



The Kosher Koala

Newsletter of the Australian Jewish Genealogical Society, Inc.

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EDITORIAL

Despite Passover, Yom Hashoah, Hom Ha'Atzmaut, and the fiftieth anniversary of the liberation of the Camps and of the end of World War II in Europe, which involved many of us and kept us busy, we have not neglected our genealogical activities.

In the second half of March, Perth, Adelaide, Melbourne, Sydney and Brisbane saw the visit of Dr Anthony Joseph, our English member, who gave a major talk in each of these capital cities on the subject of Anglo-Jewish genealogies. He is now back home in Birmingham, fulfilling all the requests for help which his talks engendered. Anthony's modesty, allied with his promptness, efficient handling of all queries, and very reasonable fees for services rendered, make him a very model of the Jewish genealogical researcher.

On the 1st May 1995 we had the pleasure of listening to another English Jewish genealogist and historian. This time the delightful Mrs Sally Fiber of London, who arranged the exhibition "Jewish Life in London's West End" last year.

The story of how we were able to invite Sally Fiber to talk to us is itself a perfect example of networking. Last September we published a short item on the London West End exhibition, together with Sally's name and address taken from SHEMOT, Journal of the Jewish Genealogical Society of Great Britain. This was read by a member of the Queensland Family History Society, Lorraine Applethorpe, who wrote to Sally. Sally wrote back telling her of a planned visit to Australia to see her son who is on a working holiday in Sydney. Lorraine rang me one Sunday morning in March to tell me all this, and gave me Jonathan Fiber's number at his digs. I rang him immediately and caught him just as he was going to a Sydney Jewish institution to offer Sally's services for a lecture. We immediately took up the offer, settled on a date, and a faxed letter went to Sally in London that day, and she accepted by return. We managed to include a flyer about Sally Fiber's talk in the previous issue of the KOSHER KOALA. The remarkable feature of Sally's bubbling good humour and
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lively mind is that she is mostly confined to a wheelchair. Her lecture was enjoyed by all. The copies of Dr Gerry Black's book, "LIVING UP WEST, JEWISH LIFE IN LONDON'S WEST END" which Sally had brought, were all sold, one going to the Society library. Sally's own book "THE FITZROY, THE AUTOBIOGRAPHY OF A LONDON TAVERN", will be published in mid-September and also available in Australia. It is the story of a public house opened by Sally's grandparents and kept for sixty years in her family in West London as a theatrical tavern.

Our membership has now climbed back to 105, some of them new members, including one from the Katherine in the Northern Territory. A particularly warm welcome to our first Territorian, Bubbles (Lilly) Segall, a registered nurse and midwife, and our first member from the Outback. Now we have members in every state except Tasmania.

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Australian Jewish Genealogical Society
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AUSTRALIA

Annual Membership \$Aust30.00
Pensioner or Student \$Aust10.00
Annual Overseas Subscription \$US28.30

WORKSHOPS 1995

Our regular workshops will be held at the Reverend Katz Library, North Shore Synagogue, Treatts Road, LINDFIELD on the following Sunday mornings at 9.30 a.m. to 12.30 p.m

August 13	September 3
October 1	November 5
December 3	

Some of our American readers have been asking in print and by letter whether koalas are edible and, if so, whether they are kosher to eat. NO, to both questions. And they are not really cuddlesome either, and sport sharp claws. The KOSHER KOALA is our kinnui, our symbolic name, in true Jewish naming fashion. The koala lives exclusively on young eucalyptus leaves, and its flesh smells strongly of eucalyptus oil. It has no natural predators except man, who destroys its habitat, and viruses which sometimes assail it. A more cuddlesome Australian animal is the wombat which loves to curl up in human arms, like a fat brown pillow with intelligent eyes.

We are arranging an inaugural meeting for Melbourne members of the Society and prospective members, to take place on Wednesday, 2nd August, 1995 at 7.30 at MAKOR JEWISH COMMUNITY LIBRARY, BETH WEIZMANN COMMUNITY CENTRE, 306 Hawthorn Road, Caulfield South, 3162, under the chairmanship of our Melbourne representative, AUBREY SCHWARZ. Guest speaker will be our member, EPHRAIM FINCH, Director of the Melbourne Chevra Kadisha in a talk on family trees and family histories "The Tapestries of Life". A small entry fee will be charged to defray costs.

Arrangements are being made for genealogy books to be held at Makor Library.

In Canberra, SYLVIA DEUTSCH will be in charge of books of Jewish Genealogical interest. Contact her through the Canberra Jewish Centre.

Sophie Caplan, Editor

WELCOME TO NEW MEMBERS

New South Wales

<i>Toni Addison</i>	<i>Miriam Learoyd</i>
<i>Ruth Barnett</i>	<i>Victoria Nadel</i>
<i>George Baur</i>	<i>Martin Prins</i>
<i>Dennis Bluth</i>	<i>David Rapaport</i>
<i>Denise Hawke</i>	<i>Kathy Shapiro</i>
<i>Tom Kramer</i>	<i>Miriam Shifreen</i>
<i>Tibor Weitzen</i>	

Northern Territory

Bubbles Segall

NEW DEVELOPMENTS REGARDING THE INTERNATIONAL GENEALOGICAL INDEX AND JEWISH HOLOCAUST VICTIMS

This communication from the Association of Jewish Genealogical Societies reached us on 2nd May, 1995. We hope that the policy decisions outlined below will be given effect, thus removing the grave differences which were developing between Jews and Mormons (Ed.)

Salt Lake City, Utah and
New York, New York
April 28, 1995

The Church of Jesus Christ of Latter-day Saints and the American Gathering of Jewish Holocaust Survivors have reached an agreement over the issue of posthumous baptisms of Jewish Holocaust victims by The Church of Jesus Christ of Latter-day Saints. The final agreement will be signed at the New York Office of the Conference of Presidents of Major American Jewish Organizations on Wednesday, May 3, 1995, at which time a press conference will be held by leaders of both groups.

"The issue came to the attention of the American Gathering of Jewish Holocaust Survivors as a result of an article in a Jewish newspaper which stated, correctly, that a Jewish Holocaust victim who was killed in the Gurs (France) concentration camp was posthumously baptized by The Church of Jesus Christ of Latter-day Saints," said Ernest Michel, Chairman of the World Gathering of Jewish Holocaust Survivors and an authorized representative of the American Gathering.

As a result of this article, Mr. Michel on behalf of the American Gathering of Jewish Holocaust Survivors, initiated discussions with the Church which extended over a period of several months.

"From the very beginning these discussions were conducted in a positive and friendly manner," Michel said. "They concluded in today's agreement between the Church and the American Gathering of Jewish Holocaust Survivors," he added.

In a statement issued today, the Church agreed, among other actions to be taken, to remove from the next issue of its International Genealogical Index the names of all known Jewish Holocaust victims who are not ancestors of living members of the Church. The American Gathering agreed to communicate with and inform other major Jewish organizations as to its agreement with the Church. Four other major Jewish organisations have also approved this agreement.

"For more than a century the First Presidency of the Church has taught that members of the Church have a solemn responsibility to identify their deceased forebears and to provide temple ordinances for them regardless of ethnic background or origin," said Elder Monte J. Brough

of the Church's Presidency of the Seventy and executive director of its Family History Department.

"However, in violation of Church policy, lists of Jewish Holocaust victims and other non-related groups and individuals have been submitted for temple ordinances. The First Presidency directed in March 1991 that temple ordinances for Jewish Holocaust victims were made by certain individuals and posthumous baptisms in contravention of Church policy occurred," he added.

On January 6, 1995, the First Presidency again directed that the temple ordinances for Jewish Holocaust victims be discontinued unless they were direct ancestors of living members of the Church.

As a consequence of these discussions and the First Presidency's directive, the Church has agreed to:

Remove from the next issue of the International Genealogical Index the names of all known posthumously baptized Jewish Holocaust victims who are not direct ancestors of living members of the Church.

Provide a list of all Jewish Holocaust victims whose names are to be removed from the International Genealogical Index to the American Gathering of Jewish Holocaust Survivors, the U.S. Holocaust Memorial Commission, the N.Y. Holocaust Memorial Commission, the Wiesenthal Center in Los Angeles and Yad Vashem Holocaust Memorial in Jerusalem, Israel, and confirm in writing when removal of such names has been completed.

Reaffirm the policy and issue a directive to all officials and members of the Church to discontinue any future baptisms of deceased Jews, including all lists of Jewish Holocaust victims who are known Jews, except if they were direct ancestors of living members of the Church or the Church had the written approval of all living members of the deceased's immediate family.

Confirm this policy in all relevant literature produced by the Church.

Remove from the International Genealogical Index in the future the names of all deceased Jews who are so identified if they are known to be improperly included counter to Church policy.

Release to the American Gathering, The First Presidency's 1995 directive.

The First Presidency reaffirmed that the Church, in accordance with past policy, will continue to make its family history records available to the public regardless of religious or ethnic affiliation.

JEWISH TOMBSTONES

by **Daniel Leeson**

(from the Zichron Note Newsletter of the San Francisco Bay Area JGS issue 14:4)

Part 1: Origin of Tombstones

In the biblical age, the ordinary Jew was as anonymous in death as he or she was in life. Plain folk, unlike patricians were laid in common and unmarked graves. In fact, burial grounds of common people were treated with open contempt by the ruling classes. For example, in Jeremiah (26:23) there is a reference to the slaying of a prophet by the king of Judah who "cast the dead body into the graves of the children of the People."

When inscribed stones (Hebrew:matzevot) began to mark the graves of ordinary Jews is unknown. Furthermore, when these inscriptions began to give names of the deceased and the dates of that person's passing is equally unknown. While Biblical records record such information with respect to the rich, nothing whatever is said to indicate the practice for other classes. For example, Genesis (35:30), there is a reference to the fact the "Jacob set up a pillar on (Rachel's) grave; the same is the pillar of Rachel's grave until this day." However the character of this pillar bears hardly any relationship to a tombstone of today. In fact it sounds rather idolatrous. Sacred stones and sacred trees were often to be found at the site of ancient Jewish tombs and some anthropologists believe they were primarily for ritualistic purposes and represented practices closely associated with primitive religions. Such stones, which were little more than rude altars, were anointed with oil and worshipped; the blood of animal sacrifices was burned on them in order to appease invisible powers and gain protection therefrom. Another view is that the ancient tombstone was erected solely as a warning marker that declared the burial spot to be sacred or taboo to all passers-by.

When during the period of the Maccabean's, as Judea fell under the cultural influence of Hellenism, the Jewish ruling class followed the then contemporary Greek style of building ornate family mausoleums for the dead. Such a place is described in Maccabees (13:237:29) when Simon Maccabeus put up an imposing monument for his fathers and brothers at Modin, presumably their place of burial. It consisted of seven pyramids bearing bas-reliefs of ships and weapons of war, sculpted in polished marble. Such ostentatious displays were completely unheard of in previous Jewish mortuary customs. It resulted in a comment on such practices in the Talmud: "The Jewish tombs are more beautiful than royal palaces."

After the destruction of the second temple, it became the Jewish custom to raise tombstones that seem in hardly any detail, to depart from their Greek or Roman models. The stones for Jews were inscribed in Greek with the conventional eulogy for the dead, and only one distinct feature set them apart: Jewish epitaphs ended with three

fraternal words "shalom al Yisrael". Such tombstones might be adorned with characteristic religious symbols such as a menorah, shofar, lulav, laver, or a palm branch.

Part 2: Tombstone Styles

It appears to be the case that Jewish tombstones have always varied from region to region. Their style was affected only by taste and the fashions of the local Gentile environment. However, there were certain Jewish tombstone traditions that came from various geographies and periods which were transplanted in whatever places to which Jews migrated. Thus the Greco-Roman custom of interment in a stone sarcophagus with the lid bearing the identifying epitaph (a form of burial which wealthy Jews of Hellenistic times had adopted) was carried over into the early Middle Ages in Europe. In the ancient Jewish graveyard of Sarajevo may still be seen such Hellenistic style tombs. The custom of providing individual graves and of raising headstones became traditional among Jews during the early Middle Ages. The Ashkenazim made it traditional to set the headstone in an upright position. The Sephardim laid the tombstone flat over the grave. The latter fact is explicitly noted in Longfellow's poem about the Jewish cemetery of Newport, Rhode Island laid out by the Sephardim in 1677.

*"And these sepulchral stones, so old and brown
That pave with level flags their burial place
Seem like the tablets of the Law, thrown down,
And broken by Moses at the mountain's base."*

The most interesting of all Jewish burial grounds in Europe is the Prague cemetery. Its oldest stones dating from medieval times are simple slabs of sandstone, Gothic in design, and with epitaphs cut in quaint Hebrew letters. During the Renaissance, the style of the tombstone underwent a transformation, it was cut in portal form, had a pointed gable, and was ornamented with animal symbols and tribal signs chiselled in the stone. If a deceased was a male and a Cohen, his tombstone would be depicted with carved hands, upraised and with the fingers outspread in the familiar priestly benediction. If he was a Levi, his stone bore on it the representation of a jug, or laver, to indicate the Levite role of pouring water.

The Baroque period, which smothered Christian art and architecture in Europe in a great deal of ornamentation also left its impression on the Jews of Prague. Instead of the unadorned upright style of previous centuries, the tombstone became a florid sarcophagus - a tent. It had four walls and was hollow within. However, this was only a formal memorial because the body of the deceased reposed beneath the sod. In such a tent, the almost

BACK COPIES OF KOSHER KOALA

are now available and can be ordered
from the Society for
\$AUS 5.00 plus postage.

legendary Rabbi Judah Loew ben Bezalel (1520-1609) (creator of the Golem) lies interred. His stone is flamboyant in ornamentation and in the Biblical Hebrew inscription.

Most imaginative was the way the name of the deceased was often treated; it was graphically illustrated on the tombstone according to its literal meaning. If the Hebrew name of the departed was Yehuda, for example, a lion of Judah was carved on the stone; if Dov, a bear; if Zeb, a wolf; if Zevi or Tsvi, a stag or deer. If a woman's name was Chava (Eve) her stone was adorned with a scene from the garden of Eden; the surname of Hahn was represented by a rooster; that of Meisl a mouse.

The Jewish stonecutter, a folk artist in his way, found inspiration for his creative imagination in the callings and professions of the deceased. A tailor was represented by the carving of a pair of scissors on the stone; a doctor by medical pincers; an apothecary by mortar and pestle; a goldsmith by a crown and two chains; a musician by a violin; a printer by a book.

Part 3: Tombstone Formats

Aside from information giving the name of the deceased, the date of his death, his father's name, and in the instance of a wife, the name of her husband, and verbally overloaded gravestone also carried more often than not, elegies and eulogies for the departed. These were composed in Biblical Hebrew and were characteristically flowery and fulsome. The eulogy for Elijah Levite, the famous Hebrew grammarian and Yiddish troubadour of Venice during the renaissance, is an excellent example. "The stone cries out from the wall, and mourns...for our rabbi who has departed and ascends into heaven. Elijah is gone to the L.d in a whirlwind-he who shed light on the darkness of grammar and turned it into light. He ascended at the end of Shevat in the year 5309 (i.e. 1568 C.E.) and his soul is bound up in the bond of Eternal Life". Even more pathos and extravagant metaphor is lavished on the tombstone of a Prague Jew who was buried in 1586. "With bitterness and grief I cry; 'Ariel - he has gone to G-d! Weep and lament, mourn, and shed bitter tears. He hastened to perform deeds of purity like a stag to the waterbrook."

Part 4: Modern Tombstones

Today's tombstones over Jewish graves are quite simple and matter of fact. Except perhaps, for the symbol of either a menorah or a Star of David and a few characteristic Hebrew words inscribed on them, many are no more traditionally Jewish than were those of Hellenistic times whose epitaphs were carved in Greek. Cemeteries of Conservative and Reform Jews display tombstones that, in shape and design seem to be little different from those that may be found in Protestant graveyards. However the stones of Orthodox and Ultra Orthodox graves, while to the beholder they may seem scornful of external beauty, nevertheless, strive to maintain some of the characteristics of the past, if not in

the design of the stone at least in the epitaph. Whatever the manner of the religious adherence of the deceased, most Jewish tombstones follow tradition in a few details. On top are carved the Hebrew equivalents of the letters P and N which stand for Poh Nikbar. Here lies buried...At the bottom are inscribed the equivalents of the consonants

TNZBH (pronounced "Tenatzayboh")

This is the acronym made up of the first letters of the Hebrew supplication recited at the funeral service. "*May his soul be bound up in the bond of Eternal Life.*"

Custom dictates that around the time of the first anniversary of the death of the departed the family and friends of the departed gather at the graveside for the unveiling and consecration of his or her tombstone. Since the Talmudic age it has been a Jewish folk belief that it is good for one's soul to pay a visit to the graveside of a beloved person. It teaches humility and recalls to mind the emptiness of some of the values of the world, the need for devoting oneself to ideal goals and good deeds.

TAPES FOR BORROWING

The following is a list of some of the Society's collection of audio tapes that are available for any member to borrow. If you are willing to pay for the postage we are prepared to send them anywhere. It is an opportunity for out-of-town members to hear the talks given at our meetings and seminars, as well as tapes we have bought from the organisers of the overseas conferences.

Third International Seminar on Jewish Genealogy, Salt Lake City, 1991

Family History Seminars, Sydney, 1992 and 1995

"Jewish Galicia" Rabbi Wunder, 1992

"Doing Research Into Chassidic Ancestry By Mail from Australia" Mark Tedeschi, 1993

"Research in Russia" Alex Mirvis, 1993

"The Rapaport Story and Jewish Genealogical Research" Chanan Rapaport, 1993

"The Jews of Turkey and Greece" Yitzchak Kerem, 1994

"Jews of the West End of London" Sally Fiber, 1995

Cost should include Postpak as well as postage.

Send your request to: Mrs Selma Jackson,

13/21 Waverley Street, BONDI JUNCTION, NSW, 2022.

RADIO ROOTS - GENEALOGICAL TALKBACK WITH NICK VINE HALL

Members might like to tune in or phone Nick for advice on research problems. He can be heard on:-

ABC Regional NATIONAL	Every 1st Wednesday	11.30 am of month
2CN CANBERRA	Every 4th Wednesday	2.00 pm
3LO MELBOURNE	Every Friday	1.30 pm
7NT LAUNCESTON	Every 4th Tuesday	9.30 am
7ZR HOBART	Every 2nd Tuesday	2.30 pm
8DDD DARWIN	Every 2nd Tuesday	2.15 pm
2CBA-FM SYDNEY		Random times

HOW TO READ THE HEBREW YEARS ON JEWISH TOMBSTONES

by David H. Heller
Jewish Genealogical Society of Illinois

Researchers in Jewish genealogy sometimes wish to read dates in Hebrew. While this may appear to be a

USING THE LETTERS OF THE HEBREW ALPHABET AS NUMERALS

Numerical Value	Name of Letter	Approx. pronunciation
1	א	Ah-lef
2	ב	Bet
3	ג	Gim-mel
4	ד	Deh-let
5	ה	Hay
6	ו	Vav
7	ז	Zah-yin
8	ח	Khet
9	ט	Tet
10	י	Yod
20	כ	Koff
30	ל	Lah-med
40	מ	Mem
50	נ	Noon
60	ס	Sahm-ekh
70	ע	Ah-yin
80	פ	Pay
90	צ	Tzad-i
100	ק	Koof
200	ר	Raysh
300	ש	Shin
400	ת	Tawf

formidable task, it is not really very difficult for anyone who can read the Hebrew alphabet (Most people can learn in a day). Here are a few simple guidelines for interpreting the years as they are written on documents and gravestones. In the Hebrew alphabet each letter can also serve as a numeral, but unlike the notation we use every day, it is not entirely based on decimals, nor does it have a symbol for zero. Usually, a series of Hebrew letters being used as numerals will have a double prime mark ["'] before the last numeral, as in תשנ"ה.

The Hebrew year begins at sunset on Rosh Hashanah in September or October of the civil year. Starting from the right,

the first digit of the year may be a hay, followed by a double prime, as in ה'תשנ"ה, where the ה' represents the fifth millennium which started in the year 1240 and which will end in 2240. Since we rarely use dates from millennia other than our own, this number is often omitted. The centuries are usually represented by the next two numerals (See Table 1).

In the example given, namely ה'תשנ"ה, it can be seen from the table that the first two numerals at the right, תש, are translated as 5700, corresponding to the century extending from 1940 to 2040. To interpret the last two numerals, נ"ה, refer to Table 2 which translates the decades and years. Looking up the last two numerals, ה' becomes 55. Adding this number to 5700, we arrive at 5755 as the complete translation of the Hebrew year. To convert this year to the approximate civil year, we ignore the first 5 and add 1240 to the remainder: (755 + 1240 = 1995).

Table 1 THE CENTURIES

Civil Years	English (= 5000 plus)	Hebrew (= ה' plus)
1240-1340	0	
1340-1440	100	ק
1440-1540	200	ר
1540-1640	300	ש
1640-1740	400	ת
1740-1840	500	תק
1840-1940	600	תק"ך
1940-2040	700	תש
2040-2140	800	תת

Table 2 THE DECADES AND YEARS

90		80		70		60		50		40		30		20		10		00	
Eng	Heb																		
90	צ	80	פ	70	ע	60	ס	50	נ	40	ד	30	ל	20	כ	10	י	00	
91	צ"א	81	פ"א	71	ע"א	61	ס"א	51	נ"א	41	ד"א	31	ל"א	21	כ"א	11	י"א	01	א
92	צ"ב	82	פ"ב	72	ע"ב	62	ס"ב	52	נ"ב	42	ד"ב	32	ל"ב	22	כ"ב	12	י"ב	02	ב
93	צ"ג	83	פ"ג	73	ע"ג	63	ס"ג	53	נ"ג	43	ד"ג	33	ל"ג	23	כ"ג	13	י"ג	03	ג
94	צ"ד	84	פ"ד	74	ע"ד	64	ס"ד	54	נ"ד	44	ד"ד	34	ל"ד	24	כ"ד	14	י"ד	04	ד
95	צ"ה	85	פ"ה	75	ע"ה	65	ס"ה	55	נ"ה	45	ד"ה	35	ל"ה	25	כ"ה	15	י"ה	05	ה
96	צ"ו	86	פ"ו	76	ע"ו	66	ס"ו	56	נ"ו	46	ד"ו	36	ל"ו	26	כ"ו	16	י"ו	06	ו
97	צ"ז	87	פ"ז	77	ע"ז	67	ס"ז	57	נ"ז	47	ד"ז	37	ל"ז	27	כ"ז	17	י"ז	07	ז
98	צ"ח	88	פ"ח	78	ע"ח	68	ס"ח	58	נ"ח	48	ד"ח	38	ל"ח	28	כ"ח	18	י"ח	08	ח
99	צ"ט	89	פ"ט	79	ע"ט	69	ס"ט	59	נ"ט	49	ד"ט	39	ל"ט	29	כ"ט	19	י"ט	09	ט

ACQUIRING RECORDS FROM THE RUSSIAN EMPIRE: A RAGAS UPDATE

(This article appeared in "Forum", the publication of the Federation of Genealogical Societies and was reprinted in Ancestry, the Newsletter of the Jewish Genealogical Society of Greater Cincinnati, Vol.3 No. 2 March 1995).

The Moscow component of RAGAS, the Russian-American Genealogical Archival Service, has gone "private". The organization, which provides genealogical services for most of the countries of the former Soviet Union, is now an entrepreneurial venture of one of the men who did most of the research for the group, Vladislav Soshnikov. Previously, RAGAS was associated with the Russian archival system.

Soshnikov announced a number of items designed to improve the service of his organisation:

RAGAS has signed cooperative agreements with the two principal archives in Belarus, Minsk and Grodno, to assist them in researching in Belarus. Cooperative agreements with archives in Kiev, Odessa and the Saratov-Engels area are also planned. One of the difficulties with gaining record access to archives in the former Soviet Union is that (1) these archives are reluctant to do the work themselves because they have no means of getting paid in hard currency, and (2) they are unwilling to allow professional "outsiders" to profit from use of their records. These cooperative agreements mean that RAGAS, who has the means to acquire hard currency, can act as an intermediary between the archives and the genealogical researcher.

There is now an Internet address which permits E-mail communication directly to their office in Moscow. The address is
vladrag@glas.apc.org.

The E-mail link can be used to inquire on the status of projects previously given to RAGAS and to the feasibility of retaining them for new work.

The organization now owns a laptop computer which will be used in the field to record information found at the multitude of archives that exist in the former Soviet Union.

RAGAS was founded in 1992 as a joint venture of the Archives of Russia Society (AROS) and the United States National Archives Volunteer Association (NAVA). It is a non-profit self-supporting organization for assisting persons with Russian background in obtaining information concerning their ancestors. A National Advisory Board in the U.S. provides direction for the group. Members of the Board include representatives

from FGS, National Genealogical Society, Association of Jewish Genealogical Societies, American Historical Society of Germans from Russia, Organization of Russian-Americans and other interest groups.

In the first two year of operation RAGAS has received 500 requests from American genealogists. Nearly 85% of the requests have been from Jewish and Germans-from-Russia researchers, the two Eastern European ethnic groups with the greatest interest in genealogy. Almost all the requests were for research to be done in Belarus, Russia and Ukraine.

An initial non-refundable fee of \$US50.00 is required for a preliminary search of sources in the archives. In the event of a positive preliminary search, authorization can be given to continue the search up to a maximum expenditure at the rate of \$US6.00 per hour. Forms to initiate a request can be obtained by sending a self-addressed stamped envelope to RAGAS, P.O. Box 236, Glen Echo, MD 20812, USA.

MAGYAR ZSIDO

Semi-annual Publication of the Greater Hungarian Special Interest Group

We have started to subscribe to this journal of which Vol 1 Nos. 1 and 2 are available for reading at our workshops. The contents cover information on the Austro-Hungarian Empire, on Slovakia, on the Kingdom of Hungary and on all aspects of Jewish genealogy which can possible be classified as Hungarian. Maps of Hungary at various periods of her history feature prominently. There are also lists of Hungarian, Slovakian, Carpatho-Russian and Transylvanian Yiskor books, though no indication of where these could be bought or found in a library. Also stories of genealogical trips to these areas.

Finally there is information on persons who will do research for a fee and who are receptive to inquiries by mail. e.g. in PRESOV/EPERJES: ZIDOVSKA A NOVOZESKA (Jewish community organisation) Desidor Landau, Obec ul.Svermova no. 32, 080 01 PRESOV, SLOVENSKA REPUBLIKA (Slovakian Republic). Also Isadore Gold, aged 78, to whom one can write in Slovak, Yiddish or English. He particularly knows the small villages surrounding STROPKOV. Isadore Gold, Zahrabna 32, PRESOV, SLOVENSKA REPUBLIKA.

There are also advertisements for a researcher specialising in Transylvania, and other worthwhile features.

Subscription rate is \$US16.00 annually outside North America to
HSIG, POB 34152, CLEVELAND, OH 44134, USA.
Tel: 1-216-661-3970
Fax: 1-216-291-0824 or 1-216-741-7329.

Editor Louis Schonfield also seeks correspondence and suitable articles (to same address).

THE "HASCHEL" TALMUD TORAH SCHOOL IN VIENNA

by **George Beecher** (1893-1981)

(Kosher Koala readers, their parents or grandparents may enjoy the following reminiscences of almost one hundred years ago. It was written by my father, George Beecher, about twenty-five years ago when he was eighty. My father was born in Kolomea, Galicia, then part of Austro-Hungary, and migrated to Vienna when he was five years old with his parents. Bob Beecher)

There are probably few people who can remember the name "The Haschel". This was a Talmud Torah school in Malzgasse in Vienna. I was a pupil there from 1899 to 1904 (aged 6 to 11). I have many happy memories of this time.

The Haschel was a strictly orthodox Jewish primary school. The headmaster's name was Kohn, and some of the teachers were Heller, Pollack, Lueftschuetz and Muschl. Teacher Pollack taught us Talmud every afternoon and I often think of the Hebrew "Bowoh Meziah" and "Bowoh Medamah". I still remember some of the things we were taught which led to heated discussions amongst us pupils. (Also known as Baba Metziah and Baba Medamah. Ed.)

We had school on Sundays, but not on the Sabbath. On that day I went to the synagogue in Leopoldsgasse ("Die Polnische Shul") with my father. The service was conducted by Rabbi Mayersohn and cantor Schor with several Haschel pupils in the choir.

Malzgasse was a street full of history. Emperors and kings passed through it in their carriages to visit the Duchess Maria Josefa in the Augarten palace. Accompanied by the Austrian emperor, Franz Josef, were Czar Nicholas of Russia, the Shah of Persia, Emperor Wilhelm of Germany, Alfons of Spain, the kings of England, Italy and others. Near the Haschel was an orthodox soup kitchen named "Einheit" (unity) and the equally kosher canteen "Mensa Akademika". As a result, the various kings and emperors would see quite a lot of "Jidden" with ritual curls and velvet hats when passing through.

The "Franz Josef" holiday home in Tuerkenstrasse was connected with the Haschel. Every year this organisation took four groups of about 150 children on holidays to Tischnowitz in Moravia. For us poor children this was a land of milk and honey (Schlaraffenland). We were accommodated in a large building, like a castle, surrounded by gardens and forest. There were a number of dormitories and bathrooms. Each child was given a toothbrush, often their first one, as well as a facecloth and soap. These could be taken home after the holiday as rarities, much admired by parents, brothers and sisters.

The holiday home ensured that the children were fed nutritious and ample meals. Most of us gained around

four kilos in weight during the holiday. The Haschel children were given special consideration because of their poor homes. I will never forget Mrs Zins, one of the most efficient holiday home ladies, who was called "Mrs Holiday" by the children. I wonder what became of her two daughters.

Much later, when I was a prefect at high school, I was sent to the holiday home at Tischnowitz and assisted Mr Lueftschuetz, a former Haschel teacher. He had a good voice and ran the Friday night service with a large choir. These were unforgettable occasions with candles and Sabbath bread on the table, in a clearing surrounded by trees with benches and chairs for the children and the guests.

The Haschel and the Leopoldsgasse synagogue were both destroyed by the Nazis.

The Beecher family, then Becher, emigrated from Vienna to Australia in December, 1938 after the Anschluss.

JEWISH GENEALOGY TRIP TO GALICIA JULY - AUGUST 1995

The Special Interest Group (SIG) GESHER GALICIA (Bridge to Galicia) is sponsoring two trips to the area of former Galicia this northern hemisphere summer. One is to the area of Galicia which is now Ukraine, departing USA on Sunday 23rd July, 1995, and another to the part of Galicia which is still part of southern Poland, leaving USA on Sunday 30th July, 1995. The two trips can also be combined. It is possible to join the group either in Poland or after travelling directly from Australia, and one or two of our members are planning on doing this.

The facilities will include transport by bus, by mini-bus or by chauffeured car to all the towns desired by the participants, who will be grouped according to the areas desired to visit. A guide and translator will also accompany each group. Costs will depend on the number of people taking each part of the trip. For further information contact:

ALLAN MALLENBAUM, P.O. BOX 24, PLAINVIEW, NY 118033 - 0024, USA. Tel: 1-516-349-0425,

Fax: 1-516-349-1292 for Ukraine tour;

PHYLLIS SIMON, 19 Earl Road, MELVILLE NY 11747 - 1313, USA. Tel: 1-516-673-3568 for Polish segment.

Or contact SOPHIE CAPLAN, 5 Woonona Road, Northbridge, Sydney, NSW, 2063. Fax: 02-967-2834. Archives in each town will be part of the visit.

THE JEWS OF SOUTH WEST ENGLAND

by **BERNARD SUSSER**

The definitive study of the Jewish communities of EXETER, FALMOUTH, PENZANCE and PLYMOUTH was published in 1993 by University of Exeter Press, 272 pages for £25.

University of Exeter, Reed Hall, Streatham Drive, Exeter EX4 4QR, England.

Tel: 44-392-263066 Fax: 44-392-263064.

DATA FROM A HEBREW BOOK

A Hebrew book, "Two Hundred and Fifty Letters Addressed to Young People and All Who Are Attracted to the Language of the Past" (title translated by Rabbi David Rogut), printed in Vilna in 1902, has been given to our Society for possible identification of names and towns. It was found in an empty house being renovated and originally handed to the Australian Jewish Historical Society, which passed it on to us. The end-pages have a number of first and surnames and towns of presumably the owners of the book through the years. Those names have not so far been identified in Sydney. The author was M.M. DALITZKI and the book is wholly in Hebrew, except for a few lines about the publisher and printer which are in Russian characters.

The names of past owners are mostly written higgledy-piggledy in Latin handwritten characters: as well as remarks indicating ownership in German. This use of German and the location of the various towns all East, South-east or North-east of Krakow, according to "Where Once We Walked", seems to indicate that this book was originally purchased and used in Eastern Galicia and that it came to Australia from there. Perhaps it was passed down within a family.

Names, towns and locations:-

ABRAHAM HAMERSFELD

TARNOW, 75 km E of Krakow

ESTER NEUMAN

MIELEC, GALICIA, 107 km ENE of Krakow

To Dr HIRSCHWOHL

CHAIM ROTSACHS

MIELEC

Mrs CHAYA STERNGLANZ "for son OSIAS"

KRYNICA, 107 kms ESE of Krakow

This belongs to ISRAEL NEUMAN

MIELEC, GALICIA

BARUCH STERNGLANZ

DROHOBICZ, 69 km SSW of Lvov

BARUCH STERNGLANZ

KRYNICA

OSIAS STERNGLANZ at Mrs Chaye Sternglanz

OSKAR STERNGLANZ

KRYNICA

OSIAS STERNGLANZ

WOJNICZ, "near Bukovina" 62 km E of Krakow

The last three entries are obviously by the same person, as Osias and Oskar/Oscar were the same name and often from the Hebrew name Yeshayahu/Joshua.

There are also some Hebrew script names, unfortunately undecipherable and also some attempts to practice an illegible signature.

We would like to hear from anyone who recognises any of those names and places. Please write to A.J.G.S., P.O. Box 154, NORTHBRIDGE, SYDNEY, 2063, NSW, AUSTRALIA or fax (61-2) 958 2834.

DO YOU OWN ANY YIZKOR BOOKS?

A worldwide database is currently being established for the purpose of making the contents of Yizkor books more accessible to genealogical researchers. The database will include the names of people who own Yizkor books. If you own any Yizkor books, the following information would be appreciated:

- 1 Modern name of the shtetl
- 2 Modern name of the country
- 3 Transliterated name of the book
- 4 Author or editor of the book
- 5 Translated name of the book
- 6 Date of publication
- 7 Place of publication
- 8 Copyright, if any
- 9 Date of copyright, if any
- 10 Number of pages
- 11 Language(s) of the book
- 12 Portions translated
- 13 Name and address of owner (e-mail and postal)
- 14 Special notes by owner

Please send whatever information you have by regular mail to:

LEONARD MARKOWITZ,

Monitor Yizkor Book SIG, 1279 June Road,

Huntingdon Valley, PA 19006, USA, or

E-mail to him at cayglla@prodigy.com or

E-mail to Martin Kessel at mkessel@world.std.com.

Please include information as to whether the Index or table of contents is also available in English.

Our Resource Librarian would also appreciate a copy of this information for the Society's records as well.

POSTCARDS WITH VIEWS OF YOUR ANCESTRAL SHTETL

Alain Roth of 56/20 Kdoshe Ashoa, Herzlia Pituah, ISRAEL, Tel: 00972-9-554886 buys and sells postcards, prints and books on all towns, villages and cities in the world, particularly those of late 19th and early 20th century.

Write to him specifying which towns and villages interest you, and he will send lists of available holdings.

GENEALOGICAL RESEARCH IN GREAT BRITAIN

The British Tourist Authority in cooperation with the Federation of Family History Societies and the Society of Genealogists has published a free booklet for anyone thinking of doing genealogical research in Great Britain, either in person or by mail.

Write for a copy of "BRITAIN, TRACING YOUR ANCESTORS" to

The British Tourist Authority, Thames Tower, Black's Road, LONDON W5 9EL, U.K.

JEWISH GENEALOGY BOOKSHELF

by Peter Nash and Sophie Caplan

Those books with an asterisk (*) in front are held by our Society, books in the personal library of some of our members are marked with two asterisks (* *) and books marked with a ☆ can be borrowed from the Reverend Katz Library at the North Shore Synagogue where our workshops are held.

BOOKS ON THE SHANGHAI EXPERIENCE (1936-1949)

* * NOEL BARBER, "THE FALL OF SHANGHAI", 1979, MacMillan, London. The full story of the Communist take-over of China and Shanghai from 1948 onwards. Based on many interviews.

* * DAVID KRANZLER, "JAPANESE, NAZIS AND JEWS", 1976, Yeshiva University Press, New York. A researched work describing why and how the Jews escaped to Shanghai and their life under Japanese rule. Numerous references to the sourced interviews quoted.

☆ JAMES R. ROSS, "ESCAPE TO SHANGHAI", 1994, The Free Press, New York. An extremely well researched and constructed account of Jewish community life in Shanghai from 1937 to 1950. Based essentially on interviews with four former Jewish immigrants. Recommended reading.

* * EVELYN PIKE RUBIN, "GHETTO SHANGHAI", 1993, Shengold Publishers, New York. The personal story of the Popielarz family's escape from Germany to Shanghai in 1939 and their life in Shanghai until their emigration to the United States in 1947. Very anecdotal and fragmented.

* * MARVIN TOKAYER and MARY SWARTZ, "THE FUGU PLAN", 1979, Paddington Press, New York and London. The story of an ingenious secret Japanese plan to save a million European Jews from the Nazis and re-settle them in Manchuria. A well-written and very readable book.

* * PETER KOHN, "RACHEL'S CHANCE", 1987, Hudson Publishing, Hawthorn, Melbourne, Australia, is a true story, disguised as a novel, of the author's parents. They were Viennese Jews who fled to Belgium and then to Shanghai where they spent the years of World War II. An enthralling story. Still available from the author at 23/310 Warrigal Road, Cheltenham, Melbourne, 3192, Vic., Australia.

* * RENA KRASNO, "STRANGERS ALWAYS, A JEWISH FAMILY IN WARTIME SHANGHAI", 1992, privately published by author at Pacific View Press, Berkeley, California, is a story of a Russian Jewish family which resided in Shanghai from 1921 onwards to 1948. The father was one of the leaders of the community. Illustrated by photos of people and institutions, and a valuable map of Shanghai.



FOREBEARS AUSTRALIAN FAMILY FINDER

Our Family Finder column will be charged for at the rate of \$AUS 8 or \$US 5 for 25 words plus address and telephone number, or fax number of inquirer. Please communicate directly with inquirer, but kindly inform us if this column has helped you to advance in your research.

00025 CAROL W. SKYDELL, POB 443, CHILMARK, MA 02535, USA Tel: 1-508-645-9468. Seeking address for George (Grigori) SKIDELSKY, born 1907 in Vladivostok, wife (name unknown), daughter Margarete, married name unknown. Margarete has two children.

00026 SOPHIE CAPLAN, POB 154, NORTH-BRIDGE, NSW, 2063, AUSTRALIA. Fax: 61-2-967-2834. Seeking in USA descendants great-uncles STEIN who left Western Galicia area KALUSH as teenagers and orphans circa 1870. First names unknown, elder brother Meyer Stein in ZAWADKA, forester to a Polish count. Family Cohanim.

00027 CYNTHIA SHAW, 13 MOUNT DRIVE, WEMBLEY PARK, MIDDLESEX, ENGLAND, HA9 9ED. Seeking BOAS sisters, Renee and Katie, married in England and migrated to Australia about the 1940's. Father, Simon Boas, Newcastle-on-Tyne.

00028 Mrs ROS WEBB, 6 ZANADU COURT, GELORUP, WA, 6230. Seeking descendants of siblings of my great-grandfather BARNETT ASHER FIENBERG, born in Newport, Monmouthshire, U.K. in 1856, married Annie Facey in Sydney in 1883, or any information about this family.

00029 JANINA HOCHLAND, 70 BROOKLAWN DRIVE, WITHINGTON, MANCHESTER, M20 3GZ, ENGLAND. Tel:44-61-445-1847. Seeking ISAAC WEINTRATER or descendants, Born Kalisz circa 1915, survived WWII. Last seen in Lodz in 1945 before leaving for Australia.

00030 GEORGE TRIEF, 5310 LAS VERDES CIRCLE #106, DELLRAY BEACH, FLORIDA 33484 USA. Seeking WEISENBERG WILI TRIF or TRIEF, said to be living somewhere in Australia.

1996 SEMINARS

Advance notice has been given of a European Jewish Genealogical Seminar in Switzerland in May or June 1996, and of an American Jewish Summer Seminar in Boston in late June or July 1996. Watch these columns for further details.

AUSTRALIAN JEWISH GENEALOGICAL SOCIETY DATA BASE, JUNE 1995 (Continued)

ID	SURNAME	TOWN	COUNTRY	DATES
89	SCHWARTZ	ROKISKIS	LITHUANIA	1900+
91	SCHWELM	FRANKFURT	GERMANY	1600+
91	SCHWELM	AMERSFOORT	HOLLAND	To 1750
89	SEGALL	BUENOS AIRES	ARGENTINA	1910+
89	SEGALL	WINNIPEG	CANADA	1910+
89	SEGALL	JOHANNESBURG	SOUTH AFRICA	1910+
81	SHIFREEN	MINSK (AREA)	BELARUS	1800's
81	SIMMONS	LONDON	ENGLAND	1840+
89	SKWIRSKY	NEW YORK	USA	1910+
84	SOLOMON		ENGLAND	1840's
84	SOLOMON		AUSTRALIA	1840's
29	SOLOMONS	LONDON	ENGLAND	1800's
29	STILLER		HUNGARY	1800's
87	SZABO	NAGY LUCSKA	UKRAINE	To 1973
29	SZIMPLER		HUNGARY	1800's
79	VILNER	STASZOW	POLAND	1884
89	WAGENFELD	WOSJSLAWICE	POLAND	1900+
82	WARSHAUER	WARSAW	POLAND	c. 1775
87	WEISZ	MUKACHEVO	UKRAINE	To 1973
87	WEISZ	CHINYADEVO	UKRAINE	To 1973
87	WEITZEN	TICHA	CZECH REP	19th Cent

J.O.I.N. - THE AUSTRALIAN/JEWISH ELECTRONIC NETWORKING PROJECT

Everyone who believes in the importance of a strong Jewish presence on the Internet should support J.O.I.N.'s aim of building an Australia-wide Jewish community computer network. Just like the telephone, the more participants there are - the more valuable the service becomes. They are asking everyone who supports this goal to help them to continue and expand their efforts and activities into Jewish community networking by becoming a Member/Sponsor and by encouraging others to contribute to or connect through them. (This will allow them to upgrade what they offer to their members). Membership costs \$AUS25.00 for a student/concession, \$AUS50.00 for regular membership and \$100.00 for an organisation and includes free Internet address, special purchase price on modems as well as low cost subscription to the Electronic Edition of the Jerusalem Post.

J.O.I.N. - Jewish Ozzies' International Network
 join@tmx.mhs.oz.au Tel: 61-2-365 1974
 Fax: 61-2-362 3476

Geraldine Jones, granddaughter of Shrage Feivish Gershenson, Harness Maker, Ukraine is the co-ordinator of JOIN.

CORRIGENDA

In the article on the LOUTH PARK CEMETERY IN MAITLAND (Vol. 1 No. 5), it was stated that the GEORGE JUDAH COHEN buried there was the father of SAMUEL COHEN later Sir SAMUEL and of ALROY COHEN. This is incorrect. It was another GEORGE JUDAH COHEN.

INCREDIBLE CO-INCIDENCES by Geraldine Jones

One of Jewish networkings's greatest gifts is the way in which it facilitates family connections worldwide. In the very early days of JOIN, a year or so ago, we were delighted to have played a hand in re-uniting a family split between Israel, the U.S. and Australia.

JOIN was contacted last week by Howard Gershen in the USA who is researching the roots of the GERSHEN or GERSHENSON or GERSHENZON family because he had some news for an Australian, Mindl Rabinowicz who lost most of her family in the holocaust. A Melbourne JOINer has already tried to phone Mindl with no success and so we hope that someone reading this might know of her and be prepared to relay information to her, or better still, get her to JOIN.

So what of the amazing co-incident I mentioned earlier? What Howard Gershen didn't know was that his family name "Gershenson" was the same as that of my late grandmother!!! Within 24 hours of me telling him this I received email from my cousin Daniel whom I had met as a girl in New York on my way to Australia after WW2. Daniel is an academic in Tel Aviv Uni and has been looking for me for many years. He was even in Australia a couple of years ago but only knowing my maiden name didn't help. I am absolutely delighted about my newly rediscovered cousin who has already met with my son, Quentin, founder of JOIN, in Tel Aviv.

If you find this pretty exciting and would like to know more about Jewish Genealogy on the net you can subscribe to Jewishgen@nysernet.org. Questions like Howard's can also be address to JOIN-TALK@shamash.nysernet.org

AUSTRALIAN JEWISH GENEALOGICAL SOCIETY DATA BASE
Names being researched by our new members June, 1995

ID	SURNAME	TOWN	PROVINCE	COUNTRY	DATES
76	ABRAMOWICZ	LOMZA	LOMZA	POLAND	1800's
76	ABRAMSKY	LOMZA	LOMZA	POLAND	1800's
79	AIROV	MONTREAL	QUEBEC	CANADA	1932+
79	AJZENBERG	LYON		FRANCE	1947+
79	AJZENBERG	OPATOW		POLAND	1942
79	AJZENBERG	VILNIUS		LITHUANIA	1846
84	ALEXANDER			ENGLAND	1840's
86	ALEXANDER	BERLIN		GERMANY	1900's
84	ALEXANDER			AUSTRALIA	1840's
81	ALEXANDER	LONDON		ENGLAND	1840+
88	ANDRADE	BRIGHTON		ENGLAND	1700+
29	BEAR	MAKOW MAZOWIECKI		POLAND	1800's
81	BENJAMIN	PRESTWICH	MANCHESTER	ENGLAND	1855+
84	BRAUN	LOMZA		POLAND	1860+
86	BREIT-BART	WROCLAW		POLAND	1880-1920
91	BRISKA	AMSTERDAM		HOLLAND	1700+
89	BUZ	SIAULIAI		LITHUANIA	1900+
88	CARVALHO	LONDON		ENGLAND	1700+
81	CHALEZKY	NIKOPOL		UKRAINE	To 1924
84	COHEN	NOTTINGHAM		ENGLAND	1880+
83	COLLISS	LONDON		ENGLAND	Pre 1841
88	DA COSTA	LONDON		ENGLAND	1700+
29	DANKER	MAKOW MAZOWIECKI		POLAND	1800's
80	DAVIS	HOBART	TASMANIA	AUSTRALIA	1842+
85	FRANKFURTER	BUDAPEST		HUNGARY	1900-1945
85	FRANKFURTER	KALUSH		UKRAINE	Pre 1900
86	FREIDMANN	BERLIN		GERMANY	1880-1920
89	GOLDMAN	NEW ORLEANS		USA	1900+
91	GOLDSMIT	AMSTERDAM		HOLLAND	1650+
84	GOLDSMITH			SOUTH AFRICA	1880+
84	GOLDSMITH			LITHUANIA	1880+
84	GOLDSMITH	WELLINGTON		NEW ZEALAND	1880+
84	GOULSTON	WELLINGTON		NEW ZEALAND	1860+
70	HARRIS	LONDON		ENGLAND	1900-1921
70	HARRIS			SOUTH AFRICA	
82	ISAACS	LONDON		ENGLAND	1800+
82	ISAACS	SYDNEY		AUSTRALIA	1822+
82	ISAACS	MAITLAND		AUSTRALIA	1840-1854
79	JAILSON	MONTREAL	QUEBEC	CANADA	1932+
77	KARP		KURLAND	LATVIA	1850-1900
79	KIERSZ			POLAND	1878+
85	KRAMER	KOMAROM		HUNGARY	Pre 1949
78	LANDA	BELFAST		IRELAND	Late 1800's
89	LEISEROWSKY			RUSSIA	1900+
81	LEVY			HOLLAND	Pre 1700
81	LEVY	LONDON		ENGLAND	1700+
91	LEVY	NEW YORK		USA	1650+
89	LURIE	BOSTON	MASSACHUSETTS	USA	1910+
90	LYCZKOWSKI	KONSKIE		POLAND	Pre 1940
90	LYCZKOWSKI	KIELCE		POLAND	Any
78	MENDES	LONDON		ENGLAND	1700's+
84	MICHELSON	RIGA		LATVIA	1880+
90	MILCZAREK	KIELCE		POLAND	Pre 1950
82	MOSES	LONDON		ENGLAND	Before 1836
82	MOSES	SYDNEY		AUSTRALIA	1836+
81	MOSES	LONDON		ENGLAND	1840+
84	MYERS	SYDNEY		AUSTRALIA	1841+
89	OLINSKY	PHILADELPHIA	PENNSYLVANIA	USA	1900+
76	PEDOWICZ	LOMZA	LOMZA	POLAND	1800's
81	PRICE-LEVY	PRESWICK	MANCHESTER	ENGLAND	1875+
91	PRINS	ARNHEM		HOLLAND	1650+
91	PRINS	AMSTERDAM		HOLLAND	1650+
29	PRZYBULTER	MAKOW MAZOWIECKI		POLAND	1800's
77	RAPAPORT	VIENNA		AUSTRIA	1850-1900
79	ROTABEL	VILNIUS		LITHUANIA	1846
91	SCHAAAP	AMSTERDAM		HOLLAND	1650+
91	SCHAAAP	AMSTERDAM		HOLLAND	1650+