parents, the children of Emanuel and Priscilla Jacobs erected and presented a cemetery hall to the Newport community in 1928.**

**With the passage of time the Newport community declined and the synagogue was sold.**

**The JC of 27 February 2004 reported that the small congregation meet at this little hall in the old cemetery, recently refurbished and rededicated.**

and jeweller, and then the family moved to London. He opened furniture shops in Hammersmith, where he and Judith lived with their six children.<sup>18</sup>

It is difficult to understand why Nathan and Hannah Jacobs moved to Bath in 1879 as none of their married children lived there.<sup>8</sup> The synagogue in Corn Street was closed and few families lived in the town.<sup>19</sup> There were hopes that the synagogue would reopen (*JC*, 10 October 1879) when Nathan Jacobs became president and a newly-elected reader, the Rev H J Dainow, conducted High Holy Days services assisted by Nathan Jacobs in 1885 (*JC*, 8 October 1885) but numbers were too small to sustain services.

### Taking the waters

Possibly Nathan Jacobs moved to Bath for its medicinal waters but his retirement lasted only until 12 May 1890, when he died of complications arising from diabetes. He was 64 and on his death certificate his son, Isaiah, gave his occupation as “a retired Jewish clergyman”.<sup>20</sup> There was a large gathering at his funeral: male relations, ministers and communal leaders of the nearby communities and many tributes were paid (*JC*, 16 May 1890).

About the time Nathan Jacobs died, his eldest daughter Rose moved to Bath with her husband Michael Franks.<sup>9</sup> He worked as a debt collector and then as a dealer in fancy goods<sup>17</sup> and she opened a kosher boarding house and restaurant in 1894.<sup>21</sup> They looked after Hannah Jacobs, just as she had looked after her own mother Catherine Wolf.<sup>5</sup> Hannah Jacobs died in 1899 and she was buried near her husband in Bradford Road Cemetery in Bath.<sup>21</sup>

Despite a near escape from death soon after his arrival, Nathan strove to use his religious knowledge for the good of the community and his commercial ability to provide a comfortable home for his wife and eight children. When they died Nathan and Hannah were grandparents to 54 grandchildren.

### The Way of Lithuanian Jews by Solomonas Atamukas

WHEN I was researching the immediate post-war history of Lithuanian Jewry I became aware of a serious dearth of published information on the subject. The standard works, such as Masha Ovenbaun’s history, end in 1945. However, on a visit to Vilnius I approached the Jewish Museum for help. The administrator, Rachel Kostanian, recommended *Lietuvos Žydu Kelias* which brings the story up to date. Unfortunately for most of us, it is published in Lithuanian although it does contain a useful four-page résumé in English.

The book deals with the arrival of the Jews in Lithuania in the mid-14th century and traces their history through the following centuries including chapters dealing with the post-war period and developments since Lithuania declared independence in 1990.

The price in Lithuania is *litas* 20, approx. £4. The book is a beautifully produced hardback volume with many illustrations and worth having for the summary and pictures alone. For anyone who can read Lithuanian, it is a bargain.

**SYLVIA BUDD**

*Lietuvos Žydu Kelias* by Solomonas Atamukas published by Alma Littera, Vilnius, Lithuania. 1998. ISBN 9986-02-588-5.

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● Reva Hill has been a genealogist for 15 years and is a founder member of the Society. She is a Council member and has been Chairman of the Programme Committee for four years.

# A man of learning

by Wilfred Webber

**M**Y mother carefully kept two or three of the books written by her grandfather, Chaim Rosenfeld, and was disappointed that I did not treat them with proper respect, but how could one take them seriously after reading the prefaces?

These consisted of letters acknowledging receipt of one of his previous efforts. The following is a typical example:

Marlborough House

Pall Mall, S.W.

August 29th, 1900

Sir,

I am desired by H.R.H. the Prince of Wales to thank you for a copy of your book, the "Teachings of Humanity", which you have been so kind as to transmit to him.

I am, Sir,

Your obedient servant,

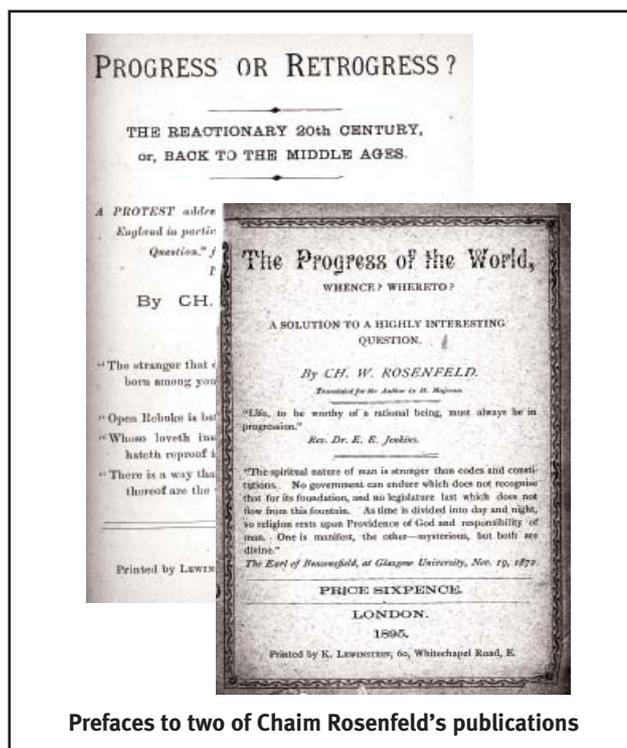
FRANCIS KNOLLYS

Far too late, when all who knew him were long dead, I began to read the books and see what I could find out about his life. I was surprised to find so much space given to his obituary in the *Jewish Chronicle* of 3 March 1922 where his life and works were summarised in the form of "tributes" by Rev J F Stern, Mr J Cohen Lask and Mr M Richmond.

Several of his publications are mentioned, some of which I have been unable to trace. I would dearly like to read a pamphlet he wrote at the time of the Boer War entitled *The English Policy In South Africa In Harmony With The Bible*. I do possess his *Progress or Retrogress* (1904) which is a plea to the people of England for tolerance at the time of the agitation that led to the Aliens' Act of 1905.

On the content of his work I hope to write elsewhere. What follows is a brief account of his life, based on the obituary in the *Jewish Chronicle* and more importantly, on the account he wrote, in Hebrew, of his own life which appears as the introduction to one of his works on a religious subject, *Sepher ha'Hayyim*<sup>1</sup> which was published posthumously in 1922.

He was clearly proud of his ancestry, and I would hope that the details given below will prompt those with greater knowledge of the rabbinic background to fill in details of

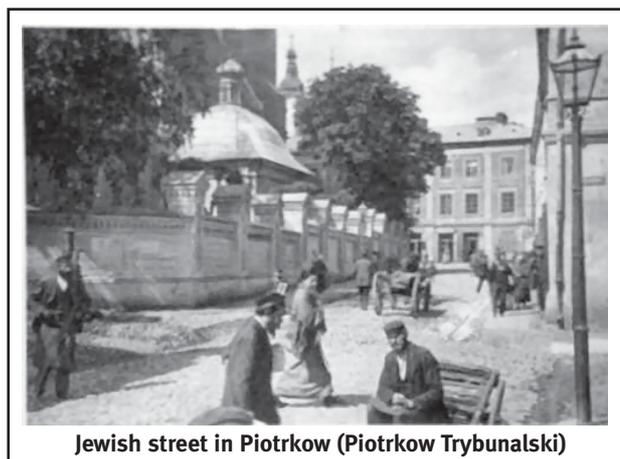


Prefaces to two of Chaim Rosenfeld's publications

the 19th-century family tree. He was born in Radomsko, about 25 miles south-west of Warsaw in 1847. His father was Yehida Leibisch, son of Zvi, who was the grandson of the *Gaon* Mordecai Banat. His mother was Bila, the daughter of Eliezer from the family of Hacham Zvi Vavetz (Yavetz?). A search in *Otzar Ha'Rabbanim*<sup>2</sup> reveals two rabbis with the name, Mordecai Banat, but it is the elder of the two (1753-1829) who has the honorific *Gaon* and is likely to be the ancestor in question.

Yehida Leibisch was sent to be educated at the *gymnasium* in Piotrkow. It is claimed in the obituary that he was one of the first Jewish students to have been admitted into a Polish gymnasium. However, the Rabbi of Radomsko got to hear of this and had him brought home to study under his supervision. Yehida became an ardent *Chassid* and his son Chaim was not exposed to secular studies but given a proper Chassidic education.

Chaim attracted the attention of a wealthy merchant who made him his son-in-law, and kept him on condition that he continued his studies to become a rabbi. For some years, by his own account, he travelled from rabbi to rabbi "to



Jewish street in Piotrkow (Piotrkow Trybunalski)



Chaim Rosenfeld

learn their wisdom”, spending a great deal of money on the journeys. Radomsko, Bendin, Pabjanice and Piotrkow are places that he mentions. It is not known quite when, but at some stage his studies opened out, and while remaining observant, he moved away from Chassidism. He does not refer to this in his memoir, being more concerned to describe his business problems.

### Unsuccessful businessman

He had begun buying and selling jewellery in order to earn a living but did not do well. To get himself out of debt he had to sell his precious books. In desperation he travelled to England to seek help from a rich uncle. Although the uncle wanted him to stay in England, Chaim was anxious to get home to his family. So his uncle sent him on his way with some money, and he went home via Leipzig where he bought some gold jewellery. After further misfortunes, being cheated by a partner and investigated by the police, he decided to return to London, and bring over his wife and children “because I saw the freedom that prevailed there even for the Jews”.

It was in England that he began to write his books and pamphlets and was in great demand as a lecturer. The identity of his rich uncle and the dates of his visits to England are unknown. According to the obituary he settled in London “about 35 years ago”, which would be in about 1887. His wife must have predeceased him. She is not mentioned in the death announcement that appeared in the *Jewish Chronicle* on the same day as the obituary.

### Obituary

That announcement reads as follows: “ROSENFELD—On the 22nd of February, after a short illness, Chaim Wolf Rosenfeld, aged 75, dearly beloved father of Simon Rosefield, 29 Tredegar Square, Bow; Meyer Rosenfeld, 141 Green-lanes, N.; Mrs Feige, Newcastle upon Tyne. Deeply mourned by his loving sons, daughter, daughter-in-law, son-in-law, dear grandchildren, great-grandchildren, relatives and friends.”

Simon Rosefield was my grandfather, and to trace his descendants is no problem, but I have no information on the families of Meyer Rosenfeld or Mrs Feige.

March 1905.

*To the Reader :*

The Author begs respectfully to submit herewith a few Extracts from the many letters of thanks and testimonials, which, he is proud to say, he has received from some of the most exalted and eminent personages with reference to his several works, including his latest pamphlet “Progress or Retrogress,” published after the first reading in Parliament last year of the Alien Immigration Bill. This Pamphlet, he ventures to say, should prove of considerable interest, apart from the immediate question of Alien Immigration dealt with, as it contains several philosophical discussions on such important subjects as “Providence,” “Free Will,” &c.

9, MENTONE MANSIONS, WEST BROMPTON, S.W.  
June 29th, 1904.

Dear Sir,  
Kindly pardon a tardy acknowledgement of your favour of the 26th inst.  
I am reading and thoroughly appreciating your pamphlet, which I think powerful and to the point.  
It requires attention and careful reading, which I am giving it. You are master of your subject, and I agree with you that “Aliens” are an advantage to England when they are Jews.

Yours faithfully,  
KATHLEEN MANNING.

The eminent Literateur, Mr. ISRAEL ZANGWILL, who has frequently sent encouraging letters on the author's previous works, and who has supported the author financially to disseminate his works, writes:—  
8, HARE COURT, TEMPLE, E.C.  
May 1st, 1904.

Dear Sir,  
I thank you for your excellent little book “Progress or Retrogress. . . It is very brave of you to go on writing for a people that I regret to say is for the most part indifferent to literature.

Yours admirably,  
I. ZANGWILL.

The Rev. Dr. STRAUSS writes:—  
BRADFORD, June 6th, 1904.

My Dear Sir,  
Having returned home, I found your pamphlet “Progress or Retrogress” on my table, and I read it with interest. . . . I quite agree with you.

I remain, yours faithfully,  
J. STRAUSS.

**A selection of letters received by Chaim Rosenfeld after circulation of his pamphlets. Sometimes these replies were accompanied by small subscriptions**

In the obituary it was suggested that Chaim Rosenfeld claimed to be the originator of the scheme which led to the formation of the Jewish Colonial Trust. He is said to have submitted the scheme to Theodore Herzl, but he does not feature in Herzl’s correspondence.

It must remain, therefore, no more than a pleasant conjecture. Nevertheless, as early as 1890 he was writing about the colonisation of Palestine, and how it might be financed, in his book *The Teachings of Humanity*.

● The author has now retired from the administrative staff of the Royal College of Surgeons.

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- Some of Chaim’s works may be found in the British Library. Details as follows:
- The Teachings of Humanity* (1890) 1935.e.61.  
*The Progress of the World* (1895) 04034.ee.66.  
*Progress or Retrogress* (1904) 08275.aa.35.  
*Ha’Ziyonut u Matzav Ha’Yahadut - Zionism and the Position of Judaism* (1900) 01937.a.8.  
*Peri Etz Hada’ath v’ha’Hayyim - Fruit of the Tree of Knowledge and the Tree of Life.* (1922) 1946.d.29(2)
- Help with the transliteration of place names from Hebrew came from the *Where Once We Walked Companion Guide to the Communities Surrounding Central and Eastern European Towns* compiled by Gary Mokotoff. My attempts at transliterating personal names may be less reliable.

# Connections of the Chayes family

by Edward Gelles

ISAAC ben Abraham Chayot, descended from “the wise men of Provence” was Chief Rabbi of Prague in the 16th century and a brother-in-law of Rabbi Judah Loew.<sup>1</sup> The Chayes (or Chajes) family produced rabbis and scholars distinguished in various walks of life—from this Prague rabbi to Rabbi Zvi Hirsch Chayes of Zolkiew in the 19th century, and then to the latter’s grandson Zvi Hirsch Perez Chayes, Chief Rabbi of Vienna between the two world wars.

The Italian branch of merchants and bankers had a scion who was ennobled by the King of Portugal. In more recent times, the achievements of lawyers, physicians, scientists, men of letters, a composer and a chess master testify to the many-sided talents of this family.<sup>2,3</sup>

For quite a while their home base was the town of Brody in Galicia. During the 19th century the family name cropped up in other Galician towns. While the genealogy of the main line is well known, little work has been done on the more distant branches. The young Chajes sons from Brody married girls from nearby Galician towns and often remained there. This article deals with the Chajes of Drohobycz and Kolomea and illustrates how a study of links between the various towns can contribute to the unravelling of family connections. For example, when two apparently unconnected families by the name of Chajes in two different towns are found to have marriage connections to another family, a useful pointer is provided to the mode of proliferation of the clan.

## Kolomea and Brody

The town of Kolomea by the River Pruth lies about 120 miles south of Lviv (called Lemberg during the period of Austrian rule). A considerable proportion of Kolomea’s population was Jewish, though not as high a proportion as that of Brody, situated about 60 miles east of Lviv. There proved to be family connections with a small town southwest of Lviv called Drohobycz, which experienced a period of affluence when oil deposits began to be developed in the area around the middle of the 19th century.

The *JRI-Poland* Internet records of Nadworna list Sarah Matel, daughter of Isaac Chaim Chayes of Kolomea as the wife of my great-grandfather Eliezer Griffel of Nadworna.<sup>4</sup>

Her father’s name was passed down to my great-uncle Isaac Chaim Griffel and then to my uncle Edward (Isaac Chaim ben David Griffel).

*The Brody Memorial Book*<sup>5</sup> refers to a Chaim Chayes of Kolomea who was connected to the main branch of the family and the *Kolomea Yizkor Book*<sup>6</sup> mentions numerous Chayes family members as residents of the town from the beginning of the 19th century to the time of the Holocaust. In 1833, when Jews were given permission to own land in the area, 15 Jews applied for the privilege. The first was Yossel Chayes, described as a wholesale wool merchant and leader of the community. Another Chayes was the owner of a distillery.

## Society of Traders

The membership of one of the many synagogues included Zelig Chayes and his sons Zeida and Leibush. Presumably this refers to the period between the two world wars, when Leibush Chayes is mentioned as being one of the leading figures of the “Society of Traders”. Our knowledge of the Kolomea branch is complemented by documentation of the Chayes’ presence in Drohobycz. This is thanks to a genealogical study of the Lauterbach family, who were connected with Chayes by marriage.<sup>7</sup>

Rabbi Jacob Bezalel Lauterbach of Drohobycz (1800-1870) and Rahel Mandel (1802-1860) had 10 children. The second child, Hanna (1822-1868), married Teyvel (Tebele = Theophilus) Chayes. According to Rosenstein,<sup>8</sup> David Tebele Chayes may have been a son of Meir Chayes and thus a brother of R Zvi Hirsch Chayes of Zolkiew. Hanna and Teyvel had four children, whose descendants are fully recorded in the *Lauterbach Chronicle*.

The eldest was the learned Zvi Hersch Chayes (1840-1908), not to be confused with his namesake the Rabbi of Zolkiew, who married Haya Bergwerk (1842-1912). She apparently supported her husband by dealing in coral beads and precious stones.

The story of her business ties in with the family’s long-standing commercial relations between Brody and Livorno, which goes back to the time of Meir Chayes and his father Menachem Manish.<sup>3</sup> The marriage of Zvi Hersch Chayes’ second son, Shaya Chayes (1858-1930), an oil and timber merchant to Berta Seidmann (1858-1919), provides a link to Kolomea.

Hanna and Teyvel’s second son was Mechel (Michael) Chayes, a merchant who was born in Drohobycz in 1842 and settled in Kolomea, where he died in 1921. He and Suessel Sennensieb had five children. Many members of the family perished in the Holocaust but the family survives with numerous descendants in Israel and America.

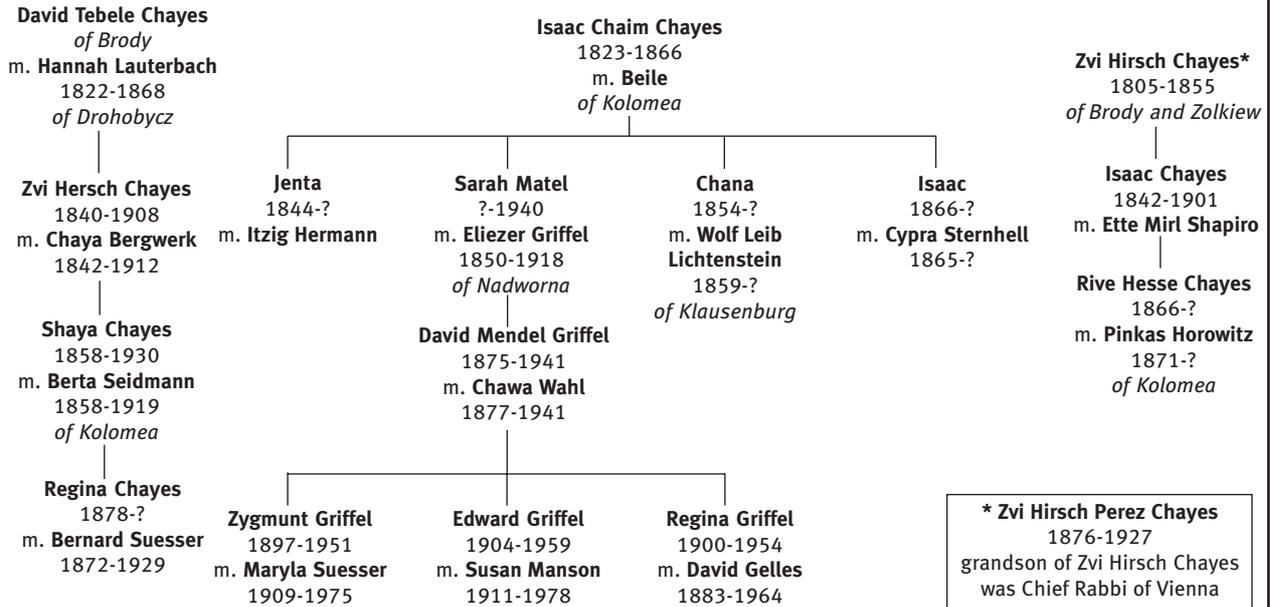
The sources quoted above indicate that Kolomea was the home of a number of distinct Chayes families. They appear to originate from more than one member of the clan. It seems that Meir Chayes and his son Zvi Hirsch of Zolkiew had numerous siblings who are not all fully documented.



Zvi Hirsch Perez Chayes, 1910  
who became  
Chief Rabbi of Vienna

## Chayes family tree

Meir Chayes  
of Brody and Florence



- The Chayes family spread from their base in Brody to other Galician towns and they also flourished in Tuscany. Meir Chayes was a merchant banker in Brody and Florence and one of his sons was Rabbi Zvi Hirsch of Zolkiew. David Tebele of Drohobycz may have been the latter's brother. Numerous family members in Kolomea included my great-great-grandfather Isaac Chaim Chayes. Two Chayes branches are connected by marriages with the Suesser family of Krakow.

A learned volume by Rabbi Shmuel Shmelke Horowitz of Nikolsburg<sup>10</sup> prints lists of subscribers from Kolomea who sponsored its publication. The first list includes Reb Isaac Chaim Chayes, while the second contains the names of Reb Isaac Reuven Chayes and his son Eliezer. A book by Rabbi Israel Dov Ber Gelernter of Stopesh-Yablonow<sup>11</sup> also published in 1869, had a subscription list including several other members of the Chayes family from Kolomea.

References to Isaac Chaim Chajes have now been substantiated from Kolomea vital records.<sup>12</sup> An outline of his family is shown in the chart, with his daughter Sarah, her husband Eliezer Griffel, and my descent from them, some of Sarah's siblings and their in-laws, and some connections between branches in Brody, Drohobycz, and Kolomea.

### Inter-family connections

Isaac Chaim Chayes settled in Kolomea where the records reveal his death in 1866, aged 43. Unfortunately the name of his father is not given. However, it is highly probable that Isaac Chaim was a brother or cousin of Zvi Hirsch of Zolkiew, and of David Tebele Chayes of Drohobycz. He was certainly not a son of Zvi Hirsch, whose five recorded sons included Chaim Chayes born in Zolkiew in 1830.<sup>13</sup>

Rabbi Isaac Chayes of Skole (see Footnote) the second Isaac in the Chayes line of descent from Isaac Chayot of Prague, moved to Drohobycz where he died around 1726. So this town features in the family history at an early date. The fourth Isaac Chayes became head of the community in Brody where he died in 1807.<sup>13</sup>

He married a daughter of Nathan Nata, *Av Beth Din* (ABD—Head of the Rabbinical Court) of Brody.<sup>14,15</sup> The

fifth Isaac Chayes, the ABD of Brody, was a son of Zvi Hirsch of Zolkiew. Another of the latter's sons was Solomon Chayes, the father of Zvi Hirsch Perez Chayes of Vienna.

Our in-laws in Kolomea included the Sternhel and Lichtenstein families. The literature on the Sternhels contains an account of the learned, saintly and wealthy Reb Shaltiel Isaac Sternhel of Kolomea, who retired to the Holy Land in his later years and died in the 1840s and was related to prominent Chassidic rabbis<sup>16</sup>. Another source reproduces a Sternhel family tree and mentions that the author's grandfather Rabbi Yaakov Sternhel, a great-grandson of Shaltiel Isaac, married a descendant of Rabbi Meir Chayes of Tysmienica, a mystic to whom wondrous works were attributed and who was praised by the *Baal Shem Tov*.<sup>17</sup>

Wolf Leib Lichtenstein, the husband of Chana Chayes, was a son of Baruch Bendet and a grandson of Hillel Lichtenstein (1815-91), who came from Hungary and was rabbi in Klausenburg before becoming Chief Rabbi of Kolomea in 1867. In his day, Hillel Lichtenstein was a leading spokesman of the ultra-orthodox school. An outline of his life and work is to be found in the *Jewish Encyclopedia*.<sup>18</sup> The Lichtensteins claimed descent from great rabbis such as Isaiah Horovitz and Mordecai Yaffe.<sup>19</sup>

Eliezer Griffel of Nadworna and Sarah Chayes had 10 children whose families formed a large clan, once strong in Poland and Austria and now in England, America and Israel.

I am grateful to Yissochor Marmorstein for finding and translating Hebrew texts and to Alan Weiser for making some hitherto unpublished Kolomea records available to me.

- The author was a research scientist and then an art dealer and is now writing his family history.

# AGM highlights

THE 12th Annual General Meeting of the JGSGB was held on 2 May 2004. Five Council members resigned after several years of dedicated service: Peter Glass, Norman King, Sydney Moss, George Rigal and Anthony Winner. All Council members are listed on page two.



**Leonard Schneider won the Rabbi Dr Bernard Susser Award for an outstanding publication by a member of the Society during 2003. He wrote *The Tarnow Connection***



**Dr Gerry Black, author and Anglo-Jewish historian, spoke about his latest book *Jewish London—An Illustrated History*, which was accompanied by slides (see Book Review, p. 19).**



**David Gompertz won the Ronny Brickman Award for the most interesting member's article which appeared in *Shemot* during 2003. See December issue.**

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10. R Shmuel S. Horovitz of Nikolsburg and his son R Zvi Yehoshua of Trebicz, *Nezir Hashem and Semichas Moshe*, published Lemberg 1869.
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14. Louis Lewin, *Die Geschichte der Juden in Lissa*, published by N. Gundermann, Pinne, 1904.

## FOOTNOTE

- **THE MAIN LINE OF DESCENT FROM ISAAC BEN ABRAHAM CHAYOT OF PRAGUE**  
Isaac ben Abraham Chayot of Prague  
Menachem Manish Chayes of Vilna  
Jacob Chayes  
Isaac ben Jacob Chayes of Skole  
Eliezer Chayes of Brody  
Isaac Chajes, member of the Four Lands Council  
Meir Chajes of Tysmenica  
Isaac Chajes of Brody  
Menachem Manish Chajes of Brody and Florence  
Meir Chajes of Brody and Florence
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  17. R Yitzchak Sternhel of Baltimore, *Kochvei Yitzchok*, New York 1979.
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  19. Yitzchak Yosef Cohen, *Chachmei Transylvania, Machon*, Jerusalem 1989.
  20. E. Gelles, "My Mother's People" *Sharsheret Hadorot*, 2002, October, Vol. 16, 4.

# BOOK REVIEW



## Jewish London: An Illustrated History

by Gerry Black

GERRY Black has produced a number of well-researched and interestingly-written books on Anglo-Jewish history, particularly on aspects of the history of Jews in London. They include *Living Up West: Jewish Life in London's West End* (1994); *J.F.S.: The History of the Jews' Free School, London* (1998); and *Lord Rothschild and the Barber: The Struggle to Establish the London Jewish Hospital* (2000). It is appropriate therefore that he should now write a general history of London Jewry.

Remarkably, he has compressed that history, from the beginnings in the Middle Ages to the present day, into 176 pages. Moreover, most of these are taken up with illustrations, thereby reducing space available for text. That some of the material is taken verbatim from one or other of the books he has written is quite excusable. Cecil Roth, that extraordinarily prolific writer, stated in one of his books that some portions of the book had appeared in his earlier writings. He did not apologise but made the valid point that he could not write the extracts any better.

Gerry Black says, in the Preface, that “to cover more than 900 years in a short book obviously involves selection, and no two authors would make exactly the same choice”. He might add that this applies equally to readers.

There are eight chapters: the first three, which deal with the period before 1800, being fairly short, and the longest is that which describes what he calls “The Avalanche”, the period of mass immigration from Eastern Europe, 1881-1914. This distribution of space is valid; most information is available for the larger populations of the later periods as compared with that for the earlier. The story he tells is familiar. The smallish medieval community, which originated in Normandy and followed the Norman Conquest, was under the protection of the Crown although that did not stop their persecution from time to time. Most documentary evidence about these early Jews refers to their role as moneylenders and they were *de facto* tax collectors for the Crown. Under Edward I their position deteriorated and in 1290 they were expelled.

Jews were not readmitted until the 1650s during the Cromwellian period but there is some evidence of a mainly clandestine Jewish presence in the years between. Broadly, the growth of the Jewish community from the readmission

to the great immigration of the late 19th century was at a fairly slow rate, and while the first settlers were *Sephardim* they were soon overtaken by *Ashkenazim*. During that period, while much attention has often been given to the rich magnates, mainly *Sephardim*, it is the case that the bulk of the community was relatively poor. Such institutions as the Jews' Free School came into existence to deal with the problem as did many charities, including the Jews' Hospital which became the well-known Norwood, as well as the Jewish Board of Guardians in London and similar bodies in provincial towns.

There is so much information on the immigrant generation of 1881-1914 that the process of selection is an extraordinarily difficult task but the author does well. He covers occupations, areas of settlement, housing conditions, trade unions, religious life, daily and social life and much else. He paints a vivid picture of the immigrant experience with all its liveliness and its disadvantages, but he takes the story up to date, exploring the dispersion from inner London as well as upward social mobility.

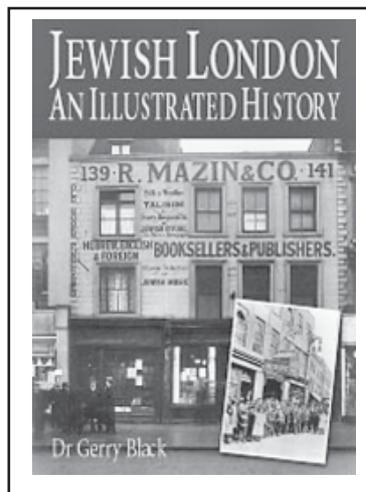
The book appears to be accurate although there are one or two errors. He says that medieval Jews could not hold land but a recent study (*Jews in Medieval Britain*, ed. Patricia Skinner,<sup>1</sup> states unequivocally that “they could hold land (although not) for military service”, and there were certainly other restrictions on land-holding. A minor point is that the dates of Sir Moses Montefiore were not 1784-1859 but 1784-1885 (he lasted for 101 years). The compression of Gerry Black's text means that he sometimes cannot deal with the detailed nuances of the subject. Thus the controversies leading to the mid-17th-century readmission are dealt with in a few hundred words whereas there is a large literature on the subject.

I also wonder if it is not time to avoid the term *Marranos* to describe the crypto-Jews of the Iberian peninsula as it has a derogatory meaning. Why not use *conversos*? Finally, is it not time to avoid the hyphen in anti-semitism since there is no such entity as “semitism” to which anti-semitism is opposed? These are small points but are more than compensated for by the numerous excellent illustrations in the book. They are of buildings—synagogues, schools, shops—individuals, contemporary maps, as well as of portions of documents. They add a great deal. In all a book to be recommended.

Published by Breedon Books, 3 Parker Centre, Derby, DE21 4SZ, 2003, 176 pp. ISBN 1-85983-363-2, £16.99.

HAROLD POLLINS

1. Boydell Press, 2003.



# From Berlin to Shanghai— escaping from Europe

by Gerda Haas

**THE author, now 90 years old, has written about her escape from Germany just before the outbreak of World War II. The second part of this article is scheduled for the next issue, and describes her passage to Shanghai and her family's struggle to survive.**

I was born in Berlin on 11 April 1914 where my parents<sup>1</sup> Paula and Meier (Max) Buchheim, owned a kosher butcher's shop selling to the wholesale and retail trade.

As a child, I lived a normal life, going to school, helping



**Berlin, Germany, c 1926**

**L. to r.: Johanna Cohn, Hilde Buchheim, Hedwig Rosenthal Cohn, Victor Cohn, Meier (Max) Buchheim, Paula Rosenthal Buchheim, Gerda Buchheim.  
(The Cohns escaped to South Africa in 1937.)**

in the family shop, playing with friends, attending synagogue, and going on vacation with my parents. Like most parents, mine encouraged my older sister, Hilde, and me to obtain the best education we could. When I was 12, I decided to take the academic route in the German school system in order to be able to go to university after my high school graduation. I had dreams of becoming a teacher or social worker.

## Prohibitive laws

All my plans came to naught when Adolf Hitler became Chancellor of Germany in 1933. He instituted prohibitive laws targeting the Jews, including new laws affecting higher education. Consequently, in public school, teachers were dismissed if they were found to have any "Jewish blood", which meant having Jewish ancestors. Since I was Jewish, I was not accepted at the university. I was, however, able to attend a state school, so I went there to obtain a kindergarten teaching certificate.

In the early 1930s, while I was still in high school, a new subject called "Race Theory" was introduced. It was taught by an SS stormtrooper, wearing a black uniform with matching boots, who came to school one day and

propounded the theory that Jews were not Aryans. As this SS trooper spoke, he decided to demonstrate what a typical Aryan woman would look like: blonde hair, blue eyes and a long skull.

I had naturally blonde hair, blue eyes and a long skull. Out of the 60 girls in the class, he called on me. Ironically, I was the only Jewish girl in this class! Everyone began laughing, so I indicated that I was Jewish and that my family consisted of German Jewish farmers and cattle dealers. The SS trooper retorted, "You don't know with whom your mother slept!" but he closed his briefcase and left without finishing the lesson. I did not want to go back to school after that but my parents made me return.

As the decade advanced, the Nazi party's power grew. One day, on my way home, I saw the German Parliament building (*der Reichstag*) on fire and the next day I watched a Nazi-promoted book-burning in the local schoolyard. My employment opportunities narrowed as the new Nazi law stated that I could only be employed by Jewish organizations. During my time as a kindergarten teacher, I worked for two years in Jewish summer camps and day-care centres. This repression of Jewish activities extended to other areas. After Hitler's election, all the Jewish stores began to close because the Nazis concocted one reason after another.

## Marriage

In 1935 I married John Ivan Haasz in Berlin and as we looked at our future prospects we, as young people, did not see any decent future for ourselves in Germany. My parents, however, still thought the political climate would change for the better. John and I wanted to leave for Palestine, which was occupied by the British at that time but my parents were against it. If one had money it was possible to go there.



**Berlin, Germany, 25 December 1935—  
wedding day: Gerda Buchheim and John Ivan Haasz**

Since my parents were financially secure, several family members begged my father to go to Palestine and take his sausage-making machines, for which he was famous. They thought he could open a butcher's shop there and make a good living. My father, however, was a World War I German veteran, and felt himself to be a good German Jew as he had fought on behalf of his country.

After our wedding, life for Jews became more difficult. We were not allowed in public places such as parks, theatres, opera houses, concerts or cinemas. As a result of these exclusions, a group of Jews had earlier founded its own culture club (*Kulturbund*). This was important to us as we were brought up to appreciate culture.

In 1936 the Olympic Games were held in Berlin and the city had been cleaned up for the occasion. For example, all the signs on benches stating "No Jews here" were removed, but were replaced once the games were over. My husband and I decided to attend and were privileged to see Jesse Owens, the black American athlete, run and win. We also saw Hitler refuse to shake hands with him.

### Czech citizenship

My father-in-law Samuel Haasz<sup>2</sup> was 17 when he left his home town near Nytra in Hungary (which later became part of Czechoslovakia) and came to Berlin. In the late 1930s, Czech law stated that any foreign woman married to a Czech man was automatically entitled to become a Czech citizen, as were any of their children. This was to become a life-saver for me! In addition to Samuel's wife Selma<sup>3</sup> there were four Haasz children, Regina, John (Hans), Hilde (Muschi) and Herbert, all of whom were eligible for this Czech citizenship. When I married John, I, too, was entitled to take up this offer, as was our son Henry, born 8 April 1938.<sup>4</sup>

Despite our anxiety to leave Berlin, we stayed there during 1937 and the early part of 1938. I had insisted on staying there to give birth to our son because this allowed me to be close to my family. As my father-in-law had been born in Czechoslovakia, he was expelled from Germany in 1937 and returned to Nytra, where he still had family, while my mother-in-law, Selma, remained in Berlin. She took in boarders and ran the family grocery store until she was able to leave for Shanghai early in 1939 with her daughter Regina, son-in-law Josef Schallamach and her two-year-old grandchild Arno Schallamach. She had also bought a ticket for her son Herbert to go on the ship to Shanghai but he did not use it.<sup>5</sup>

In July 1938, when my son Henry was three months old, I left Germany and went to join my father-in-law in Nytra, Czechoslovakia. However, I had to pretend to the German authorities that I was on a brief trip which was only possible because I had acquired Czech citizenship papers. My husband sold what he could and followed me there. Not long after our arrival, the Hungarians came on horseback to occupy that part of Czechoslovakia. Right in front of our eyes, they smashed the windows of the Jewish shops.

On seeing this violence and destruction, all four of us picked up our belongings: crib, baby carriage and baggage on a handcart, just like the characters in Sholom Aleichem's *Fiddler on the Roof* and walked through woods to a railway station from where we made our way to Prague. We went to



Prague,  
Czechoslovakia  
1938—  
l. to r.:  
Gerda Haasz,  
Henry Haasz,  
John Haasz

a hotel where many refugees were staying and the four of us (Henry, John, Samuel and I) shared one room. It was there that we celebrated Henry's first birthday. We had been able to exist by smuggling furs out of Germany and selling them one by one. Now, sitting in this hotel in Prague, we had to find a way out of Europe for ourselves and the rest of the family.

Officially, we could only take 10 German *marks* with us out of Germany. Not to be stymied by this restriction, we bought a few American dollars on the black market. We had been told through the Jewish grapevine that with these dollars we could go, illegally, to Palestine. On the basis of that interesting hearsay we made enquiries in Prague and were told that, should we decide to go, we would be put on a special ship bound for Palestine. When it reached the coast it would anchor offshore at which point we would have to climb down a rope-ladder into a small rowboat.

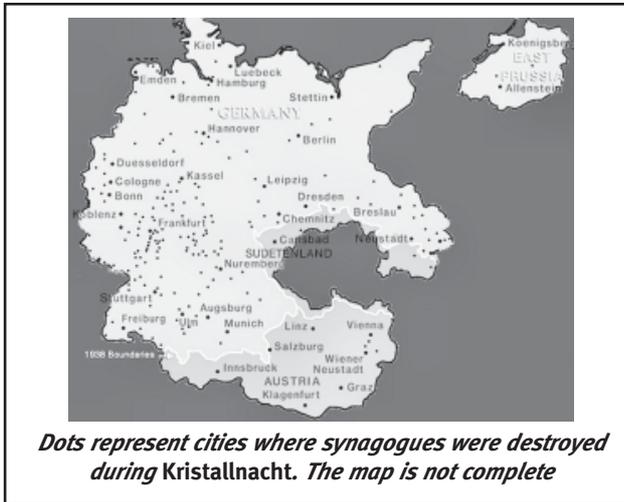
### Escape to Palestine?

Supplied by the Jewish underground, this small boat would be rowed quietly to land, but it could possibly come under fire from the British. Many people in those boats who had been caught by the British had been sent to internment camps on Cyprus. With my baby, I did not want to take any chances, as too many things could go wrong.

Another option which presented itself was the possibility of getting visas to Santo Domingo. Luckily, before we lost our money as so many other people had, we found out that the Santo Domingan Consul was selling visas without his country's permission and pocketing the money. Consequently, those with Santo Domingo visas were not allowed to purchase boat tickets. In fact, before we knew the truth about this fiasco, we had also considered buying tickets to Santo Domingo for our parents.

In 1938, my sister, Hilde and her husband Saly Benjamin, still in Berlin, bought tickets for Shanghai. They called my parents from the ticket office to try to persuade them to go with them. My father refused. He had money and, despite waiting for papers to go to America, still clung to the faint hope that things might change and that we would be able to return to Germany. Shanghai was a world away and unknown to all of us, unlike America. His former reluctance to acknowledge that Jewish life was over in Germany was typical of many people in his age group.

During our lengthy stay in Prague, I tried to call my parents every Friday evening. I wondered why my mother kept making excuses for my father's inability speak to us. Eventually he did come to the phone and talked to John. Apparently, my father had been arrested on some trumped-up charge and sent to a concentration camp called Buchenwald. After several months he had come home, hungry, dirty and covered with lice. When talking to John, my father made it clear the he did not want to discuss his time in the camp.



Significantly though, this experience had been enough to change his attitude about staying in Germany. He told us he was waiting for papers from cousins in the United States. Once there, he hoped to be able to help us to go there too. We were relieved that my parents had finally come around to the idea of leaving Germany. I also called them on 9 November (*Kristallnacht*) when the synagogues were burned. That event served as a clincher for them.

## Life in Prague

One day in Prague when I was taking Henry for a walk, I saw the Nazis marching into the city. Instantly the atmosphere changed dramatically. Anxiety and tension ruled the day. From that time on, I was the first to go up to our hotel room in order to check that no German soldiers were waiting for John and his father. Then I would go downstairs and give them the “all clear” so they could come to our room.

When the Nazis arrived in Prague, they began to pick up the Jewish men and incarcerate them or send them away. It was sheer luck that John and Samuel avoided being arrested. A lot of Jewish men fled Prague to Poland. Some were caught at the border and shot on the spot. John and Samuel continued to avoid detection for about six weeks.

During this miserable and dangerous winter of 1938, John sent suitcases of furs to Holland where he had friends who had fled there from Berlin. In order to accomplish this he bribed the Czech railway staff. He had to buy a ticket for himself to make this undertaking appear legitimate. When the train arrived, he would load his suitcases into the luggage compartment but he did not get on the train. One day when the four of us were standing on the platform waiting to load the cases, a train with Jewish refugees rolled in to the station and stopped at another platform. The Jewish people on the train yelled to us to get on, too, as it was taking them, they

said, to England. We did not believe them but later found they were telling the truth.

The Czechs were unhappy about the German invasion, a fact that was to our advantage. While we were trying to determine our future, I went from one police station to another trying to get a visa for Berlin to “see my sick mother” (she had sent a telegram stating she was not well, a pretence). When I was asked about my religion and replied that I was Jewish, I was thrown out from everywhere, almost bodily. My father-in-law, who spoke Czech, found a police station where sympathetic Czechs were working. Concerned that the baby and I should be able to get visas to make a return visit to Berlin, he also wanted a visa for himself to make a return visit to Germany. These visas were for 24 hours only.

## Visa difficulties

In speaking with the Czech official about a visa for me, the official looked from my father-in-law to me and, in a non-questioning tone and looking for my agreement, said, “You are Catholic, aren’t you?” To which, after swallowing hard, I replied “Yes”. Satisfied, he issued visas for Henry and me (he, of course knew that we were Jewish). My father-in-law and I left a week apart from each other. As a consequence, I missed my sister-in-law Muschi’s wedding that had taken place hurriedly as her new husband, Max Friedlander, had a job waiting in Calcutta. They left Germany immediately after the wedding to sail for India.

It was on this return trip to Germany that, unknown to me, I saw my parents for the last time. When I left, my mother took the train with me to Salzburg where she begged me to leave Henry with her. Since he was my first child, she did not believe that I knew what to do with a baby, especially with all the travelling. Of course, leaving him was out of the question. So we said our tearful goodbyes.

As a Czech citizen, I was able to travel legally without a visa from Germany to Alassio in Italy, a quiet little seaside town on the Italian Riviera, where Henry and I had permission to stay for up to six months. We arrived in the early spring of 1939 and my father-in-law joined me the following week. Meanwhile, John had left Prague and smuggled himself from Aachen in Germany into Belgium and then to Holland, where he sold the furs he had sent by train. From there he made his way illegally to Paris, where he stayed with his uncle, Richard Sinasohn, and his wife “Grete” (Margarete).

After three months in Alassio, my father-in-law obtained one ticket for Shanghai, bought by his wife in Berlin and sent to him in Italy, but he did not leave until he had helped me arrange my own trip. He obtained a legal transit visa to go directly from Alassio to Marseilles and travelled on the ship by himself to Shanghai. His wife, daughter Regina and son-in-law Josef had sailed on another ship a week or so earlier. With my American dollars I was able, with the help of Italian Jewish people, to find an underground way to get to France to join John in Paris. I had no visas for Henry and me that would allow us to get into France legally.

My father-in-law made inquiries from local people about ways of getting me into France. He was told to talk to a German woman in San Remo who had a *pension* there and smuggled people into France on a fishing boat. We met her

and made our arrangements. She indicated she wanted to take Henry on the train to Nice and meet me there. She thought a baby's crying on a boat might reveal the presence of other refugees. Of course, I did not agree to him going on the train. She had told me not to have any money on me in case we were caught; in that way I could not be accused of smuggling American dollars.

Our journey began in the middle of the night when she took me, with Henry in my arms, down a steep pathway to the fishing boat that was hidden in a cave where nine men were waiting for us. We all boarded the waiting boat and sailed out of the cave into the Mediterranean. Everybody helped me with the baby in order to help keep him quiet. After sailing silently for two hours, we were put ashore in France adjacent to a wooded area.

Our instructions were to follow a certain path and walk through the woods for about an hour when we would come to a farmhouse. We followed those instructions and sure enough we came upon the farmhouse. My fellow illegal travellers and I were extremely tense. Was this a trap, we all wondered? When we knocked at the farmhouse, the door opened and I immediately noticed a French calendar, and then I heard French being spoken by an elderly lady. I was so relieved and happy not to have been misled. The lady took care of Henry first and then gave the rest of us food and some dry clothing. After a while, two big cars arrived and took us all to a hotel in Nice. Henry and I were given a room but my sailing companions had to spend the night in the hotel lobby.

### Meal tickets

The next day, the weather was hot and we walked to the Jewish Agency in Nice who had known about our arrival. For the first time in my life, I had to accept meal tickets. The Agency made a call to Paris to verify my story that I needed to get there to join my husband and family. Upon this contact, John mailed the money for a train ticket and I was put on the Agency list for the Paris train. So that I would not inadvertently be questioned by anyone while I was in Nice, the underground Agency staff told me to say nothing. These were dangerous times for illegals like me.

The next day, we left for Paris, 18 hours on the train. When we arrived, our six-year-old cousin, Renée, took me directly to a store to buy clothes and shoes as mine had become soaking wet on the boat trip and were stiff and uncomfortable. John, Henry and I stayed with Uncle Richard, Aunt Grete and Renée for six weeks.

In Paris the atmosphere was strained. We had to be careful not to be caught by the French police, which would



German troops enter Prague

have resulted in us being sent back to Germany. On 30 June 1939, a letter arrived from the *Comité centrale d'assistance aux émigrants juifs*, informing us that our expenses to immigrate to Shanghai had been paid. This came after many visits to the Hebrew Immigration Assistance Society (HIAS) trying to obtain boat tickets to Shanghai, as we did not have enough money for the full fare. John, Henry and I took a train back to Marseilles and it was from that port that I called and spoke to my parents for the last time. My father had thought that if he went to America, he would be able to get us out of Shanghai. However, their papers for America had still not arrived. My American cousin, Henry Schlesinger (who sponsored us after the war ended) had not enclosed his financial statement

with my parents' initial papers. Unfortunately, once he got that all straightened out, the war had started and it was too late for my parents to leave Germany.

● Gerda spent 57 years in America, eventually working as a primary school teacher's aide and now lives in Tacoma close to her son Henry

### REFERENCES

1. My mother, Paula née Rosenthal, was born in Wilhelminenhuette, near Schoppnitz. She was the fifth of Isidore and Rosalie Rosenthal's eight children. Isidore and Rosalie were distant cousins. My father Meier (Max) Buchheim was born in Wohra, near Marburg; he was the seventh of Aron Buchheim and Betti Stern's 11 children.
2. My father-in-law was born in Sala nad Vahom, near Nytra, Hungary to Rabbi Yitzhak and Regina Adler Haasz.
3. Selma Sinasohn Haasz was born in Schoenlanke in Posen near the village of Schneide-muehl. This village is near the River Netze which formed part of the border between Germany and Poland before World War II. Schoenlanke is located about 20 km. west of the Netze.
4. Among many of the "Jewish" laws instituted by the Nazis was one requiring German Jewish citizens to pick a newborn child's name from a list of German names authorized by the Nazi government. Since we were technically Czech citizens, we did not use that list. My husband John was in the fur business and like many others in that field, we knew we would be leaving, "possibly to Australia," we said (but we really did not know to where), so we gave our son the English name Henry.
5. Herbert Haasz was a teacher in a Jewish orphanage in Frankfurt and was supposed to accompany the orphaned children to Palestine in 1939. As part of the preparation for immigration, the children and their teachers went to Holland to await their departure. Herbert met and married Eva Zimmer (from Fuerth, Germany) in Holland.

Unfortunately, their departure was delayed and eventually Herbert, his wife and all the orphaned children were picked up by the Nazis and sent to the death camps. He was 27 years of age, and died in Auschwitz on 31 January 1943. We understand that his wife died of typhus, before she could be murdered, on 9 September 1942 aged 22. Eva's brother now lives in Denver and her sister in Israel.

# Beware the census

by Godfrey Raivid

**M**UCH of this research is based on the 1881, 1891, and 1901 census results. It shows that the ages given are not reliable; the place of birth may need interpretation and could also be inaccurate and from other documents; the spelling of forenames and surnames could be suspect and may vary from document to document.

I had discovered a large amount of information about my father's family and decided to see what I could find out about my mother's side. From experience and knowledge of my mother's age (as she told it to me), I calculated that her parents must have been married about 1890. I knew her father's name was Gedalia as I was named after him. I knew that her mother's name was Jane, for I had known her as a young boy. I also knew that my mother's maiden name was Lipshitz from a birth certificate.

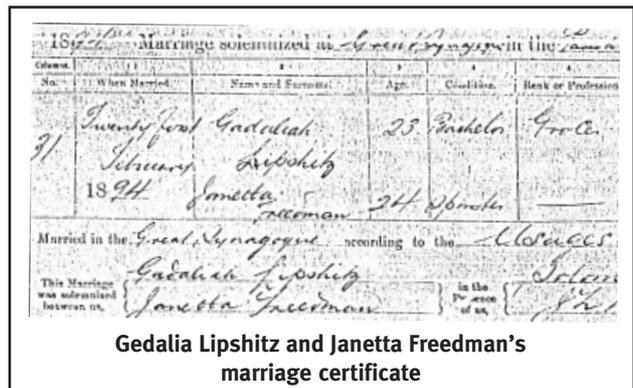
## Age comparisons

I visited the Family Records Centre in Myddelton Street, London, and looked in the marriage index for Gedalia Lipshitz around 1890<sup>1</sup>. Luckily, I found the marriage record and ordered a copy of the marriage certificate from which I was able to obtain my grandmother's maiden name, Freedman, and her address before she was married, namely 43 Hanbury Street, London. It was then a simple exercise to look up this address in the census and it was there that I found the family had been at that address since at least 1881. This enabled me to see the whole of my grandmother's direct family. I requested a print of the relevant page for each census and when perusing them I could not help noticing that, although each census was taken at 10-yearly intervals, the ages given to the enumerator did not look right. I then began to compare the ages on the census forms for the Freedman family in three consecutive censuses, namely in 1881, 1891 and 1901.

### These are the ages as on the census returns

	1881	1891	1901
Davis Freedman Head <sup>2</sup>	35	43	50
Leah Freedman Wife	34	42	no record
Esther Freedman	16	22	31
Jane Freedman <sup>3</sup>	14	21	32
Sarah Freedman	12	19	29
Annie Freedman <sup>4</sup>	9	18	27
Rachel Freedman	7	16	26
Moses Freedman <sup>5</sup>	5	15	25
Bella Freedman <sup>6</sup>	3	12	22
Rebecca Freedman	7 mths	9	20

Jane's marriage certificate (above right) showed that she was 24 in 1894, which means she would have been born in 1870. Therefore she would have been 11 in the 1881 census and 21 in the 1891 one. From the 1901 census, under her



married name, she was declared as being 32 which would place her date of birth as 1869.

According to her gravestone in Edmonton Federation Cemetery she was 75 when she died in 1941; this gives the year of birth as 1866. Thus the 1881 census should have shown her age as 15 and not 14, and the 1891 census should have shown her age as 25, not 21.

## Possible conclusions

I am not a statistician but it seems to me that the ages of younger members of the family are fairly accurate, particularly the ages of the boy, probably because of his *bar mitzvah* having to be on time. The older girls had their ages reduced on the census days, possibly because they were of marriageable age. The age of the parents may have been reduced a little for the same reason, to make the girls appear younger. I suspect that the ages given to the enumerator are the ages which the parents found it desirable to give.

The problem is that I do not know which census shows the accurate age for each person.

We all know that the census records are inaccurate but it appears they give an approximation of age and the order in which children are born. I have searched the birth indexes for this family but without success. I would expect the birth certificates to be about as accurate as the census, particularly after examining Jane's marriage certificate and death details.

The importance of this is that genealogists should be warned, if they do not already know it, that when looking for records the date on official documents is not accurate enough to find other records easily. I just had to guess and look up many records when looking for my grandparents' marriage certificate. I had to search the records for several years around the suspected date that I was looking for.<sup>7</sup>



## Place of birth

Another issue about which one must be cautious when reading census forms is the place of birth. To illustrate this, see the information below as taken from the various forms. They are in fact consistent, except for Jane, the married daughter, but the places are declared differently.

Name	1881	1891	1901
Davis	R P	R P NBS**	Russia Naturalised
Leah	R P	R P NBS**	No record
Esther	R P	R P	Russia Naturalised
Jane	R P	R P	London Spitalfields
Sarah	Middx London	London City	London Whitechapel
Hannah	Middx London	Whitechapel	London Whitechapel
Rachel	Middx London	Whitechapel	London Whitechapel
Morris	Middx London	Whitechapel	London Whitechapel
Isabella	Middx London	Whitechapel	London Whitechapel
Rebecca	Middx London	L Spitalfields	London Whitechapel

\* Russia Poland.

\*\* NBS is naturalised British subject.

I obtained more detailed information from the Public Record Office at Kew, now known as the National Archives, where I obtained the naturalisation file of Davis Freedman. This gave the ages of his children in 1886 when the application was made and granted. As this naturalisation was subject to a Scotland Yard Police Report we must assume that these records are accurate.

The following are the relevant ages:

Esther	20
Janey <sup>8</sup>	17
Sarah	15
Hannah	14
Rachel	12
Morris	10
Bella	8
Rebecca	6

From this information I checked the accuracy of the various census records.

## Dates of birth

Naturalisation Papers	1886	Censuses 1881	1891	1901
<i>Actual dates</i>	5 Jul 1886	3 Apl 1881	5 Apl 1891	31 Mar 1901
Esther	1866	1865	1869	1870
Jane	1869	1867	1870	1869
Sarah	1871	1869	1872	1872
Hannah	1872	1872	1873	1874
Rachel	1874	1874	1875	1875
Morris	1876	1876	1876	1876
Bella	1878	1878	1879	1879
Rebecca	1880	1880	1882	1881
<i>Also</i>				
Davis	1846	1846	1845	1851

What impresses me most is the consistent date of the birth year of Morris, but that of Jane reverts to the naturalisation papers in the year of her marriage.

The dates of the naturalisation application and the various census days demonstrate that there is no significant difference in them except for the few months between the July naturalisation and the census months, so I would expect the dates of birth to show little variation from census to

## Names

Official documents show the minor alterations which can take place when someone's name is given. For example, in the marriage certificate of Gedaliah Lipshitz and Janetta Freeman.

(a) Janetta was Jane in other documents, eg the census.

(b) The birth certificate of Abraham shows his father's surname as Lifshitz and not Lipshitz as on the wedding certificate. The mother's maiden name is given correctly as Freedman. The 1901 census gives the surname as Lipshitz and the forenames as Gaffe and Jane. It is important to note that the birth certificate is dated 1898, ie before the 1901 census, and unlike the 1901 census it gives Gedaliah and Janetta as the forenames respectively.

(c) The gravestone of Jane gives her name as Jeanette and not Janetta, whereas that of her husband Gedalia gives the name as Janetta. A minor difference but interesting.

census. The dates of birth are reasonably accurate except all the girls and their father appear to get a little younger as they get older!

I have not found the birth certificates of these children so I do not know what is on them. However, this confirms my belief that when searching any additional records one must treat the dates given in any one census with caution.

Davis signed his name in Hebrew script so I was able to ascertain from this that his proper name was David Freedman, although the application was in the name Davis. We know from the 1891 and 1901 census that he changed back to David. The naturalisation papers also tell me that David was born in Suvalki, Russia, and that he was 40 years old in 1886 and had been in England for 20 years. This means that he entered the country when he was 20 in 1866 and therefore was born in 1846. The naturalisation records show that he lived at 23 Hanbury Street from 25 June 1878 until at least 1901 (from census information).

I hope that this exercise, where different documents are compared, will help to show how cautious one must be when conducting research and how, as far as possible, it is essential to confirm data from as many sources as possible in order to make it easier when trying to go deeper into the archives. The real lesson from this exercise is that, if at all possible, it is important to see more than one 10-year census to confirm any data being researched. Good hunting!

● The author is a retired pharmacist who is trying to trace his surname back 1,000 years to R. Abraham ben Dovid of Posquieres.

## REFERENCES

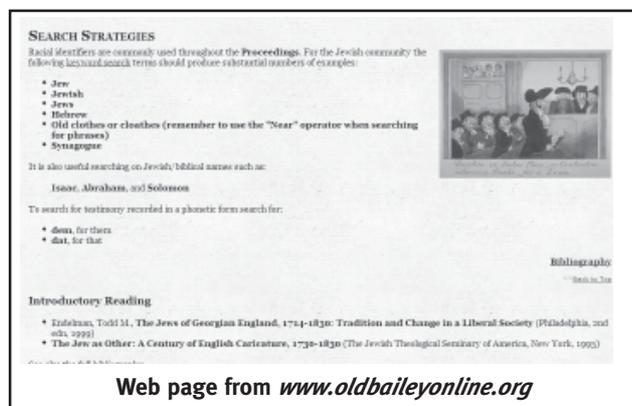
1. Name changed to Lifton by deed poll approx. 5 June 1916.
2. Called David in 1891 and 1901 censuses.
3. Under married name, (m. 1894) in 1901 census.
4. Name changed to Hannah and later called Annie.
5. Called Morris in 1891 and 1901 censuses.
6. Called Isabella in 1891 and 1901 censuses.
7. I must thank Bella and Cyril Fox for checking my calculations.
8. Janey was later called Jane and Janetta.

# Digitisation and conservation solutions

by Bryan Diamond

**A**S archivist of the JGSGB, I recently attended a conference where the latest ideas on the digitisation of records were explained. This means converting images to electronic or optical storage media.

One of the main reasons for converting written or pictorial images to a new format is to conserve fragile originals, or to make them more widely available, especially on websites. This is particularly important for genealogical data. The digital format also allows material to be searched in detail in various way such as the Old Bailey Proceedings 1674-1834 (available at [www.oldbaileyonline.org](http://www.oldbaileyonline.org)).



In this way, original data of historical documents which describe the lives of ordinary people can be searched by name, date, crime, etc. This is but one of many historical sources from the seventh to the 20th centuries transcribed, scanned or compiled by the Arts and Humanities Data Service (<http://ahds.ac.uk/collections/>).

Another talk was about the microfilming of 1,700 of the United Kingdom's most fragile local newspapers; digital images may then be produced from the films. News of this project is at [www.newsplan2000.org](http://www.newsplan2000.org).

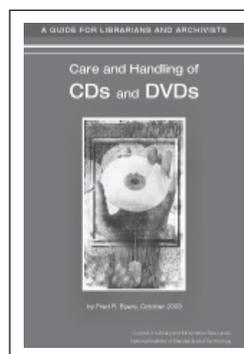
## Digitisation costs

The costs of digitisation are much cheaper than for digital scanning: 4p-15p per microfilm frame, compared to 75p to £2 for digital scanning, and these considerations will determine how any project is carried out. The Head of Collection Care at the British Library explained their approach to digitisation by looking at overall costs of creating and cataloguing the copy ("surrogate") and its storage over a period of one, 10 and 100 years, including re-copying as needed. It is planned to close the Colindale site in 2010 if a major programme of microfilming and digitisation of the newspapers can be funded by then.

The National Preservation Office offers free advice at [www.bl.uk/services/npo/npo.html](http://www.bl.uk/services/npo/npo.html).

In reply to my request as to the merits of different media as surrogates, CDs and CD-Roms are suggested as having

the longest lifespan-dependent factors, including usage and good handling, methods of storage, software, specific hardware and availability in the future. CDs and DVDs are relatively stable providing the media is of a high quality and of an "archival" standard. Mini-discs are not yet recommended.



The thermal printable white protective coating for archival CDs protects them against environment factors such as light, external writing and pollution to a certain degree, but not against temperature.

For websites on the differences in structure and longevity see [www.mitsuicdr.com/technology/cd/index.html](http://www.mitsuicdr.com/technology/cd/index.html) or go to [www.cd-info.com/](http://www.cd-info.com/) (go to the *Technology* sub-section), [www.msicence.com](http://www.msicence.com) and [www.dpconline.org/graphics/medfor/media/html](http://www.dpconline.org/graphics/medfor/media/html). DVDs hold more information but need more careful handling than CDs.

## DVD tips

There is a select bibliography on the Bodley website: [www.bodley.ox.ac.uk/dept/preservation/information/audiovisual.htm](http://www.bodley.ox.ac.uk/dept/preservation/information/audiovisual.htm). A recent report from the Council on Library and Information Resources by Fred Byers, *Care and Handling of CDs and DVDs*, is available in PDF format at [www.clir.org/pubs/reports/pub121/pub121.pdf](http://www.clir.org/pubs/reports/pub121/pub121.pdf).

The following sources of information give advice on the expected longevity of a variety of media and recommendations for their care in order to optimise it. The Digital Preservation Coalition Handbook is at [www.dpconline.org/graphics/medfor/media.html](http://www.dpconline.org/graphics/medfor/media.html). This DPC<sup>1</sup> site and PADI<sup>2</sup> [www.nla.gov.au/padi/](http://www.nla.gov.au/padi/) are useful sites for digital preservation issues. The DPC site at *5.1 Media* has a table showing how life deteriorates markedly at temperatures above 20° C.

Genealogists storing data on such media should be aware of the major concerns about storage and in the reading of data in the future. It is recommended that only media supplied by reliable manufacturers should be used. Do not economise by buying cheap media. Make *two* copies of everything really vital and store them separately (eg in a bank safe). Finally, test your CDs and DVDs on other people's equipment, making sure you can access all your information.

● The author is the archivist for both the JGSGB and St John's Wood Liberal Synagogue.

## REFERENCES

1. Digital Preservation Coalition.
2. Preserving Access to Digital Information.

# Footsteps in the past

by Doreen Berger

## THE HIGH PRICE OF MEAT

**To the Editor of the *Jewish Chronicle***—Sir, I beg to call your attention, and also that of the gentlemen who constitute the *Shechita* Board, to the high price of meat on this the south side of London, and I believe I may say, some of all parts of the metropolis, so far as the Israelites are concerned. In conversation yesterday with a Jewish butcher, he informed me the difference in the price of meat between us and our Christian neighbours arises from the extra profit which they have to pay the carcass butchers, most of whom are Christians, they having to purchase it of them instead of being allowed to kill their own cattle.

Such, sir, should not be the case, as it is difficult for a tradesman with a large family to pay the price for the meat they require; and how much more so for a very poor man to do it; which, I am sorry to say, drives many of our co-religionists to purchase off Christian butchers.

During the time the cattle plague raged there might have been some excuse for the high charge. As that has, thank God, subsided, but, unfortunately, that fearful epidemic the cholera is, I am sorry to say, fast approaching us, and it is necessary that our poor should have good and wholesome food, I trust some steps may speedily be taken to give us

that which the Almighty in his goodness has sent us for our consumption at a fair and reasonable price.

Trusting you will excuse me troubling you, and with the request that you will insert this in your next impression,

I am, dear sir, yours truly, *Henry Cohen*, Stockwell, 25 July, 1866.

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**To the Editor of the *Jewish Record***—Sir, On Saturday last, the prices of prime meat in the neighbourhood of Notting Hill were as follows: Shoulders and legs of mutton 4½d per lb. Pounds of beef 5½d per lb. Prime ribs 6d per lb. (*Editor*: roughly 2p-3p!)

So much has been written on the prices of meat charged by the Jewish butchers, that I begin to fear the proper authorities will not see into the matter until they have driven the Jewish community to get their meat at the nearest butcher. Nor can it be at all surprising if those who are rather lax in their notions of religion actually dispense with kosher meat, if they are thus charged twice the price for an inferior article.

Perhaps, Sir, you can inform me of the cause of the great difference in price, between the Jewish and Christian butchers, and why in so large a district as Bayswater, Westbourne Park and Notting Hill, there is only one butcher, where kosher meat is to be had? Is it that the Jewish butcher is compelled to charge extra to make up for a private tax, he has to pay for the licence to sell, and of which the public know nothing? Are there so few butchers in this neighbourhood because no respectable man can be found who will pay the tax.—I am, Sir, yours respectfully—*M.E.* Notting Hill, 1 December 1, 1868.

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## BUTCHERS (IN THE CITY)

EMANUEL BARNETT, 2 Stoney Lane  
ISAAC COSTA, 20 Middlesex Street  
J COHEN, 14 Wentworth Street  
DAVID CHOTOSKY, 142 Wentworth Street  
LIAL FRANKS, 2 Hutchinson Street  
RAPHAEL LEWIS FRANKS, 116 Gravel Lane  
ISAAC HART, 2 New Street, Gravel Lane  
LEWIS HART, 108 New Street, Gravel Lane  
LEWIS HART (Branch), 14 Hutchinson Street  
JONAS HERMAN, 18 Artillery Lane, Bishopsgate  
M HYAMS, 113 Middlesex Street  
A ISAACS, 36 White's Row  
JOSHUA ISAACS, 8 Middlesex Street  
A ISRAEL, 36 White's Row  
DAVID ISRAEL, 122 Middlesex Street  
EZRA JACOBS, 27 Duke Street, Aldgate  
MOSES LEVY, 135 Middlesex Street, Whitechapel  
JOSEPH LEVY, 111 Middlesex Street



HYMAN LEVY, 36 Middlesex Street  
WOOLF LEVY, 47 Wentworth Street  
MORRIS LEVY, 17 Wentworth Street  
ALEXANDER LEVY, 4 Stoney Lane  
JOSEPH LEVY, 1 Hutchinson Street  
JACOB LYONS, 119 Middlesex Street  
ISAAC MYERS, 26 Middlesex Street  
HENRY JOHN NATHAN, 45 Middlesex Street  
MICHAEL NATHAN, 95 Middlesex Street  
NAPHTALY PASS, Duke Street, Aldgate  
P PHILLIPS, 2 Meeting-House Yard  
HYMAN SAMPSON, 58 Goulston Street  
CHARLES SIMONS, 7 Wentworth Street  
J SOLOMONS, 199 Middlesex Street  
ADELBAUM VAN, 18 Leman Street  
SIMON VEIL, 18 Middlesex Street  
LEWIS A WHITE, 5 Middlesex Street  
BENJAMIN A WOOLF, 27 Wentworth Street



## BUTCHERS (OUT OF THE CITY)

ABRAHAM DEFRIES, 2 Whitechurch Lane, Stepney  
I LAZARUS, West Street, Soho  
ALEXANDER LEVY, 42 Cross Street, Islington  
WOOLF LEVY, Bristol Gardens, Maida Hill  
E MOSES, Lumber Court, Seven Dials  
JOSEPH VEIL, 8 Gloucester Row

## POULTERERS

ISRAEL and HYAMS, Middlesex Street  
LAZARUS and JACOBS, Middlesex Street  
HYMAN and SAMPSON, 58 Goulston Street  
HENRY SOLOMON, 7 Bevis Marks  
VAN STRAALLEN, 3 Murray Street, Hoxton

THE above-named are the only retail butchers and poulterers authorised by the Ecclesiastical Board to sell meat and poultry for the use of Jews. It is, therefore, specially notified, for the further information and guidance of our co-religionists. By order—S. ALMOSNINO, Secretary. 28 Heshvan, 5629. *Jewish Chronicle*, 13 November, 1868.

# Abstracts

by Lydia Collins and Harriet Hodes

## ARGENTINA

Toldot, Marzo 2004

Contains a list of Jewish Nobel Prize winners, information on the distribution and origin (from Sanguinetto, Italy) of the name Sanguinetti, a report on the 13th British Conference on Judea-Spanish Studies, Benjamin Mellibovsky's (died 1958) memories of early Jewish colonies in Argentina, and an account of the Dinitz and Iurcovich families.

## AUSTRALIA

The Kasher Koala Vol 11 No 1 March 2004

*Dun's Gazette for New South Wales 1909-1945* is a resource for family history.

## BELGIUM

Los Muestrros, mars 2004

Articles on the Jews of present-day Portugal, the languages spoken by the Jews of Egypt (mainly French and Arabic), the Sephiha families deported from France, and a reassessment of the Jewish Khazars. Reviews of *Judeo-Spanish in the Turkish Social Context* by Mary Altavev published by Isis Press, Istanbul 2003, and *Mylas Yahudytery (The Jews of Mylas)* by Melek Colak (available from Nevzat Caolar Tufekci, Basyn ve Halkla Ylipkiler Sorumlusu, ilas Belediyesi, Mylas, Turkey).

## FRANCE

Etsi, décembre 2003

Articles on the Sotto family of Oran (Algeria), the Jews of Chios (Greece) with a list of inhabitants in 1881, and a review of the recently published *Diccionario Sefaradi de Sobrenomes* (Dictionary of Sephardi Surnames) by Guilherme Faiguenboim.

Gen Ami, mars 2004

Jean-Pièe Leon writes on the return to Spain of the Jews of Bayonne in the 19th century, followed by an account of the family of Rabbi Dr Ludwig Philippson of Magdebourg who led the campaign for return. Burials in the Jewish cemeteries of Bruyères, Saint-Dié, and Epinal in the *département* of Vosges are listed, and the evolution of the name Etlin(g) is discussed.

## GERMANY

Stammbaum, No 24 Winter 2004

*The Archives of the Jewish Community of Vienna* describes a microfilming project to preserve records relevant to the Holocaust.

*A Dream Come True* is an account of the author's personal research in Bavaria.

*Salamander-Levi Family of Stuttgart* includes a family tree. The Salamander Shoe Manufacturing Company became the largest shoe company in Germany in the 1920s.

*Rheinland-Pfalz Sources of Information*. This is the first of a series of articles describing sources of information on a state or regional basis.

*A Brief History of Jews in Monroe, Louisiana*. The founder members of the earliest congregation were all of German descent.

*A List of Posen Province and Bromberg Jewish Community Archival Holdings* at the Jewish Historical Institute, Warsaw.

## ISRAEL

Sharsheret Hadorot Vol 18 No 1 February 2004

The articles in this issue are mostly connected with the International Conference to be held in Jerusalem in July 2004.

*Censuses in Eretz Israel* go from the end of 19th- to the start of the 20th-century.

## NETHERLANDS

Misjogge 17e jaargang/2004-2

*Joodse leerlingen op een openbare school in Amsterdam in 1823* gives the names of Jewish pupils and their parents.

*Jacob Sanders 1887-1945* was a Jewish doctor who played an important role in medical research on heredity.

## UNITED STATES

Avotaynu Vol XIX, No 4 Winter 2003

*A Day at the Center for Jewish History* in New York provides access to electronic resources including Ellis Island manifests and the census and naturalization records of Ancestry.com.

International Institute of Jewish Genealogy formed.

*Who Rests in the Philadelphia Cemetery?* Is a case study demonstrating the relationship between records of the Immigrant Aid Society and the government in certain immigrant cases.

*Jews in Eretz Israel in 1875*. Moses Montefiore ordered several censuses of the Jews living in Palestine. The Israel Genealogical Society is translating the documents into English and computerizing them.

*Documents of the Hungarian Jewish Archives* is the largest collection of original Jewish registers held in Budapest.

*Records of State Rabbis in the Kaunas Regional Archives* relates to the 19th- and early 20th-centuries.

*Avotaynu Online Database lists Nobility Archives*. The areas covered include the Baltic states, Belarus, Hungary, Poland, Romania and Ukraine.

United States Holocaust Memorial Museum records from the Ivano-Frankivsk Oblast (Ukraine) Archives.

*K G Saur International Biographical Archives Series*. These contain large numbers of people's names from 1581 to 1998 covering many countries and give biographical information.

*Hubscher DNA Genetic Distance Analysis*. The author has identified eight separate Hubscher families with Jewish ancestral roots.

There is also a number of personal accounts of family research.

BOSTON **Mass-Pocha** Vol XIII, 2, Issue 47

*DNA surname projects*, Auerbach family.

*Doing genealogical research in Vienna*: gives useful information on researching the Jewish community.

*Jewish war veterans of the Boston area*: two new databases of Jews who served in World War I.

ILLINOIS **Morasha** Vol XIX, 4 Winter 2003

*American Red Cross International Tracing Service* explains how to request a search for relatives lost in the second World War.

LONG ISLAND **Lineage** Vol XV, 4 Fall 2003

*Playing Hide and Seek in the 1930 Census* gives some useful websites.

**Lineage** Vol XVI, 1 Winter 2003

*Getting the Most Out of JewishGen* is the first of a series of articles.

NEW YORK **Dorot** Vol 24, 3-4

*Only in New York* names several archives containing special collections.

ST. LOUIS **Generations** Vol 10 February and March 2004

*What's in a Name?* explains multiple meaning names.

WASHINGTON **Mishpacha** Vol 23 No 1

*Polish Treasures Found in the Library of Congress* consists of more than five million names of Polish citizens.

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