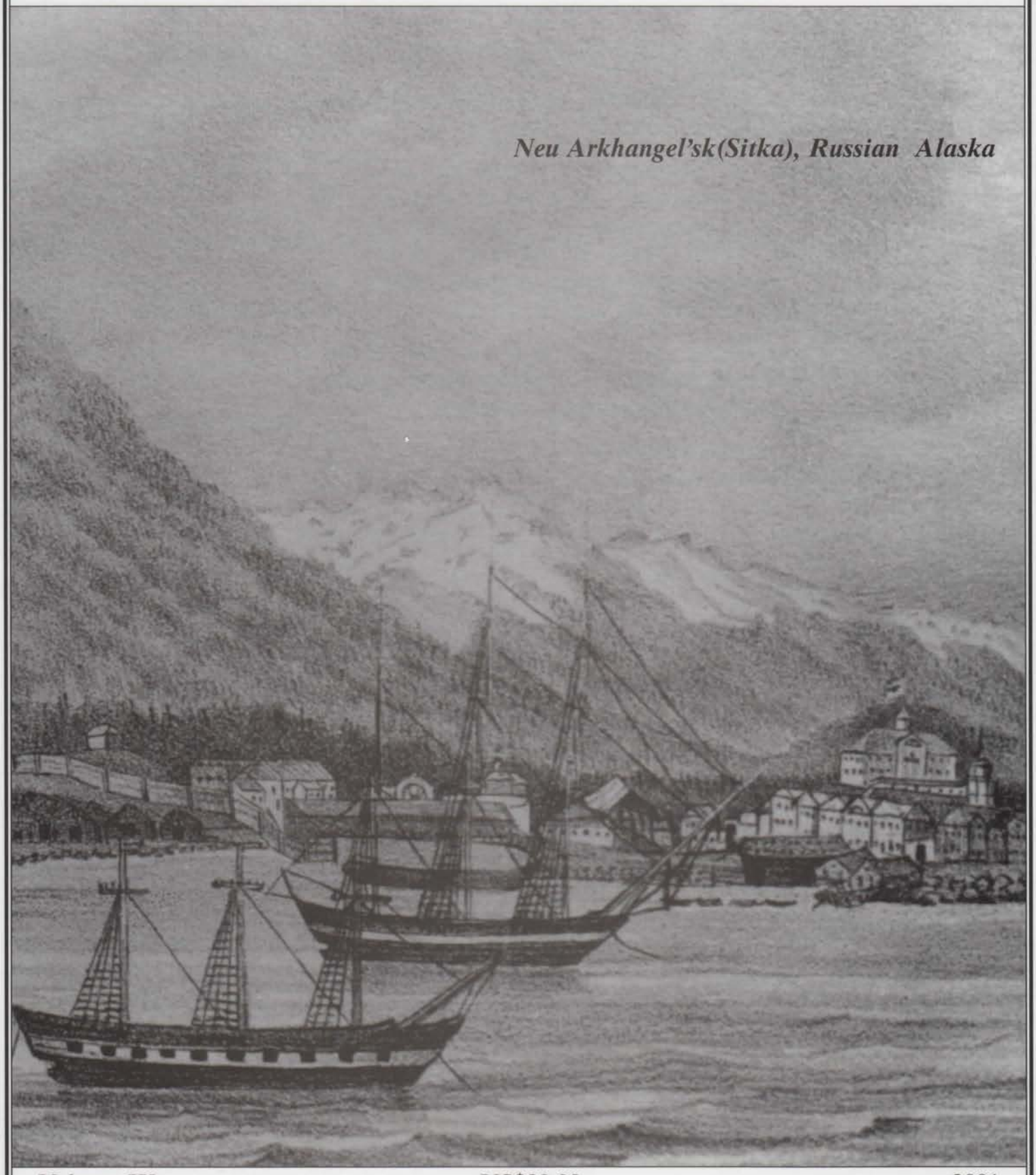
FEEFHS Journal

A Publication for Central & East European Genealogical Studies



Neu Arkhangel'sk(Sitka), Russian Alaska

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FEEFHS Journal

Volume 9, 2001

FEEFHS Journal

Editor: Thomas K. Edlund. editor2@feefhs.org

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To become a member: Simply fill out the application at the back of this publication and mail it along with your membership dues, or visit the FEEFHS homepage at <feefhs.org>. Dues for calendar year 2002 are $25 per year for individuals and small organizations (under 250 members), $30 for families (2 spouses receiving 1 journal), $35 per year for medium-sized organizations (250–500 members), and $50 per year for large organizations (over 500 members). Special provisions exist for societies and non-commercial organizations in Eastern Europe who cannot afford to join. FEEFHS greatly appreciates sponsors and patrons who contribute more than the minimum amount to help offset the expenses of its many services, including its Web-site. The founders, elected and appointed officers, editors, and convention speakers all serve without compensation and thus contribute significantly toward FEEFHS goals.

FEEFHS, headquartered in Salt Lake City, is non-sectarian and has no connection with the Family History Library or The Church of Jesus Christ of Latter-day Saints, FEEFHS greatly appreciates the LDS contribution to family history in collecting, microfilming and sharing genealogy records.

Sending mail: Please send membership requests, applications, dues, address changes, subscription requests, back-issue orders, etc. to: **Treasurer, c/o FEEFHS (address listed below).**

Articles: FEEFHS actively solicits original articles on topics significant to family history research in Central and Eastern Europe. Member societies are also invited to submit previously published articles for possible republication in *FEEFHS Journal*. Send article submissions to **Editor, c/o FEEEFHS (address listed below)**. Submissions received by mail must be on 3.5" disk and in WordPerfect 5.1 or higher format or MS Word. Disks cannot be returned. E-mail submissions are also accepted at **editor2@feefhs.org.** A style guide is available by request from the editor.

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Who, What and Why is FEEFHS?

The Federation of East European Family History Societies (FEEFHS) was founded in June 1992 by a small dedicated group of American and Canadian genealogists with diverse ethnic, religious, and national backgrounds. By the end of that year, eleven societies had accepted its concept as founding members. Each year since then FEEFHS has doubled in size. FEEFHS nows represents nearly two hundred organizations as members from twenty-four states, five Canadian provinces, and fourteen countries. It continues to grow.

About half of these are genealogy societies, others are multipurpose societies, surname associations, book or periodical publishers, archives, libraries, family history centers, on-line services, institutions, e-mail genealogy list-servers, heraldry societies, and other ethnic, religious, and national groups. FEEFHS includes organizations representing all East or Central European groups that have existing genealogy societies in North America and a growing group of worldwide organizations and individual members, from novices to professionals.

Goals and Purposes:

The fall of the Iron Curtain opened up exciting new possibilities for genealogical research, but also generated significant new problems in knowing where to find the needed records. One goal of FEEFHS is to disseminate information about new developments and research opportunities in Eastern and Central Europe as soon as possible. This multi-ethnic federation is very effective in helping family historians with various ethnic and religious backgrounds who often seek similar types of information from the same hard-to-find locations. In the process members of FEEFHS have learned much more about available resources in North America and Europe. FEEFHS publicizes the publications, services, and activities of its member societies. FEEFHS develops on-line and printed databases of pertinent resources, maintains liaison with other organizations worldwide that share interests, serves as a clearinghouse for information on the existence and services of member societies, and promotes public awareness of member societies. FEEFHS also helps to create new ethnic or national genealogy societies where none exist but a need exists. FEEFHS volunteers are in active indexing selected FHL microfilm collections and East European record searches. UNITY-HARMONY-DIVERSITY is our motto. We welcome all societies and individuals, regardless of present or past strife in the homelands of Eastern Europe.

Services:

FEEFHS communicates with its individual and organizational members in many ways:

1) *FEEFHS Journal*, formerly *FEEFHS Newsletter*, published since December 1992.
2) FEEFHS tables at major national, state, and regional conferences. This started in the spring of 1993.
3) FEEFHS International Convention in North America, held each spring or summer since May 1994.
4) *FEEFHS Resource Guide to East European Genealogy*, published 1994-1995 (replaced by FEEFHS website).
5) FEEFHS "HomePage" on the Internet's World Wide Web since mid-May 1995. This large "destination" website includes a weekly FrontPage Newsletter, a HomePage/Resource Guide listing for all FEEFHS member organizations, surname databases, detailed maps of Central and Eastern Europe, cross-indexes to access related sources, and much more. The address is: *http://feefhs.org*.
6) Regional North American conferences -- the first was at Calgary, Alberta, Canada in July 1995.
7) Support of the *soc.genealogy.slavic* news-group, its FAQ (frequently-asked questions), and the Banat FAQ.
8) Referral of questions to the appropriate member organization, professional genealogist, or translator.

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The EuroSlavic and Cyrillic fonts used to print this work are available from Linguist's Software Inc., PO Box 580, Edmonds, WA 98020-0580 Tel (206) 775-1130.

In This Issue

The *FEEFHS Journal's* ongoing series "A Beginner's Guide to Genealogy" focuses this year on Scandinavia. Two excellent articles by Roger Magnusson and Tim Vincent describe records and research methodologies for Sweden and Finland. To continue this Scandinavian theme Margarita Choquette has translated two pieces discussing the relocation of Finnish children during W W II and how one can review documentation to identify these individuals. Last in the Scandinavian thread is Maria Enckell's historical overview of maritime Finnish immigration and influence in the Russian Pacific. This article outlines the development of the Russian American Trading Company and the community of Sitka, Alaska (see cover).

This issue's first society profile illustrates the activities of the *Anglo-German Family History Society*, based in the British Isles. This fine organization was organized in 1987 to support German family history in the UK and now sports over 1,500 members. The second profile highlight is the *American Historical Society of Germans from Russia*, an organization headquarter in Lincoln, Nebraska. The AHSGR is an institution that actively supports family history for all German Russians. The group has published in the areas of history, cultural heritage and genealogy.

The lead article in volume 9, by Jim Faulkinbury CGRS, reviews US immigration records. This extensive review is a must read for anyone interested in using US immigration records to locate the overseas origins of their ancestors.

Also in this issue are two penetrating articles on Jewish family history. Ronald D. Doctor's analyzes birth, marriage and deaths patterns for the Jewish community at Kremenets (now in Ukraine). Norman Carp-Gordon explores the successes and potential pitfalls of extrapolating genealogical data from established Jewish naming patterns.

Gregory Felando presents us with an excellent case study on Croatian research. A note to author and to the readership of the *FEEFHS Journal* on the spelling used here for the town of "Komiza." The z should in fact be a zed hacek, but Adobe Acrobat produced this character as a black dot. I elected to "normalize" the character to z to expedite printing. I apologize to the author and our readership for the inaccuracy. Steve Blodgett continues his survey of Austrian Empire record keeping with an article on military records. Dave Obee offers some excellent advice on the use of the EWZ archives. Lastly, the new president of FEEFHS, Irmgard Hein Ellingson, graces us with an outstanding piece on Volhynian research, culture and history.

I would like to thank all authors whose work is presented in this issue. I encourage all FEEFHS members, organizations and other interested parties to submit for publication their research papers, ethnic or national case studies, village histories and other topical reports relevant to European genealogy. Please contact the *Journal* editor at editor2@feefhs.org – *Thomas K. Edlund, Editor.*

From President Duncan Gardiner

On 1 January 2002 a new slate of FEEFHS officers will be installed. Irmgard Ellingson will begin her first term of office as president. Irmgard has been a FEEFHS member and speaker at FEEFHS conventions ever since the organization's inception, one of the organization's mainstays. We look forward to her capable guidance through an exciting period of change in East European genealogy.

Kahlile Mehr and Marsha Gustad organized the 2001 FEEFHS Convention in Milwaukee, Wisconsin. It proved to be among the best East European genealogy seminars in FEEFHS history. The series of talks was outstanding, with speakers from all over the United States. Ed Brandt and Brian Lenius, both founding directors, were among the speakers, after an absence of several years. Kahlile and Marsha did an absolutely outstanding job of organization.

Laura Hanowski has issued a call for papers for the FEEFHS 2002 Convention to be held in Regina, Saskatchewan. This promises to be another excellent convention. John Alleman's current e-mail newsletter prints the call for papers.

John Alleman began the e-mail newsletter this year. His active role provides one point of continuity since John was one of FEEFHS founding members and directors.

Tom Edlund will continue as Editor of the FEEFHS Journal. Under his editorship we have seen a series of interesting articles, many of which deal with the Family History Library's new acquisitions in the area of Eastern Europe. Due to Tom's labors we have seen a jump in technical quality and content and a transition from Newsletter to Journal. We are very happy that Tom Edlund will be able to continue as Journal Editor.

John Movius is responsible for making the FEEFHS website the most important Germanic and East European site on the web beginning in 1995. John was one of the founding members and directors of FEEFHS, so his labors as Webmeister provide a comforting continuity.

The challenge for the future of FEEFHS is building membership. With the standards of excellence provided by the Journal, John Alleman's newsletter, the outstanding series of Conventions, and the FEEFHS website, we certainly have a great deal to offer both individual and organizational members. I am happy to have been of service to this exciting organization.

Duncan Gardiner, outgoing FEEFHS President

U.S. Immigration Records
Their History, Content, and How to Find Them

© Jim W. Faulkinbury, CGRS

Introduction

The pursuit of an American genealogy will almost certainly lead to ancestry beyond the geographic borders of the United States of America. This country is a land of immigrants and it is young in historical terms. Even those of us who can claim Native American heritage have other ancestry as well. The pursuit of our roots will at some point involve the emigration of our ancestors; the where and why of their decision to leave a country of their birth and move to a new, distant and unfamiliar land.

In 1820 the federal government began keeping customs passenger lists at the various ports of entry. Between 1820 and 1990, nearly 57 million immigrants came to this country. The number of new arrivals through the 1990s has been around 1 million annually. It has been estimated that another 400,000 arrived between the establishment of the first colony in 1607 and 1820. Thus the total number of immigrants seeking opportunity in the United States from colonial days to date is somewhere in the vicinity of 68 million persons. Based on available statistics from the U.S. Bureau of Census' "Historical Statistics of the United States, Colonial Times to 1970" and recent updates produced by the Bureau of Census and the Immigration and Naturalization Service, the number of immigrants who came from Germany or Eastern Europe between 1820 and 1990 represent slightly more than 35% of the total immigration occurring during that period.

The colonial arrivals were predominately English thus already holding citizenship in the English colonies. Immigration from the United Kingdom represented 15-20% of the annual immigration between 1820 and 1890. Following the American Revolution, the largest group of immigrants came from Ireland. The Irish Potato Famine of the 1840s resulted in nearly 1.7 million Irish immigrants between 1840 and 1860. Beginning in the 1840s, due to economic depression and the revolutions occurring throughout central Europe, the Germans began coming in large numbers. Over 4 million German immigrants arrived between 1840 and 1900. Other major immigration patterns caused by poverty, lack of farmland, overpopulation of their home countries or religious persecution included:

- 5 million eastern Europeans between 1880 and 1930.
- 4 million Italians between 1890 and 1930.
- 2.5 million Jews between 1880 and 1930.
- 1.5 million Scandinavians between 1880 and 1910.

More recent major immigrations include Hispanics from Mexico and the Caribbean seeking employment or freedom from repressive governments, and Southeast Asians following the Vietnam War.

Table 1 below is a breakdown of the total immigration and those from Germany or Eastern Europe by 10 year periods as collected from the passenger lists and immigration documents between 1820 and 1990.

Given this background showing the significance of immigration in the creation of the American population base, one of the major stumbling blocks in the gathering of the facts about our ancestors remains the ability to get beyond the borders of this country. Knowing where the immigrant ancestor originated and how he or she arrived in this land is a major hurdle for many family historians. In attempt to fill this void, immigration records are one of the most desirable record types sought in hopes of answers to these questions. The desired goal is to find a record in the ancestral home such asin figure 1.

	Total Immigration	From Germany/ Eastern Europe
1820-1830	151,824	7,839
1831-1840	599,125	153,100
1841-1850	1,713,251	435,282
1851-1860	2,598,214	953,288
1861-1870	2,314,824	807,415
1871-1880	2,812,191	916,385
1881-1890	5,246,613	2,431,844
1891-1900	3,687,564	2,764,988
1901-1910	8,795,386	5,613,798
1911-1920	5,735,811	2,881,268
1921-1930	4,107,209	1,047,678
1931-1940	528,431	179,401
1941-1950	1,035,039	302,377
1951-1960	2,515,479	676,089
1961-1970	3,321,677	325,029
1971-1980	4,493,314	231,621
1981-1990	7,338,062	339,506

In addition to providing the birth, death and marriage information for the parents and naming the grandparents, this record confirms the birth dates of children (4) Marie Anna, (5) Appollonia, (7) Mattheus, and (10) Verena Walser and includes annotations that they all emigrated to "Amerika"

The intent of this article is to discuss the various records pertaining to immigration to the United States, some of the background and history surrounding them, what they may contain, some suggestions on how to locate them and finally some alternative sources of information to consider if the records can't be found or fail to provide the desired information.

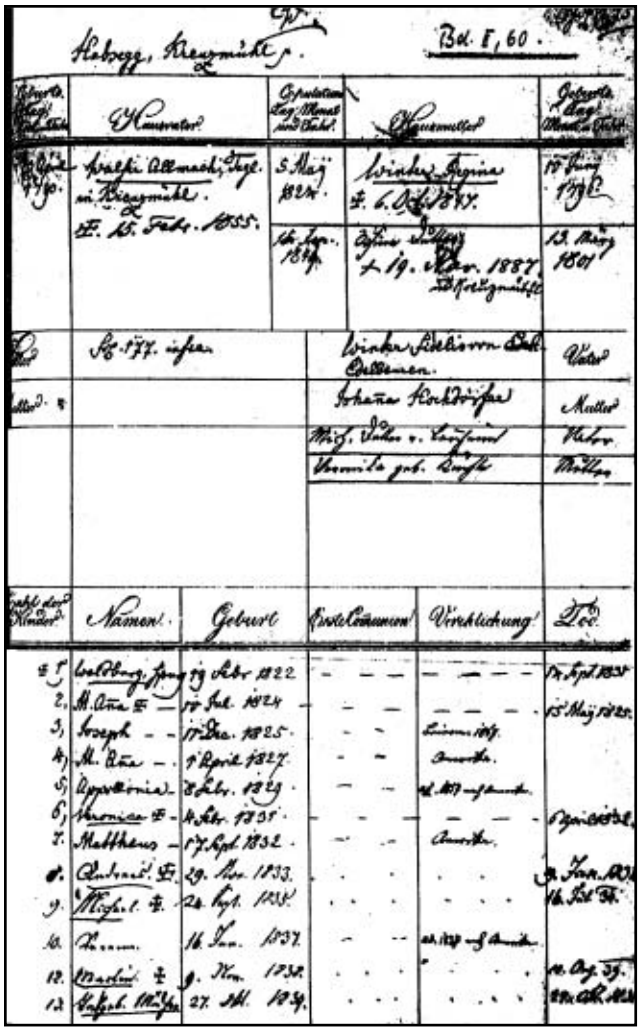


Fig. 1 - Page from the Family Register of St. Verena's Kath. Pfarramt in Rot a/d Rot, Germany

Historical Background

There are two basic types of records created in the immigration process; the arrival records, and for those who pursued citizenship, the naturalization records. An understanding of these records and what information they provide requires an understanding of the laws that established them.

Regarding the availability of these records, the researcher needs to be aware that not all immigrants pursued citizenship although that was the means of obtaining voting rights, holding public office and also sometimes the having the right to own real property. There were also some other ways in which groups of people obtained citizenship without leaving either arrival or naturalization records; those who became citizens by purchase, treaty or legislation. The acquisition of the Louisiana Territory in 1803, Florida in 1819 and Alaska in 1867 granted U.S. citizenship to the inhabitants of those territories. Citizenship was granted by Acts of Congress to the residents of Texas in 1845, Hawaii in 1900, Puerto Rico in 1917 and the Virgin Islands in 1927. By the treaty of Guadalupe-Hidalgo in 1848, U.S. citizenship was granted to the residents of California and New Mexico territory. Other groups gained citizenship by law or by Amendments to the U.S. Constitution. Former slaves obtained citizenship by the 14th Amendment in 1868. One of the last groups to obtain full citizenship were the indigenous peoples; the Native Americans living on tribal land in 1924. For all of the peoples who received citizenship via acquisitions, treaty, Act of Congress or law, there would be no citizenship documentation in the form of naturalization records. The only documentation may be those documents created to validate title to ownership of private lands transferred under these conditions.

Part I - Arrival Records

Baggage Lists

The first legislative act to result in the creation of any form of lists identifying passengers to America was an act of 1799 - *"An Act to Regulate the Collection of Duties on Imports and Tonnage"*. A clause in this act provided for an exemption of passengers on cargo ships from having to pay duty for their personal belongings and the tools of their trade. Ship captains were to prepare passenger manifests naming passengers and describing their baggage. Only the port of Philadelphia is known to have complied with this act thus there is a form of passenger lists for at least some of those persons who came into that port on cargo ships between 1800 and 1819. The lists have been transcribed and are available in *"Passenger Arrivals at the Port of Philadelphia 1800-1819"*, Michael Trepper, ed. (Baltimore: Genealogical Pub. Co., 1986).

Passenger Lists

The first type of generally available record in the immigration process is the passenger list or manifest. The information required on these lists has varied over time in response to legislation. The purpose of the legislation was to provide some controls over immigration into this country, primarily for the purpose of protecting the immigrants. Poor conditions onboard ships due to overcrowding had resulted in high numbers of deaths during the crossing. The first piece of legislation which specified information to be collected in the form of passenger lists was the "*Steerage Act of 1819"*. One of its provisions was limiting the number of passengers that could be transported to two for every five tons of the ships' weight. It was this legislation that established the requirement for reporting immigration to the United States by requiring that passenger lists for all arriving vessels be delivered to the local Collector of Customs with copies to be transmitted to the Secretary of State. The As a result, the Customs Passenger Lists for most ports begin about 1820. The information collected as a result of this Act included:

- Name
- Age
- Sex
- Occupation or calling

- Country to which the passenger owed allegiance
- Country of his/her intention to become an inhabitant
- There were various immigration acts enacted in 1847, 1848 and 1855 which were designed to further affect the overcrowded conditions that most immigrants faced onboard ships. These Acts did not make any significant changes to the reporting criteria of the passenger lists. The first legislation changing the passenger list information collection and reporting requirements that had been established by the *Steerage Act of 1819* was the *Immigration Act of 1882*. A major intent of this Act was to improve the conditions of passage by specifying the space allocated to each passenger, separation of the sexes, ventilation, food preparation and hospital facilities. This Act required that the lists include the location of passage onboard the ship, the number of pieces of baggage, the intended destination for each passenger, and their native country. The *Steerage Act of 1819* had required the listing of the country to which the passenger owed allegiance. This may or may not have been not be the same as the native country thus the *Immigration Act of 1882* provides additional information for genealogists although as can be seen in the example below, not all passenger lists compiled completely with the reporting requirements. Figure 3 is an example of a passenger list created to conform to the reporting requirements of 1882. The information collected includes:

- Name
- Age in years and months
- Sex
- Occupation or calling
- Country to which passenger is a citizen
- Intended destination
- Location of passage onboard the ship (1st class cabin, 2nd class cabin, steerage, etc.)
- Number of pieces of baggage

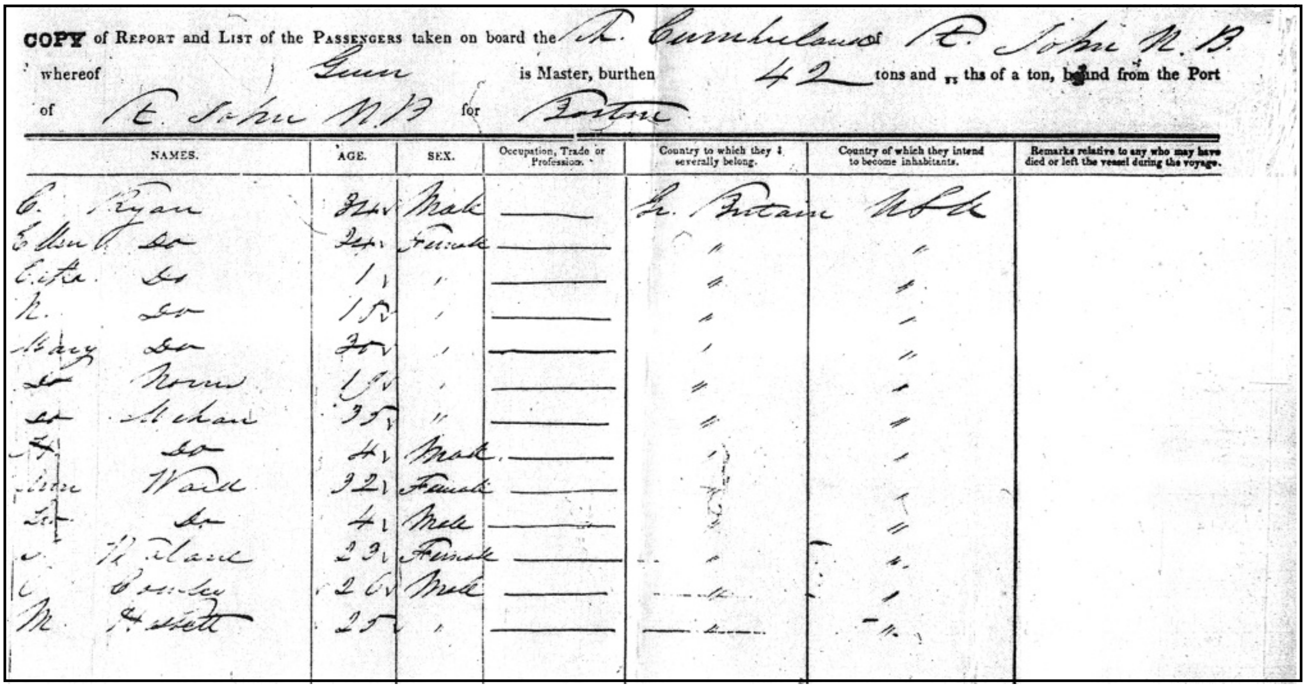
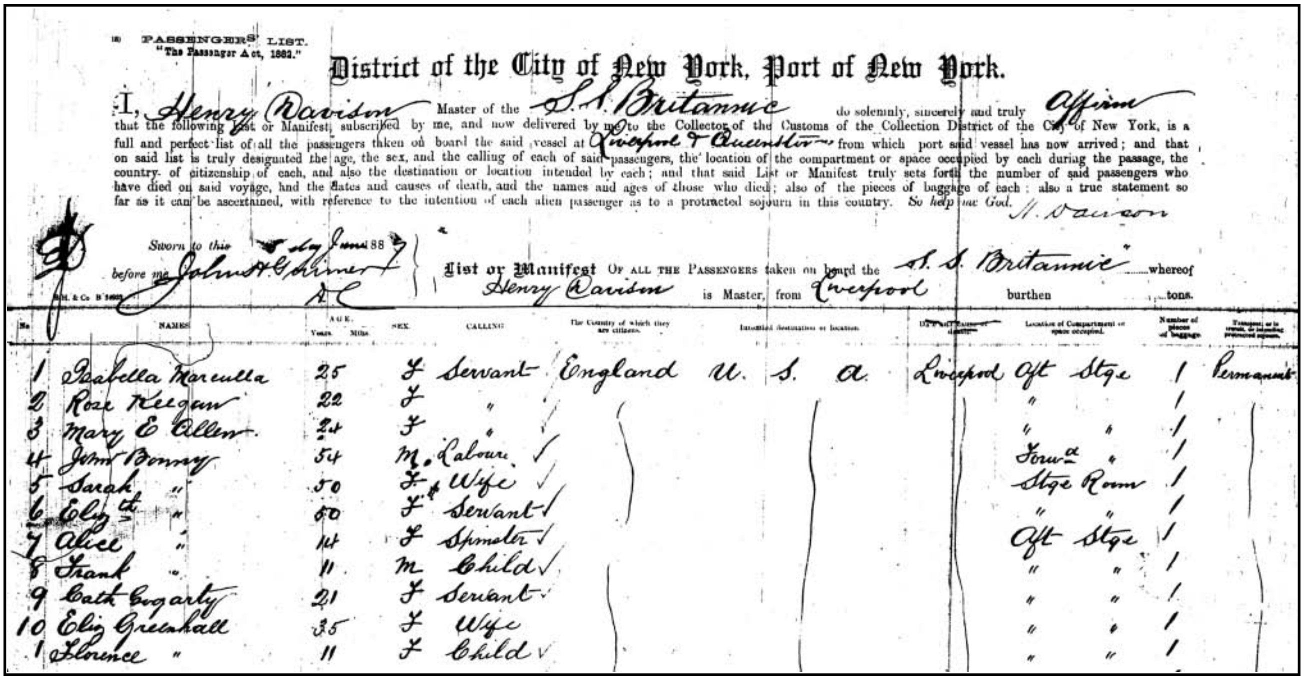


Fig. 2 - Passenger list of the ship "Cumberland" arriving in Boston from New Brunswick on 27 Jan 1841. The entries include the name of the passenger, age, sex, occupation, country to which they severally belong, county that they intend to become inhabitants, and a remarks section for deaths on the voyage or persons leaving the vessel during the voyage.

The *Immigration Act of 1882* was also the first piece of immigration legislation designed to control immigration. Prior to this act, unrestricted immigration was encouraged. However, the areas around ports of destination were beginning to feeling economic pressure as more and more indigent immigrants were unable to provide for themselves and became a burden on the local governments for their support. The *Act of 1882* provided for the exclusion of lunatics, idiots, persons likely to become public charges and foreign convicts (except those convicted of political offenses). A fifty-cent head tax was also allowed for customs inspectors to defray their costs in processing immigrants. The passenger lists themselves did not, at this time, include information to be used for exclusionary purposes.

In 1891, Congress again passed legislation to further restrict immigration. The classes of persons designated as inadmissible were expanded to include persons suffering from certain contagious diseases, felons, polygamists, and aliens whose payment of passage was assisted by others. Use of advertisements to encourage immigration were also disallowed by he *Immigration Act of 1891*. This Act did not


PASSENGERS' LIST.
"The Passenger Act, 1882."

District of the City of New York, Port of New York.

I, Henry Davison Master of the S.S. Britannic do solemnly, sincerely and truly Affirm that the following List or Manifest, subscribed by me, and now delivered by me to the Collector of the Customs of the Collection District of the City of New York, is a full and perfect list of all the passengers taken on board the said vessel at Liverpool & Queenstown from which port said vessel has now arrived; and that on said list is truly designated the age, the sex, and the calling of each of said passengers, the location of the compartment or space occupied by each during the passage, the country of citizenship of each, and also the destination or location intended by each; and that said List or Manifest truly sets forth the number of said passengers who have died on said voyage, and the dates and causes of death, and the names and ages of those who died; also of the pieces of baggage of each; also a true statement so far as it can be ascertained, with reference to the intention of each alien passenger as to a protracted sojourn in this country. So help me God.
H. Dawson

Sworn to this 8 day June 1889 before me John H. Grimer D.C.

List or Manifest of all the Passengers taken on board the S. S. Britannic whereof Henry Davison is Master, from Liverpool burthen tons.

No.	Names	Age (Years)	Sex	Calling	The Country of which they are citizens	Intended destination or location		Location of Compartment or space occupied	Number of pieces of baggage	Transient, in transit, or intending protracted sojourn
1	Isabella Marcella	25	F	Servant	England	U. S. A.	Liverpool	Aft Stge	1	Permanent
2	Rose Keegan	22	F					"	1	
3	Mary E Allen	24	F	"				" "	1	
4	John Bonny	54	M	Labourer				Forwd "	1	
5	Sarah "	50	F	Wife				Stge Room	1	
6	Elizth "	60	F	Servant				" "	1	
7	Alice "	14	F	Spinster				Aft Stge	1	
8	Frank "	11	M	Child				" "	1	
9	Cath Fogarty	21	F	Servant				" "	1	
10	Eliz Greenhall	35	F	Wife				" "	1	
11	Florence "	11	F	Child				" "	1	

Fig. 3 - Passenger list of the ship "S.S. Britannic" from Liverpool & Queenstown to New York, arriving on 8 June 1889 Note that this list does not include a column for the "Native Country" of the passenger.

make any changes to the information collected on the passenger lists but initiated expanded discussion in Congress leading to even more restrictions and more information collection. The intent of this legislation was not only to further curb immigration by persons likely to become dependent on local jurisdictions for their support, but also to curb the influx of low-wage labor that was being encouraged by businesses willing to pay for the passage in return for contracted work agreements.

The next major piece of legislation affecting the information on passenger lists was the *Immigration Act of 1893*. The major additional restriction to admissibility included in this Act was a literacy requirement. From the standpoint of passenger lists, this Act added several new requirements to the collection of information on passenger lists; namely marital status, ability to read and write, amount of money the passenger was in possession of, and questions regarding physical and mental health.

In 1903, Congress passed another Act, the *Immigration Act of 1903* that added to the questions on the passenger list, "race or people". The Act added some additional criteria regarding health and past activities to further screen undesirable immigrants. The *Naturalization Act of 1906* added a requirement to include physical characteristics (height, color of hair and eyes, distinguishing marks) and the place, not just country of birth. Finally, in 1907 the inclusion of a field for the name and address of the nearest relative in the country from which the alien came was added to the lists. The format of passenger lists at this time included the following fields:

1 No. on list
2 Name in full (family name, given name)
3 Age (years, months)
4 Sex
5 Married or Single
6 Calling or Occupation
7 Able to Read, Write
8 Nationality (Country of which a citizen or subject)
9 Race or People
10 Last Permanent Residence (country and town)
11 The name and complete address of nearest relative or friend in country from whence alien came
12 Final Destination (State and City or Town)
13 No. on list (2nd half of page)
14 Whether having a ticket to such final destination (yes or no)
15 By whom was passage paid?
16 Whether in possession of $50 and if less, how much?
17 Whether ever before in the United States and if so, when and where (year or period of years, where)
18 Whether going to join a relative or friend and if so, what relative or friend, and his name and complete address
19 Ever in prison, almshouse, or insane asylum, or supported by charity, and if so, which
20 Whether a Polygamist
21 Whether an Anarchist
22 Whether coming by reason of any offer, solicitation, or agreement, express or implied to perform labor in the United States
23 Condition of Health, Mental and Physical
24 Deformed or Crippled, nature, length of time and cause
25 Height (feet and inches)
26 Complexion

27 Color of Hair and Eyes
28 Marks of Identification
29 Place of Birth (County and City or Town)

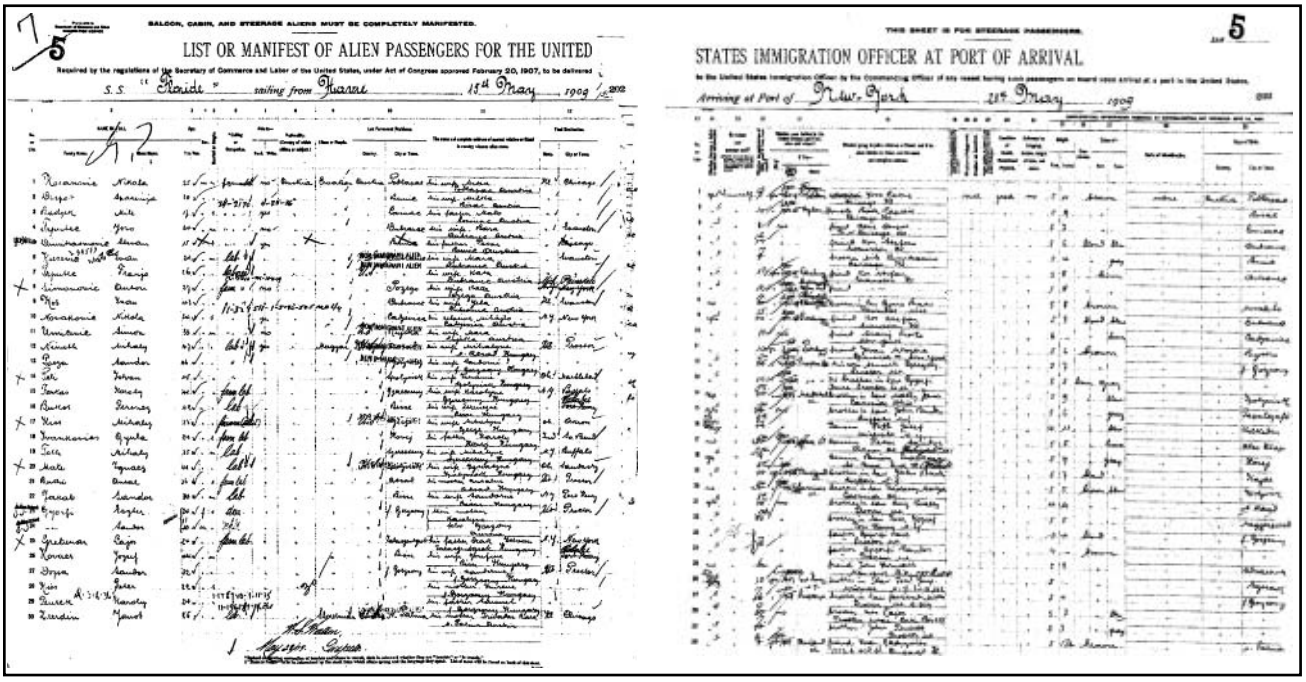
Figure 4 is an example of a post 1907 passenger list including all of these fields.

It should also be noted that not all ports complied with the current regulations and therefore used outdated passenger list forms. Figure 5 is a passenger list from San Francisco in 1903 that only includes information required by the *Immigration Act of 1882*.

In 1924 a major change in the content of passenger lists occurred as the Immigration and Naturalization Service began the requirement of immigrant visas as the official

1938 that provides the following information:

- Name
- Age in years and months
- Sex
- Marital status
- Occupation or calling
- Able to read and write and what language
- Nationality
- Race or people
- Place of birth (country and city/town)
- Type of entry document (immigrant visa, passport, re-entry permit), date and place issued
- Last permanent residence (country and city/town)


LIST OR MANIFEST OF ALIEN PASSENGERS FOR THE UNITED

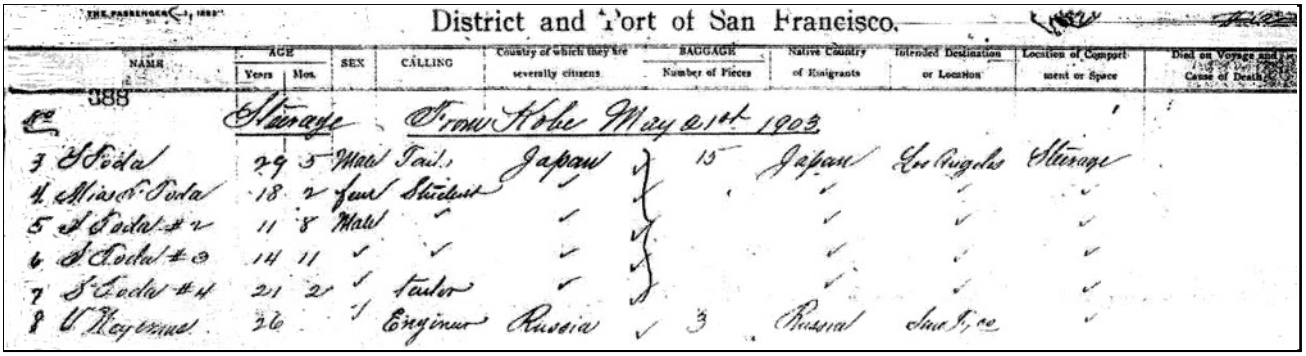
STATES IMMIGRATION OFFICER AT PORT OF ARRIVAL

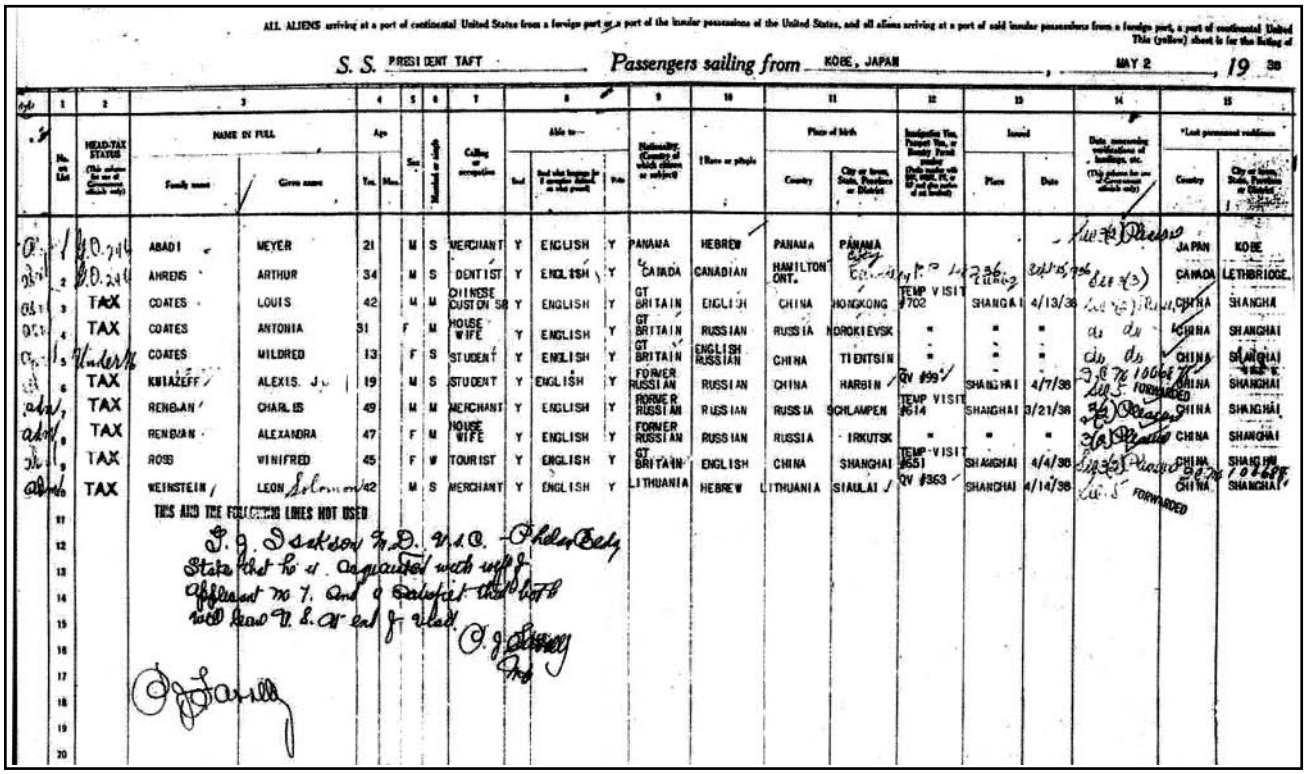
Fig. 4 - Passenger list of the S.S. Floride from Le Harve to New York arriving on 15 May 1909

arrival record. Passenger lists no longer were used to create Certificates of Arrival as the proof of legal entry into the United States. As a result, the information collected on passenger lists was no longer as extensive as had been previously required. Figure 6 shows a passenger list from

From 1924 to 1944 Visa applications provided all of the information required by immigration laws. Figure 7A and B on the following page is a Quota Immigration Visa for Basia Chtourman (Ternoff Schturman). In her application, she states that she is 76 years of age having been born in

Fig. 5 - Passenger list of the ship "Korea" from Hong Kong, China and Japan, to San Francisco.


District and Port of San Francisco.



ALL ALIENS arriving at a port of continental United States from a foreign port or a port of the insular possessions of the United States, and all aliens arriving at a port of said insular possessions from a foreign port, a part of continental United States, this (yellow) sheet is for the listing of

S. S. PRESIDENT TAFT Passengers sailing from KOBE, JAPAN, MAY 2, 19 38

No. on List	HEAD-TAX STATUS	NAME IN FULL: Family name	NAME IN FULL: Given name	Age: Yrs.	Age: Mos.	Sex	Married or Single	Calling or occupation	Able to—: read	Able to—: write	Nationality (Country of which citizen or subject)	Race or people	Place of birth: Country	Place of birth: City or town, State, Province or District	Immigration Visa, Passport Visa, or Reentry Permit number	Issued: Place	Issued: Date	Date, ownership certificates of landings, etc.	*Last permanent residence: Country	*Last permanent residence: City or town, State, Province or District
1	10.24	ABADI	MEYER	21	M	S		MERCHANT	Y	ENGLISH	Y	PANAMA	HEBREW	PANAMA	PANAMA					JAPAN	KOBE
2	10.24	AHRENS	ARTHUR	34	M	S		DENTIST	Y	ENGLISH	Y	CANADA	CANADIAN	HAMILTON ONT.						CANADA	LETHBRIDGE
3	TAX	COATES	LOUIS	42	M	M		CHINESE CUSTOM SR	Y	ENGLISH	Y	GT BRITAIN	ENGLISH	CHINA	HONGKONG	TEMP VISIT #702	SHANGAI	4/13/38		CHINA	SHANGHAI
4	TAX	COATES	ANTONIA	31	F	M		HOUSE WIFE	Y	ENGLISH	Y	GT BRITAIN	RUSSIAN	RUSSIA	KOROKIEVSK	"	"	"		CHINA	SHANGHAI
5	Under 16	COATES	MILDRED	13	F	S		STUDENT	Y	ENGLISH	Y	GT BRITAIN	ENGLISH RUSSIAN	CHINA	TIENTSIN	"	"	"		CHINA	SHANGHAI
6	TAX	KWIAZEFF	ALEXIS. J.	19	M	S		STUDENT	Y	ENGLISH	Y	FORMER RUSSIAN	RUSSIAN	CHINA	HARBIN	QV #99	SHANGHAI	4/7/38		CHINA	SHANGHAI
7	TAX	RENGAN	CHARLES	49	M	M		MERCHANT	Y	ENGLISH	Y	FORMER RUSSIAN	RUSSIAN	RUSSIA	SCHLAMPEN	TEMP VISIT #614	SHANGHAI	3/21/38		CHINA	SHANGHAI
8	TAX	RENGAN	ALEXANDRA	47	F	M		HOUSE WIFE	Y	ENGLISH	Y	FORMER RUSSIAN	RUSSIAN	RUSSIA	IRKUTSK	"	"	"		CHINA	SHANGHAI
9	TAX	ROSS	WINIFRED	45	F	W		TOURIST	Y	ENGLISH	Y	GT BRITAIN	ENGLISH	CHINA	SHANGHAI	TEMP VISIT #651	SHANGHAI	4/4/38		CHINA	SHANGHAI
10	TAX	WEINSTEIN	LEON	42	M	S		MERCHANT	Y	ENGLISH	Y	LITHUANIA	HEBREW	LITHUANIA	SIAULAI	QV #363	SHANGHAI	4/14/38		CHINA	SHANGHAI

THIS AND THE FOLLOWING LINES NOT USED

Fig. 6 - Passenger list of the ship "S.S. President Taft" from Kobe Japan, arriving at San Francisco 2 May 1938. In this example, Alexis Kwiazeff, a Russian born in Harbin, China notes his Quota Visa (QV) was obtained in the U.S. Consulate Office in Shanghai

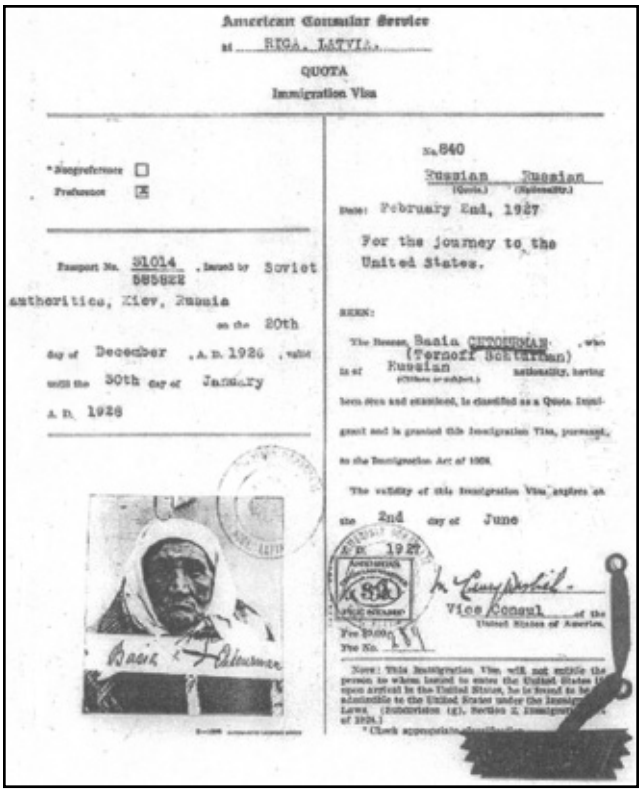
Ustingrad, Russian in 1850. Her last residence was Niga, Latvia. She speaks Yiddish and is seeking the visa for the purpose of permanently joining her son who is an American citizen living in Buffalo, New York. The application includes several questions regarding physical characteristics, health and past activities of the same type previously asked in the passenger lists.

Locating Arrival Records

The previous sections describe the content of arrival records to illustrate what may be available to the researcher. Locating these lists may be a challenge, however, since many are not indexed. Finding the passenger arrival records involves first determining which ports may have been used by the immigrant and checking for availability of records and indexes to the records of those ports. Michael Tepper's "*American Passenger Arrival Records*" (Baltimore: Genealogical Publishing Co., 1993) identifies seventy-six (76) ports on the East Coast, West Coast, Gulf Coast or the Great Lakes region for which some passenger lists exist. The volume also provides an indication of the years for which lists are available. Of the seventy-six ports, the principal ports of entry into the United States during the nineteenth century were Baltimore, Boston, New Orleans, New York, and Philadelphia.

Also needed is a time frame for checking the lists. For the period 1607-1800 covering colonial and early American period immigration, one of the major works to be consulted is P. William Filby and Mary K. Meyers' monumental work of the "*Passenger and Immigration Lists Index*" (3 vol. In 1981 with annual supplements thereafter). This continuing work is attempting to index all names in published arrival records. For immigrants arriving in the nineteenth and early twentieth century prior to 1920, census records can help determine the year of arrival. However, use caution with census records and remember that census records may misstate this information based on incomplete knowledge of the informant. The birthplace is provided in all federal census records from 1850 through 1920. Many states created state census records as well. Ann S. Lainhart's "*State Census Records*" (Baltimore: Genealogical Publishing Co., 1992) should be consulted for a detailed description of these censuses and their content. The 1870 census is the first census to indicate that the individuals' parents were of foreign birth. The 1880 census expands the information on the parents by providing the state or country of their birth. The 1900, 1910 and 1920 censuses also provide the year of immigration if the person is of foreign birth.

With an approximate time frame and likely ports of entry, the next step would be a determination of the availability of indexes to the passenger lists for those ports during the estimated time period. As previously stated, the principal ports of entry into the United States in the nineteenth century were Baltimore, Boston, New Orleans, New York, and Philadelphia. The availability of records for these ports varies. The records for Baltimore are not



American Consular Service
at RIGA, LATVIA.
QUOTA
Immigration Visa

No. 840
Russian (Quota.) Russian (Nationality.)
Date: February 2nd, 1927
For the journey to the United States.
SEEN:
The Bearer, Basia CHTOURMAN (Ternoff Chtourman), who is of Russian nationality, having been duly and examined, is classified as a Quota Immigrant and is granted this Immigration Visa, pursuant to the Immigration Act of 1924.
The validity of this Immigration Visa expires on the 2nd day of June A. D. 1927
Vice Consul of the United States of America.
Fee $9.00
Fee No. 111
NOTE: This Immigration Visa will not entitle the person to whom issued to enter the United States upon arrival in the United States, he is found to be inadmissible to the United States under the Immigration Laws (Subsection (g), Section 2, Immigration Act of 1924.)
* Check appropriate

Passport No. 91014 885822 Issued by Soviet authorities, Kiev, Russia on the 20th day of December A. D. 1926, valid until the 30th day of January A. D. 1928

Basia Chtourman

*Nonpreference ☐
Preference ☒

Fig. 7A - Quota Immigrant Visa for Basia Chtourman (image obtained from the Immigration & Naturalization Service Website)

AT RIGA, LATVIA.

APPLICATION FOR IMMIGRATION VISA (QUOTA)

I, the undersigned APPLICANT FOR AN IMMIGRATION VISA, being duly sworn, state that my full and true name is Basia CHTOURMAN (Ternoff Chtourman); that I am 75 years of age, of the female sex and white race; that I was born on the ---------- day of ---------- A. D. 1850, at Ustingrad, Russia; that for five years immediately preceding this application I have resided at the following places to wit:

Ustingrad, Russia . from 1921 to 1927
Riga, Latvia . from Jan. 31, 1927 to Date
. from ---------- to ----------
. from ---------- to ----------

That I am married, and the name of my husband is Pincus Chtourman; that he is now at Ustingrad, Russia; that the names and places of residence of my minor children are as follows:

Name, ---------- ; address, ----------
Name, ---------- ; address, ----------
Name, ---------- ; address, ----------
Name, ---------- ; address, ----------
Name, ---------- ; address, ----------
Name, ---------- ; address, ----------

That my calling or occupation is ---------- ; that my height is 5 feet and --- inches; my complexion light ; color of hair, gray ; color of eyes, gray ; and that I bear the following marks of identification: None ; that I can read and write to some extent Yiddish, and can speak to read any language, and can write to some extent my language (Name of language or dialect)

That the names and addresses of my parents are as follows:

Mother, Chuna Zoplatsky ; address, deceased
Father, Moishe Zoplatsky ; address, deceased

That neither of my parents is living, and that the name of my nearest relative in the country from which I come is ---------- , whose relationship is ---------- and whose address is ----------

That my port of embarkation is Southampton, England ; that I shall enter the United States at the port of St. John ; that my final destination beyond such port is Buffalo, N.Y. ; and that I do have a ticket through to such destination; that my passage was paid for by my son whose address is Buffalo, N.Y. ; that I intend to join my son, whose address is Hickory St., Buffalo, N.Y. (City, State, street, and number)

That my purpose in going to the United States is to join son, and I intend to remain permanently (Permanently or length of time)

That I have never been in prison or almshouse; that I have never been a subject of insanity or feeble-mindedness; that I have never been in an institution or hospital for the care and treatment of the insane; that, except as hereinafter noted, I am not a member of any one of the following classes of individuals excluded from admission to the United States under the immigration laws: (1) Idiots NO ; (2) Epileptics NO ; (3) Insane persons NO ; (4) Imbeciles NO ; (5) Feeble-minded persons NO ; (6) Persons having had previous attacks of insanity NO ; (7) Persons with constitutional psychopathic inferiority NO ; (8) Persons with chronic alcoholism NO ; (9) Paupers NO ; (10) Professional beggars NO ; (11) Vagrants NO ; (12) Persons afflicted with tuberculosis NO ; (13) Persons afflicted with a loathsome or dangerous contagious disease NO ; (14) Criminals NO ; (15) Polygamists NO ; (16) Anarchists NO ; (17) Members of anarchistic organizations NO ; (18) Prostitutes NO ; (19) Procurers NO ; (20) Contract laborers NO ; (21) Persons likely to become public charges NO ; (22) Persons previously deported NO ; (23) Persons whose passage paid by another NO ; (24) Unaccompanied children NO ; (25) Native or colored born men NO ; (26) Illiterates yes ; or (27) Aliens ineligible to citizenship.

That I claim to be exempt from exclusion on account of the class numbered (26), noted above, for the reasons following, to wit:

I am proceeding to my son who is an American citizen.

That I am the mother of (Stepchild under 16, father, mother, husband, or wife) , who is a citizen of the United States, over 21 (21 or over.) residing at Hickory St., Buffalo, N.Y. (City or town.)

That because of the relationship aforesaid I am entitled to and claim the preference provided for in paragraph (1) of Subdivision (a) of Section 6 of the Immigration Act of 1924.

That I am ---------- a skilled agriculturist and entitled to and claim preference provided for in paragraph (2) of Subdivision (a) of Section 6 of the Immigration Act of 1924.

Available documents required by the Immigration Act of 1924 are filed herewith and made part hereof, as follows:

Medical certificate.
No other documents available.

WHEREFORE, I apply for an Immigration Visa as a Quota Immigrant, pursuant to the provisions of the Immigration Act of 1924.

Witnesses: [illegible] Basia Chtourman (Signature of applicant.)

Subscribed and sworn to before me this 2nd day of February, A. D. 1927

Fee No. 115
Fee $10.

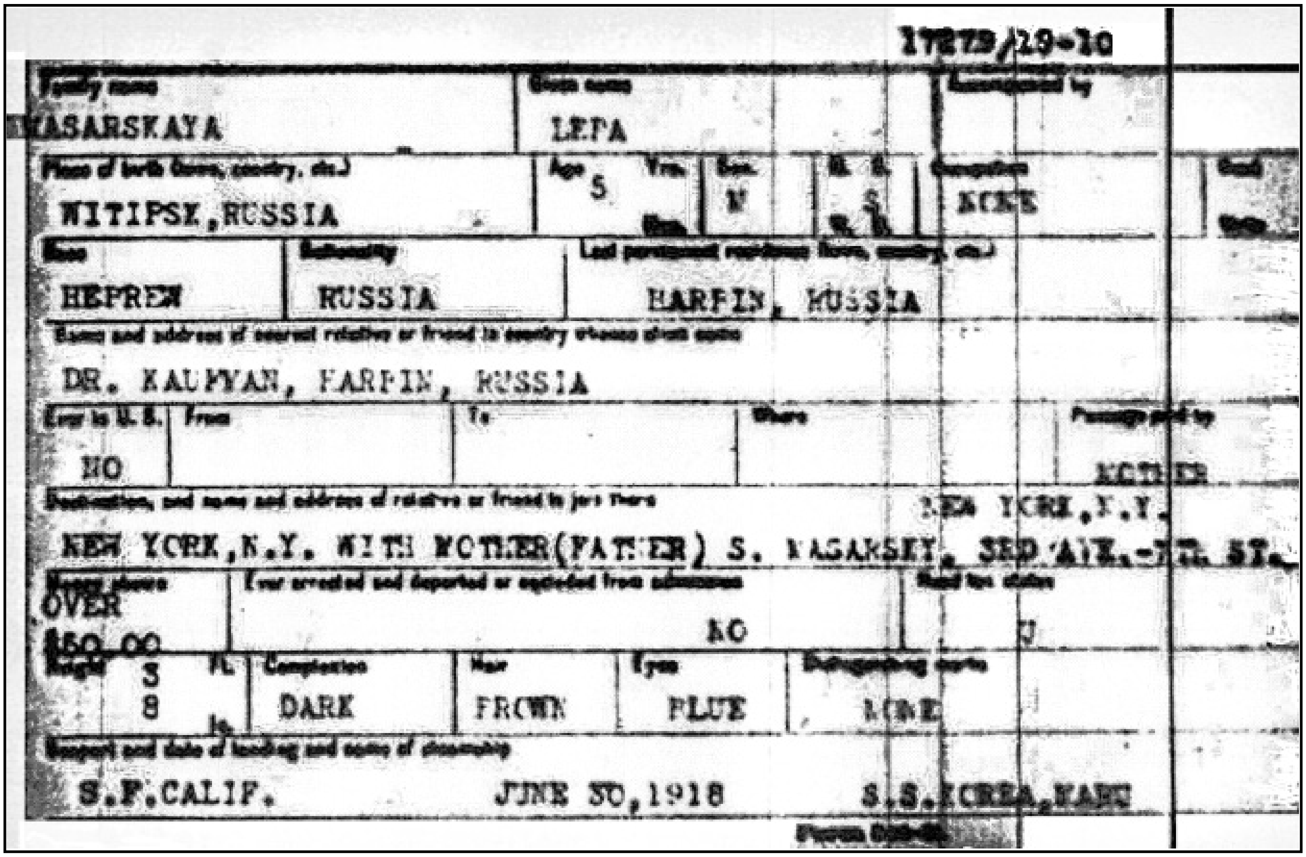
Vice Consul of the United States of America.

Fig. 7B - Quota Immigrant Visa for Basia Chtourman (image obtained from the Immigration & Naturalization Service Website)

complete. Many were destroyed by fire. State Department transcripts and other sources have been used to reconstruct some of the lost records. Incomplete card indexes to them cover the period 1820-1897. Likewise the passenger lists for Boston were destroyed in a fire in 1883 but copies and those records submitted to the State Department have been used to reconstruct most of the records with the notable exception of a ten-year gap from 1874 to 1883. The Boston lists have been indexed 1820-1874. New Orleans records have been incompletely indexed for 1820-1903 in three different indexes available at the National Archives. New York received the largest number of immigrant passengers of all of the ports and the lists are complete from 1820 to 1897. The lists from 1820-1846 have been indexed under the WPA. More recently, the Ellis Island Website [http://www.ellisisland.org] has provided an on-line index to the immigrants who passed through that facility between 1892 and 1924. The records of Philadelphia are the best indexed. The "*Index to Passenger Lists of Vessels Arriving at Philadelphia 1800-1906*" contains records from both the Philadelphia baggage lists (1800-1819) and the passenger lists (1820-1906).

A thorough discussion of the extent and type of record holdings for each of these ports as well as the other minor ports is presented in Michael Tepper's "*American Passenger Arrival Records*" (Baltimore: Genealogical Publishing Co., 1993). For those that are indexed, the indexes are typically card files containing all of the information provided on the actual list. Since these cards are a transcription, the original record should be reviewed for any differences. The Ellis Island Website is also indexed by extraction. The original manifests are also available for viewing on the Website and can be used to compare the extracted information with that listed in the original source record. Some errors have been found in the spelling of towns of origin so be sure and check the original. Figure 8 below is an example of an index card to the port of San Francisco's passenger lists (1893-1938).

If an index does not exist and the desired record has not been published, the only recourse is to conduct a ship-by-ship search of the lists keep at each port in the time period of interest unless other sources such as the Hamburg Emigration Lists may help. Many of the ships arriving at a port can be quickly eliminated from consideration by checking the port of departure and ethnicity of the passengers.


17279/29-10

MASARSKAYA

LEPA

WITIPSK,RUSSIA

5

HEBREW

RUSSIA

HARPIN, RUSSIA

DR. KAUFMAN, HARPIN, RUSSIA

NO

NEW YORK,N.Y. WITH MOTHER(FATHER) S. MASARSKY, 3RD AVE.

OVER $50.00

NO

5 8

DARK

BROWN

BLUE

NONE

S.F.CALIF. JUNE 30,1918 S.S.KOREA MARU

Fig. 8 - San Francisco Passenger List Index Card for Lepa Masarskaya, a 5 year old girl from Harpin, Russia whose destination is New York City to join her parents. She arrived on the ship S.S. Korea Maru on 30 Jun 1918.

Another consideration in researching passenger lists is the use of Canadian ports by immigrants to the United States. As word spread in Europe about the restrictive controls on immigration, especially after the *Immigration Act of 1891*, many immigrants chose to take passage to a Canadian port and then take rail passage to the United States. Until 1895, there were no controls on border crossings from Canada. By that year, it was estimated that forty percent of passengers arriving at Canadian ports (Quebec, Montreal, St. Johns and Halifax) were actually destined to the United States. In 1894 the United States and Canada formalized an agreement to allow inspectors at Canadian ports to inspect U.S. bound immigrants. The lists created by these inspections were kept from 1895 through 1954 and are known as the St. Albans (Vermont) Lists.

Part II -Naturalization Records

The next classes of records created as a result of immigration are those produced in the naturalization process. Following the American Revolution in 1776, each state was left to its own in establishing rules for citizenship. For the most part, those who supported the cause and chose American citizenship following the Revolution were considered citizens of the new country. Those who chose to remain British citizens were forced to move as enemy aliens. During the Revolution, there was a concerted effort to encourage the foreign troops in British service to defect by giving land and citizenship to those who did regardless of their nationality or religion. This effort provided U.S. citizenship to many of the Hessian troops that had been in the British army. During the Revolution and until 1783 when the Treaty of Paris was signed, there wasn't any new immigration because of the British blockade of the colonies.

The first U.S. naturalization act was established in 1790 to establish uniformity of the conditions for citizenship. Since then, the Federal government has controlled the naturalization process while allowing the States to administer it. The *Naturalization Act of 1790* allowed any free white person over the age of 21, who met the requirements, to apply for citizenship. The requirements included two years of residence in the United States, one year in the state of current residence, a finding by the court that the applicant was of good moral character, and the taking of an oath of allegiance. Any common law court of record could process the naturalization thus any Federal court or any local court given jurisdiction by the state could and did perform naturalizations. As a result, records may be found in Federal, State, city or county courts. Wives and children under the age of 21 obtained citizenship via the husband's naturalization. Figure 9 is an example of a record granting citizenship under the conditions in the Act of 1790.

This record was created in 1796, after the next naturalization act that, among other things, changed the residency requirements to five years. The example demonstrates the fact that many courts did not keep up with current laws and continued to use older requirements. The petition was filed in the Philadelphia Court of Common Pleas. The only information in this document that relates to the immigrant's origin is the indication that he was a native of "Mayence in Germany" and that he was renouncing his allegiance to the Elector of Mayence. Note that although this petition is dated 1796 and the pre-printed form indicates that he was a resident "on the twenty-ninth day of January, 1795", the residency requirements stated on the form refer to the Act of 1790, not the Act of 1795.

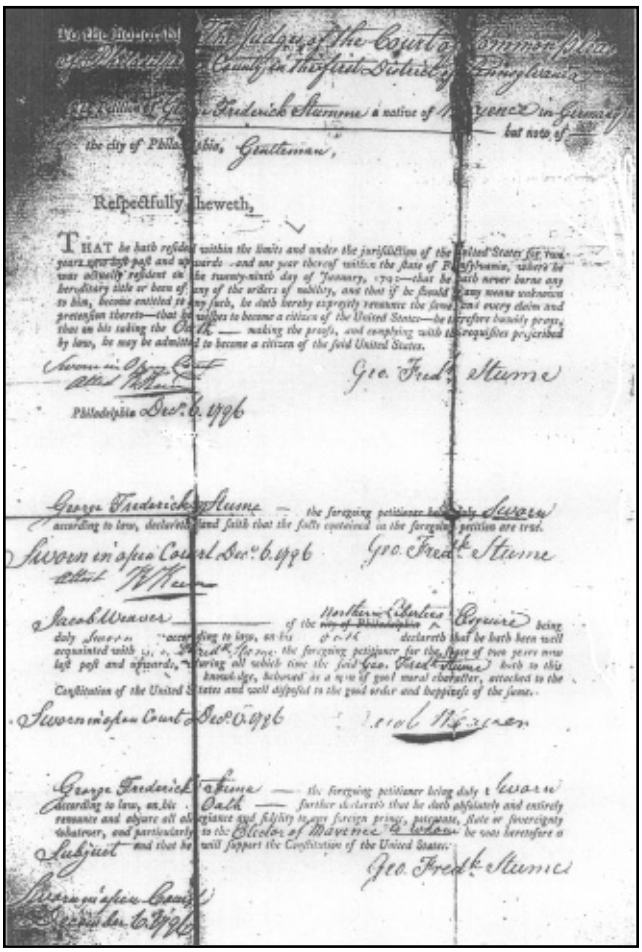


Fig. 9 - Petition for Naturalization of George Frederick Stumme, 6 Dec 1796

As a result of the fear that the fast growing number of political refugees, especially those with hereditary titles escaping the French Revolution, might threaten the newly won concepts of liberty, Congress tightened the processes of naturalization. In 1795 the *Naturalization Act of 1790* was repealed and replaced with another Act that established the two-step process that has remained in place since. The major features of the *Naturalization Act of 1795* was the requirement to have been a resident of the United States for at least five years and to have filed a "Declaration of Intent" to become a citizen at least three years before filing the "Petition for Citizenship". These two documents are also known as the "first" and "second" or "final" papers. The residency requirement was also changed to two years of residency in the state in which the application was made. In addition to the oath of allegiance, it was required that the applicant renounce allegiance to any other foreign power and also to renounce all claims to any hereditary title or order of nobility. Wives and children continued to obtain citizenship from the husband's naturalization but single women over the age of 21 could apply separately for citizenship.

By 1798 the United States was not only on unfriendly terms with Great Britain but also with France. The Federalist Party, led by the second President John Adams, was at philosophical odds with the Democratic-Republican Party led by Thomas Jefferson. Jefferson and the Democratic-Republicans were sympathetic to the concept of the "rights of man" which arose out of the French Revolution. The Federalists were more inclined to a strong federal government and weaker states. At the same time Irish who were immigrating in large numbers tended to support Thomas Jefferson's Democratic-Republican Party rather than the Federalist Party. In response to these factors Congress, controlled by the Federalists, passed the *Alien and Sedition Acts of 1798*. One of these acts, the *Naturalization Act of 1798*, made major changes to the residency requirements that targeted the new immigrants. The major changes were the requirement for five years residency before filing of the first papers and fourteen years residency before filing the final papers. The Act also prohibited naturalization of immigrants from countries at war with the United States.

In 1802, following Thomas Jefferson's election to the presidency, the *Naturalization Act of 1798* was repealed and a new naturalization act was made returning the residency requirements to those established in 1795. Until the creation of the Bureau of Immigration and Naturalization under the *Naturalization Act of 1906*, there were only minor changes to the requirements as set forth by the *Naturalization Act of 1802*. Some of the minor changes during this period were:

- 1804 - if a man died after he filed his Declaration of Intent but before he filed his final petition, his wife and minor children were considered as citizens if they came before a court and swore an oath of allegiance and renunciation.
- 1824 - the residency requirement from filing the Declaration of Intent was changed to two years instead of three and minor aliens who had lived in the U.S. for five years prior to their 23rd birthday could file both their Declaration of Intent and their final Petition simultaneously.
- 1855 - a woman who was or became married to an U.S. citizen was considered an U.S. citizen. This rule applied to her minor children and to women who continued to reside in their country of origin and came to the U.S. after their husband's naturalization or who married an U.S. citizen

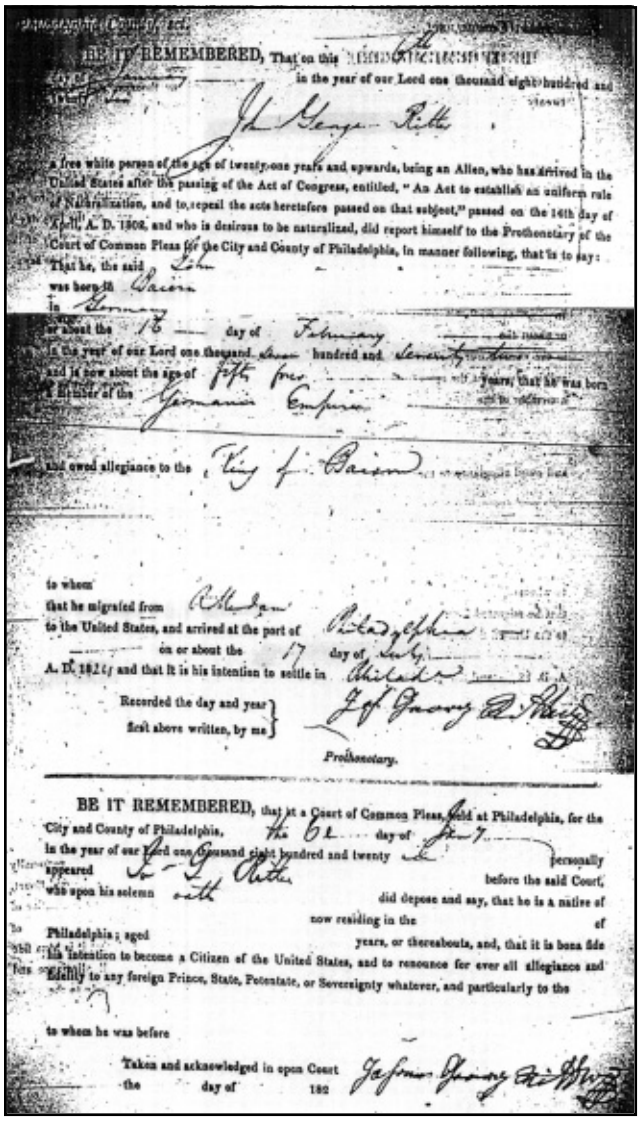
abroad. They entered the U.S. as citizens rather than immigrants. As an aside, the nationality of women who were native U.S. citizens, but married an alien, was a gray area in the law. Women often gained citizenship in another country upon marriage to an alien. The question in the courts was whether or not they lost their U.S. citizenship as well. It wasn't until 1866 that the courts decided that a woman did not lose her U.S. citizenship unless she also left the United States.

- 1862 - Army veterans of any war could petition for naturalization without a prior Declaration of Intent after only one year of residency.
- 1872 - alien seamen serving on U.S. merchant ships for more than three years could become citizens without the residency requirement.
- 1894 - the provisions of the 1862 Act for Army veterans was applied to Navy and Marine Corps veterans as well.

During this period, federal courts as well as state and local courts continued to administer the naturalization process within the broad guidelines of the various Naturalization Acts. Each court established the format and content of the papers to be filed in the process. As a result, there is a wide variation in content and in the genealogical value of the documentation produced. Many courts adopted forms, some just entered the petition into the court records by hand. Figures 12-19 show the wide variation of naturalization papers.

The preceding documents are typical examples of the types of records created between 1802 and 1906. The information contained in early Declarations of Intent had to

Fig. 12 - The Declaration of Intent for Johann George Ritter,6 Jan 1826, Philadelphia Court of Common Pleas. This declaration provides the petitioner's birth date and country of birth [16 Feb 1772 in Baiern (Bavaria)] and also that he emigrated from Rotterdam and arrived at the port of Philadelphia on 17 July 1824



BE IT REMEMBERED, That on this 6th day of January in the year of our Lord one thousand eight hundred and twenty-six, J. Georg Ritter, a free white person of the age of twenty-one years and upwards, being an Alien, who has arrived in the United States after the passing of the Act of Congress, entitled, "An Act to establish an uniform rule of Naturalization, and to repeal the acts heretofore passed on that subject," passed on the 14th day of April, A. D. 1802, and who is desirous to be naturalized, did report himself to the Prothonotary of the Court of Common Pleas for the City and County of Philadelphia, in manner following, that is to say: That he, the said J. Georg Ritter was born in Baiern in Germany on or about the 16 day of February in the year of our Lord one thousand seven hundred and seventy-two and is now about the age of fifty four years, that he was born a subject of the Germanic Empire and owed allegiance to the King of Baiern to whom that he migrated from Rotterdam to the United States, and arrived at the port of Philadelphia on or about the 17 day of July A. D. 1824 and that it is his intention to settle in Philadelphia

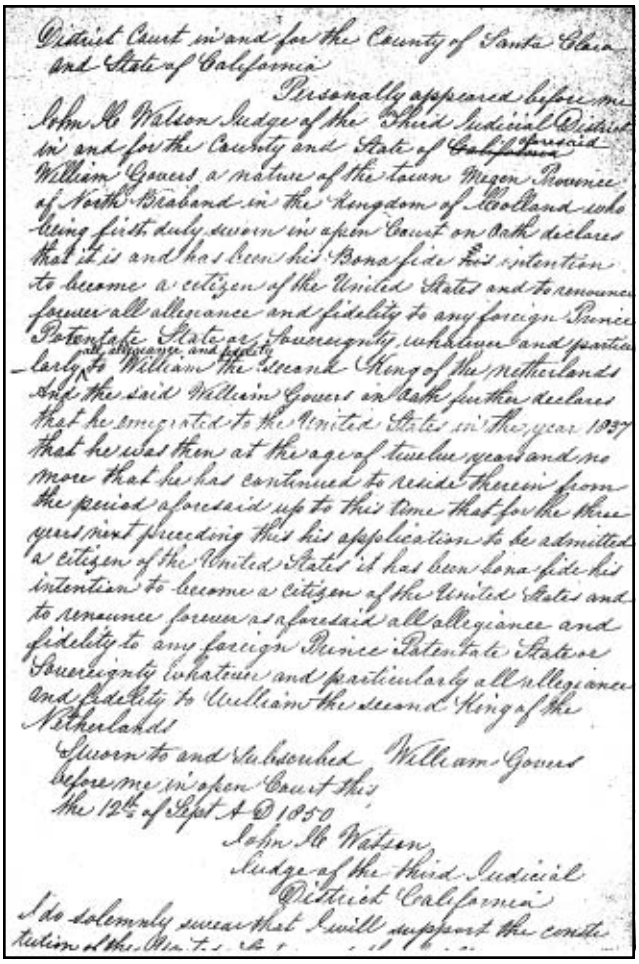
Recorded the day and year first above written, by me

Prothonotary.

BE IT REMEMBERED, that at a Court of Common Pleas, held at Philadelphia, for the City and County of Philadelphia, the 6th day of Jan 7 in the year of our Lord one thousand eight hundred and twenty-six personally appeared J. G. Ritter who upon his solemn oath before the said Court, did depose and say, that he is a native of Philadelphia; aged now residing in the of years, or thereabouts, and, that it is bona fide his intention to become a Citizen of the United States, and to renounce for ever all allegiance and fidelity to any foreign Prince, State, Potentate, or Sovereignty whatever, and particularly to the to whom he was before

Taken and acknowledged in open Court the day of 182

Fig. 13 - A handwritten Petition for Naturalization for William Gavers, 12 Sep 1850, Santa Clara County, California, District Court. This petition indicates that he was native of the town of Megen, Province of North Brabant, Kingdom of Holland and that he emigrated to the United States in 1837 at the age of 12. This petition met the requirements of the changes made in 1824 to allow simultaneous filing of the Declaration of Intent and the Petition for Naturalization if the petitioner arrived as a minor and resided in the United States for at least 5 years



District Court in and for the County of Santa Clara and State of California

Personally appeared before me John M. Watson Judge of the Third Judicial District in and for the County and State aforesaid William Gavers a native of the town Megen Province of North Braband in the Kingdom of Holland who being first duly sworn in open Court on oath declares that it is and has been his Bona fide intention to become a citizen of the United States and to renounce forever all allegiance and fidelity to any foreign Prince Potentate State or Sovereignty whatever and particularly to William the Second King of the Netherlands and the said William Gavers on oath further declares that he emigrated to the United States in the year 1837 that he was then at the age of twelve years and no more that he has continued to reside therein from the period aforesaid up to this time that for the three years next preceding this his application to be admitted a citizen of the United States it has been bona fide his intention to become a citizen of the United States and to renounce forever as aforesaid all allegiance and fidelity to any foreign Prince Potentate State or Sovereignty whatever and particularly all allegiance and fidelity to William the second King of the Netherlands

Sworn to and subscribed William Gavers before me in open Court this the 12th of Sept A D 1850

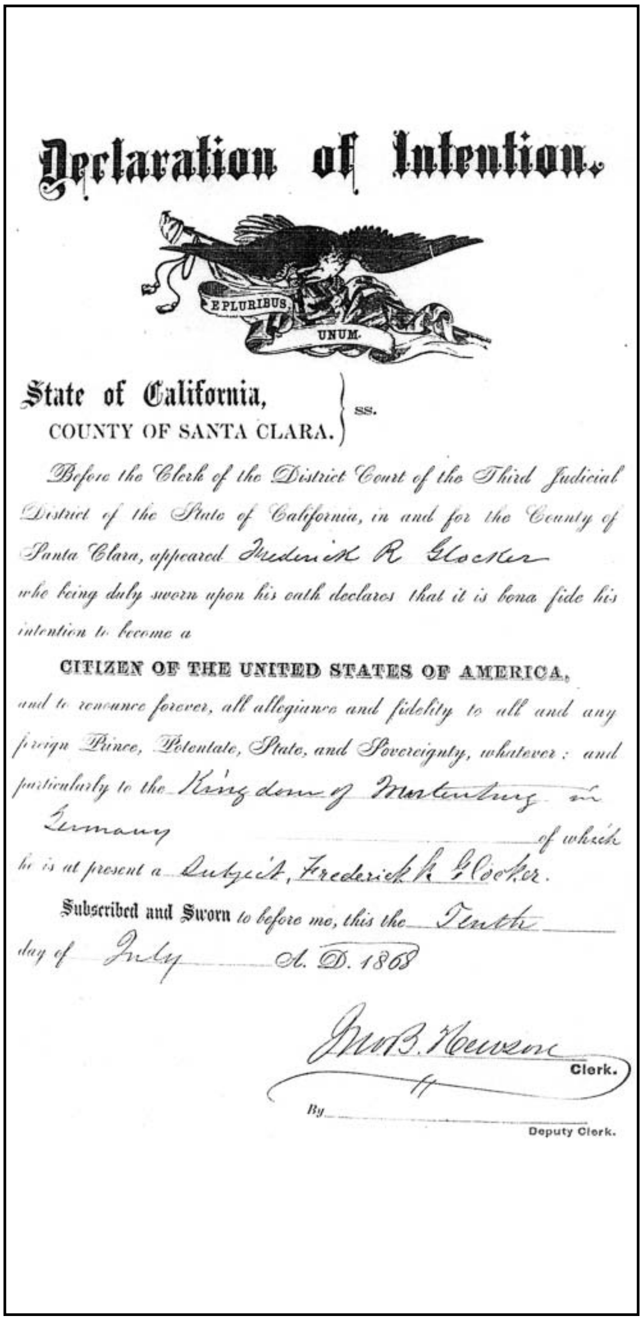
John M Watson Judge of the Third Judicial District California

I do solemnly swear that I will support the constitution of the United

at least provide the alien's name, and the date and location of the declaration. Petitions for Naturalization required at least the alien's name, his country of birth, and the date and location of the petition. The format varied from county to county, state to state. Most documents do not provide much information regarding the date and place of birth.

In 1906, congress passed a new naturalization act that made major changes to the process of naturalization. The most significant change was the establishment of uniformity in the process. Up to this point the various courts of record

Fig. 15 - The Declaration of Intent for Frederick R. Glocker, 10 July 1868, Santa Clara County, California, District Court. This Declaration only indicates that Frederick was a subject of the Kingdom of Wuerttemberg



Declaration of Intention.

E PLURIBUS UNUM

State of California, } ss.
COUNTY OF SANTA CLARA.

Before the Clerk of the District Court of the Third Judicial District of the State of California, in and for the County of Santa Clara, appeared Frederick R Glocker who being duly sworn upon his oath declares that it is bona fide his intention to become a

CITIZEN OF THE UNITED STATES OF AMERICA,

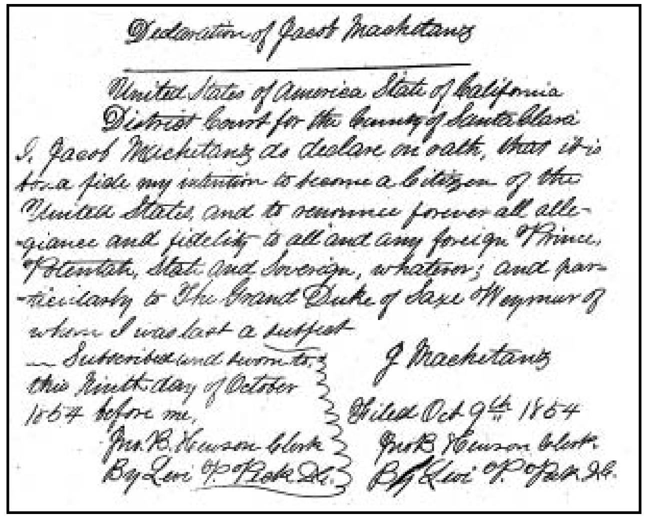
and to renounce forever, all allegiance and fidelity to all and any foreign Prince, Potentate, State, and Sovereignty, whatever: and particularly to the Kingdom of Wurtemburg in Germany of which he is at present a Subject, Frederick R Glocker.

Subscribed and Sworn to before me, this the Tenth day of July A. D. 1868

Jno B. Hewson Clerk.

By Deputy Clerk.

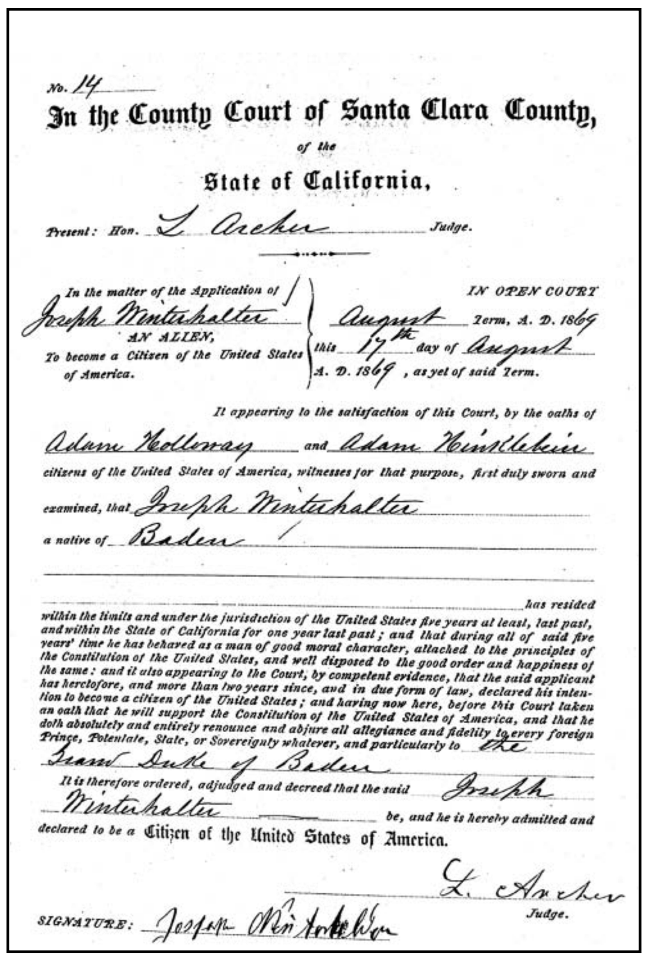
Fig. 14 - Declaration of Intent for Jacob Machetanz, 9 Oct 1854, Santa Clara County, California, District Court. This Petition indicates that he intends to become a citizen of the United States and renounce his allegiance to the Grand Duke of Saxe Weimar. No other information is provided



Declaration of Jacob Machetanz

United States of America State of California
District Court for the County of Santa Clara
I, Jacob Machetanz do declare on oath, that it is bona fide my intention to become a citizen of the United States, and to renounce forever all allegiance and fidelity to all and any foreign Prince, Potentate, State and Soverign, whatever; and particularly to The Grand Duke of Saxe Weymar of whom I was last a subject
Subscribed and sworn to this Ninth day of October 1854 before me,
Jno B. Hewson Clerk
By Levi [illegible]
J Machetanz
Filed Oct 9th 1854
Jno B. Hewson Clerk
By Levi [illegible]

Fig. 16 - The Petition for Naturalization for Joseph Winterhalter,17 Aug 1869, Santa Clara County, California, District Court. This Petition only indicates that he was native of Baden



No. 14

In the County Court of Santa Clara County,
of the
State of California,

Present: Hon. L. Archer Judge.

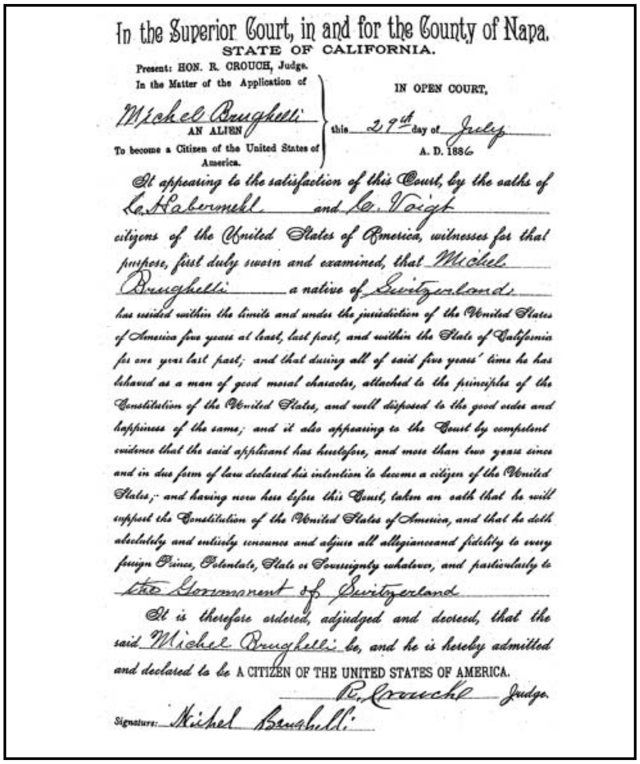
In the matter of the Application of Joseph Winterhalter AN ALIEN, To become a Citizen of the United States of America. } IN OPEN COURT August Term, A. D. 1869 this 17th day of August A. D. 1869, as yet of said Term.

It appearing to the satisfaction of this Court, by the oaths of Adam Holloway and Adam Hinkelbein citizens of the United States of America, witnesses for that purpose, first duly sworn and examined, that Joseph Winterhalter a native of Baden has resided within the limits and under the jurisdiction of the United States five years at least, last past, and within the State of California for one year last past; and that during all of said five years' time he has behaved as a man of good moral character, attached to the principles of the Constitution of the United States, and well disposed to the good order and happiness of the same: and it also appearing to the Court, by competent evidence, that the said applicant has heretofore, and more than two years since, and in due form of law, declared his intention to become a citizen of the United States; and having now here, before this Court taken an oath that he will support the Constitution of the United States of America, and that he doth absolutely and entirely renounce and abjure all allegiance and fidelity to every foreign Prince, Potentate, State, or Sovereignty whatever, and particularly to the Grand Duke of Baden

It is therefore ordered, adjudged and decreed that the said Joseph Winterhalter be, and he is hereby admitted and declared to be a Citizen of the United States of America.

L. Archer
Judge.

SIGNATURE: Joseph Winterhalter



In the Superior Court, in and for the County of Napa.
STATE OF CALIFORNIA.
Present: HON. R. CROUCH, Judge.
In the Matter of the Application of Michel Brughelli AN ALIEN To become a Citizen of the United States of America.
IN OPEN COURT, this 29th day of July A. D. 1886

It appearing to the satisfaction of this Court, by the oaths of C. Habermehl and C. Voigt citizens of the United States of America, witnesses for that purpose, first duly sworn and examined, that Michel Brughelli a native of Switzerland has resided within the limits and under the jurisdiction of the United States of America five years at least, last past, and within the State of California for one year last past; and that during all of said five years' time he has behaved as a man of good moral character, attached to the principles of the Constitution of the United States, and well disposed to the good order and happiness of the same; and it also appearing to the Court by competent evidence that the said applicant has heretofore, and more than two years since and in due form of law declared his intention to become a citizen of the United States;- and having now here before this Court, taken an oath that he will support the Constitution of the United States of America, and that he doth absolutely and entirely renounce and abjure all allegiance and fidelity to every foreign Prince, Potentate, State or Sovereignty whatever, and particularly to the Government of Switzerland

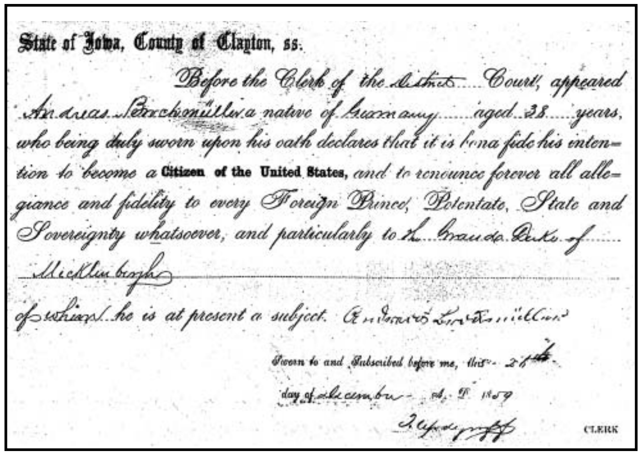
It is therefore ordered, adjudged and decreed, that the said Michel Brughelli be, and he is hereby admitted and declared to be A CITIZEN OF THE UNITED STATES OF AMERICA.

R. Crouch Judge.

Signature: Michel Brughelli

Fig. 17 - The Petition for Naturalization for Michel Brughelli, 29 July 1886, Napa Clara County, California, Superior Court. This Petition indicates that Michel was native of Switzerland

Fig. 18 - The Declaration of Intent for Andreas Bruchmüller, age 38, his indication to become a citizen of the U.S. and renounce his allegiance to the Grand Duke of Mecklenburg on 26 Dec. 1859 in the Clayton Co., Iowa District Court. No further information is provided



State of Iowa, County of Clayton, ss.

Before the Clerk of the District Court, appeared Andreas Bruchmüller a native of Germany aged 38 years, who being duly sworn upon his oath declares that it is bona fide his intention to become a Citizen of the United States, and to renounce forever all allegiance and fidelity to every Foreign Prince, Potentate, State and Sovereignty whatsoever, and particularly to the Grand Duke of Mecklenburgh

of whom he is at present a subject. Andreas Bruchmüller

Sworn to and Subscribed before me, this 26th day of December A. D. 1859

Updegraff CLERK

Fig. 19A - Petition for Naturalization for Mattheus Walser dated 17 May 1859 in the Clayton Co., Iowa District Court. He renounced his allegiance to the King of Wuerttemberg

UNITED STATES OF AMERICA,
NATURALIZATION OF ALIENS.

State of Iowa, Clayton County.

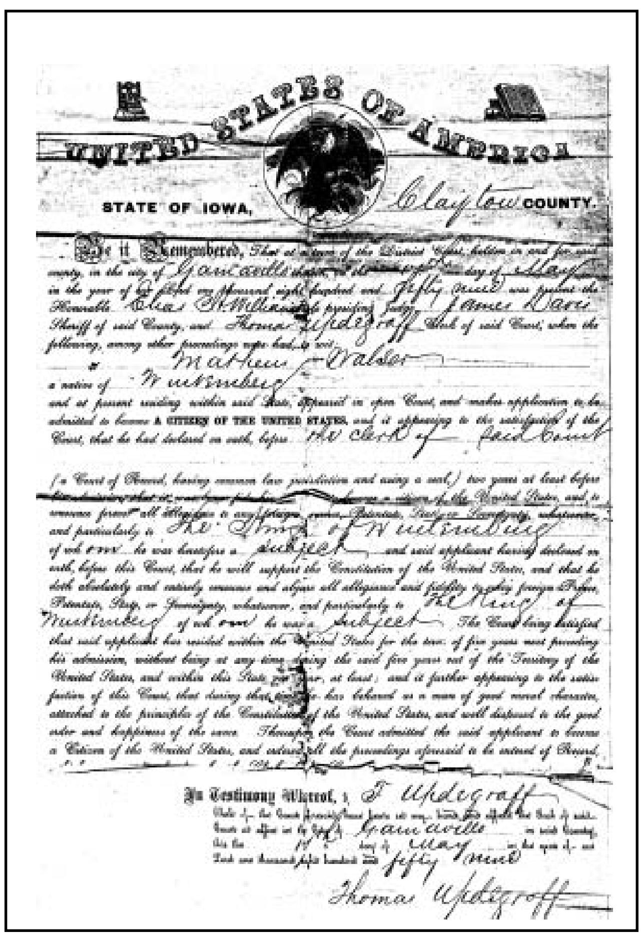
Be it Remembered, That at a term of the District Court, holden in and for said county, in the city of Garnavillo on the 17th day of May in the year of our Lord one thousand eight hundred and fifty-nine was present the Honorable Elias H. Williams sole presiding Judge, James Davis Sheriff of said county, and T. Updegraff Clerk of said Court, when the following among other proceedings were had, to-wit:

Mattheus Walser a native of Germany and at present residing within said State, appeared in open court, and makes application to be admitted to become a Citizen of the United States, and it appearing to the satisfaction of the Court, that he had declared on oath, before the clerk of a Court of Record, having common law jurisdiction, and using a seal, two years at least before his admission, that it was bona fide his intention to become a citizen of the United States, and to renounce forever all allegiance to any foreign Prince, Potentate, State, or Sovereignty, whatever and particularly to the King of Wurtemberg of whom he was heretofore a subject and said applicant having declared on oath, before this Court, that he will support the Constitution of the United States and that he doth absolutely and entirely renounce and abjure all allegiance and fidelity to every foreign Prince, Potentate, State, or Sovereignty, whatever, and particularly to the King of Wurtemberg of whom he was a subject. The Court being satisfied that said applicant has resided within the United States for the term of five years next preceding his admission, without being at any time during the said five years out of the Territory of the United States, and within this State one year, at least; and it further appearing to the satisfaction of this Court that during that time he has behaved as a man of good moral character, attached to the principles of the Constitution of the United States, and well disposed to the good order and happiness of the same. Thereupon the Court admitted the said applicant to become a citizen of the United States, and ordered all the proceedings aforesaid to be entered of Record, which was accordingly done by the Clerk of this Court.

In Testimony Whereof, I, T. Updegraff Clerk of the Court aforesaid, have hereto set my hand, and affixed the Seal of the said Court, at office in the City of Garnavillo in said County this the 17th day of May in the year of our Lord one thousand eight hundred and fifty-nine

T. Updegraff Clerk

Fig. 19B - Certificate of Naturalization given to Mattheus Walser upon the granting of his citizenship. Printed on an 11" by 16" sheet and used as proof of his citizenship



UNITED STATES OF AMERICA

STATE OF IOWA, Clayton COUNTY.

Be it Remembered, That at a term of the District Court, holden in and for said county, in the city of Garnavillo there on the 17th day of May in the year of our Lord one thousand eight hundred and fifty nine was present the Honorable Elias H. Williams presiding Judge, James Davis Sheriff of said County, and Thomas Updegraff Clerk of said Court; when the following, among other proceedings were had, to wit:

Mathew Walser a native of Wurtemberg and at present residing within said State, appeared in open Court, and makes application to be admitted to become A CITIZEN OF THE UNITED STATES, and it appearing to the satisfaction of the Court, that he had declared on oath, before the Clerk of said Court (a Court of Record, having common law jurisdiction and using a seal,) two years at least before his admission, that it was bona fide his intention to become a citizen of the United States, and to renounce forever all allegiance to any foreign Prince, Potentate, State or Sovereignty, whatsoever, and particularly to the King of Wurtemberg of whom he was heretofore a subject and said applicant having declared on oath, before this Court, that he will support the Constitution of the United States, and that he doth absolutely and entirely renounce and abjure all allegiance and fidelity to every foreign Prince, Potentate, State, or Sovereignty, whatsoever, and particularly to the King of Wurtemberg of whom he was a subject. The Court being satisfied that said applicant has resided within the United States for the term of five years next preceding his admission, without being at any time during the said five years out of the Territory of the United States, and within this State one year, at least; and it further appearing to the satisfaction of this Court, that during that time he has behaved as a man of good moral character, attached to the principles of the Constitution of the United States, and well disposed to the good order and happiness of the same. Thereupon the Court admitted the said applicant to become a Citizen of the United States, and ordered all the proceedings aforesaid to be entered of Record.

In Testimony Whereof, I, T. Updegraff Clerk of the Court aforesaid have hereto set my hand, and affixed the Seal of said Court at office in Garnavillo in said County this the 17th day of May in the year of our Lord one thousand eight hundred and fifty nine

Thomas Updegraff

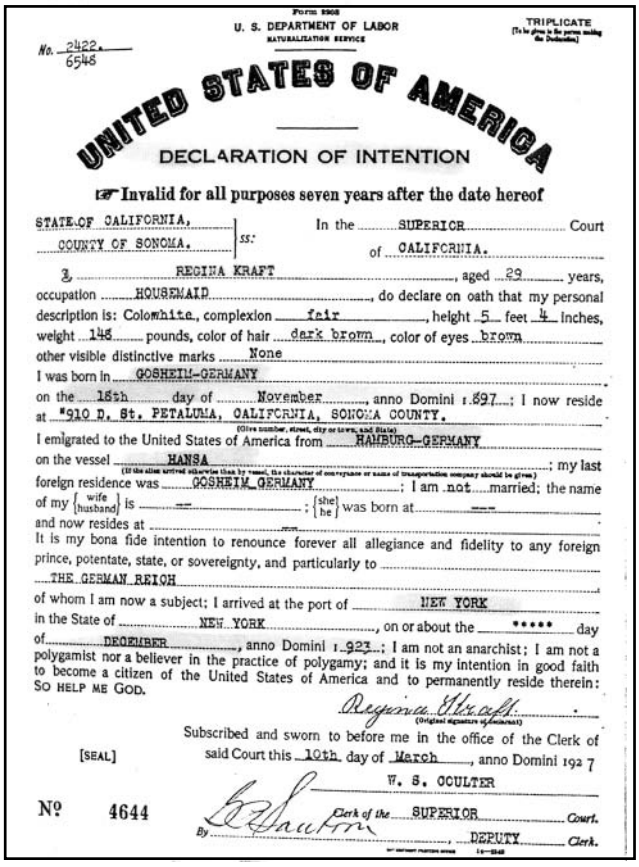
having jurisdiction over naturalizations were allowed to define the process used, specifically in regard to the paperwork involved. The *Naturalization Act of 1906*, in addition to establishing the Bureau of Immigration and Naturalization, standardized the forms to be used. The only forms to be used were those obtained from the Bureau. The Bureau also controlled which courts could perform naturalizations. A new document was created; the Certificate of Arrival which was a verification that the person applying for citizenship did indeed arrive legally on the ship and date specified in the application. The *Act of 1906* also required that copies of the naturalization paperwork be sent to the Bureau thus both the court and the Bureau should have the documents. The files sent to the Bureau, now the INS, are known as C-Files and contain at a minimum a duplicate copy o the Declaration of Intent, the Petition for Naturalization and the Certificate of Arrival. The format established in 1906 required the following information:

- name
- age
- occupation
- personal description
- date and place of birth
- current citizenship
- current address
- port of embarkation and entry
- name of the ship (or other means of conveyance)
- date of arrival in the U.S.
- if married, name, birth date and place of the spouse
- if children, names, birth dates, birth places and residences of each

In 1907 another Act made an important change affecting women. This Act determined that all women acquired their husband's nationality upon marriage. This change in particular impacted women who were U.S. citizens and then married aliens. The woman now lost her citizenship. This altered the court decision in 1866 that held

Fig. 20A - The Declaration of Intent for Regina Kraft, 10 Mar. 1927, Sonoma Co., California Superior Court. This document provides the date and place of birth - 18 Nov. 1897 in Gosheim, Germany. It indicates that she arrived on the S.S. Hansa from Hamburg to New York in December 1923. Declaration also provides a physical description

Fig. 20B - The Petition for Naturalization for Regina (Kraft) Paulsen, Sonoma Co., California Superior Court. After filing a Declaration of Intent in 1927, Regina Kraft married Willy J. A. Paulsen in 1928. In addition to the information provided in the Declaration of Intent, the Petition provides the date and place of her marriage and the date and place of Willy Paulsen's birth. If they had children, the dates and places of the children's birth would have been entered as well. The Petition also gives the date and court of record for where the Declaration of Intent had previously been filed



Form 2202
U. S. DEPARTMENT OF LABOR
NATURALIZATION SERVICE
TRIPLICATE
No. 2422-6548

UNITED STATES OF AMERICA

DECLARATION OF INTENTION

☞ Invalid for all purposes seven years after the date hereof

STATE OF CALIFORNIA, } ss:
COUNTY OF SONOMA. }

In the SUPERIOR Court of CALIFORNIA.

I, REGINA KRAFT, aged 29 years, occupation HOUSEWAID, do declare on oath that my personal description is: Colomhite., complexion fair, height 5 feet 4 inches, weight 145 pounds, color of hair dark brown, color of eyes brown, other visible distinctive marks None
I was born in GOSHEIM-GERMANY
on the 18th day of November, anno Domini 1897; I now reside at 910 D. St. PETALUMA, CALIFORNIA, SONOMA COUNTY.
(Give number, street, city or town, and State)
I emigrated to the United States of America from HAMBURG-GERMANY
on the vessel HANSA; my last foreign residence was GOSHEIM GERMANY; I am not married; the name of my {wife/husband} is —; {she/he} was born at —
and now resides at —
It is my bona fide intention to renounce forever all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty, and particularly to THE GERMAN REICH
of whom I am now a subject; I arrived at the port of NEW YORK in the State of NEW YORK, on or about the ***** day of DECEMBER, anno Domini 1923; I am not an anarchist; I am not a polygamist nor a believer in the practice of polygamy; and it is my intention in good faith to become a citizen of the United States of America and to permanently reside therein: SO HELP ME GOD.

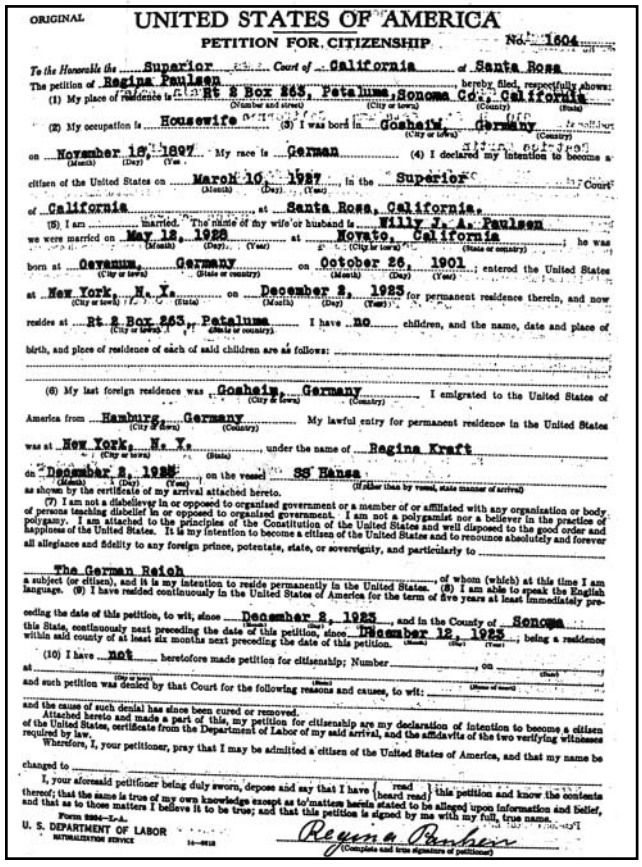
Regina Kraft
(Original signature of declarant)

Subscribed and sworn to before me in the office of the Clerk of said Court this 10th day of March, anno Domini 1927

W. S. COULTER
Clerk of the SUPERIOR Court.
By ____, DEPUTY Clerk.

[SEAL]

No. 4644



ORIGINAL

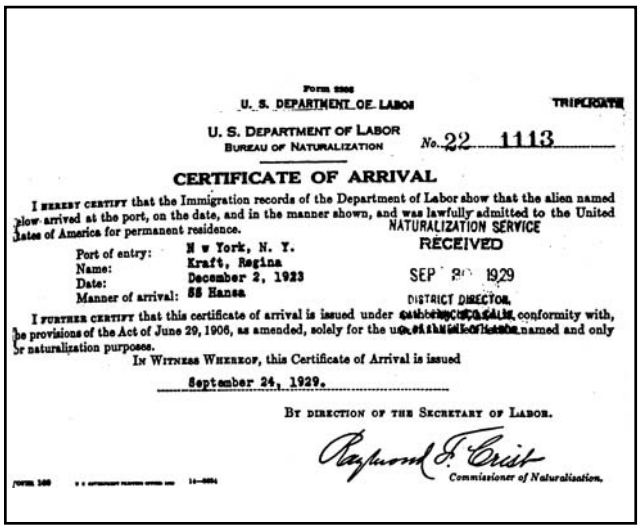
UNITED STATES OF AMERICA
PETITION FOR CITIZENSHIP
No. 1604

To the Honorable the Superior Court of California at Santa Rosa
The petition of Regina Paulsen (Wife) hereby filed, respectfully shows:
(1) My place of residence is Rt 2 Box 263, Petaluma, Sonoma Co., California (Number and street) (City or town) (County) (State)
(2) My occupation is Housewife (3) I was born in Goshaim, Germany (City or town) (Country)
on November 18, 1897 (Month) (Day) (Year) My race is German (4) I declared my intention to become a citizen of the United States on March 10, 1927 (Month) (Day) (Year) in the Superior Court of California at Santa Rosa, California.
(5) I am married. The name of my wife or husband is Willy J. A. Paulsen we were married on May 18, 1928 (Month) (Day) (Year) at Novato, California (City or town) (State or country); he was born at Cevenum, Germany (City or town) (State or country) on October 26, 1901 (Month) (Day) (Year); entered the United States at New York, N. Y. (City or town) (State) on December 8, 1923 (Month) (Day) (Year) for permanent residence therein, and now resides at Rt 2 Box 263, Petaluma (City or town) (State or country). I have no children, and the name, date and place of birth, and place of residence of each of said children are as follows:
(6) My last foreign residence was Goshaim, Germany (City or town) (Country). I emigrated to the United States of America from Hamburg, Germany (City or town) (Country). My lawful entry for permanent residence in the United States was at New York, N. Y. (City or town) (State), under the name of Regina Kraft on December 8, 1923 (Month) (Day) (Year), on the vessel SS Hansa (If other than by vessel, state manner of arrival) as shown by the certificate of my arrival attached hereto.
(7) I am not a disbeliever in or opposed to organized government or a member of or affiliated with any organization or body of persons teaching disbelief in or opposed to organized government. I am not a polygamist nor a believer in the practice of polygamy. I am attached to the principles of the Constitution of the United States and well disposed to the good order and happiness of the United States. It is my intention to become a citizen of the United States and to renounce absolutely and forever all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty, and particularly to The German Reich
(8) I am a subject (or citizen), and it is my intention to reside permanently in the United States. (9) I am able to speak the English language. (9) I have resided continuously in the United States of America for the term of five years at least immediately preceding the date of this petition, to wit, since December 8, 1923 (Month) (Year), and in the County of Sonoma this State, continuously next preceding the date of this petition, since December 12, 1925 (Month) (Day) (Year), being a residence within said county of at least six months next preceding the date of this petition.
(10) I have not heretofore made petition for citizenship; Number ____, on ____ (Court) at ____ (City or town) and such petition was denied by that Court for the following reasons and causes, to wit: ____ (Month) (Year)
and the cause of such denial has since been cured or removed.
Attached hereto and made a part of this, my petition for citizenship are my declaration of intention to become a citizen of the United States, certificate from the Department of Labor of my said arrival, and the affidavits of the two verifying witnesses required by law.
Wherefore, I, your petitioner, pray that I may be admitted a citizen of the United States of America, and that my name be changed to ____
I, your aforesaid petitioner being duly sworn, depose and say that I have {heard read} this petition and know the contents thereof; that the same is true of my own knowledge except as to matters herein stated to be alleged upon information and belief, and that as to those matters I believe it to be true; and that this petition is signed by me with my full, true name.

Regina Paulsen
(Complete and true signature of petitioner)

Form 2204—2-A.
U. S. DEPARTMENT OF LABOR
NATURALIZATION SERVICE

that only if the woman left the U.S. did she lose her citizenship. The 1907 provisions regarding women's citizenship were repealed with the *Act of 1922* that required women to file separately for citizenship. Derivative citizenship based on the husband's naturalization ceased. The *Act of 1922* also eliminated the residency requirement for filing a Declaration of Intent.



U. S. DEPARTMENT OF LABOR — TRIPLICATE

U. S. DEPARTMENT OF LABOR
BUREAU OF NATURALIZATION
No. 22 1113

CERTIFICATE OF ARRIVAL

I HEREBY CERTIFY that the Immigration records of the Department of Labor show that the alien named below arrived at the port, on the date, and in the manner shown, and was lawfully admitted to the United States of America for permanent residence.

NATURALIZATION SERVICE
RECEIVED
SEP 29 1929
DISTRICT DIRECTOR

Port of entry: N w York, N. Y.
Name: Kraft, Regina
Date: December 2, 1923
Manner of arrival: SS Hansa

I FURTHER CERTIFY that this certificate of arrival is issued under [illegible] conformity with the provisions of the Act of June 29, 1906, as amended, solely for the use of the alien named and only for naturalization purposes.

IN WITNESS WHEREOF, this Certificate of Arrival is issued

September 24, 1929.

BY DIRECTION OF THE SECRETARY OF LABOR.

Raymond F. Crist
Commissioner of Naturalization.

Fig. 20C - The Certificate of Arrival supporting the citizenship application of Regina (Kraft) Paulsen. This document dated 29 Sep 1929 is a certification by the Bureau of Naturalization that they were able to locate the record of legal entry by Regina on the S.S. Hansa arriving in New York on 2 Dec 1923

The only other major pieces of legislation affecting naturalization criteria were the *Act of 1918* which allowed aliens who served in the U.S. forces during World War I to be naturalized without a residency requirement, and the *1924 Citizen Act* which gave U.S. citizenship to all non-citizen Indians born in the territorial limits of the U.S. The later Act primarily affected Indians living on tribal reservations.

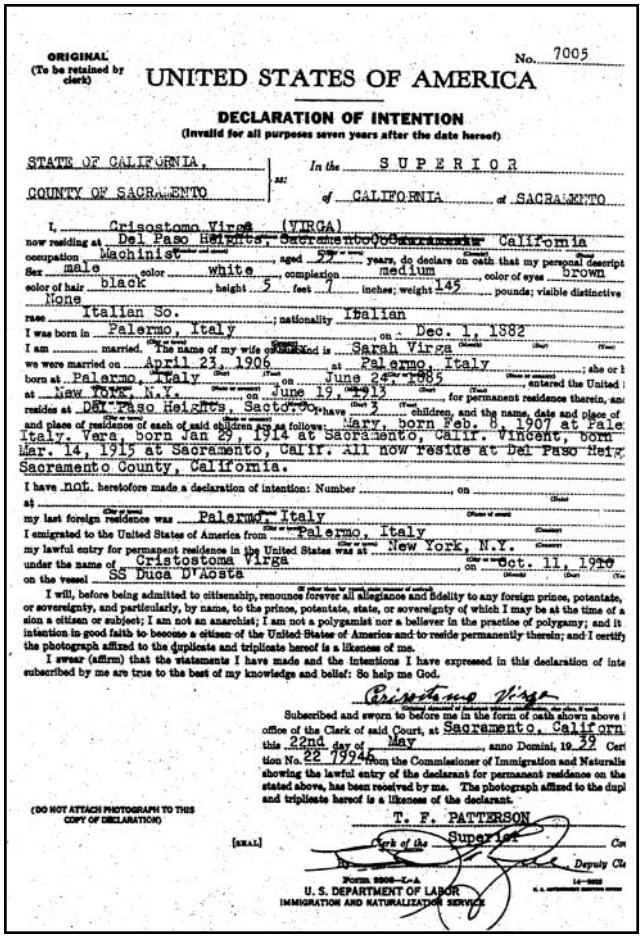
In 1924 a new Immigration Act established the "consular control system" of immigration. This required that aliens requesting entrance to the U.S. first obtain an immigration visa issued by an American consular officer abroad. The use of immigration visas replaced the need to verify legal entrance thus Certificates of Arrival ceased to be used.

In 1929, photographs were added to the Declaration of Intent. Actually, the photographs were included on the copy of the Declaration that was placed in the file with the Petition for Naturalization. Separate files for the Declarations and the Petitions were kept. If court files containing the Declarations of Intent are checked, the photograph will not be found, however, if the files containing the Petitions are checked, a copy of the Declaration including the photograph is attached to the Petition. Photographs were also included on the Certificate of Citizenship given to the new citizen.

Finding Naturalization Records

Not all immigrants to this country became naturalized citizens. The National Archives estimates that 25% of the persons of foreign birth listed in federal census records from 1890 through 1930 had not even filed for their first papers. Many immigrants, distrusting any government, sought anonymity and remained in ethnic communities with others of similar background, never seeking citizenship. Others did not fully understand the process and only partially

Fig. 21 - The Declaration of Intent for Crisostomo Virga, 22 May 1939, Sacramento Co., California Superior Court. This record was found in the volume of Declarations. Note the instructions not to attach the photograph to this copy of the Declaration



ORIGINAL (To be retained by clerk) — No. 7005

UNITED STATES OF AMERICA

DECLARATION OF INTENTION
(Invalid for all purposes seven years after the date hereof)

STATE OF CALIFORNIA, } ss:
COUNTY OF SACRAMENTO

In the SUPERIOR
of CALIFORNIA at SACRAMENTO

I, Crisostomo Virga (VIRGA)
now residing at Del Paso Heights, Sacramento, California
occupation Machinist, aged 55 years, do declare on oath that my personal descript
Sex male, color white, complexion medium, color of eyes brown
color of hair black, height 5 feet 7 inches; weight 145 pounds; visible distinctive
None
race Italian So.; nationality Italian
I was born in Palermo, Italy, on Dec. 1, 1882
I am married. The name of my wife is Sarah Virga
we were married on April 23, 1906 at Palermo, Italy
born at Palermo, Italy, on June 24, 1885, entered the United
at New York, N.Y., on June 19, 1913, for permanent residence therein, an
resides at Del Paso Heights, Sacto. Co. I have 2 children, and the name, date and place of
and place of residence of each of said children are as follows: Mary, born Feb. 8, 1907 at Pale
Italy. Vera, born Jan 29, 1914 at Sacramento, Calif. Vincent, born
Mar. 14, 1915 at Sacramento, Calif. All now reside at Del Paso Hei
Sacramento County, California.

I have not heretofore made a declaration of intention: Number ..... on .....
at .....
my last foreign residence was Palermo, Italy
I emigrated to the United States of America from Palermo, Italy
my lawful entry for permanent residence in the United States was at New York, N.Y.
under the name of Cristostomo Virga on Oct. 11, 1910
on the vessel SS Duca D'Aosta

I will, before being admitted to citizenship, renounce forever all allegiance and fidelity to any foreign prince, potentate, or sovereignty, and particularly, by name, to the prince, potentate, state, or sovereignty of which I may be at the time of a sion a citizen or subject; I am not an anarchist; I am not a polygamist nor a believer in the practice of polygamy; and it intention in good faith to become a citizen of the United States of America and to reside permanently therein; and I certify the photograph affixed to the duplicate and triplicate hereof is a likeness of me.

I swear (affirm) that the statements I have made and the intentions I have expressed in this declaration of inte subscribed by me are true to the best of my knowledge and belief: So help me God.

Crisostomo Virga

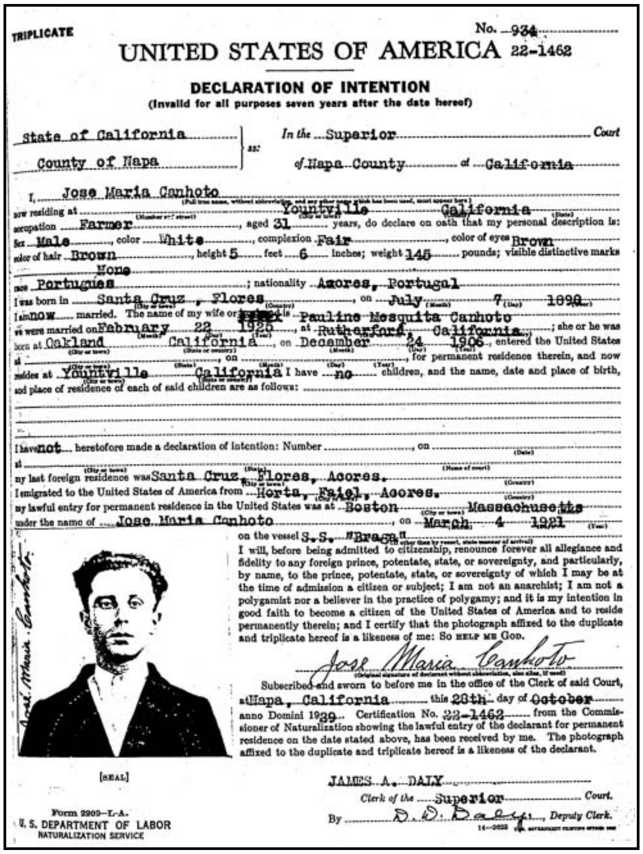
Subscribed and sworn to before me in the form of oath shown above i office of the Clerk of said Court, at Sacramento, Californ this 22nd day of May, anno Domini, 19 39 Cer tion No. 22 7994 from the Commissioner of Immigration and Naturalis showing the lawful entry of the declarant for permanent residence on the stated above, has been received by me. The photograph affixed to the dupl and triplicate hereof is a likeness of the declarant.

(DO NOT ATTACH PHOTOGRAPH TO THIS COPY OF DECLARATION)

T. F. PATTERSON
[SEAL] Clerk of the Superior Co
By Deputy Cle

FORM 2208—L.A.
U. S. DEPARTMENT OF LABOR
IMMIGRATION AND NATURALIZATION SERVICE

completed the requirements for citizenship. The Homestead Act of 1862, enacted to encourage settlement of government lands, gave 160 acres of land to any citizen or "intended citizen". The only requirement was that the Declaration of Intent had been filed. Since many immigrants sought citizenship so they could own land, once that goal had been accomplished by the filing the first papers, the remainder of the process was not completed. In Wisconsin, the State Constitution gave the right to vote to persons who had only


TRIPLICATE

No. 934
22-1462

UNITED STATES OF AMERICA

DECLARATION OF INTENTION
(Invalid for all purposes seven years after the date hereof)

State of California, County of Napa } ss: In the Superior Court of Napa County at California

I, Jose Maria Canhoto now residing at Yountville California occupation Farmer, aged 31 years, do declare on oath that my personal description is: Sex Male, color White, complexion Fair, color of eyes Brown, color of hair Brown, height 5 feet 6 inches; weight 145 pounds; visible distinctive marks None, race Portugues; nationality Azores, Portugal. I was born in Santa Cruz, Flores, on July 7 1898. I am now married. The name of my wife is Pauline Mesquita Canhoto; we were married on February 22 1925, at Rutherford, California; she or he was born at Oakland California, on December 24 1906, entered the United States at ..., on ..., for permanent residence therein, and now resides at Yountville California. I have no children, and the name, date and place of birth, and place of residence of each of said children are as follows:

I have not heretofore made a declaration of intention: Number ..., on ... at ...

my last foreign residence was Santa Cruz, Flores, Acores.
I emigrated to the United States of America from Horta, Faial, Acores.
my lawful entry for permanent residence in the United States was at Boston Massachusetts under the name of Jose Maria Canhoto, on March 4 1921 on the vessel S.S. "Braga"

I will, before being admitted to citizenship, renounce forever all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty, and particularly, by name, to the prince, potentate, state, or sovereignty of which I may be at the time of admission a citizen or subject; I am not an anarchist; I am not a polygamist nor a believer in the practice of polygamy; and it is my intention in good faith to become a citizen of the United States of America and to reside permanently therein; and I certify that the photograph affixed to the duplicate and triplicate hereof is a likeness of me: So help me God.

Jose Maria Canhoto
(Original signature of declarant without abbreviation, also alias, if used)

Subscribed and sworn to before me in the office of the Clerk of said Court, at Napa, California this 28th day of October anno Domini 1929. Certification No. 22-1462 from the Commissioner of Naturalization showing the lawful entry of the declarant for permanent residence on the date stated above, has been received by me. The photograph affixed to the duplicate and triplicate hereof is a likeness of the declarant.

[SEAL]

JAMES A. DALY
Clerk of the Superior Court.
By D. D. Daly, Deputy Clerk.

Form 2202—L-A.
U. S. DEPARTMENT OF LABOR
NATURALIZATION SERVICE

Fig. 22 - A copy of the Declaration of Intent for Jose Maria Canhoto from the volume of Petitions of the Napa Co., California Superior Court

filed their first papers thus there wasn't even an incentive to get the right to vote through naturalization. Lax voting laws often allowed English speaking immigrants to pass as native-born citizens and once on voting rolls, a record of "citizenship" was established. For those immigrants who did complete the process or just completed the first papers, the key to locating documents is knowing when and where they were likely created. Remember the eligibility requirements for filing the first and second papers to estimate when documents might have been created. Once the when is known, the next step is to determine where they might be. For naturalizations prior to 1906, remember that many courts had jurisdiction for processing citizenship. Check the Family History Library Catalog under both state and county level entries for "Naturalization and Citizenship." Also remember, that the location where the first papers were filed may not be the same as where the final papers were filed. There are various sources that can provide clues for where to look.

Census Records

One of the uses of census records is in locating the place of residence of the ancestor being researched. They provide an indication every tenth year of any movement by the person or family of interest. The first federal census to provide an indication that a naturalization has taken place is the 1870 census. This census contains two fields that would indicate this status; the column for birthplace and a field to be checked indicating "male citizen eligible to vote".

The 1880 census did not contain any information to indicate citizenship status, only the place of birth for the individual and his/her parents. The 1900 through 1920 census provided a citizenship status field. For persons of foreign birth, the code in that field designated whether on not they were aliens "AL", naturalized "NA", or the first papers had been applied for "PA". These three censuses also list the year of immigration. The 1920 census goes a step further and lists the year of naturalization.

State census records may also provide desired information. The California Census of 1852 contains the state or country of birth and fields for the number of U.S. citizens over 21 and number of foreign residents. It also contains a field for the previous residence prior to arriving in California, thus an entry may show that the person was born in Germany but lived in Michigan prior to arriving in California. The 1855, 1865 and 1875 state census of New

Fig. 23 - The Certificate of Citizenship given to Michael Gill upon his naturalization in the District Court of Chicago, Illinois, 3 Oct 1933


THE UNITED STATES OF AMERICA

TO BE GIVEN TO THE PERSON NATURALIZED

No. 3697843

CERTIFICATE OF CITIZENSHIP

Petition No. 119297

Personal description of holder as of date of naturalization: Age 27 years; sex male; color white; complexion fair; color of eyes blue; color of hair auburn; height 5 feet 10 inches; weight 165 pounds; visible distinctive marks none.
Marital status Married; race Irish; former nationality British
I certify that the description above given is true, and that the photograph affixed hereto is a likeness of me.

ORIGINAL

(Complete and true signature of holder)

UNITED STATES OF AMERICA
NORTHERN DISTRICT OF ILLINOIS } ss:

Be it known, that MICHAEL GILL, then residing at 420 East 61st Street, having petitioned to be admitted a citizen of the United States of America, and at a term of the District Court of The United States held pursuant to law at Chicago on October 3, 1933, the court having found that the petitioner intends to reside permanently in the United States, had in all respects complied with the Naturalization Laws of the United States in such case applicable, and was entitled to be so admitted, the court thereupon ordered that the petitioner be admitted as a citizen of the United States of America.

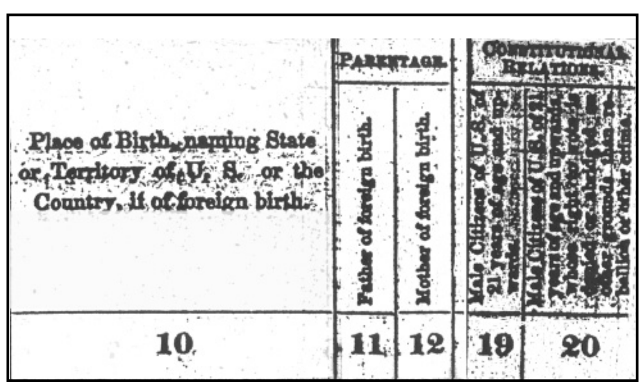
In testimony whereof the seal of the court is hereunto affixed this 3rd day of October in the year of our Lord nineteen hundred and thirty-three and of our Independence the one hundred and fifty-eighth.

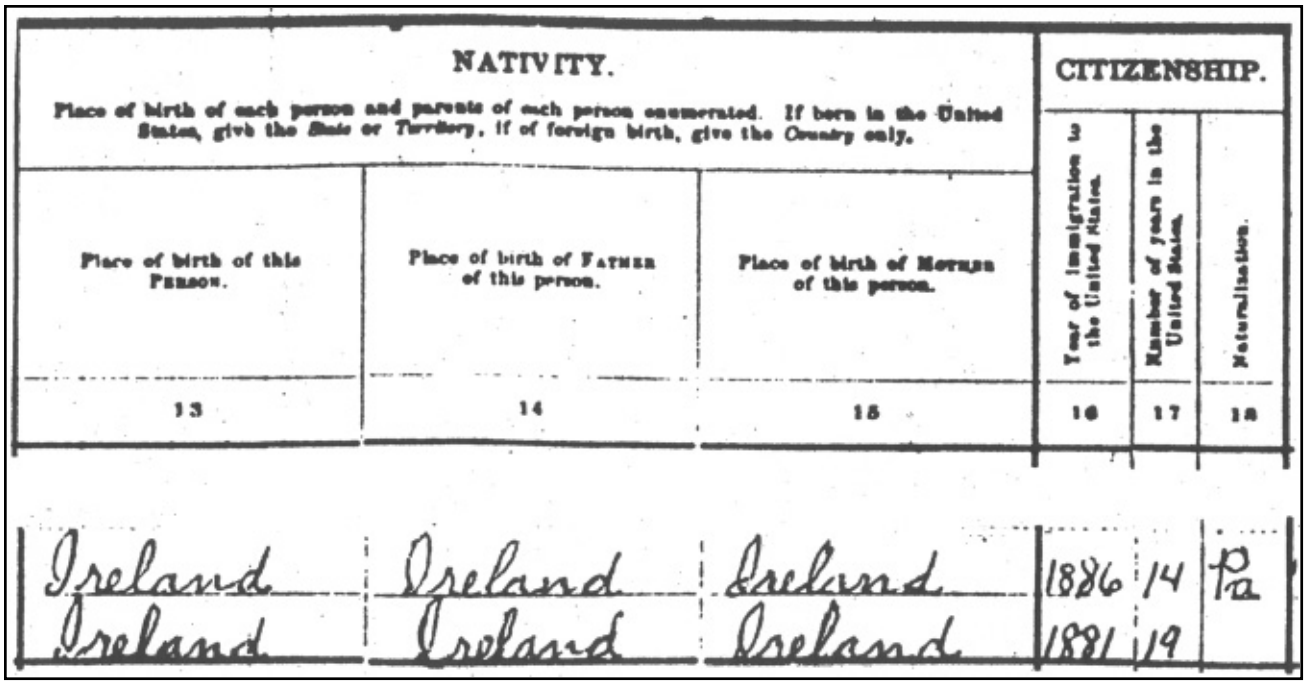
Seal

Clerk of the U. S. District Court.
By ..., Deputy Clerk.

DEPARTMENT OF LABOR

Fig. 24 - The fields of interest in the 1870 census showing 10) place of birth, 11) father of foreign birth, 12) mother of foreign birth, 19) male citizen of U.S. over 21, 20) male citizen of U.S. over 21 whose right to vote is denied





NATIVITY. Place of birth of each person and parents of each person enumerated. If born in the United States, give the State or Territory. If of foreign birth, give the Country only.			CITIZENSHIP.		
Place of birth of this Person.	Place of birth of Father of this person.	Place of birth of Mother of this person.	Year of immigration to the United States.	Number of years in the United States.	Naturalization.
13	14	15	16	17	18
Ireland	Ireland	Ireland	1886	14	Pa
Ireland	Ireland	Ireland	1881	19	

Fig. 25 - The fields of interest in the 1900 census showing 13) place of birth, 14) place of birth of father, 15) place of birth of mother, 16) Year of Immigration to the U.S., 17) Number of Years in the U.S., 18) Naturalization. In this example the first person immigrated in 1886 and had completed his Declaration of Intent. The second person (his wife) immigrated in 1881. There is no naturalization status for her since women did not normally apply for citizenship. They derived it with their husband's naturalization

York contains fields for "Native Voters", "Naturalized Voters", and "Aliens". A good reference for state census records and their content is Ann Lainhart's "State Census Records" (Baltimore: Genealogical Publishing Co., 1992).

Voter Registers

Some state created voter registers that contain more information than normally expected in voter rolls. California, between 1867 and 1898, produced Great Registers of Voters that provide the voters age, birth place, occupation, residence, and if naturalized - the date, place and court of record where the naturalization was made. Arizona has similar lists.

Published Extractions and Indexes

There are many published extractions, transcriptions and indexes to naturalization records. Some examples are P. William Filby's "Philadelphia Naturalization Records, An Index to Records of Aliens' Declarations of Intention and/or Oaths of Allegiance 1789-1880" (Detroit: Gale Research, 1982), or Kenneth Scotts "Early Naturalization Records from Federal, State, and Local Courts, 1792-1840" (Baltimore: Genealogical Publishing Co., 1981). Check library card indexes and sources such as the "Genealogical Periodical Annual Index" under localities of interest. The State of North Dakota has published an index to naturalizations in that state of the Internet.

Published Guides to Court Records

There are several sources for determining the holdings of various courts. The Family History Library Card Catalog is an excellent resource. Other sources are Christina K. Schaefer's "Guide to Naturalization Records of the United

Fig. 26 - A page from the 1872 Great Register of Voters for San Francisco, California. The third entry on this page is for Daniel Carlin, age 39, who was born in Ireland, a porter living at 541 Mission St. who was naturalized in the U.S. Circuit Court of Boston, Mass. on 7 Nov 1854

GREAT REGISTER, SAN FRANCISCO COUNTY.

Ward.	Reg'd No.	Voted or not voted.	NAME.	AGE.	NATIVITY.	OCCUPATION.	LOCAL RESIDENCE. Ward.	NATURALIZED. Date, Place and Court.	Date of Registration.
	16507	.....	Carlin, John	32	Ireland	Porter	Stevenson nr 4th ... 10	Oct. 30, 1856, San Francisco, U.S. Dis	June 29, 1867
	18726	.....	Carlin Roger	32	Ireland	None	19 5th Avenue ... 9	Aug. 26, 1863, San Francisco, U.S. Dis	Aug. 1, "
	1448	.....	Carlin, Daniel	39	Ireland	Porter	541 Mission ... 7	Nov. 7, 1854, Boston, U. S. Circuit.	June 9, 1866
	1447	.....	Carlin, William	36	Ireland	Porter	Turk nr. Polk ... 12	Oct. 15, 1851, Boston, U. S. Circuit.	June 9, "
non	51651	.....	Carlin, John	28	Ireland	Iron Worker.	Potrero. ... 11		Nov. 2, 1872
	8899	.....	Carlisle, George.	32	New York	Sailmaker	17 Bernard ... 4		July 6, 1866
	4131	.....	Carlisle, George Oliver	42	Vermont.	Laborer.	319 Pine ... 5		June 25, "
	2536	.....	Carlisle, Shubal Henry	41	Vermont.	Book-keeper.	5 Jane ... 10		June 16, "

States" (Baltimore: Genealogical Publishing Co., 1997), "The Archives: A Guide to the National Archives Field Branches" by Loretto Dennis Szucs & Sanda Hargreaves Luebking (Salt Lake City, Ancestry Publishing Co.), and "They Became Americans - Finding Naturalization Records and Ethnic Origins" by Loretto Dennis Szucs (Salt Lake City: Ancestry Incorporated, 1998).

Post 1906 Records

The Naturalization Act of 1906 required the courts to send a copy of papers filed in the naturalization process to the Bureau of Immigration and Naturalization. If the original records can't be located in the courts of record, a request via the Freedom of Information Act (FOIA) can be submitted using Form G-639. The FIOA process is slow and should be used only when the local record cannot be found. The recommended procedure for making a FOIA request is to obtain the naturalization date from the 1920 census, provide proof that the requester is a direct descendant of the immigrant using birth, death or marriage certificates, fill out G-639 with as much information as is available and mail the form to the following address. Do not send money with the request, they will bill for copies made.

INS, FOIA Request
425 I Street NW, Rm. 1100
Washington, DC 20536

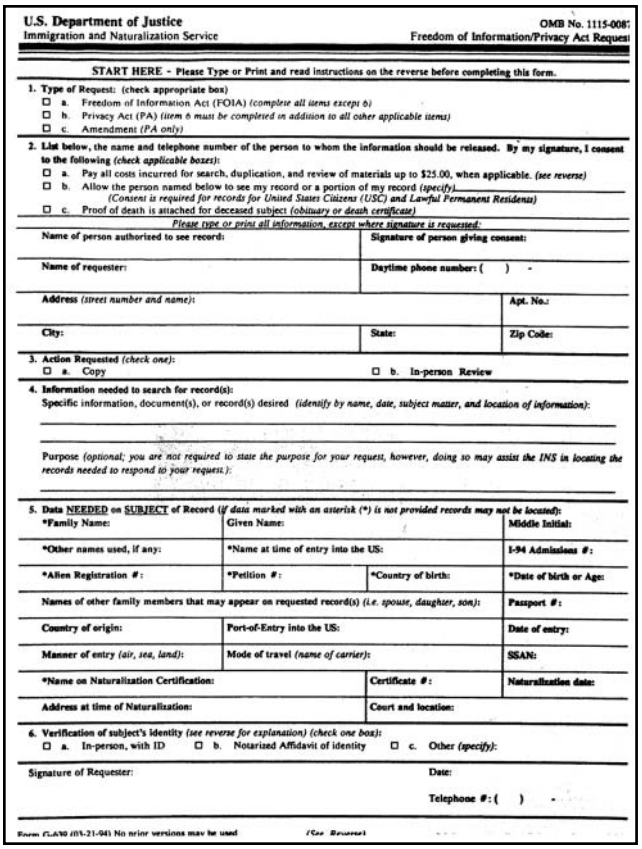
World War I Military Naturalizations

During World War I, aliens serving in the armed services of the United States were allowed to become U.S. citizens without residency requirements. The application and naturalization could take place on the same day and was usually done at a U.S. military camp overseas. The INS prepared an "Index to Naturalizations of World War I Soldiers, 1918." If there is a possibility that a person was naturalized under this provision, that index should be checked. If the name doesn't appear, the soldier may have been naturalized under the normal process so the courts or FOIA method should be used.

So You Can't Find a Record or the Record Doesn't Provide Needed Information

As can be seen from the preceding discussion, naturalization papers may not exist, or if they do, they may not provide that key piece of information; the immigrant's place of origin. There are several other sources that should be considered in the genealogical pursuit of the ancestral home. Naturalization papers are only one source for this type of information. Be sure to check for any records for the immigrant ancestor as well as any known siblings or other relatives. The key may be in the record of a related person, not the direct ancestor:

• Bible Records. Most often, the "Family Register" pages in Bibles only contain dates not places, however, occasionally places are also listed.



U.S. Department of Justice
Immigration and Naturalization Service

OMB No. 1115-0081
Freedom of Information/Privacy Act Request

START HERE - Please Type or Print and read instructions on the reverse before completing this form.

1. Type of Request: (check appropriate box)
☐ a. Freedom of Information Act (FOIA) *(complete all items except 6)*
☐ b. Privacy Act (PA) *(item 6 must be completed in addition to all other applicable items)*
☐ c. Amendment *(PA only)*

2. List below, the name and telephone number of the person to whom the information should be released. By my signature, I consent to the following *(check applicable boxes)*:
☐ a. Pay all costs incurred for search, duplication, and review of materials up to $25.00, when applicable. *(see reverse)*
☐ b. Allow the person named below to see my record or a portion of my record *(specify)*:
(Consent is required for records for United States Citizens (USC) and Lawful Permanent Residents)
☐ c. Proof of death is attached for deceased subject *(obituary or death certificate)*

Please type or print all information, except where signature is requested.

Name of person authorized to see record:	Signature of person giving consent:	
Name of requester:	Daytime phone number: ( ) -	
Address *(street number and name)*:		Apt. No.:
City:	State:	Zip Code:

3. Action Requested *(check one)*:
☐ a. Copy ☐ b. In-person Review

4. Information needed to search for record(s):
Specific information, document(s), or record(s) desired *(identify by name, date, subject matter, and location of information)*:

Purpose *(optional; you are not required to state the purpose for your request, however, doing so may assist the INS in locating the records needed to respond to your request.)*:

5. Data NEEDED on SUBJECT of Record *(if data marked with an asterisk (*) is not provided records may not be located)*:

*Family Name:	Given Name:		Middle Initial:
*Other names used, if any:	*Name at time of entry into the US:		I-94 Admission #:
*Alien Registration #:	*Petition #:	*Country of birth:	*Date of birth or Age:
Names of other family members that may appear on requested record(s) *(i.e. spouse, daughter, son)*:			Passport #:
Country of origin:	Port-of-Entry into the US:		Date of entry:
Manner of entry *(air, sea, land)*:	Mode of travel *(name of carrier)*:		SSAN:
*Name on Naturalization Certification:		Certificate #:	Naturalization date:
Address at time of Naturalization:		Court and location:	

6. Verification of subject's identity *(see reverse for explanation) (check one box)*:
☐ a. In-person, with ID ☐ b. Notarized Affidavit of identity ☐ c. Other *(specify)*:

Signature of Requester: Date:

Telephone #: ( ) -

Form G-639 (05-21-04) No prior versions may be used (See Reverse)

Fig. 27 - FOIA Request Form G-639

• Newspaper obituaries and death notices. In most cases, only the country of birth is provided in newspaper accounts, however, this isn't always the case. Small town newspapers and ethnic newspapers often provide the most information.

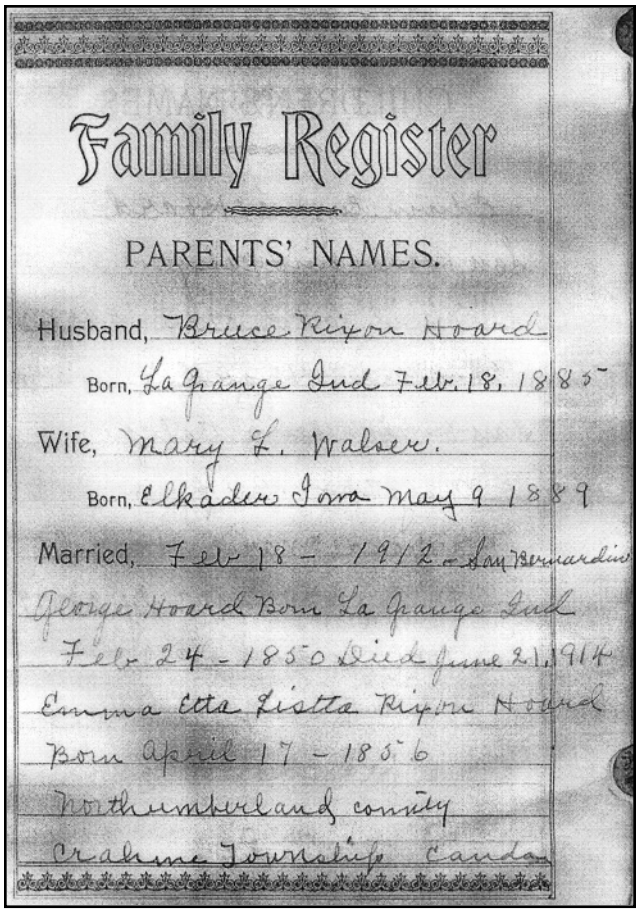
• Letters. Old letters may provide clues to follow up on. They may be from close relatives and lead to other research.

• Photographs. Old photographs may contain the name and address of the photographer and can lead to other locations to research.

• Social Security Applications. The SS-5 (Social Security application form) contains fields to record the birthplace and birth date. These can be obtained under the Freedom Of Information Act.

• Published biographies in county histories or other books. During the 1880s a business was built around the publication of county histories wherein "subscribers" could, for a fee, have their family included in the biographical section of the history. The biographies might contain ancestral information and lead to the immigrant origins. Other types of books were produced as well; many covering the leaders of ethnic groups.

• Military Records.



Family Register

PARENTS' NAMES.

Husband, Bruce Rixon Hoard

Born, La Grange Ind Feb. 18, 1855

Wife, Mary E. Walser.

Born, Elkader Iowa May 9 1859

Married, Feb 18 - 1912 - San Bernardino

George Hoard Born La Grange Ind

Feb 24 - 1850 Died June 21, 1914

Emma Etta Listta Rixon Hoard

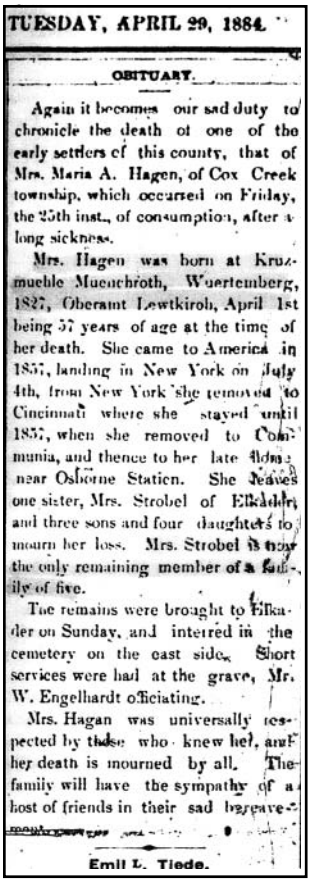
Born April 17 - 1856

Northumberland county

Crahme Township Canada

Fig. 28 - A page from the family Bible of the Bruce Rixon Hoard family. This record provides the birthplaces as well as dates. His mother, Emma Etta Listta Rixon was born in Crahme township, Northumberland County, (Ontario) Canada on 17 April 1856

The preceding list is only a partial list of records that can be used for determining ancestral origins. There are many others. Naturalization records are only one potential source of information. Locating the ancestral home is an exciting event to a family historian and also often a frustrating challenge and there are many stones to be turned. Good luck in your quest.



TUESDAY, APRIL 29, 1884.

OBITUARY.

Again it becomes our sad duty to chronicle the death of one of the early settlers of this county, that of Mrs. Maria A. Hagen, of Cox Creek township, which occurred on Friday, the 25th inst., of consumption, after a long sickness.

Mrs. Hagen was born at Kruzmuehle Muenchroth, Wuertemberg, 1827, Oberamt Lewtkiroh, April 1st being 57 years of age at the time of her death. She came to America in 1851, landing in New York on July 4th, from New York she removed to Cincinnati where she stayed until 1857, when she removed to Communia, and thence to her late home near Osborne Station. She leaves one sister, Mrs. Strobel of Elkader, and three sons and four daughters to mourn her loss. Mrs. Strobel is now the only remaining member of a family of five.

The remains were brought to Elkader on Sunday, and interred in the cemetery on the east side. Short services were had at the grave, Mr. W. Engelhardt officiating.

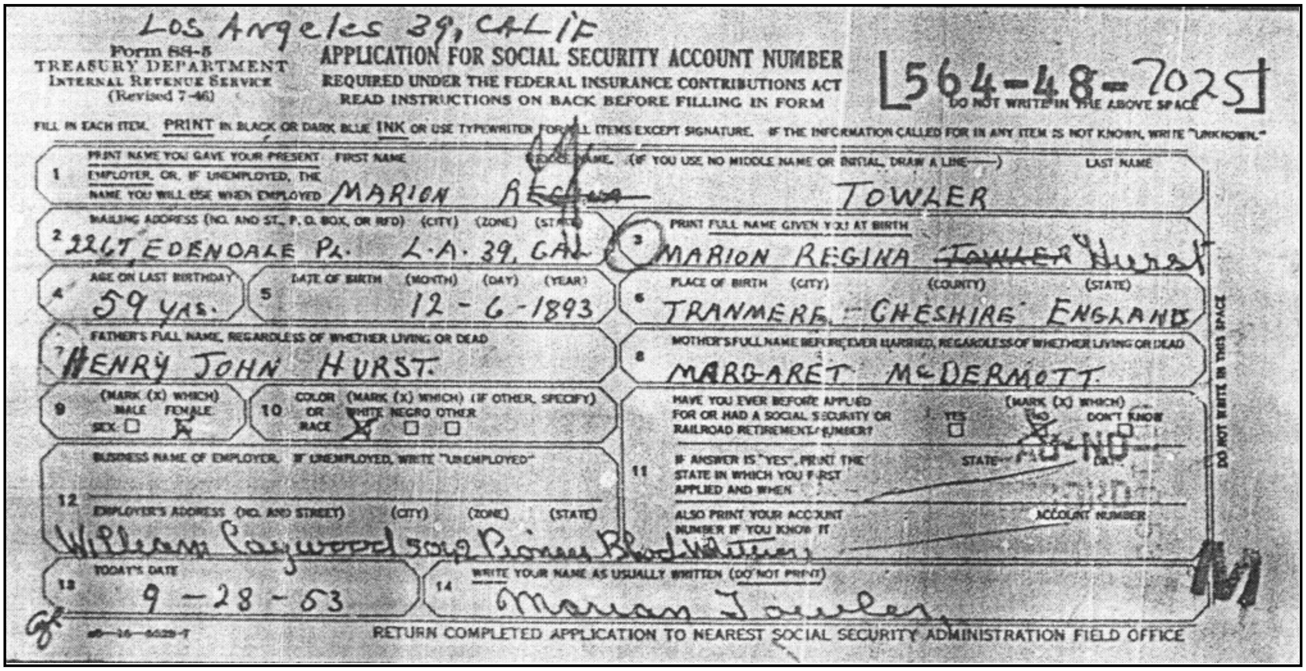
Mrs. Hagan was universally respected by those who knew her, and her death is mourned by all. The family will have the sympathy of a host of friends in their sad bereave-

Emil L. Tiede.

Fig. 29 - An obituary for Maria Hagen who died in Clayton Co., Iowa on 25 April 1884 from the "Clayton Co. Register" of 29 April 1884. Maria was one of three sisters of Mattheus Walser, the subject of the research. His naturalization papers were found (see fig. 19a) but only provided the country of origin - Wuerttemberg. This newspaper account was the only record found researching all of the known family members that provided the actual (but somewhat misspelled) birthplace -"Kruzmuehle Muenchroth, OberantLewtkiroh, Wuerttemberg". The information in this account led to the location of the church records in St. Verena's church in the town Rot a/d Rot. This church served the village of Kruezmuehle in OberamtLeutkirch, Wuerttemberg (see fig. 1)

Fig. 30 - A death notice printed in the "San Francisco Call" of 10 Nov 1878 for the death of Minna Newman. Mrs. Newman was the mother of three children who immigrated to the U.S. She remained in Germany where she died at Meirichstadt, Bavaria. The children had this death notice published in her memory

NEWMAN—At Meirichstadt, Bavaria, Mrs. Minna Newman, mother of Simon and Juda Newman, and Mrs. Sol. Wangenheim, of San Francisco, a native of Germany, aged 62 years.



Los Angeles 39, CALIF

Form SS-5
TREASURY DEPARTMENT
INTERNAL REVENUE SERVICE
(Revised 7-46)

APPLICATION FOR SOCIAL SECURITY ACCOUNT NUMBER
REQUIRED UNDER THE FEDERAL INSURANCE CONTRIBUTIONS ACT
READ INSTRUCTIONS ON BACK BEFORE FILLING IN FORM

564-48-7025
DO NOT WRITE IN THE ABOVE SPACE

FILL IN EACH ITEM. PRINT IN BLACK OR DARK BLUE INK OR USE TYPEWRITER FOR ALL ITEMS EXCEPT SIGNATURE. IF THE INFORMATION CALLED FOR IN ANY ITEM IS NOT KNOWN, WRITE "UNKNOWN."

1 PRINT NAME YOU GAVE YOUR PRESENT EMPLOYER, OR, IF UNEMPLOYED, THE NAME YOU WILL USE WHEN EMPLOYED — FIRST NAME: MARION — MIDDLE NAME (IF YOU USE NO MIDDLE NAME OR INITIAL, DRAW A LINE —) — LAST NAME: TOWLER

2 MAILING ADDRESS (NO. AND ST., P. O. BOX, OR RFD) (CITY) (ZONE) (STATE): 2267 EDENDALE PL. L.A. 39, CAL

3 PRINT FULL NAME GIVEN YOU AT BIRTH: MARION REGINA ~~TOWLER~~ Hurst

4 AGE ON LAST BIRTHDAY: 59 YRS.

5 DATE OF BIRTH (MONTH) (DAY) (YEAR): 12-6-1893

6 PLACE OF BIRTH (CITY) (COUNTY) (STATE): TRANMERE, CHESHIRE ENGLAND

7 FATHER'S FULL NAME, REGARDLESS OF WHETHER LIVING OR DEAD: HENRY JOHN HURST

8 MOTHER'S FULL NAME BEFORE EVER MARRIED, REGARDLESS OF WHETHER LIVING OR DEAD: MARGARET McDERMOTT

9 SEX (MARK (X) WHICH) MALE ☐ FEMALE X

10 COLOR OR RACE (MARK (X) WHICH) (IF OTHER, SPECIFY) WHITE X NEGRO ☐ OTHER ☐

11 HAVE YOU EVER BEFORE APPLIED FOR OR HAD A SOCIAL SECURITY OR RAILROAD RETIREMENT NUMBER? (MARK (X) WHICH) YES ☐ NO DON'T KNOW — NO
IF ANSWER IS "YES", PRINT THE STATE IN WHICH YOU FIRST APPLIED AND WHEN — STATE — DATE
ALSO PRINT YOUR ACCOUNT NUMBER IF YOU KNOW IT — ACCOUNT NUMBER

12 BUSINESS NAME OF EMPLOYER. IF UNEMPLOYED, WRITE "UNEMPLOYED"
EMPLOYER'S ADDRESS (NO. AND STREET) (CITY) (ZONE) (STATE): William Caywood 5012 Pioneer Blvd Whittier

13 TODAY'S DATE: 9-28-53

14 WRITE YOUR NAME AS USUALLY WRITTEN (DO NOT PRINT): Marian Towler

RETURN COMPLETED APPLICATION TO NEAREST SOCIAL SECURITY ADMINISTRATION FIELD OFFICE

Fig. 31 - The SS-5 application for Marion Regina (Hurst) Towler showing that she was born 6 Dec 1893 in Tranmere, Cheshire, England

References

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_____, "The Location of Naturalization Records", The Record, Vol. 3, No. 2 (Nov. 1996).

_____, "Women and Naturalization, ca 1802-1940" Prologue: Quarterly of the National Archives, Summer 1998 (Vol. 30, No. 2).

Immigration and Naturalization Service Website (<http://www.ins.usdoj.gov>).

Christian Kleis.

Christian Kleis. — Herr Christian Kleis wurde am 11. Mai 1827 in Sitzenkirch, Baden, geboren und besuchte daselbst die Schulen. Nach seiner Konfirmation trat er in Lörrach in Baden als Kaufmannslehrling in ein Geschäft ein. Er war in diesem Geschäfte sechs Jahre, zuerst als Lehrling, dann als Gehilfe. Im Jahre 1848 wanderte er nach Amerika aus und kam im Herbst dieses Jahres in New Orleans an, blieb ungefähr sechs Wochen dort und ging dann nach St. Louis, wo er in einem Store Beschäftigung fand. Im Jahre 1852 trieb es ihn an, mehr von Amerika zu sehen, und so zog er zuerst nach New York, dann nach Savannah, Philadelphia und anderen großen Städten, wo er kürzere oder längere Zeit verweilte. Er kehrte jedoch wieder nach St. Louis zurück, wo er in einer Sodawasser-Fabrik Anstellung bekam. Im Jahre 1857 wurde Herr Kleis von seinen Principalen nach Galena geschickt, um dort eine Sodawasser-Fabrik einzurichten. In 1858 übernahm er diese Fabrik auf eigene Rechnung. Im Jahre 1862 heirathete Herr Kleis seine noch lebende Frau, Caroline Föll, und in 1863 siedelte er mit Familie und Geräthschaften der Sodawasser-Fabrik nach Dubuque über und fing hier ein Geschäft an, an der Sechsten und White Straße. Das Geschäft vergrößerte sich immer mehr, und so baute er im Jahre 1868 die gegenwärtige Fabrik an der Ecke der Neunten und White Straße. Herr Kleis ist ein langjähriges Mitglied des Turnvereins, der Schützengilde und verschiedener Logen und von Allen hoch geachtet. Er hat eine große Familie, und wer in derselben verkehrt hat, wird wissen, wie angenehm Einem die Zeit dort verfließt.

Fig. 32 - A biography of Christian Kleis who was born 11 May 1827 in Sitzenkirch, Baden. This biography was printed in "Die Deutschen von Iowa" by Joseph Eibock (Des Moines, IA: Iowa Staats-Anzeiger, 1900)

Volhynian Legacy

© Irmgard Hein Ellingson[1]

Forget not the place where your cradle stood, for you will never have another homeland
German proverb

I am the American-born daughter of German refugees who immigrated to the United States as displaced persons in 1951. When I was a child, my parents occasionally referred to *Wolhynien*, pronounced voh-LEE-nyen, where they had been born. If I ask them where it was, they would simply reply, "*Es liegt im Osten*" ("it lies in the east). I did not know if it was a region or a village but vaguely assumed that it was somewhere in East Germany.

During my childhood, I listened as the adults talked about *Wolhynien*. I pictured a flat land with rich moist black soil and vast swamps, deep forests, tiny villages in clearings or along rivers, and wooden houses with thatched roofs and stork nests on the chimneys. But my heart froze when their voices dropped and they recalled die *Hungerjahre*, the famine years, and the terrible moments when the N.K.V.D. came to take someone away. I understood their German word *verschleppt* literally as *dragged away*. Only later did I learn that it meant *deported*, which somehow seemed curiously dispassionate.

One day my parents explained that *Wolhynien* was located in the U.S.S.R. "So we are Russians," I said.

"No," my father replied. "We are Germans, born in *Wolhynien* in Ukraine where there were many Germans as well as Ukrainians, Poles, and Jews."

I tried to integrate this with what I already knew. "But you lived in Germany when you came to America."

"Yes. When the eastern front began to move back, our people left *Wolhynien*. The Allies tried to make us go back and the *Reichsdeutsche* did not want us there, but we stayed."

This conversation marked the beginning of my quest for Volhynia as it existed in the Soviet years when my parents were children, as well as the Tsarist years when my grandparents were born. It also initiated a lifelong quest to understand myself in the context of, as a product of, that history.

The Legacy

"Displaced people create new histories, or revise old ones, to define themselves in alien settings," Alan Weisman writes in ***An Echo in My Blood: The Search for a Family's Hidden Past*** (Harcourt Brace, 1999). "Family secrets can't really be kept -- the facts may dissolve away, but their consequences remain."

May 1945 found the man and woman who became my parents in Niedersachen, over a thousand miles from Volhynia where both had been born. Albert Hein, a signal corps operator, had just spent his twentieth birthday on retreat from Holland with the German army. His unit, mostly Germans from Russia, would soon surrender to the British. Minna Wedmann, age sixteen, had fled west from Poland ahead of the advancing Soviets several months earlier. She was caring for three younger siblings and their mother, who had recently delivered a stillborn child.

They never returned to their native villages. When asked if she wished to see Volhynia again, Minna has replied, "I promised God that if he got me out of there, I would never go back." Over fifty-five years have passed and she has kept her vow, refusing to accompany me to the places where our family story unfolded. She has no family in Volhynia. Her siblings live in the United States and many cousins in Germany, where she says she feels most at home. Albert, however, spoke Volhynia with affection almost every day until his death in 1988. He saw his mother and sister for the last time in 1943, when he entered the German army, and never saw them or any other relatives again. This double tragedy, the loss of family and homeland, haunted his life.

Minna and Albert are among the handful of Volhynian Germans who survived the war and immigrated to the United States as displaced persons. He encouraged my early informal Volhynia studies over twenty-five years ago, in spite of my mother's frequent objection, "*Was nutzt es?*" ("what's the point?"). Initially I sought published German- and English-language sources but in time my attention centered upon the World War II experiences of the Germans in Volhynia, cultural suppression in the German agricultural villages of Soviet Volhynia, and nineteenth-century German immigration from Poland to Volhynia.

My work about central and eastern Europe, including Bukovina as well as Volhynia, has focused upon oral and published history as well as recent developments in the family history field. The fact that I have spoken German and English from birth has facilitated my access to German texts and participation in German conversation. But little of my own family's history has been included in my work. Perhaps this is because my parents, like other Germans displaced from Volhynia, chose to adapt to American life by minimizing ties with the past, a reticence that has transferred to me and contributes to my own sense of cultural and social displacement. Still my story begins with my parents, my primary sources about Volhynia, as I identify filters that have processed, shaped, and colored the perceptions that they have shared with me.

- They experienced Volhynia as Germans, a small minority population living in tiny ethnically-cohesive

farming communities in the Zhitomir *oblast*, or region, in the western Soviet Union.

- They were Lutherans, at least nominally part of the St. Petersburg Synod of the Evangelical Church of the Augsburg Confession. This church and others were harshly suppressed during the political terror associated with the Great Purge in the 1930s.

- Political terror resulted in a deep fear and hatred of Communism within my parents. The dehumanizing collectivization, the subsequent famine of 1932-1933, harassment, intimidation, and deportation at the hands of local Communist leaders left lasting scars.

- Although the Ukrainians represented a distinct majority in Volhynia, their language and culture have been outlawed at certain points in history and were again suppressed when my parents were children. Russian language and culture had supplanted the majority culture.

- The fifth filter, the 1941 occupation of Volhynia by the Germans, resulted in the wartime displacement of my parents from their homeland. They learned that the *Reichsdeutsche*, the Germans from Germany, regarded them as *Auslandsdeutche*, foreign Germans. Four or more decades in the U.S. are overshadowed by the hammer and the sickle as well as the swastika.

Their stories articulate a unique sense of displacement which is Volhynia's unacknowledged, enduring legacy.

Volhynia: A Synopsis

Historical Overview

Volhynia is one of the oldest Slavic settlement areas in Europe. Its name is derived from a city called Volyn or Velyn, which may have once existed on the Bug River. This forested land of lakes and marshes is located around the headwaters of the Pripyat and the western branch of the Bug. Its spellings in various languages and in different times include (but are not limited to) Volenskii, Volin, Volinskaya, Volinski, Volyn, Volynia, Wohlynien, Wolenski, Wolenskj, Wolenskja, Wolin, Wolina, Wolinsk, and Wolyn

The region belonged to the Lithuanian Commonwealth for centuries and passed to Poland with a royal marriage. It became a Russian *gubernia* or province following the first partition of Poland in 1772 and for almost 150 years was part of the Tsarist empire. The region was wracked by conflict throughout the twentieth century. The front lines during World War I shifted back and forth across it, and civil war followed. In November 1920, Poland claimed western Volhynia. Two years later, eastern Volhynia with Ukraine became part of the U.S.S.R. and in the next two decades, experienced unrest, famine, and violence. When the Hitler-Stalin Pact broke down in September 1939 and Hitler stormed Poland, the Soviets moved into western Volhynia. German forces pushed east in June 1941 and occupied Ukraine until November 1943. The post-war Volyn *oblast* in the western part of the former *gubernia* was only a small part of historic Volhynia.

Today Volhynia is located in the northwestern corner of the an independent Ukraine which has two distinct identities.

The Volhynian province of Imperial Russia

In the west, the population consists of a Ukrainian majority and Russian and Polish minorities. Most people speak Ukrainian, follow Ukrainian customs and the Ukrainian Catholic Church, also called the Uniate or the Greek Catholic Church, and have a western European outlook. In the east, Russian is the only language spoken and no distinction is made between Ukrainian and Russian ethnic identities, reflecting decades of Russianization. People in central and eastern Ukraine are Orthodox or claim no church affiliation.

On 1 December 1991, ninety per cent of Ukraine's voters cast their ballots for independence. A week later, the U.S.S.R. was formally abolished and the Commonwealth of Independent States established in its place. The independent Ukraine faced a number of political, economic, and social challenges. For example, the World Bank estimated that in 1992, Ukraine's economy contracted by 20% while inflation jumped by 2500% per cent.[2]

> ... [The themes of] statelessness and foreign control of the socioeconomic modernization in Ukraine ... elucidate why such a potentially rich land remained poor and oppressed, why Ukrainians, despite their long and colorful history, had a weak sense of national identity, and why they were virtually invisible in the world community. Today Ukraine has corrected one of the two great anomalies of its history: it has attained independence and been recognized as a full-fledged member of the community of nations. But the problem of modernization, of improving living standards, remains unresolved ... But unlike in the past, a new and heartening condition exists today: for the first time in centuries, the fate of Ukraine's people rests in their own hands.[3]

Social and Religious Diversity

Ukrainians

Volhynia is one of the four provinces traditionally included in the Right Bank, the part of Ukraine located west of the Dnjestr River. The majority of the region's population is Ukrainian. Although only the Russians occupy a greater land area in the world, the Ukrainians have not been a sovereign people for most of their history. Their language was a spoken one until the first grammar book and dictionary were published in 1818 and 1823. However, Tsar Alexander II outlawed the Ukrainian language and all cultural expression of it in 1876. Even their name is a fairly recent historical innovation. The term Ukraine, which means "borderlands," first appeared in the year 1187 in the Kievan Rus chronicles and referred to lands around Kiev.[4] The people of Ukraine called themselves *Rusyny* at the time of the Polish-Lithuanian Commonwealth. In eighteenth and nineteenth century, Russians referred to them as the *Malorosy*, or Little Russian, and Austrians identified them as Ruthenians, *Rusyny*.

The people of Rus, as Ukraine was called, have been Byzantine Christians since the year 988. In the 1596 Union of Brest, the bishops of the Kievan church recognized the primacy of the pope and entered into formal communion with the Roman Catholic Church and in exchange, were permitted to maintain their Byzantine rites. A split emerged between those who followed the bishops (Greek Catholics) and those who did not (Orthodox). The conflict between the two entities continued until 1632, when the Polish government imposed a compromise. By 1786, when church lands were secularized and the church made dependent upon the government for financial support, the Ukrainian Orthodox Church was dominated by Russians or Russified Ukrainians. The Greek Catholics, numbering over two million, were repressed beginning in the 1830s until the church was virtually eliminated in Russian Ukraine. It continued to thrive, however, in western Ukraine under Austrian administration until 1918, and has reappeared in the wake of *perestroika*. In 1990, the Russian Orthodox church in Ukraine changed its name to the Ukrainian Orthodox Church to counter the growing influence of Greek Catholicism. In turn, the Ukrainian Autocephalous Orthodox church, banned since the 1930s, re-emerged in the new Ukraine.

Although Ukraine was briefly independent following World War I, civil war raged. Bolshevik economic policies resulted in the famine of 1921-1922 and causing the deaths of hundreds of thousands. Ukraine became part of the U.S.S.R. in December 1922. Soon collectivization and expropriation led to another famine so that between three and six million people in the Ukraine alone between 1927 and 1938. The Great Terror with its arrests, purges, deportations, and killings raised the death toll as it attempted to eradicate every last trace of the Ukrainian culture.

Russians

Although Russians were frequently seen in Ukraine, they only began to arrive in greater numbers in Ukraine's industrial, commercial, and military centers in the late nineteenth centuries. They tended to settle in cities and towns, thereby limiting their contact with the indigenous, primarily rural, population. By 1897, they formed about 12% of Ukraine's population. A Russianizing trend at that time, and the Russian emphasis in the Soviet years, resulted in a significant voluntary, self-identified Russianization on the part of Ukrainians, in part facilitated by linguistic similarities and Orthodoxy.[5] About 20% of the population now identifies itself as Russian.[6]

Poles

Poles were active in the colonization of Ukraine and have dominated the history of the Right Bank, which they regard as part of Poland. In the early eighteenth century, the Polish nobility sold or distributed vast stretches of land in Volhynia and three other provinces to the Lubomirski, Potocki, Czartoryski, Branicki, Sanguszko, Rzewuski and other powerful families. By mid-century, about forty Polish noble families owned 80% of the Right Bank land. They offered long-term obligation-free leases to peasants who gradually became enserfed after the leases expired. At the

same time, most schools were controlled by the Jesuits and primary education was virtually all in Polish hands even though they constituted only 10% of the Right Bank population in 1795.[7]

In the mid-nineteenth century, Roman Catholic Poles constituted about 15% of Volhynia's population but the Polish nobility remained disproportionally instrumental. Five thousand Polish landowners held 90% of Volhynia's land which was tilled by an almost totally Ukrainian labor force.[8] With the 1861 abolition of serfdom, the Polish landowners lost their cheap labor force and sent agents to recruit farmers in central Poland, then part of the Russian empire. Overpopulation, land shortages, and a failed rebellion in 1863-1864 convinced many Polish and German families to move to Volhynia, where land prices were a third of those in Poland.[9]

The flood of new arrivals alarmed Russians and precipitated anti-foreigner legislation. By 1865, for example, Catholics were prohibited by law from owning land in Volhynia and in 1881, additional legislation was enacted to bar them from leasing land.[10] But at the beginning of the twentieth century, 46% of private landholdings and 54% of the industrial output on the Right Bank were in Polish hands.[11] This illustrates the conflict of interests between Polish land and business owners on one hand, and Ukrainian peasants and workers on the other.

By terms of the 1921 Treaty of Riga, western Volhynia became Wo y , a Polish *województwo* with eleven counties. It passed back to the U.S.S.R. in 1939 and by the time that the Germans occupied it in June 1941, over 150,000 people including Poles, Ukrainians and others, had been deported from Wo y . Before the Soviets withdrew, however, they massacred thousands in Galicia and Volhynia. Furthermore, conflict between Ukrainian and Polish nationalists resulted in the deaths of between 60,000 and 80,000 Poles in the years between 1939 and 1944.[12] Some Polish authors and even Ukrainian president Leonid Kravchuk set the number of Polish deaths at a half million.[13]

The Jews

Jews have lived in Ukraine longer than any other large minority group in the region. After the Partitions of Poland in the late eighteenth century, Russia's Catherine the Great established the Pale of Settlement in the newly acquired borderlands of Lithuania, Belorussia, and a large part of Ukraine's Right Bank. Jews were prohibited from living elsewhere in Russia and were also prohibited from moving into the countryside. Although they were not by any means wealthy, their status as free shopkeepers, business persons, peddlers, and artisans challenged the established feudal order in Russian villages where the land and the people belonged to the nobility. Beginning in the early 1800s, Jews were expelled from the villages and then lived in cities or more typically in a *shtetl*, a community with several thousand inhabitants, a synagogue, and a marketplace.

Their population skyrocketed in the nineteenth century, when they formed the third-largest segment of the Volhynian population. Between 1884 and 1913, the Right Bank population rose by 265% while the Jewish population increased by 844%.[14] Most Ukrainian Jews still belonged to a middle class of traders, artisans, merchants, and moneylenders. About one-fifth were unskilled laborers and at the other end of the spectrum was an elite of influential rabbis and wealthy business persons that owned 90% of Ukraine's distilleries, 56% of the saw mills, 48% of the tobacco production, and 33% of the sugar refineries in 1872.[15]

Berdichev, once known as "the Jerusalem of Volhynia," was the second-largest Jewish community in nineteenth-century Russia. Although numbers later declined, 80% of the city's 41,617 residents were Jewish in 1897. Another Jewish community, Lutsk, is one of the oldest in the region and was a center for rabbinic studies. It was an important center for Jewish domestic agricultural and timber trade, factory operation, and artisanry. By 1848, half the population was Jewish in 1848 and this grew to 60% by 1897.[16]

Until World War II, the Volhynian Jewish community was one of the largest in Europe and centrally located in the former Pale. Then the Germans attacked the U.S.S.R. on June 22, 1941. Of the more than four million Jews who lived in Soviet territory after September 1939, about 1.5 million escaped before the German occupation. More than 2.5 million remained and of these, ninety percent lived in about fifty towns. They were targeted by mobile killing units called the *Einsatzgruppen* who advanced with the army and taking the Jewish population by surprise, escorted them from town, shot them and buried them in mass graves. A half million Jews were murdered in five months, by November 1941. Next Jews were forced into ghettos where they were designated for immediate death, deportation or forced labor. By the end of 1943, another 900,000 Jews had been killed and the remaining Jewish population deported to death camps.[17] Eduard Dolinsky of the Volyn Jewish Community wrote that the Nazis killed more than 250,000 Jewish people there, adding, "A month does not pass that we do not find out about new mass graves of tens, hundreds, and even thousands of Jews. For us this is a huge problem. To put the mass graves in order is our holy duty, but there are no finances to put up a monument or just a simple memorial sign."[18] Other reports from the Volyn *oblast* state that five percent of Volhynia's 100,000 Jews survived and that only 150 of the Lutzk Jews were alive in 1945.[19]

Czechs[20]

Czech immigration to Volhynia may be principally attributed to economic distress and land shortages in Bohemia. Another factor was the 1861 abolition of serfdom in Russia, which resulted in the loss of a cheap labor force for the predominately Polish nobility in Volhynia. The Russian government invited Czech farmers to immigrate but refused to allow Catholics to purchase land. This was discussed at the 1867 Slavic Congress in Moscow at the end of the Austrian-Prussian War. The Czech delegation, led by the nationalists Palacky and Rieger, informed the Russians that

Czechs only identified themselves as Catholics because they were not allowed to practice their own Hussite faith in Bohemia. A Russian commissioner was dispatched to investigate and reported that very few Czechs were prepared to convert to Orthodoxy. A new Czech church, called "The Hussite Unity" or "The Czech Hussite Church," was proposed as a bridge to Orthodoxy and an obstruction to Catholicism. Three Catholic priests brought from Bohemia were to be allowed to marry and to serve the Eucharist in both elements following the Hus reforms.

Fifteen thousand Czechs immigrated to Volhynia between1868 and 1874 and according to government statistical reports, had purchased 17,500 hectares of land in twenty localities by 1872. Even before this data was released, a German-language report issued in Dubno commented that "... the Czechs intend to buy the city of Dubno." Within a few years, more problems had surfaced. Each of the clergymen had gone his own way: one had joined an old-rite Catholic church, the second had aligned with the nationalistic Bohemian Brethren, and the third had ended up in the Evangelical (Lutheran) Church. Many immigrants turned to the Catholic Church in spite of the prohibition, promptinged two lengthy investigations in 1880 and 1881. The Polish reporter Chichonka noted that although the Czechs were supposed to have had an independent church for sixteen years, they had not built a single church structure in all that time. Glinsk, the wealthiest village, had erected a club house and a theater, she added. Czech hop gardens flourished, and practically all the breweries were operated by Czechs. Reports indicate that the Jews resented Czech taverns, which served beer and food in addition to schnapps and therefore were favorably regarded than the Jewish ones. In 1889, in the midst of growing anti-foreigner sentiments, Tsar Alexander III ordered that the Czech parishes, schools, and autonomous village administrations be closed.

The Czechs were sympathetic to the Russian cause during World War I and supported Ukrainian independence in 1920. A year later, a Polish census listed about 26,500 Czechs in *Woiwodshaft Wolyn*, the part of westernVolhynia which they had annexed.

During World War II, the Czech village Malin was leveled by the Germans, who claimed that residents had collaborated with partisans. This event, reported abroad as the "Volhynian Lidice," may have prompted twelve thousand Volhynian Czechs to join the Red Army in 1943-1944. Many of them entered Czechoslovakia at the end of the war and remained there. A year later, they brought thirty-five thousand Volhynian Czechs to villages in Moravia and western Bohemia.

In 1996, 240 Volhynian Czechs, 164 Russians and 150 Ukrainians living near of the Chernobyl nuclear plant were permitted to immigrate to the Czech Republic and granted citizenship, according to an April 1997 report.[21]

Germans

An early German colony in Volhynia was located at Koretz, where a porcelain factory had been established by the Czartoryski family in 1783. At about the same time, a few farming villages were formed by Mennonites but most people soon moved to the south of Russia into the Black Sea region.

The first permanent settlement was established in 1816 but significant migration into Volhynia only began after the first Polish rebellion in the 1830s. Within the next thirty years, about 5,0000 Germans settled in thirty-five Volhynian villages. The abolition of serfdom in Russia in 1861 and the failed Polish Insurrection of 1863 contributed to a second wave of German immigration when Volhynia's predominately Polish landowners sent agents into central Poland to recruit peasants to till their lands. Germans from Silesia, East Prussia, and neighboring Galicia also arrived so that by 1871, the German population had grown to over 28,000. Their numbers exceeded 200,000 by the turn of the century.[22]

The Germans in Volhynia received no incentives from the Russian government, as did the Germans who had previously settled in the Volga and in South Russia. Some bought land from the Poles, others farmed on long-term leases. As their ancestors had drained the wet lands of central Poland and made them productive, so they drained and cultivated the Volhynian marshes, thereby contributing to the region's economic stability.[23]

They were almost entirely Protestant. The majority were Evangelical [Lutheran] and were eventually served by ten parishes, which was not adequate by any means. Baptists were among the Germans who came to Volhynia in the 1860s and in the absence of a strong organized Lutheran presence, expanded until they constituted about one-fifth of the German population.[24]

Because they lived in a western border area, they were the first to be impacted by the anti-German policies of Tsar Alexander III. Many immigrated to the Baltic states or to the western hemisphere between 1890 and 1914. Those who remained in Russia suffered through the war as well as expropriation and deportation in July 1915. Statistics indicate that between 25-33% of the Volhynian German population died within the next few years. Of the surviving 100,000, the half living in the western region passed to Polish administration following the Treaty of Riga. The rest became Soviet citizens with the formation of the U.S.S.R. in 1922.[25]

Both groups lived on the World War II front lines. Those in the former western region were resettled in the Reich by terms of the Hitler-Stalin Pact in 1939. Those in the eastern Volhynia remained until late October 1943, when they fled west ahead of the advancing Soviet forces. At the end of the war, this second group thought they would be safe parts of Germany occupied by the British, American, or French. The Allies, however, regarded them as Soviet citizens and attempted to forcibly repatriate them although many had become naturalized German citizens. Some Volhynian Germans managed to hide their identities but many others were shipped to the U.S.S.R. They were sent to forced labor camps in Siberia and Kazakhstan under a

blanket condemnation that they were traitors who had collaborated with the Germans during the war. For the next twelve years, they were deprived of their civil rights and freedom of movement. The Supreme Soviet then issued an amnesty which did not acquit the Germans of these charges, but allowed them to leave the camps and establish communication with family and friends abroad.[26]

Four Tools

Traditional family history research techniques are not useful in the Volhynia where my parents and grandparents were born. Church and/or civil records with their births, which took place between 1893 and 1929, have either been destroyed or have not been found. The Family History Library microfilm collection, extensive though it may be, is not the venue for my research. The communities in which my parents and grandparents once lived have been shattered and rebuilt by strangers. The churches were destroyed when my parents were children in the 1930s. The people who shared their lives, their family and friends, have scattered around the world.

The following account relates four particular tools which have been extremely useful in my research. I will attempt to present them in a chronologically to reflect eastern European political developments which proved beneficial and in the process, will identify unique potentials and problems of family history research in Volhynia. The reader is asked to tolerate inconsistencies in spellings as a part of a multi-ethnic heritage and to accept partial identification of some persons as an attempt to honor their privacy and confidence. This journey leads into my family's past, into my heritage, in a land that we experienced as the playground of Satan.[27]

Letters and Oral Histories

Although the amnesty had been declared in 1957, the Cold War impeded the exchange of family letters with relatives in the U.S.S.R. for several decades. My father Albert had left home in Volhynia in 1943 and had never seen his family again. He lived in West Germany until December 1951, when he, my mother, and brother immigrated to the U.S. The 1957 amnesty made it possible for him to locate his sister Irma in Tomsk, Siberia. Irma was five years older than him, had lived with their mother Rossalie Scheming Hein until her death in 1952, and still lived near *Tante* Alwine, Rossalie's youngest and only surviving sibling. In her letters, she mentioned relatives in Siberia and Kazachstan as well as in Poland, East Germany, and West Germany but often he had to ask for clarification since he was either unacquainted with the people or uncertain about the relationship.

Several things were clear. The first was that their mother was the focal point. The Schemings had apparently settled in Uljanowka near Baranowka but later Rossalie's father Adam moved to neighboring Glückstal where he lived with his wife Mathilde Hösse/Heise and twelve children. Irma and *Tante* Alwine could identify Adam's and Mathilde's siblings but not all their children or their parents. They thought that Adam's father was named Christov and that Mathilde was a Swabian German from Galicia or Transylvania.

Albert scoured telephone books looking for Scheming listings wherever he went. In a 1975 trip to Canada, he found a listing for a man named Scheming and upon contacting him, was delighted to learn that he was also from Volhynia, but from another village located north of Novograd Volynsk. The man sent him copies of various family documents as well as the address of his elderly uncle August Scheming in East Germany. This August said that he remembered visiting Albert's grandfather Adam, adding that his father Christian and Adam's father were brothers. Parts of August's account fit into the story but others did not, puzzling Albert as well as his sister and aunt.

Little was said about Rossalie's husband Christian Hein, father of Irma and Albert. In 1915, he had been deported from "Dobrawola bei Warschawa" to Saratov on the Volga with his parents, Ferdinand and Susane, and his sisters Wande, Tinne, and Tahle. He had married Rossalie and after the war returned to Glückstal with her and Alwine. But he missed his family. According to Irma and Alwine, he went to Zhitomir to get a passport so that he could visit his family who had returned to Poland. He never returned and a few months later, Albert was born.

These stories highlight some fundamental problems in my Volhynian research. Similar issues confront others whose parents or grandparents lived in Volhynia in the first half of the twentieth century. For us, memories were all too often the only sources of information and these were at best fragmentary and inconclusive.

During a 1994 trip to Europe, I arranged to meet two Schemming relatives, brothers born in Uljanowka, Volhynia, but permanently separated at the end of World War II. Fryderyk Schemming had traveled from Katowice, Poland, to visit his daughter in Stuttgart when we met. Reinhold Schemming and his son Petr traveled sixteen hours by bus from Most in the Czech Republic to Munich, where they met me a week later. The two men, both retired coal miners, had not seen one another in almost fifty years even though Most is not all that far from Katowice. To my dismay, however, neither had ever heard of my father or his family. They were surprised to hear that Dad's childhood friend Hubert had been well-acquainted with their older siblings and that he had served as a pall-bearer at their mother's funeral in 1943 but they did not remember him either.

Having spent some time attempting to trace Christian Hein's family in *Dobrawola bei Warschawa*, I decided to go to Poland to follow up on some leads while abroad in the summer of 1995. Before I left, however, I phoned a woman who had been my father's classmate in the early 1930s. I had been corresponding with her for a few years and hoped that her mother, who had died a year or so earlier at about ninety years of age, had spoken about the my family to her daughter. Perhaps some clue for my search would emerge. But her behavior puzzled me. She changed the subject

whenever I mentioned Christian Hein and when I persisted, obviously attempted to end the phone call.

That night I called my mother, explained the trip that I proposed to make, and described my conversation with the woman. Mom hesitated, then said that there was no need for me to go to Poland. Before their marriage, my father had told her that he believed he was illegitimate, the son of a man named Adolf Stürzbecher who had lived in the village. I could not recall that Dad had ever mentioned him but the name seemed familiar. Eventually I found it in the corner of a 1930s-era Glückstal map that had been drawn for me by his friend Hubert, who happened to be the uncle of the woman in Canada. Adolf had lived next door to Rossalie Hein. When I later spoke with Hubert in Germany, he said that Adolf was a "fanatic" Communist, a party activist especially interested in the political thought of Ernst Thälmann, a member of the Central Committee of the Communist Party of Germany. He thought that Adolf traveled to Hamburg to attend the 1923 German Communist Party Congress and afterwards may have attended the Fifth World Congress in Moscow in the summer of 1924. About five years later, Adolf had organized Glückstal's collectivization. Hubert and his niece both described Adolf as a hard drinker and a "big talker" who spent a lot of time in the village *Gasthaus*, or tavern. He liked to"drink someone under the table," then would climb on the table to dance. *"Ein Frauenkönig war er*" ("A ladies man, that's what he was"), Hubert said.

Hubert thought that Adolf died during the Soviet purges but his niece disagreed. She said that her aunt, who was related to Adolf's wife, had told her that Adolf had gone to Germany during the war, then had taken his youngest son and returned to the U.S.S.R. after the war ended. When Germans in Russia and Kazakhstan began to arrive in Germany in the early 1990s, their numbers included another relative who wrote,. "Imagine, I was standing in line at the Alma Ata airport, getting ready to leave, and I saw Adolf Stürzbecher walk by. I know it was him. I would have known him anywhere"

Was it him? Could it have been? He would have been over ninety years of ago so it seems unlikely. The report remains unsubstantiated but tantalizing. Also unresolved is the question of whether or not he is my grandfather.

Volhynian Expropriations List

Various primary source record collections became available following the breakup of the U.S.S.R. and the establishment of an independent Ukraine. One such source was the "1915 Volhynia Expropriations List" published in the *Volhynian Gubernia News*, No. 56 (Zhitomir: 2 June 1916). It identified 7526 families who were stripped of their properties in 407 Volhynian towns and then"relocated," i.e. deported to the Russian interior. Their property was then advertised and sold at auction.

No Scheming listings appeared for Bubno, which was the Ukrainian name for Glückstal, the village where my father had been born. I was initially disappointed and but then was excited by two Stürzbecher entries:

#1608Gottlieb (Ivan) StürzbecherBubno by Baranowka
#1615 Amelia (August) Stürzbecher Bubno by Baranowka

"Bubno" is the Ukrainian name for Glückstal, the village in which my father was born. Gottlieb's entry indicates that his father's name was Ivan, or Johann in German. The feminine listing for Amelia indicates that her father's name was August.

I asked Volhynian researcher Ewald Wuschke, then publisher of the *Wandering Volhynians* quarterly, to see if the Evangelical Church records for the Roshischtsche (Rozyszcze) parish included the Stürzbecher name. He sent this marriage record:

31 October 1865
Johann Friedrich Stürzbecher, born 1837 in Brenkenhofswalde to Gottlieb and Ernestine Stürzbecher, was married to Susanne Sachert, born 1848 in Kleszczyn, Poland, to Friedrich Sachert and his wife Caroline.

Absorbed with my father's village and story, I almost forgot to review the expropriations list entries for Maximowka, the village where my mother had been born. The Novograd-Volynsk *Uezd* listings included her grandfathers as well as an uncle in Maximovka:

#281 Michael Javorski
#315 August Wedmann, son of Julius Wedmann
#316 Julius Wedmann, son of Kristofor Wedmann

Finding the name of my great-grandfather Julius's father was a significant step. Furthermore, my mother remembered August, her father's oldest brother, quite well since their families had been close in Volhynia, during the war, and even after my parents immigrated to the U.S.

The Zhitomir *Uezd* listings included two brothers of her paternal grandmother Luise Renn/Rentz Wedmann who lived in Rogovka. Although my mother had never seen either man, she had met Friedrich's daughter in the process of immigrating to the U.S. in 1951 and our families have remained in contact throughout the years.
#944 Friedrich Rentz, son of Ludwig Rentz
#954 Gustav Rentz, son of Ludwig Rentz

St. Petersburg Records

At about this time, I read that the bishop's office record books of the St. Petersburg Lutheran Consistory for the years 1836 to 1885 had been found in Russian archives. The contents had copied from original parish records by local clergy and forwarded to the bishop. This was an important step for Volhynian researchers since the original books have never been located. The Family History Library filmed these records and a team of volunteers began to extract Volhynian entries and post them on the *ODESSA...A German-Russian Genealogical Library* web site at <http://pixel.cs.vt.edu/library/st.pete/volhynia>. Because I lived some distance from a Family History Center and had little available time to make trips to read and study the Russian

language films, I waited for the translated extractions to be posted. None of my family names appeared in Volhynia until the 1860s and even then, only a few. I noted, for example, the marriage record of Johann Friedrich Stürzbecher and his wife Susanne Sachert as cited above and the 1867 birth of their daughter Auguste Emilie in the Roshischtsche (Rozyszcze) parish. When the 1870s extractions were posted, I found the births of several more children including August, born 24 August 1869 in Alexandrow in the Roshischtsche parish. I was also delighted to find my mother's Wedmann and Renn/Renz ancestors and their relatives. The key to identifying these people was found in the EWZ files.

EWZ

In 1995, the Captured German War Documents in National Archives II, College Park, Maryland, were declassified and microfilmed under a contract with the United States government. They include the Berlin Document Center records, more precisely termed the *Einwandererzentralle Anträge* (Immigration Center Applications). The EWZ files contain over 400,000 applications for naturalized German citizenship made by ethnic Germans between 1939-1945. A file typically includes a *Personalblatt* (personal and family history), an *Einbürgerungsantrag* (naturalization application), an *Abschrift der Einbürgerungsurkunde* (naturalization certificate), a *Hitlerjugend* certificate if a young person became a member, a form listing property left in the USSR or other nation and a *Volkstumsausweis Certificat* (ethnicity certificate) with name, birth date/place, residence in Russia, and stamp with date issued.

Since a research trip to College Park was not feasible for me and I did not have convenient access to a microfilm reader, I retained the services of professional researcher Rita Simmersbach Scheirer. First I asked her to locate files for my mother's parents Friedrich and Herta (nee Jaworske) Wedmann, and for her maternal grandfather Michael Jaworske. They had been left Volhynia in late1943 and a year later, after staying in various refugee camps, were settled near Schieratz (Sieradz), Poland. My mother had said that they were *eingebürgert*, or made naturalized German citizens, while they lived there.

When Rita's package arrived, I studied the files for hours and shared them with my mother, who was so amazed to see that such things existed that she could not assimilate the contents. My grandfather's file noted that his father Julius, son of Christoph and Helene Wedmann, had died in Orenburg in 1917 and his mother Luise, daughter of Ludwig and Maria Renn, in Kazachstan in 1938. My grandmother's file stated that her father Michael was the son of Ferdinand Jaworske and his wife Anna Nidrau, and that her mother Ottilie, born in 1885 to Ferdinand Kühn and his wife nee Wotzke, had died in 1907. To my surprise, Rita had also found the *Personalblatt* for Auguste Wedmann, my grandfather's sister, who was born in 1895 in Maximowka, married in 1917 in Orenburg to Wilhelm Hein from Karolinow near Zhitomir, and had lived for over twenty years in Friedensburg, *Rayon* Bolschoj-Tokmak in Saporoshje. My mother had never met her but had heard that she had reached Germany with her children only to be deported later by the Soviets.

I returned to the St. Petersburg records to see if this information could be corroborated in any way. I found the 1872 baptism of Emilie Wedmann, daughter of Christoph Wedmann and his wife Eleanore Schmidt, in the Heimtal parish. On January 20, 1880, two weddings took place in the Heimtal parish: Julius Wedmann married Luise Roenn, and Gustav Roenn married Justine Wedmann.

The file for my great-grandfather Michael Jaworske fascinated me. My mother had described him as a tall, thin, dark-haired, quietly devout man. If anyone remarked that his name was Polish, she would reply, "He was German. He spoke perfect German." A wave of emotion swept over me when I saw his picture for the first time. His hair, coloring, and facial structure had been repeated in my mother. Even more fascinating was his *Lebenslauf*, or autobiography, apparently dictated to someone unfamiliar with the names and places cited:

LEBENSLAUF

EWZ #1 046 179 Sichelfeld, 1 January 1945

I, Michel Jeworske, was born 29 October 1875 [note: other documents give his birth date as 19 September 1875] in Warschu [Warsaw?], *Kreis* Gostingen, Poland. My father Ferdinand Jeworske was born in 1845 in Warschu, *Kreis* Gostingen, Poland and died 19 October 1910 in Magsamofka [Maximowka], *Kreis* Zwiahel [Novograd Volynsk]. My mother Anna Jeworske nee Nidrau was born in 1851 in Warschu, *Kreis* Gostingen, and died in 1910 in Magsamofka, *Kreis* Zwiahel. I have four siblings:

1. Friedrich Jeworske, born 1877 in Warschu, *Kreis* Gostingen, married but wife's name unknown, presently residing in Germany.
2. Ferdinand Jeworske, born 1879 in Warschu, *Kreis* Gostingen, died in the 1904 war [reportedly while serving in the Russian navy in the war with Japan].
3. Wilhelmine Jeworske, born 1881 in Warschu, *Kreis* Gostingen, married August Brandt, and they were deported [in the 1930s].
4. Polina [Paulina] Jeworske, born 1882 in Warschu, *Kreis* Gostingen, married August Barts, and they were deported [in the 1930s].

My parents, siblings, and I lived in Warschu, *Kreis* Gostingen, until 1882 when we moved to Niedbeijowka [Nedbajewka], Wohlingen [Volhynia]. I lived with my parents until I was fifteen, when I went to learn the shoe maker's trade, and studied that until I was twenty-one. Then I entered the [Russian] army and was in the cavalry until I was twenty-six [note: in Brozlawek, according to another document]. Then I returned home.

On 10 July 1902, I married Otilge Kin [Emma Otilie Kühn], born 1885. She died 27 August 1912. We had two children:

1. Lidja, born 15 January 1904 in Magsamofka, married Eduard Riske, deported in 1934.
2. Herta, born 20 January 1906 in Magsamofka, *Kreis* Zwiahel, married to Friedrich Wedmann. They live in Cigele [Cigielnia], *Kreis* Schiratz [Sieradz, Poland].

My children and I worked on our farm until 1915, when the Russian government deported us to Omsk. After the war, in 1921, we returned home. On 8 July 1921, I married Hulda Hein from Aleksandrofka [Alexandrowka], born 4 April 1898 in Sokolow, *Kreis* Zwiahel. Our children:

3. Landolf, born 10 July 1922 in Magsamofka, died 25 July 1922 in Magsamofka.
4. Artur, born 29 September 1923 in Magsimofka, died 13 October 1923 in Magsamofka.
5. Melita, born 27 October 1924 in Magsimofka, married to Johann Jung, lives in Denbitz in *Kreis* Wielun.
6. Meta, born 11 December 1926 in Magsimofka, lives in Kahlenhof, *Kreis* Gostingen.
7. Edith, born 1 January 1929 in Magsimofka, lives in Sichelfeld, *Kreis* Lentschütz.
8. Ella, born 5 April 1931 in Magsimofka, lives in Sichelfeld, *Kreis* Lentschütz.
9. Helmut, born 6 December 1936 in Magsimofka, lives in Sichelfeld, *Kreis* Lentschütz.

We lived in Magsimofka until 1934, when everyone was forced to enter the collective farm. Then we worked on the collective farm until war broke out in 1941. Then we worked on our own land. In June 1943, we were resettled to the village Tschowka [Tschyschowka], *Kreis* Zwiahel, because of danger from the partisans. The [German] retreat began on 14 November 1943 and from then until 7 April 1944, we were traveling and staying in refugee camps. On 7 April 1944 we were assigned settlement in the village Sichelfeld in *Kreis* Lentschütz. [signed] Michel Jeworske

The end of his story was already known to me through family letters. The advancing Soviet forces captured him and his family. He was sent to a forced labor camp at Iwanow, supposedly near Moscow, where he worked at digging a canal until his death in January 1947. His wife and young children were sent to forced labor in the Saratov area but the older children were in different locations.

Michael's reference to his first wife Otilie prompted me to check the St. Petersburg records. He had said that she was born in 1885, the last year covered by the records. My grandmother had always referred to her mother as Emma Otilie, not simply Otilie. The following listing appears to encompass oral history as well as EWZ records:

Kuehn, Emma - born 18 April 1885 to Edwin Kuehn and his wife Justine Wotzke in Neu-Maximowka, Film/Item 1897692/1, Page 690, R. Nr. 1198.

My mother was more interested to learn that the Barts and Brandt families, whom she had known, were her relatives, and resolve a lifelong mystery about the identities of Landolf and Artur.

Excited by the kind of information that these files had contained, I decided to ask Rita to locate my father's EWZ documents as well as those of his mother, sister, and aunt Alwine. in German-occupied Ukrainie. He had left Glückstal in 1943 when inducted in the *Gendarmie*, the constabulary in German-occupied Ukraine. Later he was sent to Scheveningen near The Hague for training at *Polizeiwaffenschule III*, a military police training school. Later he transferred to the *Nachrichten*, or signal corps. He often said that he had enjoyed his work with Morse code as well as with electrical or telephone wiring, skills that he used frequently on our family farm. He had mentioned only two other places, Amersfoort and Arnhem, in regard to his military service.

He said that he served under Captain Gerdes in General Blaskowitz's army. The captain had called the troops, mostly young Germans from Russia, together before the surrender and ordered them to place their identity and military papers in a pile, which he then burned so that the men would not be repatriated to the U.S.S.R., their place of birth, when the war ended. Under Soviet law, the young men would be viewed as traitors, imprisoned, sent to forced labor camps, or shot. Dad said that after that, he had obtained new papers stating that he had been born in Posen, in what had become part of Poland.

The story about the burned papers had intrigued me for years. In 1995, when I first heard about his biological father, I learned that German army records were accessible to a veteran's next-of-kin. I contacted the Federal Records Office - Military Archives in Freiburg, then the Federal Records Central Office and Personal Archives in Aachen. "We have no records for Albert Hein, born 29 April 1925," they replied. I wrote to the *Wehrmacht* Information Office for War Losses and POWs in Berlin, and received the same response.. Thinking that perhaps his military records had remained in Holland, I contacted the *Rijksinstituut voor Oorlogsdocumentatie*, the Netherlands Institute for War Documentation, but again was told that no records for him existed.

Hubert, my father's childhood friend, tried to help but he had only briefly served with Dad in the *Gendarmie* in Ukraine. Richard, also a German from Volhynia and a relative by marriage, had only met Dad in a British POW camp at the end of the war. The one man who had served with Dad in Ukraine and Holland was a man named Adolf Bauf, but he and his widow were both dead and I have been unable to locate their only child, a daughter. Other than those three men, I could not find veterans who knew him. Nor had I seen letters from any German war buddies in the years that I had carried mail from our rural delivery box to our house. My mother and I searched family papers and found one two-page document in regard to his military service. This was his *Entlassungsschein*, or Certificate of Discharge, signed and

sealed on 6 August 1945 by a British officer, Capt. S. J. C. Colmer, R.A.

Rita's search produced EWZ files for my father's mother, sister, aunt and uncle, and Schemming and Beschinske/Bitschinki cousins, but only this English-language form for him:

EWZ NAT FILE
Name: HEIN
First name: ALBERT
Date of birth: 29.4.1925
Place of birth:
Head of Family: H., Rosalie
Date of birth: 21.3.93
Country: USSR
13.6.67

The following information was reported on Rossalie's *Personalblatt* on 25 August 1944.

Sohn Albert Hein, geb. am 29.4.1925, bei der deutschen Polizei, Anschrift:
Unt. W. Hein, Labert Pol. Waffenschule, Nachrichtenkomp. Den-Haag / Holland

This notes that he is her son, born 29 April 1925, was serving in the German police at the address given for the signal corps company at the *Polizei-Waffenschule* in The Hague. Also, Rosalie had reported that she had married Christian Hein in 1917, which agreed with what her sister Alwine had written to my father. She gave the place of their marriage as Kardopolsk but Dr. Igor Pleve has informed me that records there were destroyed during World War II. I have not been able to obtain any verification of the marriage, or of Christian Hein and his family.

The files for the Scheming/Schemming, Beschinske/Bitschinski and other families related to my father contained little genealogical material. But as I surveyed these files, compiled between March and August 1944 in different places in Posen, one consistency appeared. Adam Scheming and his siblings were identified as children of Jakob Schemming or Schimming and his wife Pauline, names which had not previously surfaced in my own family or with other Scheming families from Volhynia and Poland. I was finally able to grasp degrees of relationship which had eluded my father and August Scheming. But more problems emerged. Although I found a Jacob Schemming whose son Samuel was born in Uljanowka in 1874, his wife's name was Susanna Krause, not Pauline. I have found no other references to Jacob Schemming, nor can I connect him to other Schemmings in the village.

Most frustrating, I still did not have my own father's EWZ file or birth record. Therefore I contacted the Consulate General of Ukraine in Chicago and requested a copy of the birth certificate for Albert Hein, stating only that he was my father, born 25 April 1925 in Glückstal [Bubno] in *Rayon* Baranowka, *Oblast* Zhitomir. After waiting for months and paying two separate fees, I received a typed, notarized document from the Consulate.

BIRTH CERTIFICATE
Citizen: Gien [Hein] Albert
Date of Birth: 29 April 1925
Place of Birth: Bubno, Ukraine
Region: Dzerdginskiy
Oblast: Zhitomirskaya
Recorded as #33 in the register of
births and dated 2 May 1925

PARENTS
Father: -
Mother: Gien [Hein] Rozaliya Adamovna
Race: German
Place of Registration: Bubno Rural Council
Dzerdginskiy Region
Zhitomirskiy Oblast
Issued 16 September 1996, No. 054370
Legalized in Consulate General in Chicago, 27 February 1998

I continued to search documents that my parents had kept. One was a 1947 document prepared for my father in West Germany by Siegfried Lemke, former Evangelical Lutheran pastor in the Zhitomir and Kiev area. Pastor Lemke noted my father's birthdate, then his baptismal date as 6 May 1925, and his confirmation in Schöndorf, a village near Glückstal, on 19 January 1942.

I studied the post-war refugee identification papers that my parents had received, their civil and church marriage records from Müden-an-der Aller, West Germany, their German passport, their certification as displaced persons admitted to the U.S. in December 1951. The birth place given on my father's refugee identification papers was endorsed by a form titled *Bescheinigung* (certificate) which had been issued by the Müden *Standesamt* (registry office) on 2 June 1951. The translation reads, "Albert Hein, born in Glückstal in *Kreis* Scharnikau, Warthegau, is presented this certificate to replace lost personal documents. The applicant was informed that issuance of the certificate was effected after he submitted supporting materials."

As my father had said, he had obtained new papers with a different place of birth in Posen. But to date, the various German archives report that they have no records for a soldier named Albert Hein born 25 April 1925.

I decided to order the EWZ documentation for Adolf Stürzbecher, the man whom he believed was his biological father. Adolf had been born 20 October 1897 to August Stürzbecher and his wife Emilie Remus in Schöndorf, the neighboring village where Albert was later confirmed, and served in the Russian army in World War I. In his *Personalblatt*, Adolf said that both his parents had been born in Poland, by "Bojaliblot," a German colony where his grandparents Johann and Christine (nee Schulz) Stürzbecher

and August and Karoline Remus had also lived. Although his father had died in Schöndorf in 1923, his mother had fled to the west with her son and was living in Königsberg, Unter-Steiermark, Austria when he completed his papers in September 1944. Adolf had reached a German resettlement camp a year earlier and by the following spring was in Kapellen, Unter-Steiermark. He and his wife Ida nee Neumann were divorced according to some papers, still married according to others, but they had three daughters and three sons. Eventually, and somewhat to my chagrin, it occurred to me that they were my father's half-sisters and half-brothers, and that his sister Irma was therefore also his half-sister. At this point, I am attempting to locate these Stürzbecher siblings and to obtain information from Austrian civil registry offices regarding Adolf and his mother Emilie.

Outcomes

Most family history researchers collect information from documented sources, file and organize copies of original records, pour over ship lists and census records, and enter data in pedigrees and group charts. They order and study microfilms at the closest Family History Library. They walk through cemeteries where their ancestors were buried, or visit a family homestead.

This has not been my research experience. I can visit only my father's grave in southeastern Minnesota, and the graves of my maternal grandparents in northeastern Iowa, and in silence reflect upon the distant steppes, taiga, and mountains where my paternal grandparents and other ancestors ended their own life journeys. The lack of documentation does not frustrate me. Instead I have grown in awareness of the deep injustices and persistent prejudices which can and often does destroy human life. In response, out of my legacy of displacement, I listen to others and then seek build bridges and connections, to promote healing within community, wherever and whenever that might be possible.

This occurred in a most unexpected, intensely personal way when my father's 79-year-old sister, her daughters, and their families were able to use the EWZ materials which I had sent to them to facilitate their move to Germany. It was my privilege to meet them for the first time and to spend some days with them in a Cologne resettlement home in June 1999. My cousins in Katowice, whom I met six years ago, are now seeking to use their EWZ materials to facilitate their move as well.

When I hear the words "family history," I do not think about databases, records, or charts. I see the faces of those who have been displaced. I hear their voices as they share their stories with me. I feel the embrace that we shared, taste again the food that we shared with our laughter and our tears. In our healing moments together and in our shared awareness, we have found the real joy, the true purpose, of family history.

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- Lau, Johann
- Renz, Emma nee Stübbe, Alma, Selma, Friedrich.
- Schemming, Albert, Olga, Otto, Heinrich, Reinhold, Friedrich, Erich
- Schulz, Albert, wife Alwine nee Scheming, Olga, Ewald, Irma, Alwin, Eduard
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Notes

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[2] *Financial Times*, 27 January 1993, cited in Subtelny, 589.

[3] Subtelny, 595.

[4] *Ibid*., 23.

[5] Subtelny, 274-275.

[6] See Bischof, Henrik, in *Die Ukraine: Zeit der Unabhängigkeit*, posted online by the Friedrich Ebert Stiftung at <http://www.fes.de/research/fpolicy/ukraine1.html>.

[7] For a further discussion of eighteenth century Polish settlement, see Subtelny, 189-194.

[8] Arndt, 55, and Subtelny, 275-276, discuss the significance of Polish dominance in Right Bank Ukraine and Volhynia.

[9] The German perspective on this era in the region is addressed by Nikolaus Arndt and Adam Giesinger, the Ukrainian by Orest Subtelny, and the Polish by Tadeusz Piotrowski.

[10] Arndt, Neutatz, Subtelny and others examine the increasing isolationism of the imperial Russian government in the late nineteenth and early twentieth centuries.

[11] Subtelny, 275.

[12] Piotrowski, 91. These statistics were published in 1990 in *Crimes Perpetrated Against the Polish Population of Wo y by the Ukrainian Nationalists, 1939-1945*, a Polish-language study by Jøzef Turowski and W adys aw Siemaszko. Also see Subtelny, 275.

[13] Piotrowski, 91.

[14] Subtelny, 274-276.

[15] *Ibid*.

[16] *The Bedichev Revival* was posted at <http://www.empresa.com/spunberg/history.html>.

[17] A summary appears in *Beyond the Pale: The History of Jews in Russia* posted online at <http://www.friends-partners.org/partners/beyond-the-pale>.

[18] Dolinsky's comments, made November 26, 1996, are quoted by the Union of Councils for Soviet Jews and posted at <http://www.fsumonitor.com/stories/asem1uk.shtml>.

[19] *Welcome to Volyn Jewish Community* was posted at <http://www.jfu.kiev.ua/vis.htm>.

[20] This section is condensed from"Czechs in Volhynia from the Settlement History 1862-1947" which I translated from Arndt's *"Tschechen in Wolhynien*."

[21] See Information on Migration in the Territory of the Czech Republic in 1996, posted by the Czech Ministry of the Interior at <http://www.mvcr.cz/iso-8859-2/migrace/A_migrac.htm>.

[22] Arndt's scholarship is perhaps definitive in the area. Also see Giesinger, 43-44, 78-79.

[23] *Ibid*., 128-132.

[24] *Ibid*., 179.

[25] *Ibid*., 131-132.

[26] See Giesinger's chapter, "Liquidation," especially pages 300-314.

[27] Piotrowski, 208.

The Vital Records of Kremenets

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Introduction

Over the past several years, Jewish genealogists have benefited greatly from Mormon microfilming activity in Eastern Europe. The Mormon effort, along with new indices created by Jewish Records Indexing - Poland (JRI-Poland) have made it possible for us to locate Eastern European records of our ancestors without the high costs of hiring professional researchers. This is something many of us never expected to experience. In addition, projects like JewishGen and JRI-Poland have shown how beneficial cooperative volunteer activity can be in making these long sought after records freely accessible to all. But there is another aspect of this availability that we should be investigating. In aggregate, these records offer an historical glimpse into the lives of our ancestors. By analyzing how birth, marriage and death patterns varied over a period of time for a given locality, and by comparing one locality to another, we may be able to gain some greater insight into the lives of our ancestors.

This article presents the first part of such an analysis based on the vital records for Kremenets, Ukraine for the years 1870-1872. I suggest that a coordinated effort should be made to do similar analyses of records that are available for other areas. Coordination is important, because by comparing the results for one town to those for another in the same region, and to results for towns across regions, we can search for patterns in the data. Such patterns, and exceptions to them, can help us better understand how social, political, economic, and health events affected the Jewish populations of Eastern Europe.

Background

In 1999, the Genealogical Society of Utah announced that they had microfilmed the vital records of Kremenets, Ukraine, and had made them available through the LDS Family History Library. I ordered copies of the microfilms through my local Family History Center (FHC). When they arrived, I eagerly trekked to the FHC in anticipation of finding records for my paternal grandparents. The fact that the records were in Russian and Hebrew/Yiddish didn't daunt me as I thought I would be able to recognize the Cyrillic and Hebrew characters on my surname list. As I scrolled through those films my disappointment mounted. I had not anticipated that the records would be handwritten and that it would be so difficult to transliterate a 19th century scrawl.

My next encounter with those records was at the LDS Family History Library during the 20th International IAJGS Conference in Salt Lake City in July 2000. Thanks to the Library staff and to volunteer IAJGS mavens at the Library, I was able to get enough help to identify the birth records for my paternal grandparents, as well as their marriage record. Still, like many others who have traveled this route, I found it rather tedious to sit in a darkened room, without easy access to all my reference materials, while scrolling through reel upon reel of microfilms, trying to translate handwritten scribbles of 19th century Russian and Yiddish/Hebrew.

At the Conference, I met other Kremenets researchers who were having similar problems. Sheree Roth, one of those researchers, and I discussed these problems, trying to think of a better way to locate our ancestors' records. I remembered some of Stanley Diamond's presentations about the volunteer efforts that were producing English language vital records indexes on the web site of JRI-Poland. Because Kremenets was part of Poland between World Wars I and II, Stanley was receptive to our proposal to create a Kremenets Shtetl CO-OP under the auspices of JRI-Poland.

He suggested that we begin by creating an inventory of the Kremenets records. Sheree scrolled through all seven reels and recorded the number of records of each type, for each year. I entered Sheree's data into a series of Excel spreadsheets and did some analysis of the holdings. This article describes the inventory we created, and illustrates the kind of analysis that availability of the records allows.

A Brief History

Kremenets (50°6'N, 25°43'E) is the accepted modern spelling of the Ukrainian town's name, but when under Polish rule, the name was spelled Krzemieniec. Variations in spelling include: Kremenits, Kremenetz, and Kremenitz. There also are similarly named towns in Bulgaria, the Czech Republic, Germany, the Slovak Republic, Macedonia, Russia, and Serbia (JewishGen ShtetlSeeker).

Kremenets is one of the oldest cities of Ukraine. It was first mentioned in the Hypatian Chronicle for the year 1226 (Freenet.Kiev). The first mention of Jews in Kremenets is for the year 1438, when the Grand Duke of Lithuania gave them a charter, although the Center for Jewish Art notes that Jews were present in Kremenets as early as the 14th century (Center for Jewish Art, 1998). The city served as a royal residence after Poland and Lithuania united in 1569. It remained part of Poland until the second partition in 1793, when it came under Russian rule. The Versailles Treaty, ending World War I, returned Kremenets to the restored nation of Poland in 1919, where it remained until the Germans and Russians divided Poland, restoring Russian rule in 1939. (The Columbia Encyclopedia; Malvi)

Under Russian and Polish rule, Kremenets was a Uyezd in the Guberniya of Volhynia. With the rearrangement of political entities that took place after World War II, Kremenets became one of 16 Raions in the Oblast of Ternopil', Ukraine. Uyezds and Raions are similar to U.S. counties or regions. Guberniyas and Oblasts are similar to

U.S. states and Canadian provinces. Currently, there are 25 Oblasts in Ukraine.

The current population of Kremenets is about 25,000. Today there are no Jews resident in the town. The Nazis destroyed the Jewish community of Kremenets. Except for those who left Kremenets before the war and 14 Holocaust survivors, all 15,000 Jews who lived in Kremenets in 1941 were murdered.

The LDS Kremenets Microfilms

Since 19th century Kremenets was a district center (a *Uyezd*), many of the records for people from nearby towns were created there. Although we don't yet know how many towns are represented in the Kremenets vital records, JewishGen's ShtetlSeeker reports that there are 377 towns within 30 miles of Kremenets.

Table 1A - Column headings for births register

Part 1. Information about New Born							
Number		Circumcision Performed By	Day and Month of Birth/Circumcision		Birth place	Social Status of father and name of father and mother.	Who was born and what name given to him or her.
Female	Male		Christian (Date)	Jewish (Date)			

Table 1B - Column headings for marriage register

Part 1. Information about Couple.						
Number		Who Performed the Marriage Ceremony	Day and Month of Death		Main vows and responsibilities between those to be married and the names of those who witnessed the vows.	Names of who got married and the names and status of their parents
Female	Male		Christian (Date)	Jewish (Date)		

Table 1C - Column heading for death register

Part 1. Information about Deceased.							
Number		Place of Death and burial place	Day and Month of Death		Age	Illness, or other cause of death...	Who died.
Female	Male		Christian (Date)	Jewish (Date)			

The Kremenets Jewish vital records are on seven rolls of microfilms (LDS Catalog No. 2086060 through 2086066) containing about 15,000 records on about 10,000 pages. Half the pages are in Russian handwriting. The other half is a mirror image in handwritten Yiddish and Hebrew, but sometimes with different or additional information. The films cover Jewish birth, marriage, divorce, and death records for the period 1870 to 1907. There is no index to them. Still, the records are an incredibly rich source of genealogical information. Typically, the birth records include not only the given names of the child, but also the mother's given name, and the father's given name, surname and sometimes his patronymic. Some records include the father's social class. Some show the town or shtetl in which the father is registered. This often is different from Kremenets, but usually is nearby. The patronymic of the newborn's father sometimes is given; this extends the family's names back another generation. Records for male births give the name of the Mohel. Death records state the cause of death and the decedent's age. Marriage records give the mother's maiden name and sometimes her father's registration town. Table 1a through Table 1c show English translations of the column headings that appear on the vital record registers. (Bronstein).

Table 2 -Summary of Jewish vital records of Kremenets on LDS microfilm, 1870-1907

Record Type	Quantity of each type of record			Estimated No. of Pages
	Female	Male	Total	
Birth	4,011	4,758	8,769	2,961
Marriage	na	na	315	158
Divorce	na	na	8	4
Death	2,760	3,012	5,772	1,812
TOTAL	6,771	7,770	14,864	4,935

Table 2 summarizes the contents of the LDS Jewish vital records holdings for Kremenets. In the detailed year-by-year inventory (Table 3), a blank cell, or a zero entry, indicates that no microfilmed records exist for that type, in that year. Both tables, as well as translations of the records, are posted in the Kremenets section of the JRI-Poland website, <http://www.jewishgen.org/jri-pl/>. Select either "*Contents of the Databases*" or "*Shtetl CO-OPs …*" and scroll down to the Kremenets listing. All this information also is on the Kremenets Shtetlinks web site, <http://www.shtetlinks.jewishgen.org/Kremenets>. These sites also contain an alphabetically indexed Surname List derived from translations of vital records, Yizkor Books and other sources. The CO-OP posts additions to the List as well as translations of the full records as they become available.

Although the microfilmed records cover the period 1870 through 1907, birth and death records for several years are missing:

- There are no LDS microfilmed Jewish birth records for 1887, nor for years prior to 1870, and from 1907 onward.
- There are no LDS microfilmed Jewish marriage records for 1903, nor for years prior to 1899, and from 1905 onward.
- LDS microfilmed Jewish divorce records exist only for 1904.
- There are no LDS microfilmed Jewish death records for 1879, 1898, 1899, and 1903, nor for years prior to 1870, and from 1908 onward.

Table 3 - Inventory of Jewish vital records of Kremenets

Year	LDS film #, Item #	No. of Births			LDS film #, Item #	No. of Deaths			LDS film #, Item #	No. of Marriages
		Female	Male	Total		Female	Male	Total		
1870	2086060, 2	114	149	263	2086060, 3	119	121	240		
1871	2086060, 4	127	148	275	2086060, 3	105	101	206		
1872	2086060, 5	93	142	235	2086060, 3	146	118	264		
1873	2086060, 6	116	143	259	2086060, 7	94	79	173		
1874	2086060, 8	129	119	248	2086060, 9	100	112	212		
1875	2086060, 10	116	130	246	2086060, 9	74	70	144		
1876	2086060, 11	125	119	244	2086060, 12	64	77	141		
1877	2086060, 13	119	141	260	2086060, 14	94	88	182		
1878	2086060, 15	122	114	236	2086060, 16	105	98	203		
1879	2086060, 17; 2086061, 1	172	210	382						
1880	2086061, 2	73	88	161	2086061, 3	90	104	194		
1881	2086061, 4	102	118	220	2086061, 5	82	115	197		
1882	2086061, 6	91	125	216	2086061, 7	79	98	177		
1883	2086061, 8	84	139	223	2086061, 9	69	75	144		
1884	2086061, 10	95	123	218	2086061, 11	42	68	110		
1885	2086061, 12	109	111	220	2086061, 11	77	78	155		
1886	2086061, 13	95	136	231	2086061, 14	58	57	115		
1887					2086062, 1	69	71	140		
1888	2086062, 3	47	53	100	2086062, 2	76	84	160		
1889	2086062, 3	104	133	237	2086062, 4	163	156	319		
1890	2086062, 5	92	96	188	2086062, 6	66	73	139		
1891	2086062, 7	102	126	228	2086062, 6	73	70	143		
1892	2086062, 8	104	123	227	2086062, 9	64	93	157		
1893	2086063, 1	81	129	210	2086062, 9	60	86	146		
1894	2086063, 2	139	124	263	2086063, 3	119	133	252		
1895	2086063, 3	99	117	216	2086063, 5	71	73	144		
1896	2086061, 11; 2086063, 6	171	243	414	2086063, 5	72	76	148		
1897	2086063, 7	108	128	236	2086064, 1	65	95	160		
1898	2086064, 2	132	128	260						
1899	2086064, 3	135	150	285					2086064, 2	54
1900	2086064, 5	109	136	245	2086064, 7	80	97	177	2086064, 6	63
1901	2086064, 8	128	140	268	2086064, 7	72	68	140	2086064, 9	60
1902	2086065, 1	107	144	251	2086065, 3	64	85	149	2086065, 2	70
1903	2086065, 4	128	139	267						
1904	2086065, 5	136	157	293	2086064, 11; 2086065, 10	48	51	99	2086065, 6; 2086065, 7	68
1905	2086065, 9	111	105	216	2086065, 10	82	98	180		
1906	2086065, 11; 2086066, 1	96	132	228	2086066, 2	69	85	154		
1907					2086066, 2	49	59	108		
Totals		4011	4758	8769		2760	3012	5772		315

Russian Orthodox records follow the Jewish death records on film #2086066. Item 3 on this film is an index covering 1838-1907. Item 4 covers 1880-1882 & 1889. Item 5 covers 1890-1896. Item 6 covers 1897-1905. Item 7 covers 1862 and contains no Hebrew. We do not yet know if any Jewish vital records are included in the Russian Orthodox records.

Birth and Death Rate Analysis

Figure 1 shows line graphs of male, female, and total births each year from 1870 to 1907. The Jewish population of Kremenets was 3,791 in 1847 and 6,539 in 1897 (Encyclopedia Judaica). Assuming linear growth over this period (giving a population of 5,078 in 1870), the 1870 birth rate was about 52 per 1,000 population, decreasing to 36 per thousand in 1897. As expected, even the low end of this range is considerably higher than Ukraine's 9 births per thousand in the year 2000. In comparison, the year 2000 birthrate for the U.S. was 14 per thousand (CIA World Factbook).

Fig. 1 - Kremenets births, 1870-1907

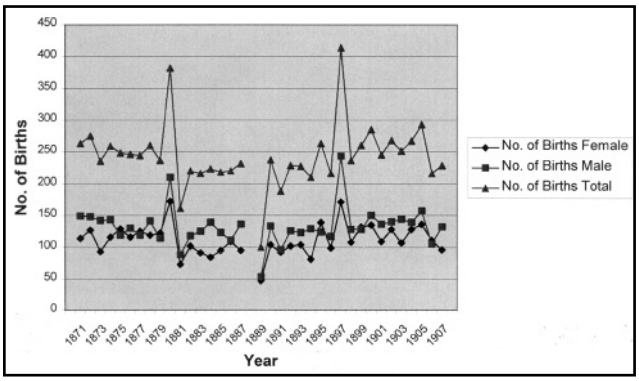


Fig. 2 - Kremenets death records, 1870-1907

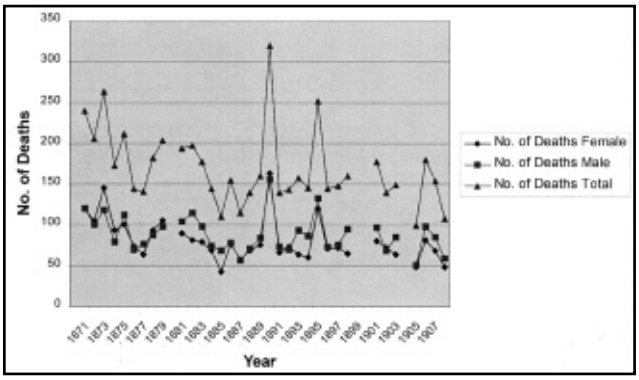
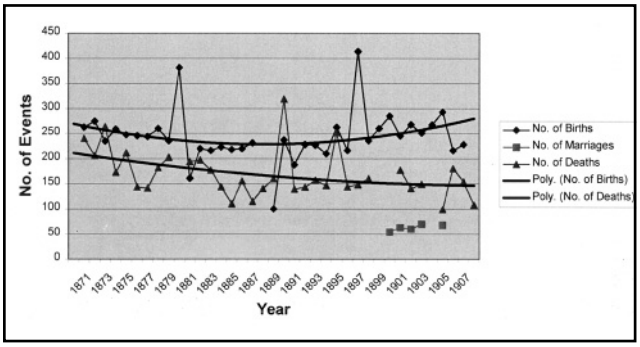


Figure 2 shows male, female and total deaths each year from 1870 to 1907. The Jewish death rate was about 48 per 1,000 population in 1870, decreasing to 24 per thousand in 1897. For comparison, Ukraine's death rate in the year 2000 death was 16 per thousand; and for the U.S. it was 8.7 per thousand (CIA World Factbook).

Figure 3 shows total births, marriages and deaths for the period. Although conventional wisdom tells us that recorded male births should be lower than female births because of the desire to hide Jewish males from the Tsar's military, the data for Kremenets do not confirm this. In fact, in all but 6 years of this 38-year period, recorded male births exceed female births; and for the period as a whole, male births exceed female births by 19%. In the same period, male deaths exceeded female deaths by only 9%.

Fig. 3 - Kremenets births, marriages, deaths 1870-1907



The graphed data (Figure 3) for the 38-year period show several anomalies that are difficult to explain.

· The total number of births was fairly steady over the entire 38 year period, gradually declining until about 1888, then rising slowly through the rest of the period. This is indicated most clearly by the 2nd order curve fit to the data in Figure 3.

· There are two very large upside spikes in births in 1879 and 1896. The 1879 spike is followed by a significant downward spike in 1880. This implies that births in 1880 may have been mis-recorded, after the fact, for 1879. However, the figures show two other downward spikes, in 1888 and 1905. The spikes appear in both male and female data, but are more pronounced for males. We do not have an

Table 4 - Kremenets births and deaths by month

Month	1870 No. of Births	1870 No. of Deaths	1871 No. of Deaths	1872 No. of Deaths	No. of Deaths 1870-1872
Jan	34	37	26	9	37
Feb	16	17	24	14	17
Mar	20	28	22	13	28
Apr	29	14	14	18	14
May	15	10	9	14	10
Jun	30	14	15	25	14
Jul	26	25	8	32	25
Aug	23	27	24	54	27
Sep	23	26	21	55	26
Oct	10	5	13	16	5
Nov	13	21	8	5	21
Dec	23	17	19	9	17

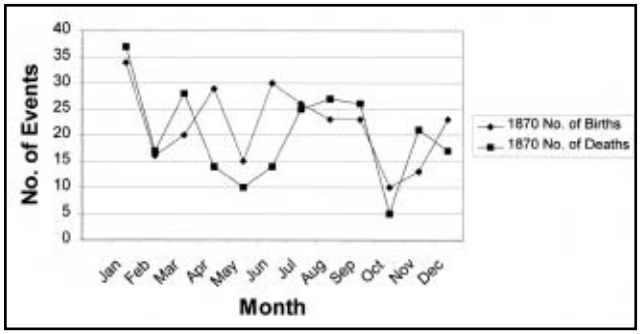


Fig. 4 - Kremenets monthly births and deaths, 1870

Causes of Death	1870 No. of Deaths	1871 No. of Deaths	1872 No. of Deaths	No. of Deaths 1870-1872	Percent of Total	Cumulative Percent
Convulsions	41	38	40	119	16.7%	16.7%
Cholera	0	12	101	113	15.9%	32.6%
Measles	32	40	17	89	12.5%	45.1%
Old age	28	30	28	86	12.1%	57.2%
Consumption	29	21	16	66	9.3%	66.5%
Typhoid fever	9	12	16	37	5.2%	71.7%
Scarlet fever	0	1	32	33	4.6%	76.4%
Typhus	12	19	1	32	4.5%	80.9%
Diarrhea	17	4	4	25	3.5%	84.4%
Fever	16	5	2	23	3.2%	87.6%
Pox	17	4	1	22	3.1%	90.7%
Encephalitis	7	5	0	12	1.7%	92.4%
Pneumonia	8	3	0	11	1.5%	94.0%
Other	25	12	6	43	6.0%	100.0%
Total	241	206	264	711		

Table 5 - Kremenets, causes of death, 1870-1872

explanation for these downward spikes, nor for the 1896 upward spike.

· There was a steady, but irregular decline in both male and female deaths from 1870 through 1907. Two very large upside spikes, in 1889 and 1894, for both males and females have no explanation. However, as we translate additonal records and examine causes of death in these years, we may be able to explain the sudden increase in deaths.

Examining data for individual years provides some additional insight into the conditions our ancestors faced. Table 4 shows monthly numbers of births for 1870 and deaths for 1870 through 1872. (As we translate additional years, we will expand this table.) Figure 4 is a graph of the data for 1870. It shows that births and deaths follow similar seasonal trends, although seasonal variation is more pronounced for the death data. Figure 5 indicates that the death rate tends to peak in mid-winter (December through February) and late summer (July through August). The dotted line in Figure 5 is a second order curve fit to the data to help illustrate the trend in death rate. To explain the very high peak in deaths in summer 1872 we have to dig deeper into the vital records.

Causes of Death and Age at Death

The seven leading causes of death for the three-year period from 1870 through 1872 were convulsions, cholera, measles, old age, consumption, typhoid fever, and scarlet fever (Table 5). They account for three-fourths of all deaths in that period. Epidemics ravaged the community periodically. Illnesses such as typhus, diarrhea, 'fever', pox, encephalitis, and pneumonia also caused significant numbers of deaths. "Other" causes in Table 5 include tumors, cough, croup, jaundice, swelling, birth, drowning, inflammation of intestines, 'water', weakness, whooping cough, and rheumatic fever. Each was less than 1% of the total.

The periodic outbreak of epidemics must have struck terror in the community. There were no deaths from cholera or scarlet fever in Kremenets in 1870. But in August and September 1871, cholera struck, and 12 people died. In July 1872, cholera struck again. This time the onset of cholera was even worse, as it came on the heels of a scarlet fever epidemic that claimed 33 lives in June and July, almost all of them children under the age of 8. The cholera epidemic continued unabated through September. Together, cholera and scarlet fever were responsible for 50.3% of the 264 deaths in Kremenets in 1872.

Several conclusions about causes of death stand out when we examine the aggregate data for the entire three-year period (Figure 6).

· "Convulsions", the leading cause of death, occurred relatively evenly throughout the year. Almost all of its victims were very young children, under the age of 4.

Fig. 5 - Kremenets monthly deaths, 1870-1872

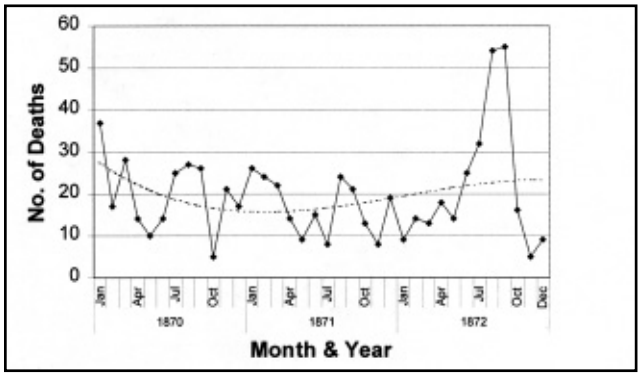
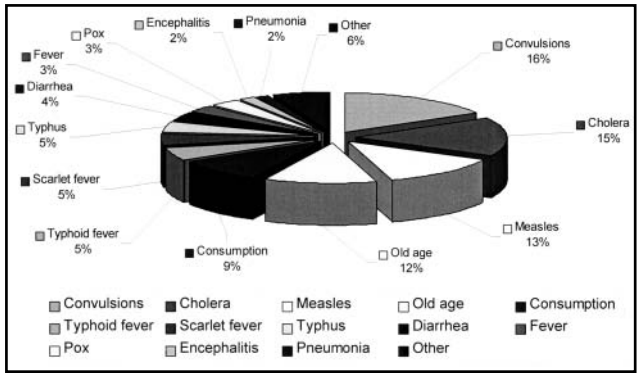


Fig. 6 - Kremenets, causes of death, 1870-1872



· Typhoid and typhus were periodically epidemic, striking primarily in the cold weather months. Note the buildup of deaths from typhoid fever from 1870 (9 deaths) through 1872 (16 deaths).
· Measles was a perennial killer. It's victims inevitably were very young children, almost all under the age of 4.
· Heart disease and cancer are notably absent from the list of killers. But "old age" very likely is a synonym for these diseases.
· The records include 1 death by hanging and one drowning, but there is no other indication of suicide, and death by murder is not listed at all.

The vital records allow us to take a closer look at the toll that disease took on different age groups (Table 6 and Figure 7). A handful of people were age 75 or greater when they died (6 in 1870, 12 in 1871, 10 in 1872). But, childhood was a very dangerous time in Kremenets. Young children were particularly vulnerable to death from convulsions, cholera, scarlet fever, and measles (Table 7 and Figure 8).

· Almost two-thirds of deaths each year were among children, age 12 and younger.
· One of every four to five infants (aged one and younger) died each year.
· All 40 deaths from measles in 1871 were among children age 4 or younger.
· 38 out of 40 deaths from convulsions in 1872 were children aged 4 or younger.
· Children less than 12 years of age comprised 68% of the 101 deaths from cholera between July and October 1872.
· All 32 deaths from scarlet fever in 1872 were children 8 years of age or younger.

The numbers, of course, tell only part of the story. I can only imagine the anxiety and anguish that mothers and fathers, our ancestors, experienced as their children died from scarlet fever and cholera in the epidemics of 1872, the year my paternal grandmother Reizl Vurer was born in Kremenets.

Table 6 - Number of deaths by age group. 1870-1872

Age Range	1870 No. of Deaths	1871 No. of Deaths	1872 No. of Deaths	No. of Deaths 1870-1872
<1 mo.	9	17	10	36
1 to 6 mos.	20	17	16	53
6 mos. to 1 yr.	31	18	23	72
1 to 6 yrs	93	69	91	253
6 to 12 yrs	9	2	26	37
12 to 18 yrs	2	7	6	15
18 to 50 yrs	29	26	38	93
50 to 75 yrs	39	38	41	118
> 75 yrs	6	12	10	28
not given	3	0	3	6
All Ages	241	206	264	711

Other Kremenets Records

Miriam Weiner's book, "Jewish Roots in Ukraine and Moldova" (Weiner, 1999) identifies the following Kremenets records in Ukrainian state archives:

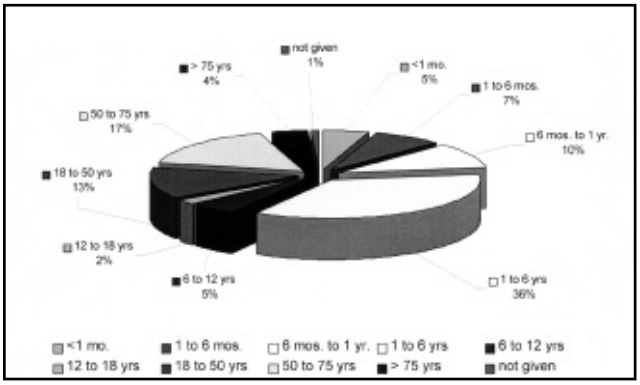
· Marriage records for 1907 (in State Archives in Ternopil'), 1914-1915, 1917-1919, 1921-1922, 1924-1926, 1930, 1933, and 1935-1939 (in ZAGS Archive in Ternopil');
· Birth records for 1908-1915, 1917, 1921-1925, 1929-1930, 1932, 1935, and 1938 (in ZAGS Archive in Ternopil');
· Death records for 1898, 1904, 1909-1911, 1913-1915, 1917-1918, 1921, 1924-1926, 1928-1931, and 1936-1937 (in ZAGS Archive in Ternopil');
· Census records for the town of Kremenets for the years 1834, 1858, 1874, 1886, 1926;
· Census records for Kremenets Uezd exist for the years 1811, 1814, 1869, and 1925;
· School records for years 1914-1928;
· Notary records for 1920-1939.

The LDS has not yet microfilmed any of these records.

In addition, two Yizkor Books exist (one edited by A.S. Stein was published in New York and Israel, the other, edited by P. Lerner, was published in Buenos Aires, Argentina). Lerner's Yizkor Book for Kremenets includes the nearby shtetls of Vishgorodek and Pochayev. Also, from 1967 through 1982, the Organization of Kremenets Emigrants published a series of at least 18 booklets. The booklets were published in Tel Aviv and distributed to Kremenetsers worldwide through representatives in New York, Buenos Aires, and Winnipeg. Beginning with Booklet 16 in 1979, the title and content were changed to include emigrants from Shumsk (Szumsk, Shumskoye; 50 07 N / 26 07 E, 17.8 miles E. of Kremenets) as well as Kremenets. The books are in Yiddish and Hebrew. The Stein book has scattered Russian, Polish, and Latin text. CO-OP volunteers have translated sections of each book. The translations are posted on the Kremenets section of JewishGen's Yizkor Book Project website, http://www.jewishgen.org/yizkor/.

· Stein, Abraham Samuel. (ed.) (1954). Pinkas Kremenits (Pinkas Kremeniec: A Memorial, Sefer Zikharon). Tel Aviv,

Fig. 7 - Number of deaths by age group, 1870-1872



	Age Ranges								
Causes of Death	<1 mo.	1 to 6 mos.	6 mos. to 1 yr.	1 to 6 yrs	6 to 12 yrs	12 to 18 yrs	18 to 50 yrs	50 to 75 yrs	> 75 yrs
Convulsions	10	9	9	7	0	1	0	0	0
Cholera	1	4	5	50	12	3	17	13	1
Measles	0	0	1	14	1	0	1	0	0
Consumption	0	1	1	1	0	2	8	0	0
Typhoid fever	0	0	0	2	0	1	9	4	0
Scarlet fever	2	4	4	15	6	0	0	1	0

Table 7 - Causes of death and age at death, 1872

Israel: Former residents of Kremenits in Israel. One volume, 453 pp., Hebrew & Yiddish.

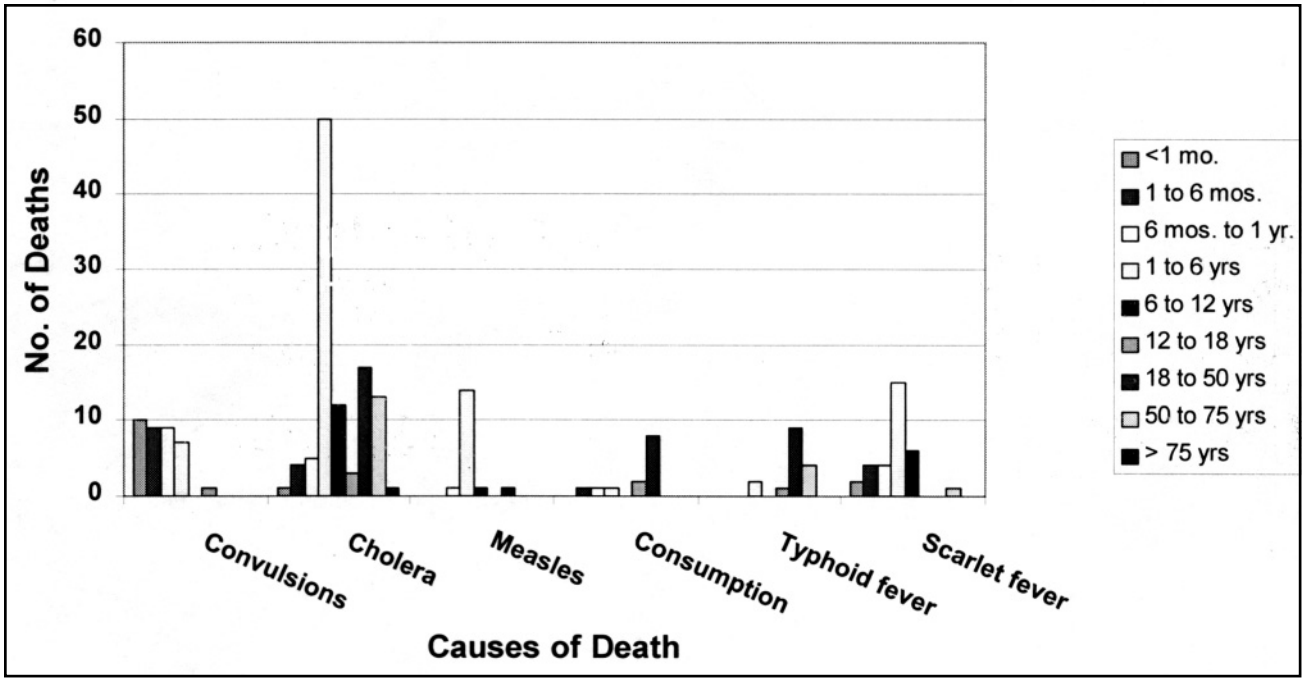
· Lerner, P. (ed) (1965). Kremenits, Vishgorodek un Pitshayev; yisker-bukh (Memorial Book of Krzemieniec). Buenos Aires: Former residents of Kremenits and vicinity in Argentina. 468 pages. Yiddish.

· Goldenberg, M.; Y. Rokhel, A. Argman, M. Ot-iker, Yehoshua Golberg (eds.). Kol yotzei Kremenits baYisrael v'batfutsot (Voices of those who departed Kremenets, in Israel and the Diaspora), Hebrew-Yiddish. Title on back cover is "Kremenitzer Landslayt Shtime, in Yisrael un Oysland." Published by Organization of Kremenets Emigrants, 67 La Guardia St., Tel Aviv, Israel 67221. Booklet 11, 58 pp., May 1974.

Another rich source of information recently became available. An August 1997 research expedition by the Center for Jewish Art of the Hebrew University of Jerusalem to Kremenets documented 50 tombstones from the 16th century and 70 from the 17th and 18th centuries, as well as numerous 19th and 20th century tombstones. Although the old section of the cemetery is deteriorating and 25% of the old tombstones are crumbling, engravings on the remaining stones are legible. (Center for Jewish Art, 1998) The CO-OP is mounting an effort to translate these monuments.

The Kremenets Shtetl CO-OP is a volunteer organization operating under the auspices of the Jewish Records Indexing - Poland Project (JRI-Poland). More than 75 descendants of Kremenetsers are on the CO-OP's e-mail distribution list. Of these volunteers, 33 have offered to contribute to the CO-OP's translation projects. The CO-OP maintains a website on JewishGen's Shtetlinks (<http://www.shtetlinks.jewishgen.org/Kremenets>). A history of Kremenets from 1438 to the present is available on the Shtetlinks website. An "Introduction to the Kremenets Shtetl CO-OP" is available on JRI-Poland's Shtetl CO-OP web

Fig. 8 - Kremenets, cause of death and age at death, 1872



page; Go to http://www.jewishgen.org/jri-pl/kremenets.htm. The site also has information about the CO-OP's various translation activities as well as Surname Lists derived from the vital records and the Kremenets Yizkor Books. Yizkor Book translations are available on JewishGen's Yizkor Book Project website, http://www.jewishgen.org/Yizkor. For more information about the CO-OP, contact Ron Doctor (rondoctor@qwest.net) or Sheree Roth (ssroth@pacbell.net).

Next Steps

As Kremenets Shtetl CO-OP volunteers translate additional records, our database will grow and new analyses will become possible. Hopefully, others will examine their own shtetl data and do similar analyses. However, as I suggested in the Introduction to this article, it is desirable to create a cooperative effort to analyze the vital records of other towns and to compare analyses across towns and regions. It seems to me that the logical home for such an effort is JewishGen. Perhaps we could form a JewishGen Special Interest Group (SIG) dedicated to analysis of the vital records of Eastern Europe. This would require cooperation from groups like JRI-Poland and SIGS that have accumulated databases of translated vital records. If any readers of this article have any other suggestions, or want to participate in such an expanded analytical effort, please contact me at rondoctor@qwest.net <mailto:rondoctor@qwest.net>. I will be happy to help coordinate an initial effort until someone more skilled than I can lead it.

In many ways the Kremenets Shtetl CO-OP, and other groups like it, are the modern incarnations of yesterday's landsmanshaftn, but with many more resources available. Through the CO-OP, the third and fourth generation descendants of Kremenetsers are preserving the memory of their ancestors and of their ancestral home. Nazi Germany may have succeeded in murdering all but 14 of the 15,000 Jewish residents of Kremenets in the Holocaust, but our ancestors' memories live on through our activities. We now have the means to expand those activities. We should not squander this opportunity.

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continued from page 118

Sacramento FHC seminars in the spring and fall, IGS Burbank, SGGEE Convention (Tacoma) and at the FEEFHS convention (Milwaukee). They are also planned for the FEEFHS Regina convention next July, where I will have an Internet connection and will try to solve your problems. These lectures are also available for any organization.

FEEFHS WebSite Additions in 2001

So much has been added to the web, in terms of updates, new finding aids and other new stuff, that I could fill all the pages of this FEEFHS Journal with a list of all the URL's and still not explain their importance. Just because the front page is not updated does not mean there is no activity. New stuff is added virtually every day I am at my Salt Lake City office. The SWISH search engine adds it to the WebSite Index every morning at 12.01 a.m. We continue to get contacts from over 110 countries on 6 continents and every so often one from Antarctica appears. So we know we are helping many genealogists this way.

Remember, its an easy 3 step process to always find anything on our 300+ meg WebSite: 1) open <http://feefhs.org> 2) go to / click on the WebSite index and 3) type in your ancestral surname, locality, organization name, microfilm number (or any keyword) and click on search. Active researchers should check their names and localities every 3 to 6 months at a minimum.

Komiza, Home of My Ancestors

© Gregory A. Felando

Its 5:30 in the afternoon, as our large sea-going ferry from the port city of Split, Croatia, approaches the island of Vis approximately 27 nautical miles from the coast of middle Dalmatia in the Adriatic Sea. My cousin David Felando and I are passengers who have come to seek our family origins. This small island was first settled during the Neolithic period in 3000 B.C. and was originally named "Issa" by the ancient Greeks and Romans. Its name became officially "Lissa" under the Venetians and remained so until the end of Austrian rule when the Croatian name of "Vis" for the island was formally accepted after World War I. Today, the island and its offshore islets of Biševo and Svetac also known as Sveti Andrija are sparsely inhabited and are dominated by two major towns: that of Vis and Komiza. It is Komiza, on the western coast of this 11-mile by 6-mile island of Vis, which both David and I seek, since it is here that our family name Filanda - Felanda - Felando originated and our lineage can be discovered. My grandfather, Augustine Felanda and his oldest son Jurja by his second wife Aneta, left Komiza in 1904. He immigrated to the United States to be with his son Josip Felanda, David's grandfather, by his first wife. Many will follow their lead to a new country and a promising future in America.

That immigrant population of the early 1900's left the island of Vis for other parts of the world, but mainly the United States and specifically the Pacific Northwest and San Pedro, California, the harbor of Los Angeles. Here their descendants re-created the town of Komi•a with all its character, its unique Dalmatian dialect and customs. Both David and I were born in San Pedro and have experienced such traditions through special events as the "The Fisherman's Fiesta" and "Komiška Noć" which honors the patron saint of Komiza, Sveti Nikola, Saint Nicholas. On that night, families celebrate their linkage to their homeland with song, food and remembrances. I can still recall those times as I was introduced by my father to those who were related either by marriage or by birth. I was so young and at a lost, for I had no idea how so many were related to me or I to them. By my senior year in High School, I started my own family genealogy, but college limited any degree of intensive research necessary to put together such a document.

The trip to Komiza for David and me is a result of seven years of research into our families past and present descendants. Our first view of the town is from a winding mountain road that descends steeply through vineyards

Fig. 1 - View of Komiza from the Moli Kis or Small Cliff

Fig. 2 - View of clock tower and church of St. Nicholas

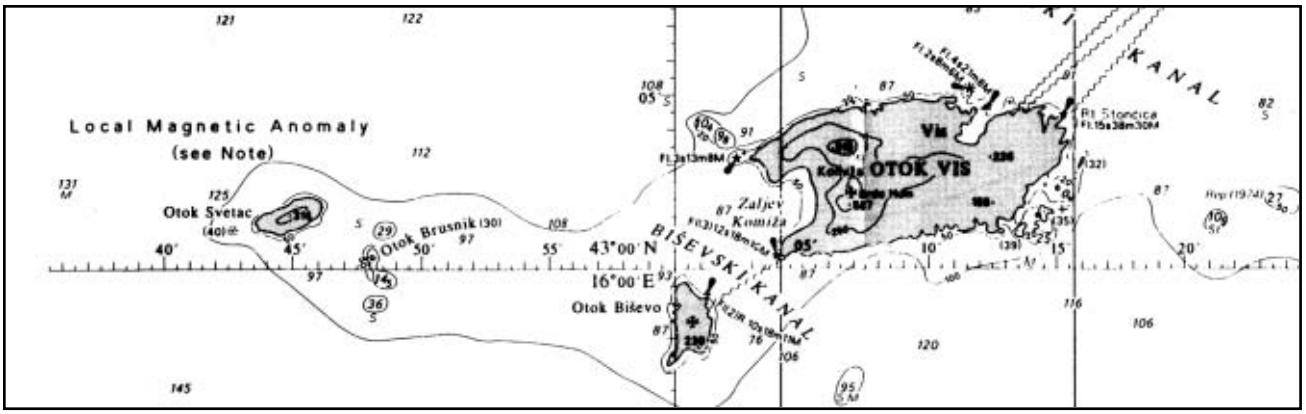


Fig. 3 - Map showing the islands of Vis, Biševo and Svetac (Sveti Andrija) in the Adriatic Sea

clinging to rocky hillsides, each encircled with walls of piled stones. Above the town dominating a hill is a 13th-17th century Benedictine Monastery and Church of St. Nicholas, also called the "Muster". Below, right up to the water's edge, are clusters of homes constructed of large stone blocks, slate and red tile for roofs, encircling the bay. Guarding the town and the bay is a stone castle fortress with a clock tower (Castle Mazzolini, "the Komuna") built in 1585 and a neatly constructed stone breakwater. We come with cameras, writing materials and a list of places and people to see in order to further expand our research with a visual record. Each day we walked through narrow streets shaded by rows of three to four story homes on either side.

My one of two remaining relatives left in Komiza, Ursa Lina (Felanda) Pečarić points out the homes of past family members and that of my grandfather which lies behind a small stone church called the "Novo Crikva" or "New Church" built in 1754. We also visit the "*Spomen Dom*" - "Remembrance Hall" where 107 photographs of those who gave their lives fighting during World War II are honored. This was a great sacrifice for this small town to give of its people. I begin taking photographs of each of them and especially those of Ivan Felanda, Silvestar Felanda, and Josip Felanda. In the same building is the Magistrate of Records, Ivan Marinković, who we have come to personally thank for all the help he has given to us in the past in acquiring the names of our relations and their recorded births, deaths, and marriages from civil records dating back to 1870 to the present.

It was in my fiftieth year, in 1994, that my curiosity to know my family lineage resurfaced and I began to piece together each member and family unit into a genealogical document. To facilitate the recording and printing of information I used a PC running Word for Windows and a Lexmark Optra R+ Laser printer (1200 by 1200 dpi). My goal was to organize the genealogy by tracing each living family member to their original ancestry and include photos along with vital statistics such as occupation, birth, marriage, and death dates. I began by sending out a simplified diagram where they could enter dates, names and other genealogical data pertaining to their family members. Then I began to set up visits with each family unit to record information and to collect family photos present and past. Instead of borrowing the photos and risking damage or loss, I took my camera, a Nikon N6006 with a AF Micro Nikkor 60 mm lens, with me. With the aid of a portable stand with extended arm, I selected

Fig. 4 - San Pedro, Calif., 1906. View from Nob Hill looking south of 4th Street.

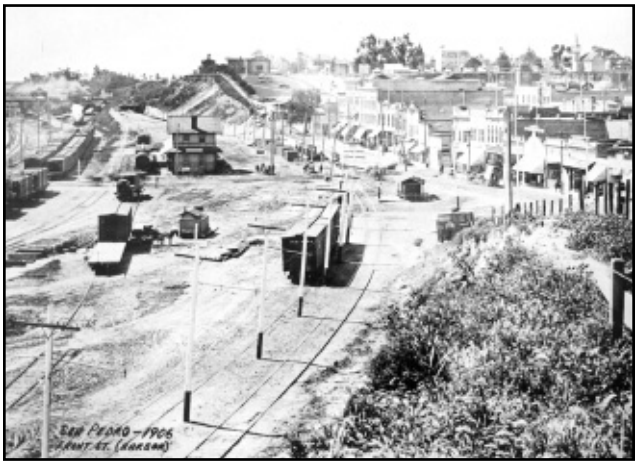


Fig. 5 - Church of St. Nicholas or the "Muster." Consecrated 21 August 1652

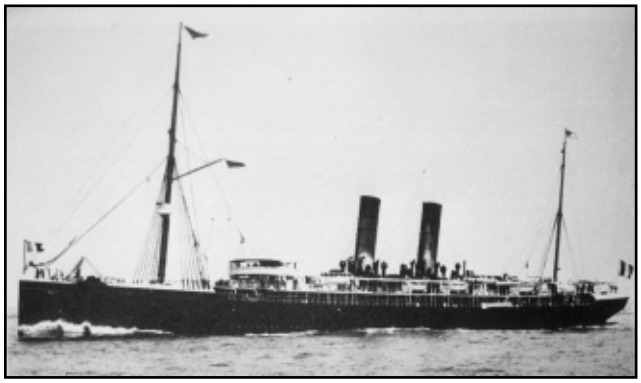
Fig. 6 - View of the Bay of Komiza and the "Komuna" built in 1585

the photos and photographed them individually as well as historical documents. This also allowed me to discuss the identity of those pictured which in most cases only the person being interviewed could identify. Generally, the names of those pictured were not recorded on the back of the photos. This also gave me a chance to talk to older members of the family who recalled how life was like in the "old country". These stories became an integral part of the family genealogical document. The women of the family were primarily the oral historians and gave their information with exacting accuracy both in pronunciation as well as spelling of family names along with clan names. For me this was greatly appreciated for I neither spoke Komiski or could accurately spell out the words. As I visited each family unit, old albums and caches of family photographs were brought out allowing me to photograph them and thus making them available to the whole family. However, some photos were lost forever. My paternal grandmother believing her children had no interest in old family photographs proceeded to burn them in her backyard. Fortunately, my Aunt Kay was able to retrieve a few of them.

By this time, David and I met for I had sought out the offspring of Josip Felanda who with Lukria Peèariæ had four children. Their fourth child was David's father Robert Anthony Felando. When we met, we found out that both of us were seeking our family origins. We immediately combined forces. Our first successful search was determining how and when the first Felanda's immigrated to the United States. There were family stories but no accurate dates. We knew that David's grandfather, Josip Felanda left Komi•a and that according to David's father, 45 other Komi•ians left as well, but no one knew when. To validate such an exodus our next step was to find records of the ships that entered the United States and locate their manifests. Then David found that the Family History Centers of the

Fig. 7 - Novo Crkva

Fig. 8 - SS La Bretagne



Church of Jesus Christ and Latter-day Saints had extensive film rolls of ship's manifests. Luckily, most of these entries were indexed. Using the facilities at the Santa Monica Family History Center in Los Angeles, we began our research. David and I spent hours looking through the manifests and we located the ship, *S.S. La Bretagne* and its manifests listing "Guiseppe Felanda" and 44 other Komizians. Copies of the manifests were made. Photos of the ships that carried our relatives to America were found in the San Diego Maritime Museum, which has such collections as the Gregg L. Chandler Photo Album of Merchant Vessels; and many books such as the "Great Passenger Ships of the World" by Arnold Kuldas and "Trans-Atlantic Passenger Ships Past and Present", by Eugene Smith.

Fig. 9 - Magistrate of Records of Komiza, Ivan Marinković

David and I continued our research by acquiring county death certificates and Church marriage records, which allowed us to place individual family members into their correct family units. With the help of our cousin Sveto Felanda and his wife Seka, we sent written inquires to the Magistrate of Records of Komiza, Ivan Marinković and asked him to transcribe early civil records of family members. The latter took the time and typed out dates and names from available records from 1870 to the present. This information was our greatest step in finding the connecting strands that led to family members and their interrelations. However, the civil records only went back so far and we needed older church records to successfully find the origins of family units in Komiza. We did not know whether such records existed until David and I acquired two copies of "Stanivništvo Komi•e" (The Population of Komiza) by Nevenka Bezić-Bo•anić, published by LOGOS, Split in 1984. This work is written in Croatian with footnotes in Latin and Croatian and focuses on early-recorded occupation of the town of Komiza by individuals and families from the 16th through the 19th centuries. Both of us looked through the book and sought out every entry that referred to persons with the last name of Felanda. Then we had these parts of the book translated professionally. From these translations, we were able to discover early family members. More importantly, in the introduction, Nevenka mentions the existence of "the Books of the Married, Born and the Dead of Komiza that have been well preserved since 1636." Where were these books located and could we view them? Answers to these questions had to be found to further our research.

As I look back, the expression: "When the student is ready the Guru will appear" seems very appropriate to what transpired in the early months of 1997. At that time, David came across the Croatian Genealogy HOMEPAGE maintained by Thomas K. Edlund and referred me to it. I immediately found on the Latest Update: 31 December 1997 the location of parish records recently microfilmed in the Zadar/Split area of Croatia. Among them was Komi•a. I acquired the catalogue numbers of the six film rolls that record church records of the births, marriages and deaths of the population of Komiza from 1684 to 1878 (SL#1,924,296 - 301 Text in Latin and Italian). They were photographed at the Arhiv Hrvatska in Zagreb and were placed on microfilm and cataloged by the Church of Jesus Christ and Latter-day Saints and placed at their Family Historical Library in Salt Lake City, Utah in the European Film Area. At this point, I wasted no time in telling David what was available and he proceeded to order these film rolls to be sent on indefinite status for us to look at in the Family History Center at 10741 West San Monica Blvd. Los Angeles, Calif. When the films arrived, it was like looking at the San Pedro telephone book as familiar names appeared in entry after entry; Mardesich, Greget, Stanojevich, Pecarich, Bogdanovich, Borcich, Zuanich, Felanda. As we proceeded through the different tapes, we became familiar with each of the books distinctive formats. Then one day as we were looking at the earliest records of births on film roll #1,924,296 David found the baptism/birth of Antonius Nicolaus Felanda on December 9, 1772 and that his parents names were Antonius Felanda of Antonii and Margarita Vitaglich daughter of Agustini. Then David found another entry, on August 8, 1776 of the birth of the child Simon Stephanus Felanda to the same parents. This continued until David located the fifteenth child born to Antonii Felanda and Margarita, that of Catharinus Michael Felanda born on October 10, 1796 and Baptized on November 7, 1796. When each child was born, the Priest recording the event wrote down the parent's names but with the sixth child born, that of Augustinus, the priest wrote out much more: *Die 26 Decembre 1782, Augustinus fs. Antonii qu Antonii Cazalovich alias Felanda ...*" Day 26 December 1782 Augustinus son of Antonii of antonii Cazalovich alias Felanda ..."[birth record from *Liber Baptizatorum* Komiza 27. IV. 1766 - 26. I. 1807 p. 191 Film Roll: SL#1,924,296]

This information gave us Antonii Felanda's father's actual last name, Antonii "Cazalovich" (From the root word "Kazati" meaning "One who tells, says or speaks to others" translation by Kalina (Felanda) Lisica) and that Felanda is an alias. Our next step was to locate the birth entry of the children of Antonii Cazalovich alias Felanda that resulted in six children, five daughters and only one son, Antonius. During this time, the Bishop Census of Komiza was taken in 1748 (from the book "Stanovništovo Komize" by Nevenka Bezić-Bo•anić page 206-210) and there are only two family units with the last name of Felanda. Only one unit of the family will be left in Komi•a as recorded in 1784, 1797 and 1807. That family was Antonius Felanda and Margarita Vitaglich and their 15 children. It is from this family that all Felanda-Felando family members in existence today can trace their lineage to by blood.

Fig. 10 - Liber Defunctorum, 1766-1842, for the parish church of Komiza

A recorded historical incident occurs, however, that will affect this large family and leave Margarita Vitaglich Felanda and her children without their father, two of their brothers and one sister. This tragedy took place at sea and we verified it by researching into the church records of Komiza and found on page 173 in the "*Liber Defunctorum*" (29. IV. 1766 - 28. I. 1806) the following death entry: "*Die 7 Maij 1802 Antonius Felanda cum duobus filiis Simone, Antonio nec non cum filia Catharina demersus est in Pielago prope S. Andrea scopulum,…*" Translation: "Day 7 May 1802 Antonius Felanda with both sons Simone, Antonio as well as with daughter Catharina are plunged into the Sea near the projecting rocks of S. Andrea …"

This loss became more relevant to David and I as we left the port of Komi•a on the chartered boat "*Jastog*" (Lobster) and traveled approximately 13 nautical miles to the Island of Svetac formally known as Sveti Andrija/Andrea. Those on board recalled stories of what took place and that remains of the boat had washed ashore and that it may have taken placed only a half-mile from the island of Sveti Andrija \ Andrea. No one knows for sure.

Retracing our family roots both through our research and visiting Komi•a and the surrounding islands became a trip through time that allowed us to find the identity of and recorded existence of family ancestors. We also saw the natural rugged beauty of these islands with their many inlets, coastal settlements and various sea grottoes called *špiljas* (Caves) such as the *Modra Špilja* (Blue Cave). These natural attractions have beckoned European visitors for decades along with those few Americans from San Pedro. Staying here is only more enhanced by the warmth and kindness of the people.

We have printed up our research so that family members can know of their historical lineage. David published a printed booklet entitled "Komiza: Land of My Forefathers" in 1997. By the year 2000, the booklet was revised and updated and is in its third edition. The work covers the history of the island of Vis and the town of Komi•a from its earliest beginnings to after World War II. (Published by TADMS, Inc. P.O. Box 8080 Fountain Valley, CA 92728 e-mail dfelando@earthlink.com, <http://www.komiz.com>

My research resulted in "A Genealogy of the Felanda - Felando Family." I assembled and printed the document in 1998 and with recent revisions, additions and corrections it presently is composed of 488 printed pages and 1800 printed photos (e-mail: arcanum@humboldt.net). The work contains an abbreviated version of David's "Land of My Forefathers" work; written descriptions of the islands of Vis, Biševo, Svetac and the towns of Komiza, Vis, and Oključina with photos; and the Genealogy of the Felanda-Felando family from its earliest direct descendants to the present family members with photos, personal stories and remembrances. At present, 120 copies of this work have been purchased. One copy is available for public review in the San Pedro Historical Society 638 Beacon St. Room 626 San Pedro, California and a second copy is at the Family History Library 35 North West Temple Str. Salt Lake City, Utah 84150-3400.

Fig. 11 - Lina (Felanda) Pečarić and Bepo Felanda, sole remaining family members in Komiza

East European Emigration and the EWZ

© David Obee

When Gottlieb Scheffler left his home in East Prussia, heading south and east toward Volhynia, he was hardly heading off alone into the vast unknown. Several of his neighbors, friends and relatives went with him. And when his descendants realized it was time to leave Volhynia, a few generations later, they were not alone, either. They left the area in the company of friends and relatives, in many cases the descendants of the people who had traveled into the region with Gottlieb Scheffler. This man was hardly unique among the people who sought a better life in Russian territory. While a few people traveled alone, the vast majority moved with acquaintances from one area to another. This simple fact is a key that has the potential to unlock many doors in a family history research project.

A researcher should look for groups, rather than individuals, when going through documents. That means collecting information on every family in a village, when possible. It means, for example, checking passenger lists for anyone of interest, and not being satisfied with finding the specific family of interest. Other people on board might be from the same village. And if they were traveling together, there might be a connection between the families. That connection could be a clue to further research. By looking into an entire village, a family historian might be able to find previously unknown relatives.

There is also the chance that information about other unrelated people may point to previously unconsidered sources. In putting together information on entire villages in former Soviet Union areas, one of the best sources is the collection of *Einwandererzentrale* (EWZ) records from the Berlin Document Center. These became available on microfilm through the United States National Archives and the Family History Library a few years ago. This collection offers great rewards to researchers who choose to look beyond the obvious family lines. Gottlieb Scheffler and the tens of thousands of other Germans who went to Russia all have one thing in common: They looked east, and saw a land of opportunity. They thought of Russia, and dreamed of a place where they would be free and prosperous. Much has been written on the group of people that came to be known as the Germans from Russia. They have been the subject of countless books as well as television documentaries. Many genealogists have put together family information showing the movement of families in and out of Russian territory. Histories have been done on villages, churches and individuals.

With the release of the EWZ microfilms, it has become possible to pull together all of the elements (the social, political and family histories) into one project that will be much more than just a sum of its parts. Consider the case of Gottlieb Scheffler. He was born in Albrechtsdorf, East Prussia, where his family had lived for at least four generations, in the 1830s. In the early 1860s, he made two decisions that would have a major impact on his family and his descendants: He joined the Baptist church, and he moved to Volhynia.

His reasons for making these decisions can only be guessed, but it is safe to say that he was hardly alone in making either one. In just a couple of years, the new Baptist church in Albrechtsdorf had proven to be popular, and had lured Scheffler and many other people from the established Lutheran church in the village. And at the same time, reports got back to East Prussia from the Germans who had gone to Volhynia to check things out.

Several new Baptist churches were being established in Volhynia; it would have been clear to many of the Albrechtsdorf Baptists that they could make a fresh start in Volhynia, on land made available as a result of the freeing of the serfs. As a bonus, they could live in a village surrounded by people who shared their newfound faith. The arguments for making the move would have been powerful.

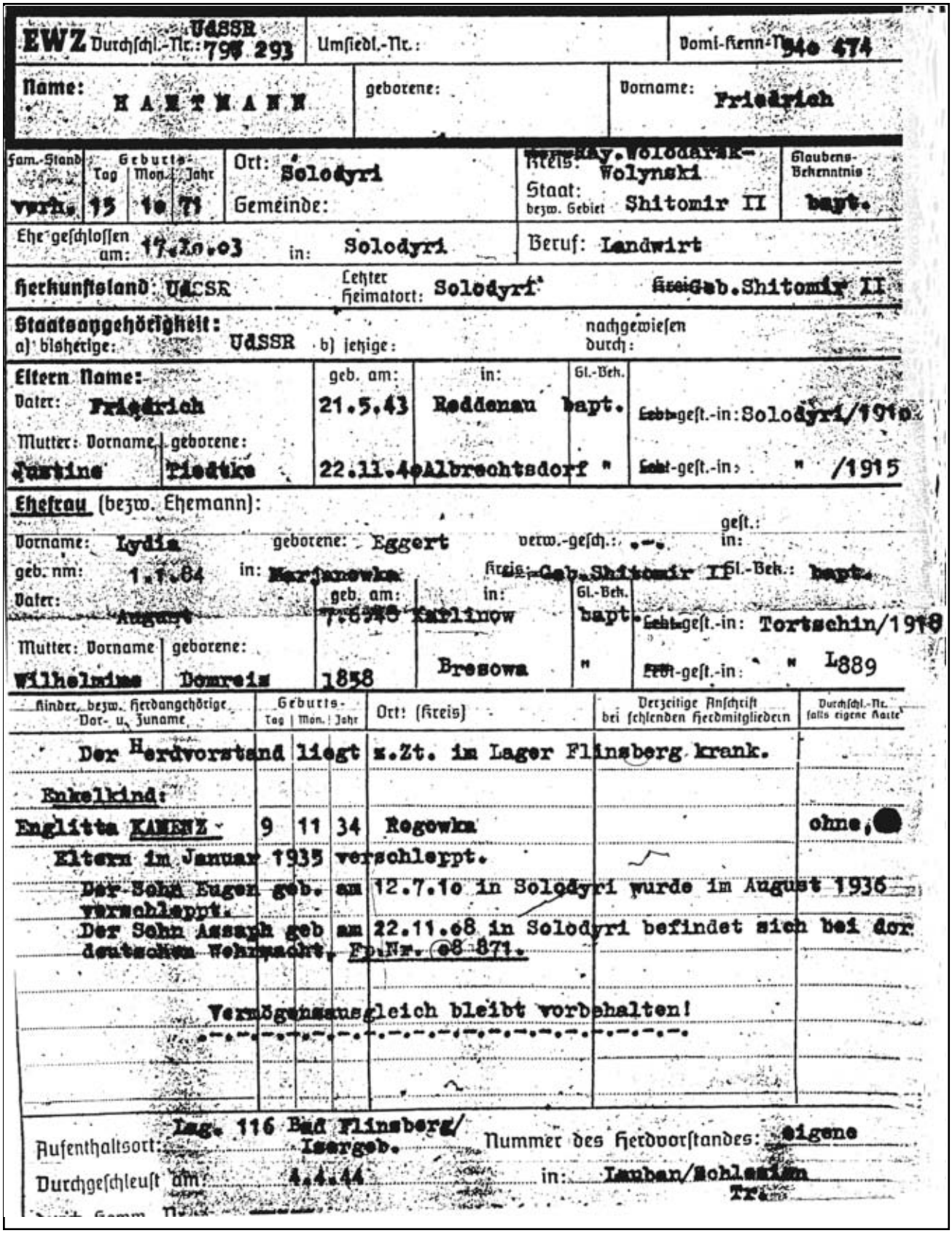
So Gottlieb Scheffler packed up his family and hit the road to the Zhitomir area. The Schefflers made their journey along with several other families, all friends from the Albrechtsdorf area who had recently joined the Baptist church. At least a dozen of the Baptist families that settled in the Solodyri area, about 20 miles northwest of Zhitomir, had roots in the East Prussian *Kreis* of Preussisch Eylau, including Albrechtsdorf. These families included some that became prominent and influential in Solodyri, families named Hartmann and Tiedtke and Langhans and Boehnert. So in their new home, the Schefflers already knew their neighbors. They had been their neighbors back in Albrechtsdorf, or in the nearby villages.

The same type of thing happened in dozens of other areas of Prussia and Poland. Friends and relatives chose to head east together, and settled in villages where everyone knew everyone else's name. Take the parish of Dabie, in Poland. Check the Lutheran parish registers for Dabie in the 1850s, then compare those registers to the St. Petersburg records, and the lists of land owners in the Solodyri area. Many Dabie families, such as Freigang, Spletzer and Tiede moved to Volhynia together.

Throughout the German areas of Europe, friends and relatives considered what the future held for them where they were, and what it held if they chose to move elsewhere. And then, several people from several families decided to make the move.

In genealogical research, the most important dates and places generally have to do with three types of events: births, deaths and marriages. But researchers should consider another type of event, one that is possibly more significant to the family history. That event is migration. And, since people don't move from one country to another without

Fig. 1 -A Stammblätter record of the EWZ



EWZ Durchschl.-Nr.: UdSSR 795 293 | Umsiedl.-Nr.: | Dom.-Kenn-Nr.: 940 474

Name: HARTMANN | geborene: | Vorname: Friedrich

Fam.-Stand: verh. | Geburts-Tag: 15 | Mon.: 10 | Jahr: 71 | Ort: Solodyri | Gemeinde: | Kreis: Kay. Volodarsk-Wolynski | Staat: bezw. Gebiet Shitomir II | Glaubens-Bekenntnis: bapt.

Ehe geschlossen am: 17.10.03 in: Solodyri | Beruf: Landwirt

Herkunftsland: UdSSR | Letzter Heimatort: Solodyri | Kreis-Geb. Shitomir II

Staatsangehörigkeit: a) bisherige: UdSSR b) jetzige: | nachgewiesen durch:

Eltern Name:	geb. am:	in:	Gl.-Bek.	
Vater: Friedrich	21.5.43	Reddenau	bapt.	Lebt-gest.-in: Solodyri/1916
Mutter: Vorname: Justine, geborene: Tiedtke	22.11.4e	Albrechtsdorf	"	Lebt-gest.-in: " /1915

Ehefrau (bezw. Ehemann):

Vorname: Lydia | geborene: Eggert | verw.-gesch.: -.- | gest.: in:

geb. nm: 1.1.84 | in: Marjanowka | Kreis-Geb. Shitomir II | Gl.-Bek.: bapt.

Vater: August	geb. am: 7.6.[illegible]	in: Karlinow	Gl.-Bek.: bapt.	Lebt-gest.-in: Tortschin/1918
Mutter: Vorname: Wilhelmine, geborene: Domreis	1858	Bresowa	"	Lebt-gest.-in: " L889

Kinder, bezw. Herdangehörige Vor- u. Zuname	Geburts-Tag	Mon.	Jahr	Ort: (Kreis)	Derzeitige Anschrift bei fehlenden Herdmitgliedern	Durchschl.-Nr. falls eigene Karte
Der Herdvorstand liegt z.Zt. im Lager Flinsberg krank.						
Enkelkind:						
Englitta KAMENZ	9	11	34	Rogowka		ohne
Eltern im Januar 1935 verschleppt.						
Der Sohn Eugen geb. am 12.7.1o in Solodyri wurde im August 1936 verschleppt.						
Der Sohn Assayh geb am 22.11.o8 in Solodyri befindet sich bei der deutschen Wehrmacht, Fp.Nr. o8 871.						
Vermögensausgleich bleibt vorbehalten!						

Aufenthaltsort: Lag. 116 Bad Flinsberg/Isergeb. | Nummer des Herdvorstandes: eigene

Durchgeschleust am: 4.4.44 in: Lauban/Schlesien Tr.

community influences of one form or another, migration should not be viewed in isolation. It should be seen in the context of the history of the towns or villages of origin and destination.

There are several reasons to keep this in mind. One is that if two families knew each other, there is a good chance of a connection, in one community or another. These families were in close contact for two or three generations, working and playing together, and going to church together. The odds of some of the children getting together in marriage would be high.

Another reason to do research on a village-wide scale is basically just an extension of one of the basic rules of genealogy: if you get stuck on one line, move to one side and try again. If you can't find the roots of one man, for example, research his brother instead. The same theory can be applied to many of the German villages in Russian territory.

The people in those villages would have had roots in a limited number of villages back in Germany or Poland. There may be no record of where a direct ancestor was from, but the information might be available for the other families in the village. There is no guarantee this will lead to the proper spot of origin, but it can certainly narrow the search. The leading contenders for an ancestor's place of origin will be the communities where his or her friends and relatives were from.

And how can you find out more about all the families in a village? For many people researching Germans from Russia, the best starting point is the Berlin Document Center series of microfilms. This series includes personal information on more than 2.1 million individuals processed by the *Einwandererzentrale* (EWZ, literally Immigration Center), a central German authority for the immigration and naturalization of qualified ethnic Germans for Reich citizenship during the period 1939-1945.

Fig. 2 - Several Nazi friendly novels about the relocation of Germans in Volhynia and Galicia

These people, nominally citizens of Poland, the Baltic states, the Soviet Union, France, and the countries of southeastern Europe, became part of the National Socialist plans for Germanizing the frontiers of the future *Reich*. *Reichsführer-SS* Heinrich Himmler created the EWZ in October 1939, a few weeks after Germany invaded Poland, as a way to ease the resettlement to German territory of ethnic Germans living in Eastern Europe. The Nazis believed all ethnic Germans should be united in one state, just as they believed that non-Germans were to be removed from German soil. The more Germans in Germany, the theory went, the stronger the nation would be.

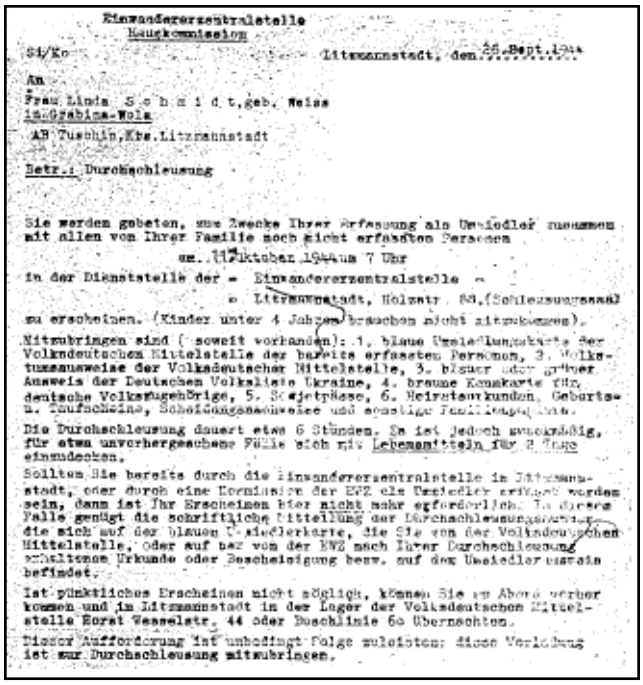
The first immigration office started operations in October 1939 in Poland. It had to process about 70,000 Baltic Germans repatriated from Estonia and Latvia. This was followed by a major movement of ethnic Germans from Galicia and western Volhynia, in a series of treks that were romanticized by German writers in a string of Nazi-friendly novels. These books, which stressed that the Germans were answering the call of the *Führer*, often contained photographs of the people on the trek. In the first year, the immigration headquarters was moved several times before being located on Holzstrasse in Litzmannstadt (Lodz) for the duration of the war. There were several sub-offices located close to the camps where the new arrivals were held while they were processed.

Much of the trek from the east was often accomplished on foot, although some people had help from the German troops. The first part of the great trek into German territory ended for most people at one of the temporary camps. For the most part, new arrivals were assigned to camps in groups; since these people had been traveling together from their villages in Russia, the result was that people who had been neighbors in Russia were once again neighbors in the refugee areas. And those people often went to the local EWZ office, to take care of the necessary paperwork, within days of each other.

There were, of course, exceptions to the rule. Not everyone from one village ended up in the same camp; it could have been because of which camps had free space, or which camps housed relatives who had arrived earlier. In any event, the bulk of the people who left Russian areas together ended up in a temporary camp together.

These camps were widely scattered throughout German territory. Several were in the Lodz area; one of the largest was apparently in Kirschberg (now Wisniowa Gora), a few miles southeast of Lodz. Others were in Silesia; some were as far west as Bavaria. EWZ branch offices, as mentioned, were set up close to the camps.

As the Germans arrived in EWZ offices, they were registered and photographed. Entire families were generally processed together, with separate forms for every person aged 15 years or older. An inventory was taken of their



Einwandererzentralstelle
Haupkommission

St/Ko Litzmannstadt, den 26. Sept. 1941

An

Frau Linda S c h m i d t, geb. Weiss
in Grabina-Wola
AB Tuschin, Kbs. Litzmannstadt

Betr.: Durchschleusung

Sie werden gebeten, zwecks Ihrer Erfassung als Umsiedler zusammen mit allen von Ihrer Familie noch nicht erfassten Personen

am 11. Oktober 1941 um 7 Uhr

in der Dienststelle der - Einwandererzentralstelle -
- Litzmannstadt, Hölzelstr. 34 (Schleusungsraum)

zu erscheinen. (Kinder unter 4 Jahren brauchen nicht mitgebracht zu werden).

Mitzubringen sind (soweit vorhanden): 1. blaue Umsiedlungskarte der Volksdeutschen Mittelstelle der bereits erfassten Personen, 2. Volkstumsausweise der Volksdeutscher Mittelstelle, 3. blauer oder grüner Ausweis der Deutschen Volksliste Ukraine, 4. braune Kennkarte für deutsche Volkszugehörige, 5. Sowjetpässe, 6. Heiratsurkunden, Geburts- u. Taufscheine, Schulzeugnisse und sonstige Familienpapiere.

Die Durchschleusung dauert etwa 6 Stunden. Es ist jedoch zweckmäßig, für etwa unvorhergesehene Fälle sich mit Lebensmitteln für 2 Tage einzudecken.

Sollten Sie bereits durch die Einwandererzentralstelle in Litzmannstadt, oder durch eine Kommission der EWZ als Umsiedler erfaßt worden sein, dann ist Ihr Erscheinen hier nicht mehr erforderlich. In diesem Falle genügt die schriftliche Mitteilung der Durchschleusungsstelle, die sich auf der blauen Umsiedlerkarte, die Sie von der Volksdeutschen Mittelstelle, oder auf bar von der EWZ nach Ihrer Durchschleusung ausgestellten Urkunde oder Bescheinigung befindet.

Ist pünktliches Erscheinen nicht möglich, können Sie an Abend vorher kommen und in Litzmannstadt in der Lager der Volksdeutschen Mittelstelle Horst Wesselstr. 44 oder Buschlinie 6a übernachten.

Dieser Aufforderung ist unbedingt Folge zu leisten; diese Verfügung ist zur Durchschleusung mitzubringen.

Fig. 3 - Invitation to the Litzmannstadt office

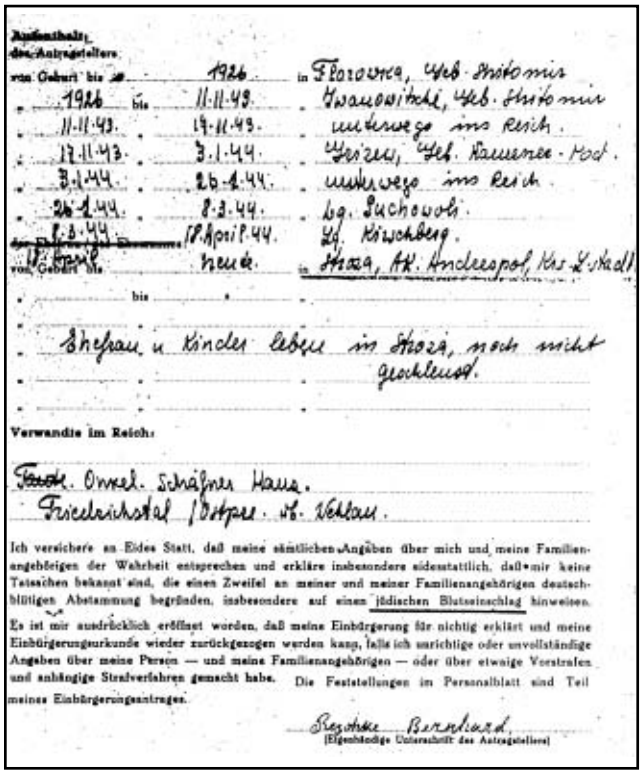
property, and compensation was often granted for non-portable items that had to be left behind. In some cases, this would have come as a shock to the refugees, who had been told by the German authorities that their move out of their Russian home was only temporary.

The screening process for eligible ethnic Germans initially took three to four hours, with examinations by six to nine people. Later, the time needed stretched to six hours, then two days. Each arrival aged six or older was given a basic health test, accompanied by an SS racial examination, which resulted in an assessment of the overall racial quality of both the individual and the family. These racial examinations were key to the decisions regarding German citizenship. The authorities then looked into the political activities and professions of the new arrivals who had qualified as German.

The arrivals were generally assigned to new homes in German territory, although there was some personal choice. Some of Gottlieb Scheffler's descendants, for example, were allowed to go to East Prussia, at the invitation of other members of the Scheffler family. The forms completed by the new arrivals at the EWZ offices are of tremendous value to today's family historians. They contain basic information on the individuals who completed the forms, including dates of birth and marriage, as well as the names and vital information, where known, of parents and grandparents.

The paperwork reveals, in many cases, much more pre-war migration than would be expected. Some people moved between the various areas of Ukraine, such as between Bessarabia and Volhynia. Some people were born in England, or Canada or the United States. Apparently, their parents had tried life outside of Russia, didn't like it, and returned. Sometimes, these moves were not voluntary. In the First World War, Germans were forced to head east, away from the front. They were not able to return until after the hostilities ended. And between 1939 and 1941, when the Soviet Union entered what became known there as the Great Patriotic War, thousands of ethnic Germans within 100 kilometers of the border with Germany were forced to move east, in some cases, a journey of only 10 kilometers was all that was needed to satisfy the authorities.

The EWZ forms record the dates and places on these forced migrations that were triggered by wars. Many of the people who arrived in German territory during the Second World War found themselves in Poland or the eastern part of Germany at the war's end. Since they had been born in the Soviet Union, they were captured and shipped to Russia, then often Kazakstan. The survivors were not allowed to return to Germany (with their children and grandchildren) in



Aufenthalt des Antragstellers

von Geburt bis	bis	in
1926	11.11.43	Florowka, Geb. Shitomir
11.11.43	19.11.43	Iwanowitschi, Geb. Shitomir
19.11.43	3.1.44	unterwegs ins Reich
3.1.44	26.1.44	Yerzew, Geb. Kamenez-Pod.
26.1.44	8.3.44	unterwegs ins Reich
8.3.44	18 April 44	bei Suchowoli
18 April 44	heute	Lg. Kirschberg
von Geburt bis		Stara, Kr. Andrespol, Kr. Lodz
	bis	

Ehefrau u Kinder leben in Stara, noch nicht geschleust.

Verwandte im Reich:

Onkel. Schäfer Hans.
Friedrichstal / Ostpr. Kr. Elbing.

Ich versichere an Eides Statt, daß meine sämtlichen Angaben über mich und meine Familienangehörigen der Wahrheit entsprechen und erkläre insbesondere eidesstattlich, daß mir keine Tatsachen bekannt sind, die einen Zweifel an meiner und meiner Familienangehörigen deutschblütigen Abstammung begründen, insbesondere auf einen jüdischen Blutseinschlag hinweisen.

Es ist mir ausdrücklich eröffnet worden, daß meine Einbürgerung für nichtig erklärt und meine Einbürgerungsurkunde wieder zurückgezogen werden kann, falls ich unrichtige oder unvollständige Angaben über meine Person — und meine Familienangehörigen — oder über etwaige Vorstrafen und anhängige Strafverfahren gemacht habe. Die Feststellungen im Personalblatt sind Teil meines Einbürgerungsantrages.

Rosalie Bernhard
(Eigenhändige Unterschrift des Antragstellers)

Fig. 4 - Listing of previous residences

the 1990s.

For those who did not live long enough to get out of the Soviet Union, the EWZ documents represent a remarkable collection. For many of these people, family historians will never be able to find any documentation other than what appears in the Berlin Document Center files. The EWZ office processed about one million ethnic Germans during the five years of its existence. Most came from areas which later became part of the Soviet Union.

In 1945, most of these records were seized by the Allied Forces. About 80,000 files were lost or burned before capture. Those that survived are available on 8,000 rolls of microfilm, through the U.S. National Archives II in College

Park, Maryland. Some of the microfilms are available through the Family History Library of the Church of Jesus Christ of Latter-day Saints.

The EWZ records come in three basic series. While there is a lot of duplication between the three series, each one offers something that the other two do not. And, in some cases, files for certain people appear in one series, but are not to be found in the other series. All three should be consulted when possible. The three series.

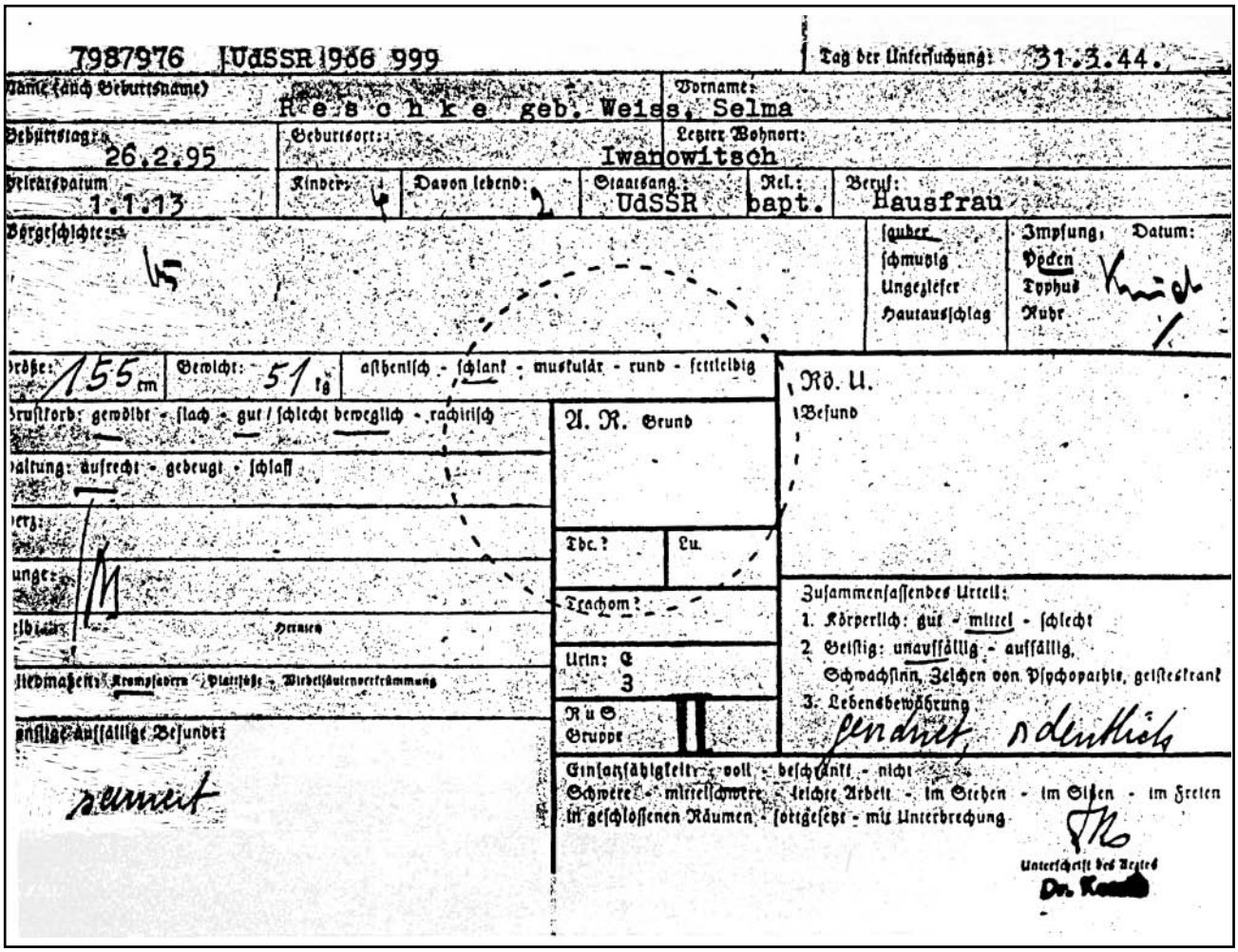
1. *Anträge*, or applications. More than 400,000 applications, arranged by country or region, then alphabetically by family name. Each application might include several documents; together, they represent the most comprehensive series in the set of EWZ microfilms. Documents found in a typical file might include basic family history information going back three generations, as well as the details on children; a story written by the applicant, describing his or her life; a pedigree chart; and citizenship documents. This series includes:

EWZ50 - USSR. About 110,000 files on 843 microfilms.
EWZ51 - Romania. About 82,000 files on 700 microfilms.
EWZ52 - Poland. About 100,000 files on 701 microfilms.
EWZ53 - Baltic. About 73,000 files on 587 microfilms.
EWZ5410 - Yugoslavia. About 23,000 files on 150 microfilms.
EWZ5420 - Romania. About 14,000 files on 223 microfilms.
EWZ5430 - Bulgaria. About 700 files on 6 microfilm.

These films are not in the FHL system; they are available only through the U.S. National Archives in College Park.

2. E/G *Kartei*, basic card index The central registry for naturalization. The set includes about 2.9 million cards in phonetic order on 1,964 microfilm rolls. These cards list name, place and date of birth, religion, marital status, education, profession, citizenship, all relatives in the same group of immigrants, and information on the property left behind. The information here is not as comprehensive as for the first series, but does include details of family relationships and physical characteristics that are not found on the forms in the other two series. Also, many, many more people are included in this index than are in the other two series; part of the reason is that this set covers all of the new arrivals in Germany, no matter where they were from. These films are available through the Family History Library.

Fig. 5 - The Kartei



3. *Stammblätter*, family forms. There are about one million forms here on 742 rolls. The documents provide name, date and place of birth, citizenship, country of origin, religion, marital status, number of children, their names and dates of birth, as well as the names and dates of birth of parents. A photograph of each applicant is generally included. These forms have more information than is found in the big card index, but less than the individual files. These files are organized by number, rather than alphabetically, so this set can't be tackled first. If a person is listed in the basic card index, but not the applications, check the family forms to get a bit of extra information. The greatest value of this set is that it enables researchers to quickly find neighbors of their people of interest and those neighbors will often offer clues that will help research the families in the direct line. That's because people from one village were often processed at roughly the same time, so their numbers would be close to each other. Once numbers are found for some relevant people, a researcher can find out who went through the system with them. This series is also available through the Family History Library.

There are two ways to access the EWZ records by starting with films from either the *Anträge* or E/G *Kartei* series. Given that one series (the E/G *Kartei*) is more accessible than the other, thanks to the Family History Library, the choice will usually be easy. Both of the series are in alphabetical order, but there is a knack to using the E/G Kartei. Names are not filed in strict alphabetical order; sometimes, all names with the same basic pronunciation are grouped together. If you're looking for Dalke, for example, be sure to try Dahlke instead.

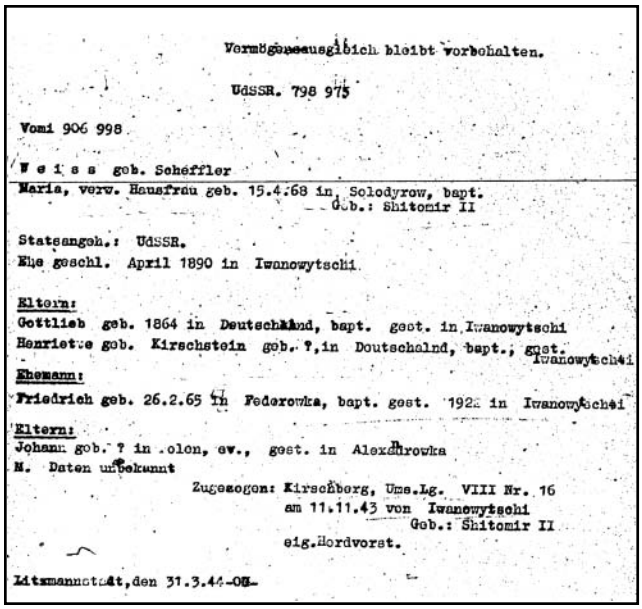
The file cards in the E/G *Kartei* series aren't the most valuable, in terms of offering information to genealogists, but be sure to check the back of the cards (the second page on the film) for the names of the person's siblings. This is not generally recorded in the other EWZ documentation, and offers evidence for the reconstruction of family groups. If possible, a researcher should start with the Anträge series. It offers far more information than the other series, simply because it has copies of all of the forms that had to be filled out by the ethnic Germans who were desperately trying to prove their ancestry.

On the other hand, the *Anträge* series does not cover as many people. So a researcher is less likely to find a person in the series, but if that person is there, it's a home run. Both of these two series will offer a critical bit of information: the EWZ number, which is used to access the files in the *Stammblätter*.

The EWZ numbers were assigned to arrivals aged 15 years or older as the arrivals were being processed by the EWZ teams. Since most people in one village went through the system at the same general time, the EWZ numbers they received are generally close to each other. So it's a simple matter, once a few EWZ numbers are known, to get the *Stammblätter* films that include those numbers. And those films will include a large number of people of interest to your family, if not all of the people from the village.

Searching for everyone from a village will yield many benefits. It will be fairly easy to sort the people into family groups, and determine which families were tied to other ones. Odds are, there will be clearly identifiable groups, possibly based on social or religious grounds. Families within each group inter-marry, but would not marry into the other groups.

Checking all of the families from a village will probably reveal a variety of missing or unknown relatives. Most of these will be women with new surnames as a result of marriage. In many families, it's more important to search for


Vermögensausgleich bleibt vorbehalten.

UdSSR. 798 975

Vomi 906 998

W e i s s geb. Scheffler
Maria, verw. Hausfrau geb. 15.4.68 in Solodyrow, bapt.
Geb.: Shitomir II

Staatsangeh.: UdSSR.
Ehe geschl. April 1890 in Iwanowytschi

Eltern:
Gottlieb geb. 1864 in Deutschland, bapt. gest. in Iwanowytschi
Henriette geb. Kirschstein geb. ?,in Doutschalnd, bapt., gest. Iwanowytschi

Ehemann:
Friedrich geb. 26.2.65 in Federowka, bapt. gest. 192? in Iwanowytschi

Eltern:
Johann geb. ? in .olon, ev., gest. in Alexandrowka
M. Daten unbekannt

Zugezogen: Kirschberg, Ums.Lg. VIII Nr. 16
am 11.11.43 von Iwanowytschi
Geb.: Shitomir II
eig.Hordvorst.

Litzmannstadt,den 31.3.44-OB-

Fig. 6 - Improper form used in processing

women than for men. The reason is simple: Josef Stalin. These forms were filled out a few years after Stalin's infamous purges of the 1930s, which saw many males arrested and either murdered or sent to forced labor camps. A search of the records based strictly on known surnames may fail to find much new information. The people with that surname are often people who married into the family; they couldn't give a lot of information to the authorities, because they didn't know it. The women who would know the details are the women who married into other families, and who appear in the records under their new surnames. Put it another way: To get back to Gottlieb Scheffler, for example, look for his female descendants, not his male ones. That means you'll have to research a variety of surnames, not just Scheffler. If you don't know those other surnames? The numerical files offer you the most potential for results, because they list people by number rather than by name.

The information on the forms is remarkably accurate, most of the time. That is probably because the people providing the information were well aware what fate might await them if they provided the wrong answers. Also, given the uncompromising nature of the German government during the time of war, the people providing the information

had plenty of reason to have fear. That's why it's possible to find full information on illegitimate children, and on common-law marriages. The people involved did not want to take the chance of covering these things up. You will also find references to past involvement in the Russian army, and to relatives who were serving in the Russian army or living in North America at the time the forms were being filled out.

The autobiographies of the arrivals, called *Lebenslauf*, found in the *Anträge* files vary considerably in quality and quantity of content. In some cases, the autobiographies simply repeat the basic vital information provided in other forms. In other cases, the autobiographies provide fascinating accounts of what life was like in the colonies. These stories may not have been provided by the direct ancestors of a researcher, but if they were done by people who lived in the same village, it is likely the same conditions were faced by the direct ancestor. These stories can certainly add color and drama to any researcher's family history project.

While the EWZ forms offer many benefits, they are not perfect. There were plenty of people who had things they were desperate to hide. There was no point, for example, in admitting to Jewish ancestry; that would only mean a trip to the gas chamber. So, in some cases, family information has been altered.

With some of the forms, crucial lines are blank. One must assume that the subject did not know the answer to the question being asked, or could not remember. In some cases, it's likely the arrivals chose not to remember. There are times when the family history information for two people is almost a perfect match. It's quite possible that the second person did not know the information, so the authorities pulled the information from the file of a person identified as a relative. It's no guarantee that the information is coming from two strictly independent sources.

There are also forms that have errors that can be clearly identified as such. People did their best to be accurate, but it's no different than getting birth information from a death certificate today. The people were relying on what they had been told, and what had been passed down through the years.

Some of the errors are in the spelling of village names. It could be that the person providing the information had no idea how to spell the name of the community where he or she had lived as a child, and it could be that the person filling out the form didn't know either, and couldn't read Cyrillic. So many, many village names are to be taken with a grain of salt. Sometimes, obvious errors were missed by the German authorities. The EWZ files identify one woman who was born in 1891. Her father had died in 1881. That 10-year discrepancy is repeated in a couple of places in the file, but nobody noticed.

Another file took a family back to 1810, one of the earliest dates possible in a three-generation chart done in the 1940s. The only problem was that the woman born in 1810 had a son in 1886. Again, there was an obvious error in the information provided, but the German authorities did not catch it.

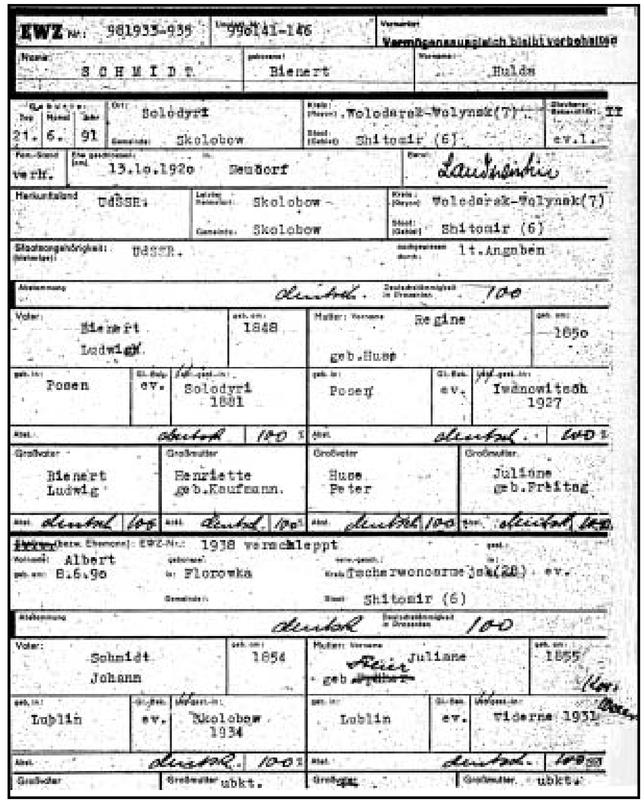

EWZ Nr.: 981933-939 | 996141-146
Vermögensausgleich bleibt vorbehalten
Name: SCHMIDT | geborene: Bienert | Vorname: Hulda
21. 6. 91 | Ort: Solodyri | Gemeinde: Skolobow | Kreis: Wolodarsk-Wolynsk(7) | Gebiet: Shitomir (6) | ev.l.
verh. | 13.10.1920 | Neudorf | Lauchsinkin
Herkunftsland: UdSSR. | Skolobow | Skolobow | Wolodarsk-Wolynsk(7) | Shitomir (6)
Staatsangehörigkeit: UdSSR. | 1t. Angaben
deutsch | 100
Vater: Bienert Ludwig | 1848 | Mutter: Regine geb. Huse | 1850
Posen | ev. | Solodyri 1881 | Posen | ev. | Iwanowitsch 1927
deutsch | 100 | deutsch | 100
Großvater: Bienert Ludwig | Großmutter: Henriette geb. Kaufmann | Großvater: Huse Peter | Großmutter: Juliane geb. Freitag
deutsch | 100 | deutsch | 100 | deutsch | 100 | deutsch | 100
1938 verschleppt
Albert | B.6.90 | Florowka | Tscherwonoarme jsk(20) | ev. | Shitomir (6)
deutsch | 100
Vater: Schmidt Johann | 1854 | Mutter: Juliane geb. | 1855
Lublin | ev. | Skolobow 1934 | Lublin | ev. | Widerne 1931
deutsch | 100 | deutsch | 100
Großvater | Großmutter: unbkt. | Großvater | Großmutter: unbkt.

Fig. 7 - Stammblätter record showing a ten year credibility gap in information

Another word of caution with the forms: Sometimes, documents have been misfiled. This is especially a concern when dealing with the *Anträge* series, which often has large files, and a greater likelihood of an error in handling. When you find a file referring to a person of interest, always take a moment to scan through the adjacent files on the microfilm.

But even with these words of caution, the value of the EWZ collection far outweighs any concerns about errors. For many people doing research into the Germans from Russia, this series is the most important source yet available. And while it helps to know German, it's not essential. It's possible to sort out the basic family units easily, because a researcher is dealing with standardized forms, basic names and simple German words.

The EWZ collection will provide solid information needed in building comprehensive histories of individual German villages in Russia. For many villages, it will be the best source, but that does not mean it is the only one. To find distant roots, a researcher should contact distant cousins, and learn what they know. The EWZ files provide a lot of clues for distant relatives; the challenge today can be tracking them down. Looking at the big picture, the village rather than just the family, actually can make it easier to compile a family history.

It pays to remember that there were many different groups of Germans that moved into Russia. There were areas that were primarily Catholic, Lutheran, Mennonite, Jewish and Baptist. There were some communities with a mix of

different religions, but little intermarriage between the two groups. Religion was an important part of the lives of our ancestors. It's likely it also played a strong factor in any move by our distant cousins, either within Germany in the post-war years, or to others areas. There are clearly identifiable areas in Germany, for example, where Volhynian Baptists clustered, just as there are similar areas in North America. One of the daughters of Gottlieb Scheffler was in her 80s when she walked out of Volhynia, first to the holding camp near Lodz, then to East Prussia, then to what was to become the German Democratic Republic. When the Russians took control of that area, she walked across the border, late one night, to reach the western half of Germany. She is buried in a small village in Hesse. It's worth noting that at least five other graves there are of Volhynians, people she knew long before the trek out of Russia.

Many of the Germans from Russia included in the EWZ documents made their way to North America. They have been coming here to join other relatives, who came between the war years, or even earlier. There are many documents that may help a researcher find the people who arrived in North America before the Second World War.

The major starting point will be immigration records, including passenger lists and naturalization documents. Few people set out for a solo journey to North America; they went in the company of family or friends. Their travel together reflected ties that had been in place for decades, and can provide clues to researchers today. In general, American passenger lists are better than Canadian ones. They simply have more information, many of them are indexed, and they cover a later period. Many are available through the FHL system.

A major resource is the Ellis Island web site, which provides an index to arrivals in the years 1892 to 1924, thanks to efforts by volunteers from the Church of Jesus Christ of Latter-day Saints. Caution should be used when dealing with European names, however, because the handwriting sometimes made it difficult for the volunteers to determine the proper name. On one page, for example, the indexers read Ittermann as Hermann, Tiede as Diede, and Timm as Jimm.

Ellis Island was the most important port of entry, so should be checked first. But it must be remembered that new arrivals had several other ports to choose from.

Canadian passenger lists are generally available at public libraries through inter-library loan, with some early ones available through the FHL system. These films cover arrivals from 1865 to 1935. An index, on the Canadian National Archives web site, covers 1925 through 1935, but should be used with caution, because it is not as complete as it claims to be. The port of Quebec was the busiest in Canada, although many Germans from Russia came through Halifax, Nova Scotia or Saint John, New Brunswick. It's possible to find common threads in passenger arrivals, based to a certain extent on which shipping companies had agents in various areas of eastern Europe.

In the 1926-28 rush out of Volhynia, for example, the vast majority of arrivals in Canada came on Canadian Pacific or Holland American ships. The Holland American liners came to Halifax; the CP ones came to Quebec or, in winter, Saint John.

American naturalization records after 1906 provide a lot of information for family historians. They are scattered around the country; many are to be found at the Family History Library, with others in the appropriate regional branches of the National Archives. There are a couple of guidebooks that will help researchers find the right ones, and the national archives book on genealogical research will also provide some clues. Canadian naturalization records are not as well known as the American ones. The indexes to these records are, however, quite easy to find. They appeared on a regular basis in the government publication Canada Gazette from 1915 through 1951. The publication may by found in the libraries at large universities.

Many people heading for the United States went through Canada, and vice versa. Researchers should always look for arrival records from both countries. If they came through Canada, the Detroit and St. Albans border crossing indexes may record their arrival into the United States. Both of these series are at the Family History Library.

One other resource for Canadians is the registration program set up by the federal government during the Second World War. All Canadian residents were required to register. For $45, you can get a copy of a registration. There are dozens of sources on the Web that will help you find people. Check the Social Security Death Index, Rootsweb, and local obituary and death indexes for deaths. This can lead you to their descendants, who may have a lot of information on the family background.

Websites of organizations such as FEEFHS are helping to provide vehicles to spread the word about the interests of individuals, so should be used whenever possible.

Churches have been a great source of information. Membership records in North American Baptist churches, for example, may reveal people baptized in Volhynia. This can be determined by the place of baptism, or by the name of the pastor.

Researchers should not forget to look at the microfilmed records from the *Deutsches Ausland Institut*, one of the groups that kept track of where ethnic Germans were living. This series has been available at the Family History Library for many years, and is sorted by region.

One thing to watch for is a list of people deported to the east during the First World War. It provides clues to fathers, as well as to the likely wealth of the families involved. One such list is available for the Zhitomir area. It was published in the local newspaper 85 years ago; a copy of that newspaper list, found in the local archives, was brought to North America soon after the fall of Communism. It has been indexed by the American Historical Society of Germans from Russia.

There is a lot of information in the regional archives in Ukraine. If possible, find a researcher there who can do work

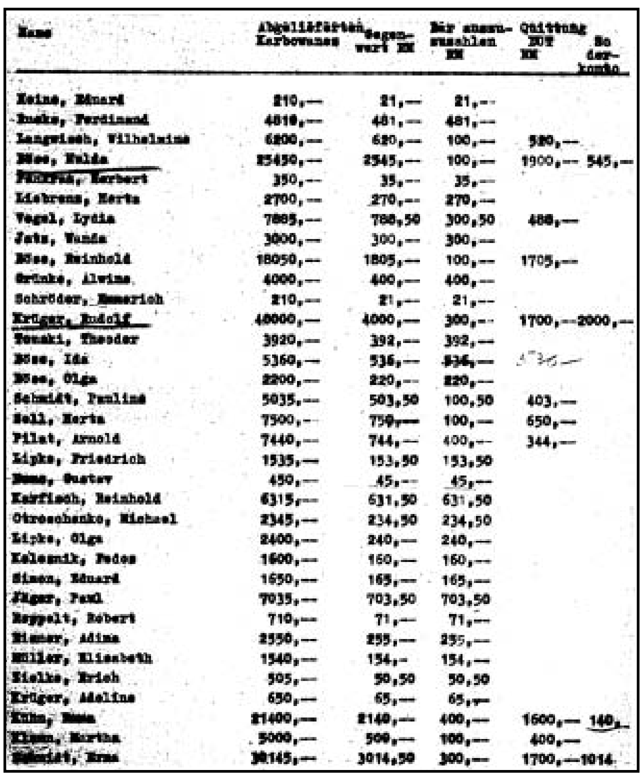
for you. It may seem expensive, but it's cheaper and easier than going there yourself. To find a researcher, put a query on one of the mailing lists, or check the Jewish genealogy pages.

The goal in this research should be simple: To find as many people as possible who came from the same village in Russia. These people, or their descendants, may be able to provide more information on the people in the village, the village itself, and the surrounding area.

We do not have access to directories, community maps, telephone books or voters' lists from Russian villages; in most cases, these things so common in North American research do not even exist. But we can create substitutes, using the information provided by other people from the villages.

For a start, compile a list of all residents of the community. As more information comes available, flesh out the list with the names of spouses, with the religions of the people, with any details on where they were from, or where they went to.

When possible, find out where they lived in relation to other families. Try to put the information together in the form of a map. This should be done even if a map has already been done by another researcher. Why? Because things change. Just as a five-year-old map of a North American community is not the same as an up-to-date one, a five-year difference between two Russian maps might provide a key to a research project.



Name	Abgelieferten Karbowanez	Gegenwert RM	Wir auszuzahlen RM	Quittung DUT RM	Sonder-konto
Heine, Eduard	210,—	21,—	21,—		
Budke, Ferdinand	4810,—	481,—	481,—		
Langwisch, Wilhelmine	6200,—	620,—	100,—	520,—	
Böse, Hulda	25450,—	2545,—	100,—	1900,—	545,—
[illegible], Herbert	350,—	35,—	35,—		
Liebrenz, Herta	2700,—	270,—	270,—		
Vogel, Lydia	7885,—	788,50	300,50	488,—	
Jetz, Wanda	3000,—	300,—	300,—		
Böse, Reinhold	18050,—	1805,—	100,—	1705,—	
Grünke, Alwine	4000,—	400,—	400,—		
Schröder, Emmerich	210,—	21,—	21,—		
Krüger, Rudolf	40000,—	4000,—	300,—	1700,—	2000,—
Tomaki, Theodor	3920,—	392,—	392,—		
Böse, Ida	5360,—	536,—	536,—		
Böse, Olga	2200,—	220,—	220,—		
Schmidt, Pauline	5035,—	503,50	100,50	403,—	
Sell, Herta	7500,—	750,—	100,—	650,—	
Pilat, Arnold	7440,—	744,—	400,—	344,—	
Lipke, Friedrich	1535,—	153,50	153,50		
Busse, Gustav	450,—	45,—	45,—		
Kairfisch, Reinhold	6315,—	631,50	631,50		
Otroschenko, Michael	2345,—	234,50	234,50		
Lipke, Olga	2400,—	240,—	240,—		
Kolesnik, Fedos	1600,—	160,—	160,—		
Simon, Eduard	1650,—	165,—	165,—		
Jäger, Paul	7035,—	703,50	703,50		
Reppelt, Robert	710,—	71,—	71,—		
Riemer, Adina	2550,—	255,—	255,—		
Müller, Elisabeth	1540,—	154,—	154,—		
Bielke, Erich	505,—	50,50	50,50		
Krüger, Adeline	650,—	65,—	65,—		
Kühn, [illegible]	21400,—	2140,—	400,—	1600,—	140,—
Klemm, Martha	5000,—	500,—	100,—	400,—	
Schmidt, Erna	30145,—	3014,50	300,—	1700,—	1014

Fig. 8 - Currency exchange record from a camp at Gemuenden, Bavaria

Bear in mind also that different sources for maps might result in different maps. People are generally more knowledgeable about their immediate areas, and less certain about who lived where on the other side of town. In all of this research, it is important to remember the goal: to find people from the same village, not simply to find people from the same family. People who are not related may lead a researcher to a family of interest.

It may still be possible to find people who lived in these villages before the Second World War, when the Germans were basically expelled from the vast majority of German colonies in the Soviet Union. Many of these people, who most of the time, went through the EWZ process and found new homes in Germany, the United States and Canada immediately after the war, or in recent years as a result of the fall of Communism. These people are, however, getting older every day. When they die, the information they can share will be lost, so it is important to find them as soon as possible.

The descendants of Gottlieb Scheffler can be found in at least a dozen countries, yet only a few of them knew the basic family history. Those few could not be found until there had been extensive research into the family, and all of its cousins, second cousins and beyond. And some of the key family information came from people who were not related at all, but remembered what had been told to them by their parents, or by members of Scheffler's family. And since many Germans from Russia have little paperwork to back up family stories, memories are very important. That's what makes the EWZ microfilms such a tremendous resource. They provide material compiled more than half a century ago, and give hard evidence of a family's history. They can also be used to research the genealogies of entire villages, which can bring even greater benefits.

To use the EWZ microfilms:

1. Two of the three basic series are available through the Family History Library (of the Church of Jesus Christ of Latter-day Saints) and its branches.
2. Researchers in the Washington area can check the films in the archives on your behalf.
3. The microfilms are available for purchase. The cost is $34 US if you are in the States, and $39 US if you're in Canada. The Canadian price works out to about $60 in Canadian funds.

Dave Obee, an author and lecturer on family history research techniques, is a partner in Interlink Bookshop and Genealogical Services in Victoria, British Columbia, Canada.

A Beginner's Guide to Finnish Genealogical Sources

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Introduction

From the time of the Crusades in the 1100's until 1809, Finland belonged to the Kingdom of Sweden. Roman Catholicism was the official religion, although no church records exist from that time period. In 1594 the Lutheran Church became the only officially recognized religion. The Crown required that all church, court and military records be maintained in Swedish throughout the kingdom. Therefore, the content of all official documents was in Swedish only, including the translation of people's names as well as residences to the extent that Finnish farms, villages and parishes had Swedish equivalents. Spelling was not standardized.

Wars were frequent and severe in Finland. Finnish seamen filled Swedish warships. The Crown set quotas for Finnish men to fill her regiments, many of whom fought in the front battle lines so that Swedish lives might be spared. Some parish and other records were destroyed during the Russian army invasions. Many parishes have suffered at least partial losses of records due to lightning and other fires. In spite of all of these unfortunate events, very few parishes have lost all of their records prior to 1900. Even with gaps in the records, the content of Finnish records is usually adequate to bridge the gaps.

Finnish has always been the majority language in Finland. During the late 1800's roughly 15% of the population spoke Swedish as their first language. Language borders were very definite. Most people spoke one or the other, but rarely both. Swedish-speakers lived in the Åland Islands and along the extreme southern and western coast along the mainland. In many cases, this narrow band of Swedish-speakers stretches inland no more than ten miles. If the family spoke Finnish, the family historian needs to determine whether to keep all of the research in Swedish, or translate people's names and places into Finnish, which the family spoke.

Home Sources

When new to family history, the researcher should always maximize the traditional home sources first. Finns should hunt for a few additional sources. The *Aapinen*, called the *ABC Bok* in Swedish, is unique to Finland. The primer has been published since the late 1600's. It contains the alphabet, simple phrases, children's stories, poems, the Lord's Prayer, Ten Commandments and Apostles' Creed and home prayers. Individual adults perhaps brought with them an Aapinen for themselves, but certainly for teaching their future children.

Nearly every Finn was literate enough to read printed text. Many brought a Bible with them as they journeyed across the ocean. In order to save space, sometimes they had only a New Testiment. Psalm Books were common companions of immigrants. In each of these books, most people wrote their name and it was common to add the birthdate and residence. The Psalm Book may have been received at the time of Confirmation and a date and name of the parish might likely have been written inside the front cover.

Before leaving the country, Finns obtained a membership transfer certificate, called either a Papintodistus or Muuttokirja in Finnish and Flyttnings Betyg in Swedish. The passport was generated from this document. Most immigrants arrived in North America with passport in hand. The membership certificate was returned to the traveller when the passport was completed. Many families still have both in their possession, each containing the basic information necessary for locating the family in the Finnish records, such as full name, birthdate and last residence.

Men who had fulfilled their military duty in the Czar's army were provided with a certificate of release. This, too, was often carried in the passport as further proof that the Czar had no cause for detaining the man when travelling abroad.

Passports

Although not officially required by the US Government, the vast majority of Finns left the country with a passport. They were issued by each of the governor's offices in the respective counties. Because of disproportionate emigration, two counties had several offices for issuing passports. Men who wanted to avoid the military draft sometimes managed to escape to Sweden and even without a passport, obtained passage to North America.

Many men fit the same general physical description of being medium height, medium build, blue-eyed and light brown haired. Passport photos were not used in Vaasa County until 1911. On occasion, a passport was returned to Finland numerous times so that many men eventually left the country using the same passport. This is one reason why some family historians cannot find a passport application nor steamship manifest for their ancestor while other families are surprised when a grandfather made many more trips across the ocean than expected.

Original Passports

Originals are housed at the National Archives, Helsinki (** Originals in Turku Provincial Archives). Many have been microfilmed and are available at the Family History Library. They include:

Häme County:

Hämeenlinna1832-1920.

Kuopio County:

Kuopio 1823-1920 - abroad.

Kuopio 1900-1918 - to Russia only.

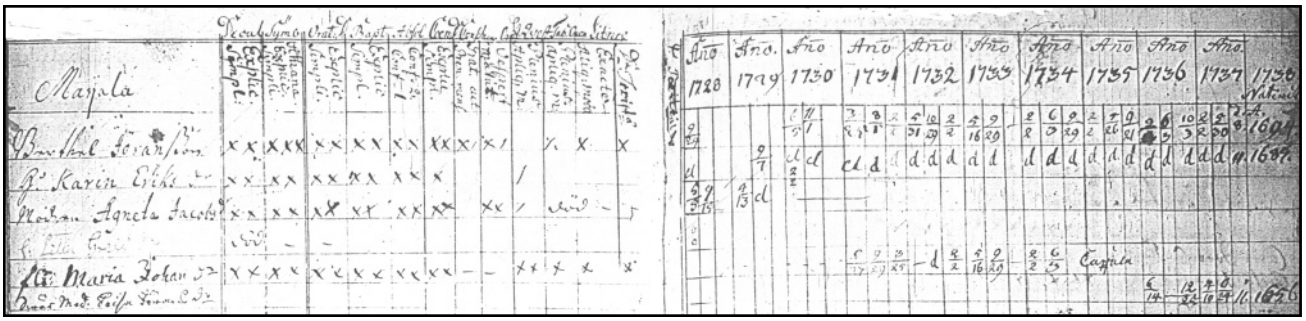


Fig. 1 - Communion lists, 1728-1745

Kymi County:
Kymi Manor 1819-1843.
Lappi County:
Belonged to Oulu County until 1935.
Mikkeli County:
Mikkeli 1883-1921.
Oulu County:
Oulu 1819-1922.
Raahe 1852-1899.
Turku-Pori County:
Ahvenanmaa 1821-1832, 1863-1916.
Marianhamn 1882-1903.
Pori 1845-1861, 1874-1879, 1900, 1906.
Rauma 1824-1839, 1865-1879.
Turku 1770-1771, 1774-1775, 1814-1815, 1818-1899**.
Turku 1820-1879, 1903-1920.
Uusikaupunki 1863-1901.
Uusimaa County:
Helsinki 1828-1920.
Hanko 1900-1903.
Vaasa County:
Kaarlela 1884-1894.
Kaskinen 1874-1903.
Kokkola 1874-1903.
Kristiinankaupunki 1842-1903.
Pietarsaari 1818-1904.
Uusikaupunki 1858-1903.
Vaasa 1851-1920.
Viipuri County:
Viipuri 1861-1885, 1894-1920.

Communion Books / Main Books

These are the main source of information for every Lutheran parish. First maintained in the late 1600's, this source can provide the researcher with more personal information and details of one's life than probably anywhere else in the world. Although some communion books have been lost to war and parish fires, most are extant.

Every parish is divided into specific villages. Since about 1800, the communion books have had the name of the village at the top center of the page. The name of the farm is always located in the top left of the page, along with a farm number and size of the farm, given in *mantal*s.

The farm owner appears first on the page, as he, and sometimes she, was responsible for the payment of taxes. The farm owner's wife, children, elderly parents, as well as farmhands, servant girls and even a resident soldier were recorded in the column. Birthdates and the birth farm or parish were recorded to the right of their names. As the child completed confirmation school, *adm(iterrad)* was added into the column under the appropriate year. Every date the person received Holy Communion was recorded.

Notations about marriage banns, or the wedding, were frequently added somewhere into the communion books, especially after 1800. Death dates were almost always

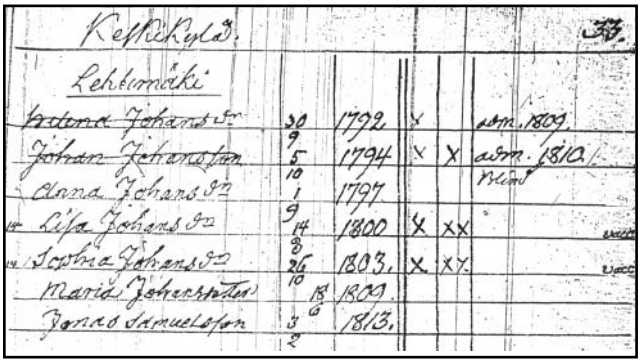


Fig. 2 - Cradle rolls, Keskikylä

included, most frequently in the far right column of the second page which was reserved for general remarks.

Cradle Rolls / Children's Registers

Most parishes throughout Finland included all newborn children in the communion books, along with their parents. Viipuri Diocese required all parish to create separate registers for all children until they completed confirmation. Unlike communion books which generally were maintained on printed forms since about 1800, the cradle rolls were most always kept on handwritten forms. Format was often poor, handwriting even worse and since one volume was maintained for more years than the average communion book, entries were squeezed together. For unknown reasons, some scattered parishes in other parts of Finland also participated in this complicated and unnecessary practice or record keeping. Every parish truly did its own thing,

Fig. 3 - Jalasjärvi parish baptisms, 1729

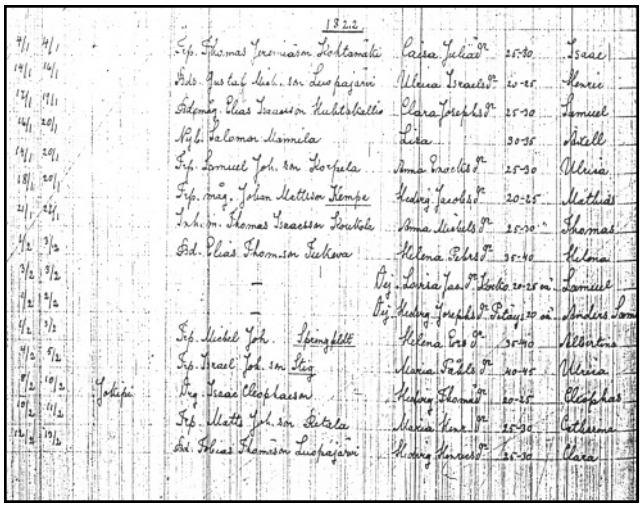


Fig. 4 - Jalasjärvi births and baptisms, 1822

generally maintaining these ledgers sporadically from about 1770 to 1850. There were no well-defined laws.

The general format was basically the same as in the communion books. Information consisted of the parents' names, usually the mother's birth year and the names of the children with their exact birth dates. Death dates were recorded for those who died young and a confirmation year for those who survived. Upon being confirmed, the confirmand was transferred to the communion book.

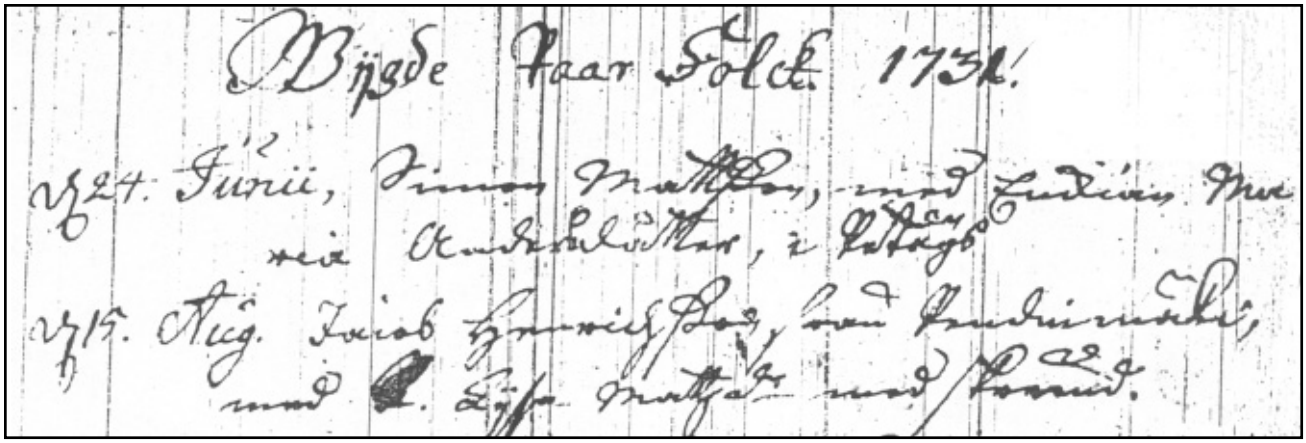
Vital Records

Births / Baptisms. They contain the name of the child, names of the parents, farm or residence of the family and the names of the godparents. Through the early 1700's, many entries contain only the name of the child, father's name and date of baptism. After the Great Wrath the content greatly improved. On occasion the age of the mother was included. By the later 1800's each entry often contained a reference to the family in the communion book.

Banns / Marriage Records. Banns were read in church to notify relatives, and members of the community, of all upcoming marriages. After the third Sunday, the couple was free to marry whenever they wished. The individual documents, or journal entries, which many pastors maintained, exist for some parishes. Because the banns were written by the pastor who expected no one else to see them, he sometimes wrote them in Finnish, even when Swedish was required by law for all parish records.

The actual marriage records contain the names of the bride and groom, their residences, usually giving both the farm and village, and also their occupations or standing. Depending upon the time period, and the pastor, ages were often included and sometimes whether the wedding was held in church, the parsonage or at the farm. The pastor frequently noted that the bride had a dowery and perhaps if she wore the parish crown or a garland of flowers upon her head when married. Many pastors signed the entry.

Fig. 5 - Jalasjärvi parish marriages, 1731



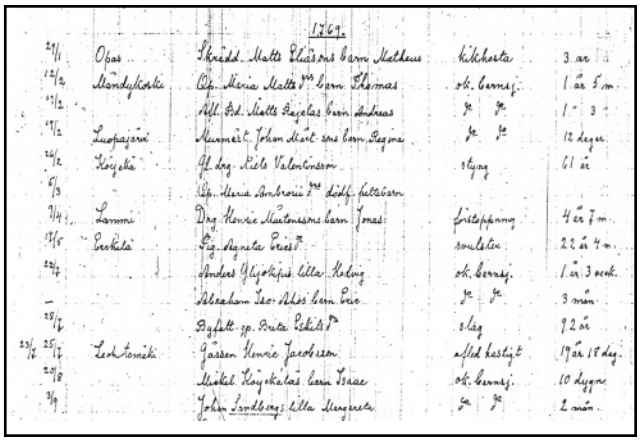


Fig. 6 - Jalasjärvi deaths, 1769

Death / Burial Records. The name of the deceased and date of death were recorded. The funeral was generally held within a week of the death. During the long and cold winters, the funeral could have been delayed for several weeks, even months. Until the late 1700's, many people, even the very poorest, were buried under the church, making weather an unimportant factor. Beginning in 1749, the Crown required the age and cause of death to be included for every person.

Non-parishioners

By the 1840's, when the population was rapidly increasing and people were looking for employment and moving more frequently , parishes often had many temporary residents residing within their boundaries. Coastal towns saw lots of activity with the seamen and businessmen; some came with with their wives. Since the early 1870's, railroad construction enticed many men to travel long distances for temporary employment.

Parishes created seperate registers for baptisms, marriages and burials of non-parishioners, rather than adding them to their own registers. In every case, the content is about the same as the main parish vital entries. However, when the residence was given for non-parishioners, it was their home parish rather than a farm and village within the parish where they were employed. If the researcher cannot find the ancestor in a particular parish, this could be one good reason that the person does not appear. More likely, though, the entry was recorded in both the home parish as well as where the event actually occurred. Many pastors made notations that notification had been sent back to the person's home parish. Some of these registers have been microfilmed through the 1940's.

Parish Transcripts / History Books

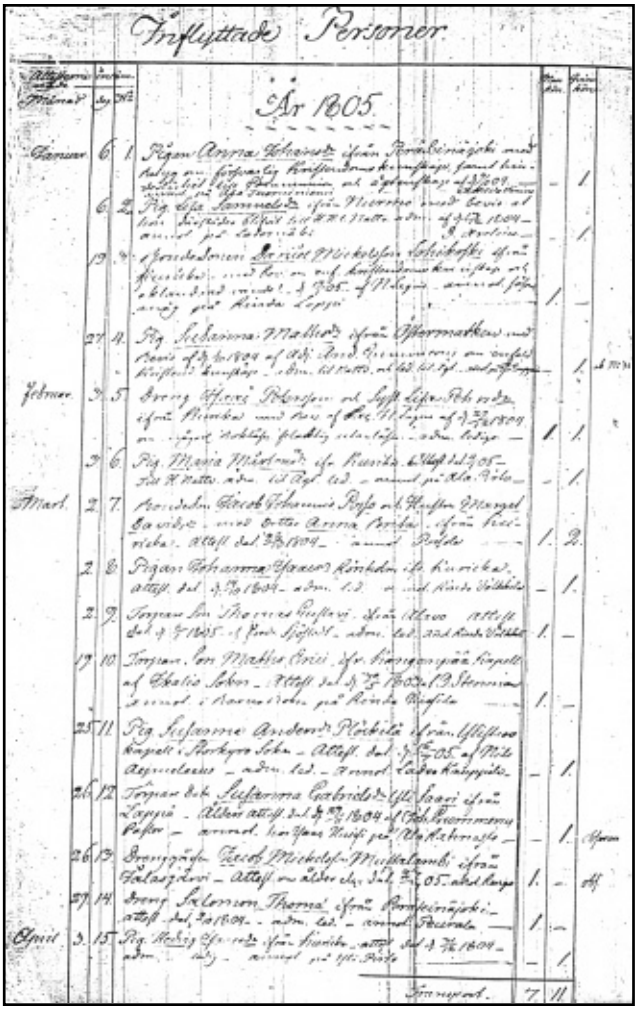
During the 1920's the Genealogical Society of Finland made handwritten transcripts of the church vital records for every parish in the country. The are generally well written with the information being nicely organized into columns on lined paper. The researcher who is new to family history can benefit from reading through some of these pages to become accustomed to the Swedish names, terminology, handwriting and content before plunging into the originals.

Finland is the only country in the world having a complete collection of transcribed church vital records. These are often referred to in Finland as the *History Books*, or *Black Books*, because of their black hardback covers. Care should be taken so that the term *Black Book* is not confused with the parish criminal ledgers. The *history books* are preserved in the main reading room at the National Archives in Helsinki. The time period they cover is from the beginning of record keeping through 1850, with some parishes transcribed a few years more recent. All have been microfilmed on 167 rolls. A scattering of parishes have also included their earliest membership transfers along with the vitals.

Membership Transfers

When a person or family moved from one parish to another, the pastor executed certificates including name, birth date or year, occupation or standing and comments about the person's character. Emigrants bound for the US and Canada were granted the same kind of certificates,

Fig. 7 - Ilmajoki parish membership transfers



which by the late 1800's included proof of smallpox vaccination and mention of next-of-kin left at home.

Notations of persons arriving into the new parish, as well as removals, were usually made in the communion book. The new parish kept the membership transfer certificates, which still survive in most parishes. Many of those have been microfilmed to at least 1860.

For convenience, nearly all parishes maintained ledgers of in-coming and out-going membership transfers in journal format. They are known in Swedish as *In-flyttning* and *Ut-flyttning*. These generally exist from about 1800, although some parishes have scattered years dating from the mid-1700's. The journal entries generally have not much more information that what may have been recorded in the communion book. If the individual membership transfer certificates exist for the time period in question, they are worth searching.

Criminal Ledgers

Local lesser crimes were handled within the parish. This included adultery, petty theft, breaking the Sabbath, causing bodily harm, drunkenness and the making of excessive spirits. These *crime ledgers*, or *Black Books*, as they were sometimes called, exist in many parishes, dating from the early 1800's into the mid-1900's. A few of these crime ledgers have been microfilmed, but most have not. When an entry was made in the criminal ledger, a notation was akso made in the communion book.

Orthodox Church Records

With only a couple of exceptions, all Orthodox parishes in mainland Finland postdate 1809 when Finland became a Grand Duchy of the Russian Empire. A few of these Russian-speaking parishes were established in the late 1700's, but although they had belonged to Finland, remained officially in Russia from the end of the Great Wrath in 1721 until being rejoined with Finland in 1809.

The basic format of the Orthodox records is comparable to the records of Lutheran Church. The main books list the family together by village and farm, with the farm owner appearing first in the upper left corner. However, even in the mid-1800's most of the main books were still handwritten and without the benefit of printed forms. The detail of individual lives is less than one would find in the Lutheran communion books.

The baptismal, marriage and burial registers are similiar to the Lutheran vitals. Since Finnish independence, all Orthodox Church records have been written in Finnish rather than Russian. The older church records, into the 1860's, have been microfilmed and are available at the regional archives. More current records have been microfiched in Mikkeli Archives. They are not yet available at the Family History Library.

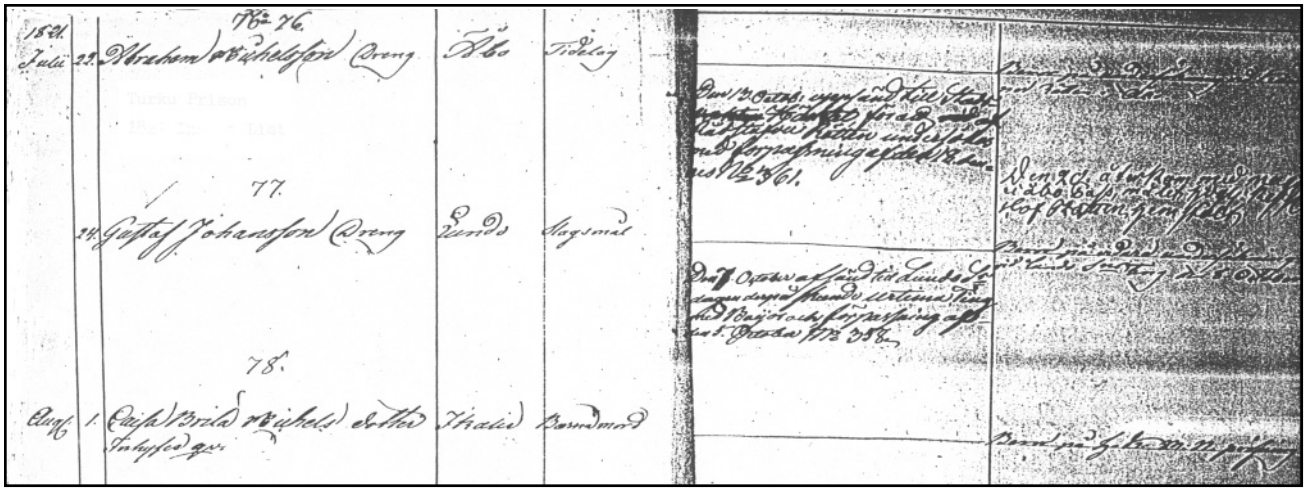
Members of the Orthodox faith are found in the Finnish passport records and steamship records, along with the Lutherans.

Research in Finland

The strongest recommendation is that as much research as possible be done at home before going to Finland. Time is valuable when visiting Finland and will be best spent visiting with relatives, sightseeing at meaningful places and just enjoying the beautiful country and culture. Finns do not appreciate unknown Americans relatives, who do not speak Finnish, appearing unannounced on their doorstoop. During July and August they, too, are probably on vacation.

The Family History Library in Salt Lake City, Utah has microfilm copies of all older Lutheran Church records, generally through the 1870's. Also included in the collection are some military records, probates, prison records and other miscellaneous sources. Updated parish records on microfiche, to 1900, are continually being added to the collection. The FHL is open to the public for people who wish to do their own research. Books are not loaned. Copies of the films and fiche may be loaned, for a fee, at local LDS Family History Centers. By checking <familysearch.org> their addresses can be found as well as contents of the worldwide collection.

Fig. 8 -Turku Prison 1821 inmate list



During the late 1800's and since, many immigrants sometimes lived only briefly in the parish from which they emigrated. If you wait until you get to Finland before doing any research on the family, you may be surprised to learn that you are in the wrong location when looking for records.

The parish office, called *Kirkkoherranvirasto*, may have shorter summer hours and gaining access to the information you need may be difficult. Every parish is listed in the telephone directory showing the hours they are open to the public. You will not be allowed to use their original records and not all records are open to the public. Parishes now have their own microfiche and a reader available for the public to use. If the microfiche reader is in use, then you will have to wait in line. If you research in the parish, you will be using the identical records which are available in Salt Lake City and the regional archives in Finland.

Several regional archives are located in Finland. Each archives has microfiche of the parish records within their own jurisdiction to 1900. The National Archives in Helsinki has a complete collection for the entire country. Their research hours are quite accommodating; hours are listed in the telephone directories. Those wishing to use the internet can gain quick and easy access by starting with the homepage for the National Archives / Kansallisarkisto at <http://www.narc.fi>. They have links to each of the regional repositories. All homepages are in Finnish and Swedish only.

More current records are closed to the public and the information will have to be researched by the parish staff. They are not in the business of researching family trees and so only the most necessary information should be requested. A fee will be charged. It is best to correspond by mail well in advance of your trip to Finland. Plan well in advance and enjoy your trip!

Repositories in Finland:

Kansallisarkisto / National Archives
Rauhankatu 17 (PL 258)
00170 Helsinki 17, Finland

Hämeenlinnan Maakunta-arkisto
Arvi Karistonkatu 2 A (PL 73)
13101 Hämeenlinna 10, Finland

Joensuun Maakunta-arkisto
Yliopistonkatu 2 (PL 146)
80101 Joensuu 10, Finland

Jyväskylän Maakunta-arkisto
Pitkäkatu 23 (PL 25)
40101 Jyväskylä 10, Finland

Mikkelin Maakunta-arkisto
Pirttiniemenkatu 8 (PL 2)
50101 Mikkeli 10, Finland

Oulun Maakunta-arkisto
Arkistonkatu 6 (PL 31)
90101 Oulu 10, Finland

Turun ja Porin Maakunta-arkisto
Aninkaistenkatu 11 (PL 9)
20111 Turku 11, Finland

Vaasan Maakunta-arkisto
Sepänkylänkatu 2 (PL 240)
65101 Vaasa 1, Finland

Ålands Landskapsarkiv
Strandgatan 22 (PB 60)
22101 Mariehamn 10, Finland

Lutheran Parishes and Chapels

"/" = Finnish or Swedish equivalent "=" = alternate name, part of ..., see also

Ackas / Akaa
Agricola, Helsinki
Ahlainen / Vittisbofjärd
Akaa / Ackas
Alahärmä
Alajärvi
Ala-Kiminki = Kiiminki
Alastaro
Alatornio / Nedertorneå
Ala-Veteli / Nedervetil
Alavieska
Alava, Kuopio
Alavo / Alavus
Alavus / Alavo
Alppila
Angelniemi
Anjala
Antrea / St Andree
Anttola
Artjärvi / Artsjö
Asikkala
Asikainen / Villnäs
Askola / Askula
Apsö / Haapasaari
Aura
Bergö
Blärnå / Perniö
Björkeby
Björkö / Kuusisto
Björneborg / Pori
Borgå / Porvoo
Brahestad / Raahe
Bromarv
Bräkylä / Rääkkylä
Brändö
Degerby
Dragsfjärd
Eckerö
Ekenäs / Tammisaari
Elimäki / Elimä
Enare / Inari
Eno
Enonkoski
Enontekiö
Eräjärvi
Esbo / Espoo
Espoo / Esbo
Espoo, Espoonlahti
Espoo, Kanta-Espoo
Espoo, Olari
Espoo, Svenska
Espoo, Tapiola
Esse / Ähtävä
Eura
Eurajoki / Euraåminne
Euraåminne / Eurajoki
Evijärvi
Fagervik
Finby / Särkisalo
Finström
Forssa / Forsa
Föglö
Gamlakarleby / Kokkola
Geta
Grankulla / Kauniainen
Gustav Adolfs / Kustavi
Haapajärvi / Aspsjö
Haapasaari / Aspö
Haapavesi
Hailuoto / Karlö
Hakavuori, Helsinki
Hakunila, Vantaa
Halikko
Halsua / Halso
Hamina / Fredrikshamn
Hammarland
Hanko / Hangö
Hangö / Hanko
Hankasalmi
Harjavalta
Harju
Harlu
Hartola / Gustaf Adolfs
Hattula
Hauho
Haukipudas
Haukivuori
Hausjärvi
Heinjoki
Heinola
Heinävesi
Helsinge = Vantaa
Helsinki / Helsingfors
Helsinki, Agricola
Helsinki, Cathedral
Helsinki, German
Helsinki, Hakavuori
Helsinki, Herttoniemi
Helsinki, Huopalahti
Helsinki, Johannes
Helsinki, Kallio
Helsinki, Kannelmäki
Helsinki, Kulosaari
Helsinki, Käpylä
Helsinki, Lauttasaari
Helsinki, Lukas
Helsinki, Malmi
Helsinki, Markus
Helsinki, Matteus
Helsinki, Meilahti
Helsinki, Mellunkylä
Helsinki, Military
Helsinki, Munkkivuori
Helsinki, Navy
Helsinki, Norra Svenska
Helsinki, Oulunkylä
Helsinki, Paavali
Helsinki, Pakila = Baggböle
Helsinki, Pitäjänmäki
Helsinki, Roihuvuori
Helsinki, Södra Svenska
Helsinki, Taivallahti
Helsinki, Tomas
Helsinki, Vanhakirkko
Helsinki, Vartiokylä
Helsinki, Vuosaari
Herttoniemi, Helsinki
Hiitola
Hiittinen / Hitis
Himanka / Himango
Hinnerjoki
Hirvensalmi
Hitis / Hiittinen
Hollola
Hongonjoki / Honkajoki
Honkajoki / Hongonjoki
Honkilahti / Honkilax
Honkilax / Honkilahti
Houtskari / Houtskär
Houtskär / Houtskari
Huittinen / Vittis
Humppila
Huopalahti, Helsinki
Hyrynsalmi
Hyvinge / Hyvinkää
Hyvinkää / Hyvinge
Hämeenkyrö / Tavastkyrö
Hämeenlinna / Tavastehus
Högland / Suursaari
Ii / Ijo
Iisalmi / Idensalmi
Iitti / Itis
Iikaalinen / Ikalis
Ilmajoki / Ilmola
Ilomantsi / Ilomants
Imatra

Impilahti / Impilax
Inari / Enare
Ingerois / Inkeroinen
Ingå / Inkoo
Iniö
Inkeroinen / Ingerois
Inkoo / Ingå
Isojoki / Storå
Isokyrö / Storkyrö
Itis / Iitti
Jaakkima / Jakimvara
Jaala
Jakobstad / Pietarsaari
Jalasjärvi
Janakkala
Jeppo / Jepua
Jockas / Juva
Jockis / Jokionen
Joensuu
Johannes, Helsinki
Johannes, VI / St Johannes
Jokioinen / Jockis
Jomala
Joroinen / Jorois
Joukio = Parikkala
Joutsa / Jousa
Joutseno
Juankoski
Jurva
Juuka / Juga
Juupajoki
Juva / Jockas
Jyväskylä city
Jyväskylä rural
Jägerhorn Regiment
Jämijärvi
Jämsä
Jämsänkoski
Jäppilä
Järvenpää
Jääski / Jäskis
Kaarina / St Karins
Kaarlela / Gamlakarleby
Kaavi
Kajaani / Kajana
Kajana / Kajaani
Kakskerta
Kalajoki
Kaland / Kalanti
Kalanti / Kaland
Kalavesi, Kuopio
Kalliala
Kallio, Helsinki
Kalvola / Kangais
Kangasala
Kangaslampi
Kangasniemi
Kankaanpää
Kanneljärvi
Kannelmäki, Helsinki
Kannonkoski
Kannus
Kanta-Espoo, Espoo
Kanta-Loimaa, Loimaa
Karelen / Karjala
Karijoki / Bötom
Karinainen / Karinais
Karis / Karjaa
Karislojo / Karjalohja
Karjala / Karelen
Karjalohja / Karislojo
Karjasilta
Karkkila = Pyhäjärvi
Karkku
Karleby
Karlö / Hailuoto
Karstula
Karttula
Karuna
Karunki / Karungi
Karvia
Karungi / Karunki
Karunki / Karungi
Kaskinen / Kaskö
Kaskö / Kaskinen
Kaustby / Kaustinen
Kauhajoki
Kauhava
Kaukola
Kauniainen / Grankulla
Kaustinen / Kaustby
Kauvatsa
Keikyä / Keikiö
Keitele
Kellokoski
Keltti / Kuusankoski
Kelviå / Kälviä
Kemi city
Kemi rural
Kemijärvi / Kemiträsk
Kemiträsk / Kemijärvi
Kemiö / Kimito
Kempele
Kerava / Kervo
Kerimäki
Keski-Lahti, Lahti
Keski-Pori, Pori
Kestilä
Kesälahti
Keuruu / Keuru
Kides / Kitee
Kihniö
Kiihtelysvaara
Kiikala
Kiikka
Kiikoinen / Kikois
Kikois / Kiikoinen
Kiiminki / Kiminge
Kimito / Kemiö
Kinnula
Kirkkonummi / Kyrkslätt
Kirvu / Kirvus
Kisko
Kitee / Kides
Kittilä
Kiukainen / Kiukais
Kiuruvesi
Kivennapa / Kivinebb
Kivijärvi
Kivinebb / Kivennapa
Kjulo / Köyliö
Klemis / Lemi
Kodisjoki
Koijärvi
Koivisto / Björkö
Koivulahti / Kvevlax
Kokemäki / Kumo
Kokkola / Gamlakarleby
Kolari
Koningkangas / Kömi
Konnevesi
Kontiolahti / Kontiolax
Korpilahti / Korpilax
Korpiselkä
Korpo / Korppoo
Korppoo / Korpo
Korsholm / Mustasaari
Korsnäs
Korso
Kortesjärvi
Koskenjärvi
Koskenkylä / Forsby
Koski HL / Koskis
Koski TL / Koskis
Koskue
Koskinpää = Hartola
Kotka
Kouvola
Kristiinankaupunki Finnish
Kristina / Ristiina
Kristinestad Swedish
Kronoby / Kruunupyy
Kruununkylä = Kruunupyy
Kruunupyy / Kronoby
Kuhmalahti / Kuhmalax
Kuhmo = Kuhmoinen
Kuhmoinen = Kuhmo
Kuivaniemi
Kullaa / Kulla
Kulosaari, Helsinki
Kulsiala / Tryväntö

Kumlinge
Kumo = Kokemäki
Kuusankoski / Keltti
Kuusisto & Kustö
Kuolajärvi = Salla
Kuolemajärvi
Kuopio, Alava
Kuopio, Cathedral
Kuopio, Kallavesi
Kuopio, Kuorevesi
Kuopio, Männistö
Kuopio, Puijo
Kuopio, Riistavesi
Kuorevesi, Kuopio
Kuortane
Kurikka
Kurkijoki / Kronoborg
Kuru
Kustavi / Gustavs
Kuukkajärvi = Uurainen
Kuusamo
Kuusankoski
Kuusisto, Kustö
Kuusjoki
Kvevlax / Koivulahti
Kylmäkoski
Kymi / Kymmene
Kyrkslätt / Kirkkonummi
Kyyjärvi
Käkisalmi / Kexholm
Kälviä / Kelviå
Käplyä, Helsinki
Kärkölä
Kärsämäki
Kökar
Köyliö / Kjulo
Laakspohja = Lohja
Lahdenpohja
Lahti, Joutjärvi
Lahti, Keski-Lahti
Lahti, Laune
Lahti, Salpausselkä
Laihia
Laitila / Letala
Lammi / Lampis
Langinkoski
Lapinjärvi / Lapinträsk
Lapinlahti / Lapinlax
Lappajärvi
Lappee / Leppvesi
Lauritsala, Lappeenranta
Lappeenranta, Lauritsala
Lappeenranta / Vilmanstrand
Lappfjärd / Lappväärtti
Lappi / Lappnäs
Lappträsk / Lapinjärvi
Lapua / Lappo
Lapväärtti / Lappfjärd
Larsmo / Luoto
Laukaa / Laukas
Laukas / Laukaa
Lauritsala, Lappeenranta
Lauttasaari, Helsinki
Lavansaari / Lövskär
Lavia
Lehtimäki / Lövkulla
Leivomäki
Lemi / Klemis
Lemland
Lempäälä / Lembois
Lemu / Lemo
Leppälahti = Ruskeala
Leppävaara
Leppävirta
Lestijärvi
Letala / Laitila
Lieto / Lundo
Liljendal
Liminka / Limingo
Liperi / Libelits
Lohja / Lojo
Lohtala / Lochteå
Loimaa
Loimaa, Kanta-Loimaa
Loimijoki = Loimaa
Lokalahti / Lokalax
Loppi / Loppis
Loviisa / Lovisa
Lovisa / Loviisa
Luhango / Luhanka
Luhanka / Luhango
Lukas, Helsinki
Lumijoki
Lumivaara
Lumparland
Lundo / Lieto
Luopioinen / Luopiois
Luoto / Larsmo
Luumäki
Luvia
Längelmäki
Länsi-Pori, Pori
Maalahti / Malax
Maaninka / Maninga
Maaria / St Marie
Maksamaa / Maxmo
Malax / Maalahti
Malmi, Helsinki
Mariehamn / Maarianhamina
Markku, Helsinki
Marttila / St Mårtens
Masku / Masko
Matteus, Helsinki
Maxmo / Maksamaa
Meilahti, Helsinki
Mellunkylä, Helsinki
Merijärvi
Merikarvia / Sastmola
Merimasku
Messukylä / Messuby
Metsämaa
Metsäpirtti
Miehikkälä
Mietoinen / Mietois
Mikkeli / St Michel
Mikkeli, Cathedral
Mikkeli, rural
Mouhijärvi
Muhos
Multia / Muldia
Munkkiniemi
Munkkivuori, Helsinki
Muoniomniska = Muonio
Munsala
Muolaa / Mola
Muonio
Nuoniska
Mustasaari / Korsholm
Mustio / Svartå
Muurame
Muurasjärvi = Pihtipudas
Muurla
Muuruvesi
Myllykoski
Myrnämäki / Virmo
Myrskylä / Mörskom
Männistö, Kuopio
Mäntsälä
Mäntyharju
Mänttä
Mörskom / Myrskylä
Naantali / Nådendal
Nagu / Nauvo
Nakkila
Nastola
Nauvo / Nagu
Nedertorneå / Alatornio
Nedervetil / Alaveteli
Nilsiä
Nivala
Nokia
Noormarkku / Norrmark
Norra Svenska, Helsinki
Nousiainen / Noisis
Nuijamaa
Nummi / Nummis
Nurmes
Nurmijärvi
Nurmo
Nykarleby / Uusikaarlepyy
Nådendal / Naantali

Närpes / Närpiö
Närpiö / Närpes
Närvijoki = Jurva
Olari, Espoo
Olhava = Ii
Oravainen / Oravais
Oravais / Oravainen
Orimattila
Oripää = Orisberg
Orisberg / Orismala
Orismala / Orisberg
Orivesi
Oulainen / Oulais
Oulu / Uleåborg
Oulu, Cathedral
Oulu, Oulujoki
Oulu, Tuira
Oulujoki, Oulu
Oulunkylä, Helsinki
Oulunsalo / Uleåsalo
Outokumpu
Paattinen / Patis
Paavali, Helsinki
Paavola
Padasjoki
Paimio / Pemar
Pakila, Helsinki
Paltamo / Paldamo
Parainen / Pargas
Pargas / parainen
Parikkala
Parkano
Pattijoki
Pedersöre / Pietarsaari
Pelkosenniemi
Pello
Perho
Pernaja / Pernå
Perniö / Bjårnå
Pernå / Pernaja
Pertteli / St Bertils
Pertunmaa
Perä = Loimaa
Peräseinäjoki
Petalax / Petolahti
Petolahti / Petalax
Petäjävesi
Pidisjärvi = Nivala
Pieksämäki, city
Pieksämäki, rural
Pielavesi
Pielisensuu
Pielisjärv Pietarsaari / Pedersöre
Pihlajavesi
Pihlava, Pori
Pihtipudas
Piikkiö / Pikis
Piippola
Pirkkala / Birkkala
Pirttikylä / Pörtom
Pitäjänmäki, Helsinki
Pohja / Pojo
Pori
Pori, Keski-Lahti
Pori, Pihlava
Pohjaslahti
Pojo / Pohja
Polvijärvi
Pomarkku / Påmark
Pori / Björneborg
Pornainen / Borgnäs
Porvoo / Borgå
Posio
Prunkkala = Aura
Pudasjärvi
Puijo. Kuopio
Pukkila
Pulkkila
Punkaharju
Punkalaidun
Punkalaitio = Punkalaidun
Puolanka / Puolango
Purmo
Pusula
Puumala
Pyhtää / Pyttis
Pyhäjoki
Pyhäjärvi, OL
Pyhäjärvi, UL
Pyhäjärvi, VL
Pyhämaa
Pyhä Maria / St Marie
Pyhäntä
Pyhäranta
Pyhäselkä
Pylkönmäki
Pyttis / Pyhtää
Pälkjärvi
Pälkäne
Pörtom / Pirttikylä
Pöytyä / Pöytis
Raahe / Brahestad
Raippaluoto / Replot
Raisio / Reso
Rantakylä
Rantasalmi
Rantsila / Frantstila
Ranua
Rauma / Raumo
Rautalampi
Rautavaara
Rautio
Rautjärvi
Rautu
Reisjärvi
Rekola
Renko / Rengo
Replot / Raippaluoto
Reposaari
Revonlahti / Revonlax
Riihimäki
Riistavesi, Kuopio
Ristiina / Kristina
Ristijärvi
Ristitaipale
Roihujärvi
Roihuvuori, Helsinki
Rovaniemi
Ruokolahti / Ruokolax
Ruotsinphytää / Strömfors
Ruovesi
Ruskeala
Rusko
Rutakko = Sonkajärvi
Rutakko = Iisalmi
Rymättylä / Rimito
Räisälä
Rääkkylä / Bräkylä
Saari
Saarijärvi
Sahalahti / Sahalax
Saimaa Canal
Sakkola
Salla
Salmi / Salmis
Salo = Raahe
Saloinen / Salois
Saltvik
Sammatti
Sauvo / Sagu
Savitaipale
Savonlinna / Nyslott
Savonranta
Savukoski
Seili / Själö Hospital
Seinäjoki
Seiskari / Seitskär
Sibbo / Sipoo
Sideby / Siipyy
Sievi
Siikainen / Siikais
Siikajoki
Siilinjärvi
Siipyy / Sideby
Simo
Simpele
Sipoo / Sibbo
Sippola
Siuntio / Sjundeå
Sjundeå / Siuntio
Snappertuna

Soanlahti
Sodankylä
Soini
Solf / Sulva
Somerniemi / Sommarnäs
Somero
Sonkajärvi
Sortavala / Sordavala
Sotkamo
Sottunga
St Andree / Antrea
St Bertils / Pertteli
St Karina / Kaarina
St Marie / Maaria
St Michel / Mikkeli
St Mårtens / Marttila
Storkyrö / Vähäkyrö
Storå / Isojoki
Strömfors / Ruotsinpyhtää
Suistamo
Sukeva
Sulkava
Sulva / Solf
Sumiainen / Sumias
Sund
Suodenniemi
Suojärvi
Suolahti
Suomenlinna / Viapori
Suomenniemi
Suomusjärvi
Suomussalmi
Suonenjoki
Suoniemi
Suursaari / Högland
Svartå / Mustio
Sysmä
Säkkijärvi
Säkylä
Särkisalo / Finby
Säräisniemi = Vaala
Säyneinen
Säynätsalo
Sääksmäki
Sääminki / Säminge
Södra Svenska, Helsinki
Taipalsaari
Taivalkoski
Taivallahti, Helsinki
Taivassalo / Tövsala
Tammela
Tammerfors / Tampere
Tammisaari / Ekenäs
Tampere / Tammerfors
Tampere, Aitolahti
Tampere, Cathedral
Tampere, Harju
Tampere, Hervanta
Tampere, Härmälä
Tampere, Kaleva
Tampere, Messukylä
Tampere, Pyynikki
Tampere, Svenska
Tampere, Viinikka
Tapiola, Espoo
Tarvaskylä
Teerijärvi / Terjärv
Teisko
Temmes
Tenala / Tenhola
Tenhola / Tenala
Terijoki
Terjärv / Teerijärvi
Tervo
Tervola
Teuva / Östermark
Tikkurila, Vantaa
Tiukka / Tjöck
Tiurula = Hiitola
Tjöck / Tiukka
Tohmajärvi
Toholampi
Toijala
Toivakka
Tomas, Helsinki
Torneå / Tornio
Tornio / Torneå
Tottijärvi
Tuira, Oulu
Turku / Åbo
Turku, Cathedral
Turku, German
Turku, Henrikki
Turku, Martti
Turku, Mikael
Turku, Paattinen
Turku, Svenska
Tusby / Tuusula
Turtola = Pello
Tuulos / Tulois
Tuupovaara
Tuusniemi
Tuusula / Tusby
Tyrnävä
Tyrväntö / Tyrvändö
Tyrvää / Tyrvis
Tytärsaari / Tyterskär
Töysä
Töölö
Uguniemi / Uukuniemi
Ullava
Ulvila / Ulvsby
Urjala / Urdiala
Uskeala
Utajärvi
Utsjoki
Uukuniemi / Uguniemi
Uurainen / Urais
Uusikaarlepyy / Nykarleby
Uusikaupunki / Nystad
Uusikirkko / Nykyrka
Vaala
Vaasa / Vasa
Vaasa, Mustasaari
Vaasa, Svenska
Vahto
Vahviala
Valkeakoski
Vahvila
Valkeala
Valkjärvi
Valtimo = Nurmes
Vammala
Vampula / Vambula
Vanaja / Vånå
Vanda / Vantaa
Vanhakirkko, Helsinki
Vantaa, Tikkurila
Vantaa / Vanda
Vantaa, Svenska
Vantaa, Vantaankoski
Vantaankoski = Vantaa
Varkaus
Varpaisjärvi
Vartionkylä, Helsinki
Värtsilä
Vasa / Vaasa
Vehkalahti / Veckelax
Vehmaa / Vemo
Vehmersalmi
Velkua
Vesanto
Vesilahti
Veteli / Nedervetil
Viapori / Suomenlinna
Viekijärvi
Viermä
Vihanti
Vihti / Vichtis
Viiala
Viinijärvi
Viipuri / Viborg
Viipuri, Cathedral
Viitasaari
Viljakkala
Vilmanstrand / Lappeenranta
Vilppula
Vimpeli / Vindala
Virolahti / Vederlax
Virrat / Virdois
Vitis / Huittinen

Virtasalmi
Vittisbofjärd / Ahlainen
Vuoksela
Vuoksenranta
Vuolijoki
Vuosaari, Helsinki
Vårdö
Vähäkyrö / Lillkyrö
Värtsilä
Västanfjärd
Vörå / Vöyri
Vöyri / Vörå
Yli-Ii
Ylihärmä
Ylikannus = Kannus
Ylikiiminki
Ylimarkku / Övermark
Ylistaro
Ylitornio / Övertorneå
Ylivieska
Ylämaa
Yläne
Ylöjärvi
Ypäjä
Åbo / Turku
Ähtäri / Etseri
Ähtävä / Esse
Äyräpää
Äänekoski
Övermark / Ylimarkku

Orthodox Parishes
(Old and new parishes)

Hamina
Helsinki
Hämeenlinna
Iisalmi
Ilomantsi
Joensuu
Jyväskylä
Kajaani
Kitelä
Kiuruvesi
Korpiselkä
Kotka
Kuopio
Käkisalmi
Lahti
Lappi
Lappeenranta
Lieksa
Lintula Monestary
Mikkeli
Nurmes
Oulu
Petsamo
Pielavesi
Rautalampi
Ruotsinsalmi
Savonlinna
Sortavala
Suistamo
Suojärvi
Taipale
Tampere
Terijoki
Turku
Uusikirkko
Vaasa
Varkaus
Valamo Monastery
Viipuri (Sts Peter / Paul)

Major Events in Finnish History

1570-1595 25 Years' War
1593 Lutheran Church is official
1596-1597 War of the Clubs
(Peasant Rebellion)
1700-1721 Great Northern War
1714-1721 Great Wrath
1741-1743 Small Wrath
1788-1790 War of Gustavus III
1808-1809 War of 1808-1809
1812 population reachces 1 million
1809-1917 Grand Duchy of Russia
1862 first rail line Hki-Hämeenlinna
1863 language law for Finnish
1867-1868 the Great Famine
1917 Independence granted

Population of Finland: 1750-1990

421,537 1750
491,067 1760
560,984 1770
663,887 1780
705,623 1790
832,659 1800
863,301 1810
1,177,546 1820
1,372,077 1830
1,445,626 1840
1,636,910 1850
1,746,725 1860
1,768,769 1870
2,060,782 1880
2,380,140 1890
2,712,562 1900
3,115,197 1910
3,364,807 1920
5,000,000 1990

Population in Cities in 1805

Turku/ Åbo 10820
Oulu/Uleåborg 3345
Helsinki / Helsingfors 3230
Vaasa/ Vasa 2540
Pori / Björneborg 2500
Porvoo / Borgå 2040
Loviisa / Lovisa 1960
Kokkola / Gamlakarleby 1710
Hämeenlinna / Tavastehus 1690
Uusikaupunki/ Nykarleby 1680
Rauma / Raumo 1650
Tammisaari / Ekenäs 1260
Raahe/ Brahestad
Kristiina / Kristinestad
Pietarsaari / Jakobstad 1090
Kuopio 820
Uusikaarlepyy / Nykarleby 765
Naantali / Nådendal 700
Tampere / Tammerfors 600
Kaskinen / Kaskö 360
Kajaani / Kajana 315

An Introduction to Austrian Military Records

Using Military Records to Find Your Ancestors

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Background

Military records of the Austrian Empire include a number of valuable genealogical sources. The military played a significant role in the lives of citizens of the Austrian Empire. Prior to 1802 a soldier's term of service was for life, although he was not necessarily on active duty the entire time. Those exempt from military service were the clergy, the nobility, certain government officials, and workers employed in mining, iron production, and necessary agricultural occupations.

One facet of Austrian military life that was unusual for the time period was the absence of segregation and discrimination against non-conformist religious groups. Protestants, Orthodox, and Jews served alongside the Catholic majority in the military services. Soldiers from each group had all of the rights of military membership and there were many who held high positions in the Austrian military.

After 1802 the term of service was reduced to ten years, but many were still exempt from military service. In 1868 a universal conscription went into effect. Every male citizen was obligated to serve three years of active duty in the military. This was modified in 1912 to a two-year term of active service. This remained the case throgh the dissolution of the empire.

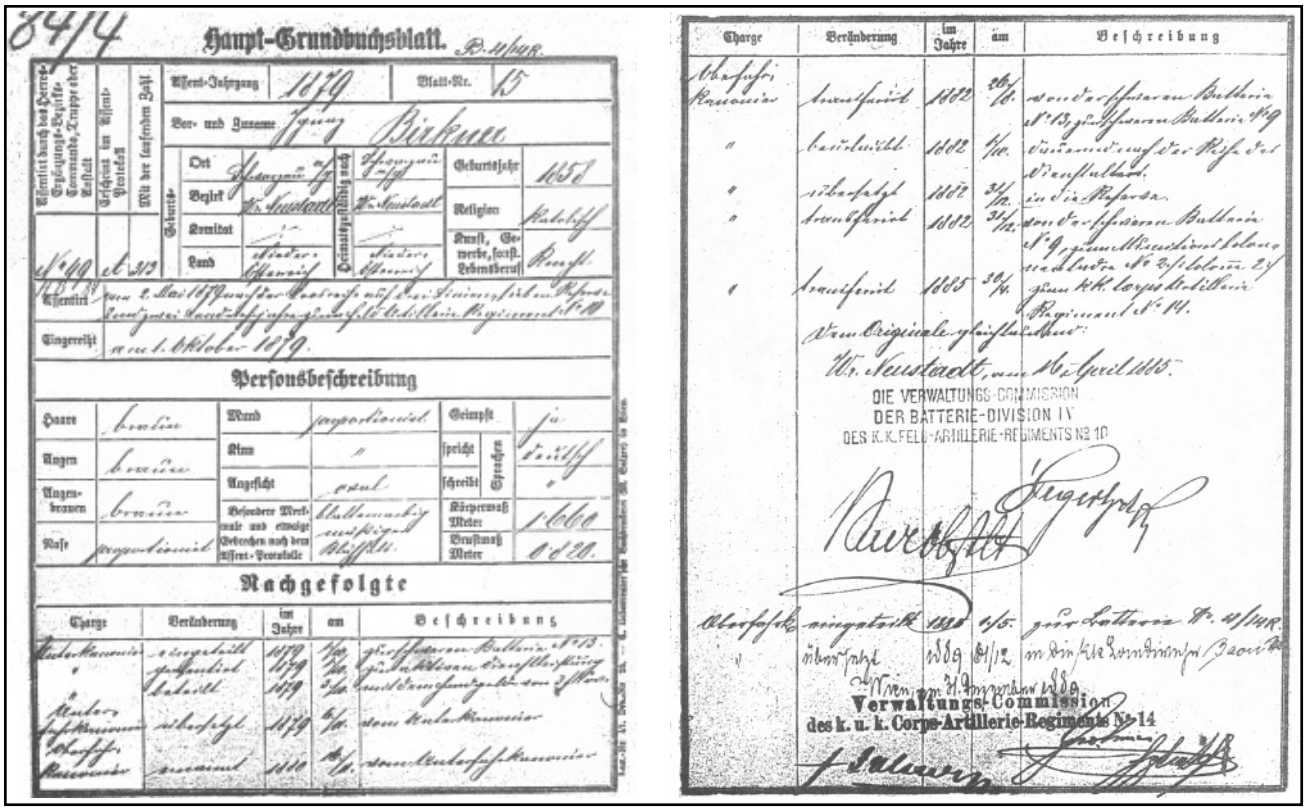
The War Archives (*Kriegsarchiv*) in Vienna contain documents relating to the Austrian military from the 16th century until the end of World War I. Generally earlier records contain less genealogically relevant information than those of later years. Some of the more recent records were turned over to modern successor nations including Hungary, Yugoslavia, Romania, and the Ukraine.

Family History Library Collections

The major collections in the Vienna War Archives were microfilmed and are available in the Family History Library and Family History Centers. Indexes to some of the records are available, particularly if your ancestor happens to be an officer, staff member or official. It is estimated that over 10% of soldiers were officers.

Enlisted men can be located when the name of the regiment or military unit, or place of recruitment can be discovered. Recently filmed alphabetical personnel files or sheets called *Grundbuchblätter* for soldiers born in areas corresponding to the states of modern Austria have been made available. Similar lists for soldiers born in other areas

Fig. 1 -Military personnel sheet for Ignaz Birkner, born in Schwarzau im G[ebirge], W[iene]r Neustadt, Niederösterreich. Includes personal information, description, enlistment, transfer and discharge data



of the empire have not been located. [See *FEEFHS Quarterly* VII 1-2 for details on Czech military records].

Personnel Sheets

Major collections of significance for enlisted soldiers are the Personnel Sheets (*Grundbuchblätter*). These cover soldiers born as early as 1780 up through those who mustered out or died as late as 1930. These records are strictly alphabetical and are contained on 616 rolls of film. These personnel background sheets include all soldiers and officers born within the states of the modern Republic of Austria. You can search for the record of your ancestor born within one of the following states: Vienna (Wien), Lower Austria (Niederösterreich), Upper Austria (Oberösterreich), Styria (Steiermark), Carinthia (Kärnten), Salzburg, Tirol, and Vorarlberg.

These Personnel Sheets are arranged alphabetically by surname within each state. Records began to be kept about 1820, and include soldiers' born as early as 1780. Most soldiers mustered out after World War I, but some as late as 1930 have been found.

Documents show year of birth, place of birth, religion, occupation and record of service, including names of regiments where served and dates of service. If you do not know the exact birthplace of an ancestor, but you know he was born in one of the states of modern Austria, the personnel sheets can be used to determine his exact birthplace. A list of the film numbers for these records has been included in Table 1. The beginning surname is shown for each microfilm. The same surname may appear on the preceding film. See Table 1 for microfilms of Austria Personnel Sheets.

Muster Rolls

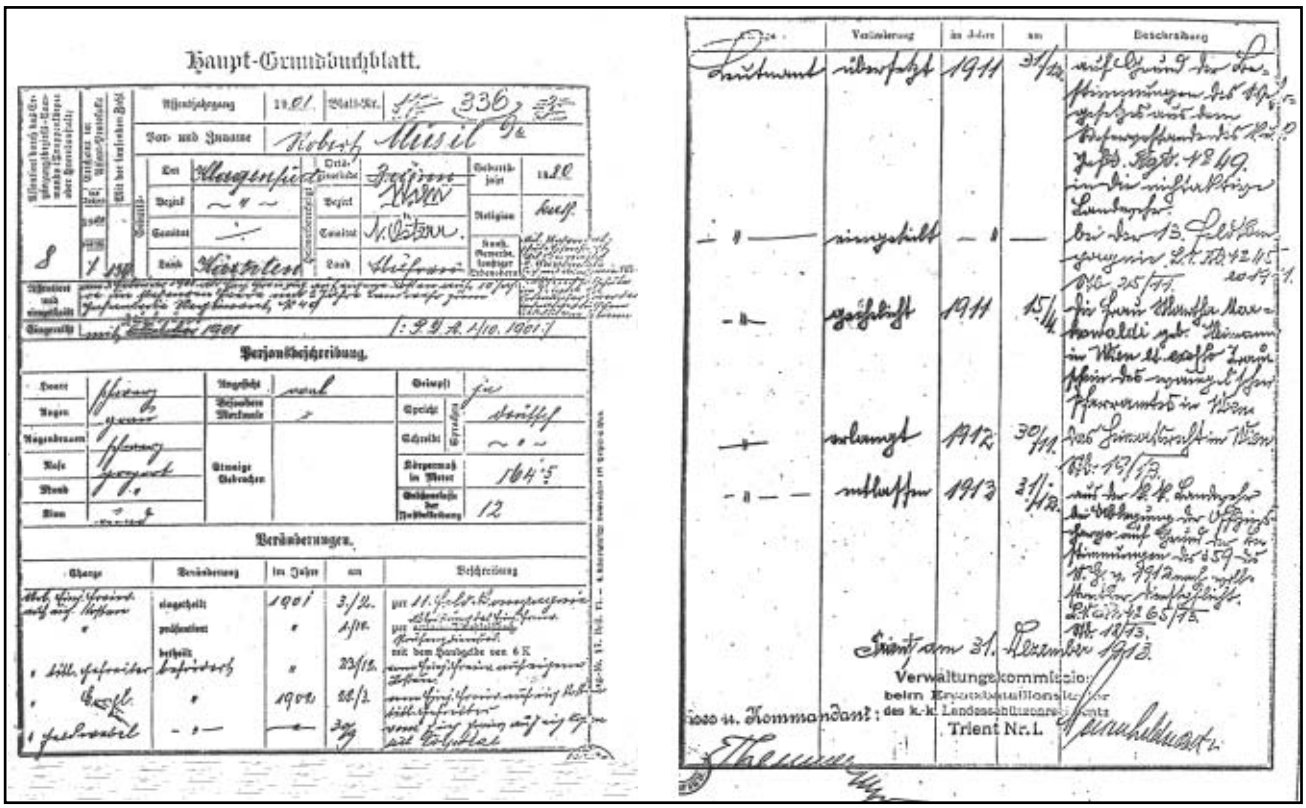
The Muster Rolls and Formation Tables (*Musterlisten und Standestabellen*) cover all soldiers and officers during the time period 1740-1820. They are contained on 5,104 rolls of film. These records are filed and cataloged by the name of the regiment or unit. To determine which regiment to search for enlisted men, use the Location Index discussed later. Most regiments have individual indexes, but there is no general index for all enlisted men. Information given for each soldier includes name, age, birthplace, children's names, some birth dates (after 1770), religion, occupation and marital status.

An Officers' Index (*Kartei für Musterlisten und Standestabellen*) to the above records covers the years 1740-1820, and is contained on 29 rolls of film. This is an alphabetical file of officers' names showing the regimental unit number in which your ancestor may be found in the muster lists. An index card is available for each regiment for which an officer served.

Personnel Books

The regimental personnel books and formation lists (*Grundbücher und Stellungslisten*) cover the years 1820-

Fig. 2 - Military personnel sheet for Robert Musil, born in Klagenfurt, Kärnten. Includes personal information, description, enlistment, transfer and discharge data



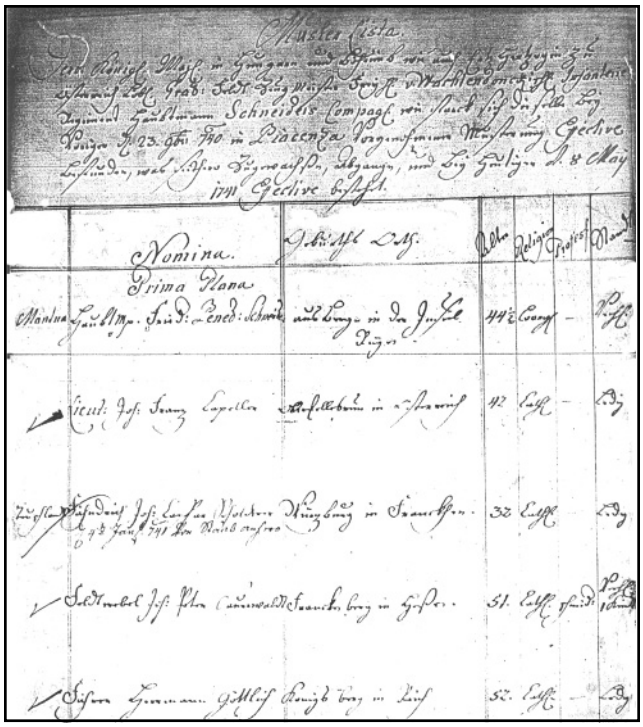


Fig. 3 - Muster list for Infantry Regiment 25

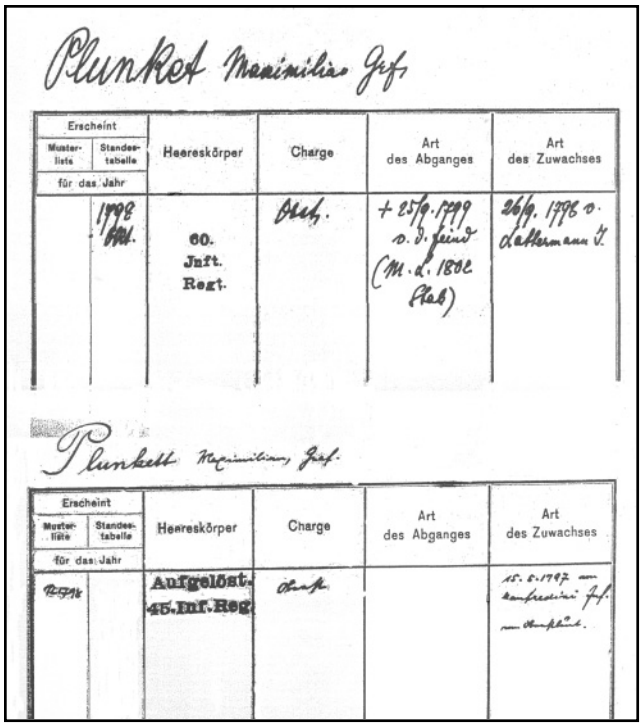


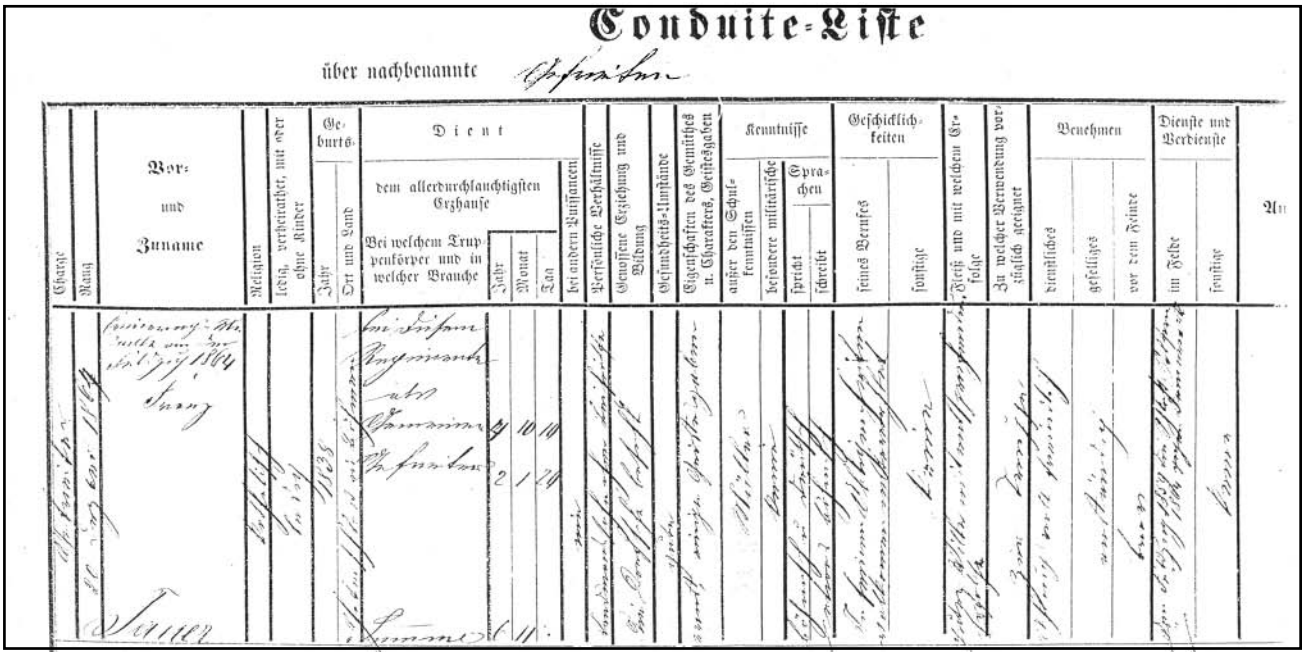
Fig. 4 - Officers' Index cards for M. Plunkett

1869. These include enlisted soldiers and officers and are contained on 2,884 rolls of film. They are arranged and cataloged by the name of the regiment. To find the name of the regiment use the Locator Index discussed later. Name indexes within each regiment are arranged alphabetically by year of mustering out. Information for each soldier includes name, age, birthplace, children's names and birth dates, religion, occupation and marital status.

Service Records

A major collection of significance for officers only are the Service Records (Dienstbeschreibungen und *Qualifikationslisten*) which cover the years 1823-1918. These records are contained on 3,408 rolls of film. They are filed alphabetically and supplement the muster and background books with more complete information concerning the actual service of each officer, official or staff

Fig. 5 - Service record for Franz Tauer, born in 1838 in Chotomischl, Böhmen



member. These records give the exact birth dates, special duties, transfers, and other events such as marriages and births of children. Some information about parentage may be given as well as the units in which the officer served.

Military Church Records

Military Church Records *(Militärkirchenbücher*) were kept by many of the regiments. Some of these cover years as early as 1654 and may extend as late as 1922. So far 551 microfilm rolls of military church records have been filmed. Church records were kept for most military units, hospitals and garrisons. They are to be found cataloged under the name of the unit and/or by the name of the place where the unit was stationed if known. These records contain mostly death records, but a surprising number of births and marriages were also recorded.

A tool for locating the military church records is the Military Church Records Directory (*Militär-Matriken-Index*). It is contained on 5 rolls of film. It indexes the names of regiments, units, hospitals, and places where the military parishes were stationed or garrisoned. The index does not show the names of soldiers, but show the dates of the available church records, names of regiments and locations of military parishes. Film numbers are 1442862-1442866 item 1.

Location Index

An indispensable tool for determining the name of the regiment into which an ancestor was recruited is the Location Index for Recruitment into the Imperial and Royal Austrian Army and Navy Troops (*Dislokations-Verzeichnis des k.u.k. Heeres und der k.u.k. Marine*, 1649-1914) by Otto Kasperkowitz. It is a typescript made in 1969, consisting 320 pages. It appears on film # 1186632 item 1.

The Location Index shows the names of regiments, battalions, and other units which had permission to recruit at various locations throughout the Austrian Empire. To use this index one must know at least the district in which the soldier lived prior to enlisting. If the name of the district is known, the Location Index can be used to determine the name of the regiment or unit into which a soldier was recruited. The time period to search in the Location Index would be when the recruit has reached at least 17 years of age.

An essential addition to the Location Index is the Recruiting District Guide (Uebersicht der Werb- (*Ergänzungs- Bezirks-Eintheilung von 1781 bis 1889*). This

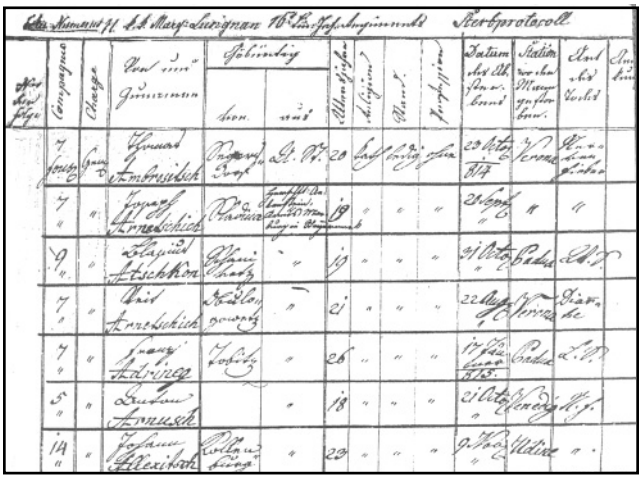


Fig. 5 - Deaths for the year 1816, military parish of Infantry Regiment 16

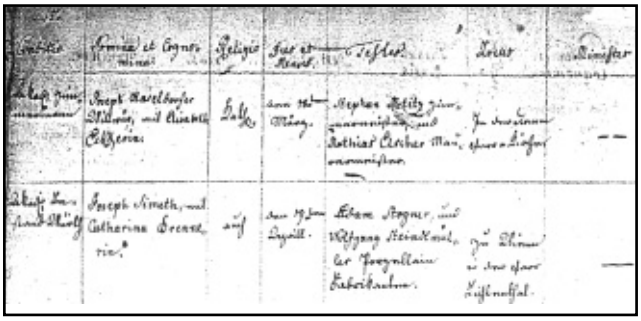
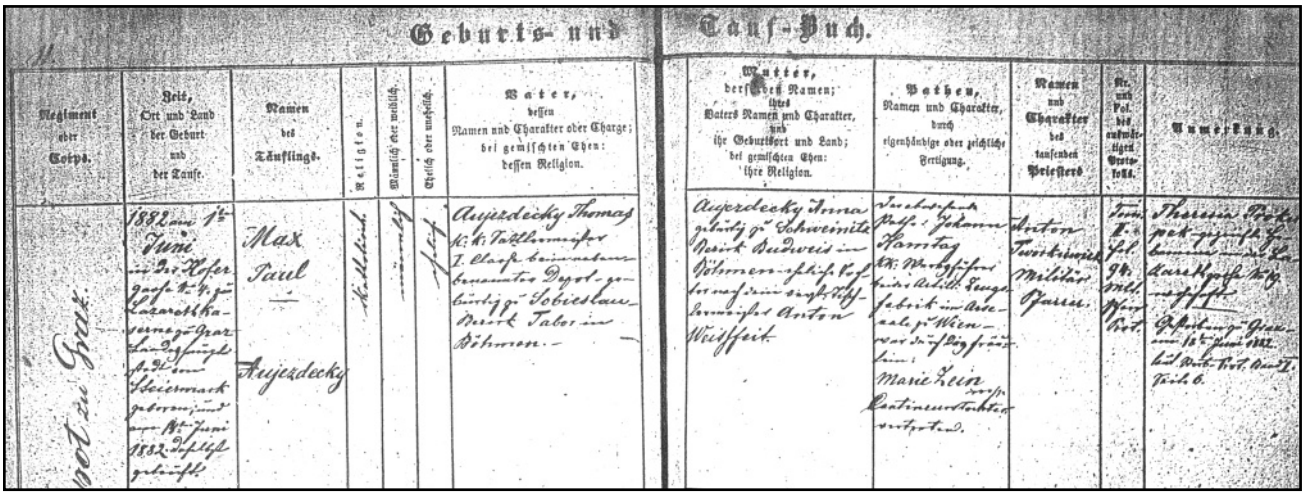
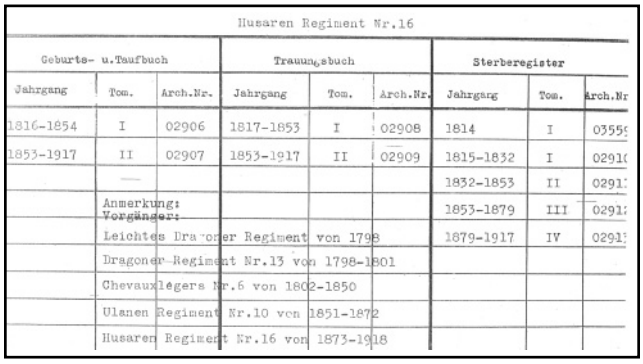


Fig. 6 - Marriages of the Military Academy at Wiener Neustadt

Fig. 7 - Births of the Artillerie Zeugsdepot at Graz, 1832



is a series of tables found the History of the Austrian and Austro-Hungarian Armed Forces (*Geschichte der k. und k. Wehrmacht*) by Alphons Wrede. This valuable work was only partially published in Vienna by L. W. Seidel & Son, 1898-1909. Some of the volumes appear in manuscript form. The tables are found in volume 1 following page 114 (Film # 1187917 item 2).



Husaren Regiment Nr.16

Geburts- u.Taufbuch			Trauungsbuch			Sterberegister		
Jahrgang	Tom.	Arch.Nr.	Jahrgang	Tom.	Arch.Nr.	Jahrgang	Tom.	Arch.Nr
1816-1854	I	02906	1817-1853	I	02908	1814	I	0355[illegible]
1853-1917	II	02907	1853-1917	II	02909	1815-1832	I	0291[illegible]
						1832-1853	II	0291[illegible]
	Anmerkung: Vorgänger:					1853-1879	III	0291[illegible]
	Leichtes Dragoner Regiment von 1798					1879-1917	IV	0291[illegible]
	Dragoner Regiment Nr.13 von 1798-1801							
	Chevauxlegers Nr.6 von 1802-1850							
	Ulanen Regiment Nr.10 von 1851-1872							
	Husaren Regiment Nr.16 von 1873-1918							

Fig. 7 - Mlitary church directory for Husaren Regiment 16

Fig. 8 - Directory of units at Wadowice, Galizien

W a d o v i c e in Galizien
Siehe:
Epidemiespital in Wadowice, A.B.Nr. 3435-3437
Feldspital 4/2, A.B.Nr. 3211
Feldspital Nr.19 in Wadovice, A.B.Nr. 03779
Reservespital Wadovice, A.B.Nr. 3430-3434

These tables include some regimental recruitment area assignments not included in the Location Index, so it is necessary to use these tables to find possible additional regimental assignments. For convenience I have reproduced data from Wrede's tables here in Table 2.

Other Austrian Military Records Collections

Guardianship records (*Pupillar Protokolle*), 1702-1882. 83 rolls of microfilm. These records are arranged by time period and category. Includes some indexes. Gives soldier's name and date of death, names and birth dates of orphaned children.

Marriage bonds (*Heirats-Cautionen*), 1750-1883. 10 rolls of microfilm. Each officer had to post a bond which could be used to sustain his widow and children in the event of his death. These records are arranged by categories of officers within specific time periods. Gives names of marriage partners and marriage dates. There are indexes in several of the series.

Widow and Orphan records (*Witwen und Waisenakten*), 1749-1828. 16 rolls of microfilm. This special collection of pensions for widows and orphans is arranged by time period and category of soldier. Gives names and dates of death and marriage. Includes some indexes.

Military staff records (*Stabsbücher*), 1753-1825. 89 rolls of microfilm. Includes salary, pension and discharge records of military staff. These files are indexed.

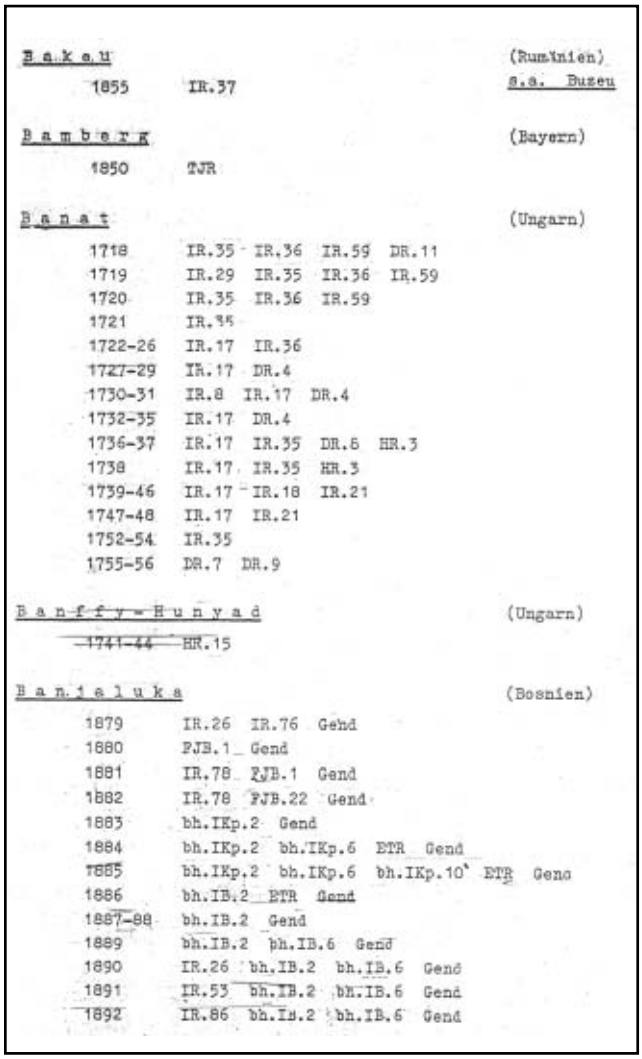
Pension records (*Pensionsakten*), 1770-1920. 220 rolls of microfilm. Each pensioned officer, and eventually his widow and orphaned children received support from the military. These records are arranged by unit and category of service. Includes some indexes by category of officer.

Conclusion

The recent acquisition of the alphabetical military personnel files for Austria proper and the Czech republic have made locating genealogical data for soldiers born from 1780 to 1900 in these areas easy to locate.

To find the records of enlisted men in other locations throughout the Empire and in earlier time periods one must determine the regiment in which he served, and then find the muster rolls or service records for that regiment. These and other military records have been microfilmed and are available through the Family History Library and its Family

Fig. 9 - Page from the Location index. Gives names of regiments assigned to localities for the years shown



Bakau		(Rumänien)
1855	IR.37	s.a. Buzeu
Bamberg		(Bayern)
1850	TJR	
Banat		(Ungarn)
1718	IR.35 IR.36 IR.59 DR.11	
1719	IR.29 IR.35 IR.36 IR.59	
1720	IR.35 IR.36 IR.59	
1721	IR.35	
1722-26	IR.17 IR.36	
1727-29	IR.17 DR.4	
1730-31	IR.8 IR.17 DR.4	
1732-35	IR.17 DR.4	
1736-37	IR.17 IR.35 DR.8 HR.3	
1738	IR.17 IR.35 HR.3	
1739-46	IR.17 IR.18 IR.21	
1747-48	IR.17 IR.21	
1752-54	IR.35	
1755-56	DR.7 DR.9	
Banffy-Hunyad		(Ungarn)
~~1741-44~~	~~HR.15~~	
Banjaluka		(Bosnien)
1879	IR.26 IR.76 Gend	
1880	PJB.1 Gend	
1881	IR.78 PJB.1 Gend	
1882	IR.78 PJB.22 Gend	
1883	bh.IKp.2 Gend	
1884	bh.IKp.2 bh.IKp.6 ETR Gend	
1885	bh.IKp.2 bh.IKp.6 bh.IKp.10 ETR Gend	
1886	bh.IB.2 ETR Gend	
1887-88	bh.IB.2 Gend	
1889	bh.IB.2 bh.IB.6 Gend	
1890	IR.26 bh.IB.2 bh.IB.6 Gend	
1891	IR.53 bh.IB.2 bh.IB.6 Gend	
1892	IR.86 bh.Is.2 bh.IB.6 Gend	

Table 1: Microfilm numbers for Austria personnel sheets

Personnel sheets for soldiers born within the modern states of Austria. Includes Vienna (Wien), Lower Austria (Niederösterreich), Upper Austria (Oberösterreich), Styria (Steiermark), Carinthia (Kärnten), Salzburg, Tyrol (Tirol), and Vorarlberg. The beginning surname is shown for each microfilm. The same surname may appear on the preceding film.

History Centers.

If an approximate birth place is known use the Location Index and the Supplementary Recruiting Locations Table to determine the name of the regiment where your ancestor served.

Vienna (Wien):
A- 2016892 it. 2 - 3
Bauer - 2016975
Bohuslaw - 2016976
Daber - 2017027
Edler - 2017028
Fischer - 2017123
Geringer - 2017124
Habermann - 2017185
Hendel - 2017186
Hörmann - 2017234
Kamon - 2017235
Koch - 2094750
Küchler - 2094751
Lichtner - 2094805
März - 2094806
Moser - 2094807
Obor il - 2094850
Philippovi - 2094851
Probitzer - 2094920
Rettich - 2094921
Sabe - 2094973
Schindler - 2094974
Schratt - 2094975
Seitz - 1795297
Springinklec - 1795298
Strempel - 1795314
Towin - 1795315
Wagner - 1795416
Weittenhiller - 1795417
Wohlgemuth - 1795554
Zimm - Zywny 1795555 it. 1

Lower Austria:
(Niederösterreich):
Aaron - 1795555 it. 2 - 3
Bachner - 1795163
Bierleutgeb - 1795164
Bruckner - 1795255
Dobner - 1795256
Eisenbach - 1795625
Fischer - 1795626
Gaismayer - 1795673
Götzlmann - 1795674
Gutkas - 1794982
Hasenzagl - 1794983
Hirtl - 1794923
Hössel - 1794924
Kammerhofer - 1795912
Klinghofer - 1795913
Kraut - 1795966
Lechner - 1795967
Luef - 1848751
Mayer - 1848752
Müllner - 1848797
Paal - 1848798
Pimminger - 1848897
Pritz - 2095016
Reidlinger - 2095017
Rockenbauer - 2095018
Schamböck - 2095103
Schlögl - 2095104
Schönhofer - 2095129
Schweiger - 2095130
Sperk - 2095218
Stift - 2095217
Tauber - 2095225
Ungar - 2095452
Wapplinger - 2095453
Westermaier - 1796158
Wochner - 1796159
Zillner - Zyrin 1796160 it. 1

Upper Austria:
(Oberösterreich):
Abel - 1796160 it. 2 - 3
Aichhorn - 1796161
Altenstraße - 1796273
Aschauer - 1796274
Bachleitner - 1796405
Bauernberger - 1796476
Berger - 1796477
Bixner - 2095611
Brandstätter - 2095612
Bruckner - 2095732
Burghuber - 2095695
Dattringer - 2095847
Diller - 2095848
Dümler - 2095849
Eder - 2095824
Eidenberger - 2095825
Erhardt - 2095904
Feichtinger - 2095905
Fischer - 2095906
Frauscher - 2096010
Füchsel - 2096011
Gärber - 2096120
Geyer - 2096121
Grafeneder - 2096228
Grossauer - 2096229
Grünner - 2096293
Habring - 2096397
Haim - 2096398
Hartl - 2096414
Hausjell - 2096415
Herber - 2096486
Hinterobermayer - 2096487
Hofer - 2096567
Höllerer - 2096568
Hörmannseder - 2096634
Huber - 2096635
Hummer - 2096679
Jochberger - 2096680
Kamerer - 2096766
Kaufmann - 2096767
Kirchgaßner - 2096818
Knieling - 2096819
König - 2096833
Kreil - 2096834
Krottenmüller - 2096911
Landerl - 2096912
Lederhilger - 2096937
Leitner - 2096938
Liebenwein - 2097030
Loidl - 2097031
Mahringer - 2097032
Maix - 2097048
Mayer - 2097049
Meindl - 2097050
Mitterhubmer - 2097159
Mössl - 2097160
Nathschläger - 2097161
Niedermair - 2097200
Obermair - 2097201
Osterberger - 2097202
Peham - 2162871
Pfundbauer - 2162872
Platzer - 2162873
Pramendorfer - 2162882
Pühringer - 2162883
Rakatseder - 2162884
Reif - 2162897
Reitter - 2162898
Rinnerthaler - 2162899
Ruefs - 2162911
Schachner - 2162912
Scheiblehner - 2163069

Schinecker - 2163070
Schmöller - 2163071
Schreder - 2163084
Schweighofer - 2163085
Simmer - 2163086
Springer - 2163156
Steinberger - 2163157
Stieglmaier - 2163158
Stratberger - 2163197
Teuschl - 2163196
Traxlmayr - 2163247
Vogl - 2163248
Wakolbinger - 2163327
Weich - 2163328
Weixelbaumer - 2163329
Wiesinger - 2163330
Wimplinger - 2163394
Woitschky - 2163395
Zankl - 2163396
Zierler - Zwirtner 2163459 it. 1 - 2

Styria (Steiermark):
Abeele - 2163459 it. 3
Aler - 2163460
Aussenik - 2163461
Baumgartner - 2163541
Bischof - 2163542
Bretterklieber - 2163618
Cokan - 2163619
Dohr - 2163677
Eder - 2163678
Ellmaier - 2163679
Fauster - 2163756
Fischbacher - 2163757
Freiinger - 2163758
Fuchs - 2163790
Ganster - 2163791
Glanser - 2163829
Gössler - 2163830
Greiner - 2163831
Gruber - 2163904
Guttmann - 2163905
Hahl - 2163961
Haslauer - 2163962
Herbst - 2163963
Hirschmann - 2164049
Höfler - 2164050
Hopf - 2164205
Hutter - 2164206
Jellinek - 2164207
Kaiserberger - 2164233
Kazettl - 2164234
Klambauer - 2164507
Knezevic - 2164508
Kohlbach - 2164509
Konrad - 2164688
Krammer - 2164689
Krispel - 2164774
Lackner - 2164775
Lautner - 2164862
Leitner - 2164863
Linhart - 2164960
Luttenberger - 2164961
Malli - 2164962
Maurer - 2140021
Mir - 2140207
Mösti - 2140208
Neubauer - 2140209
Oberrainer - 2140172
Paierhuber - 2140173
Peier - 2140174
Pfandlsteiner - 2140250
Pieber - 2140251
Plischnig - 2140252
Posch - 2140388
Prelog - 2140389
Puffing - 2140390
Rampitsch - 2140473
Rechberger - 2140474
Reiss - 2140520
Richter - 2140521
Rodler - 2140522
Rumpel - 2140537
Santner - 2140538
Schandl - 2140539
Scheucher - 2140614
Schlögl - 2140615
Schnek - 2140638
Schrei - 2140639
Schwab - 2140671
Schweitzer - 2140742
Siebenhofer - 2140743
Sommerhuber - 2140744
Stadler - 2140809
Steiner - 2140810
Stinner - 2140914
Strobl - 2140915
Tafener - 2140916
Thaller - 2140954
Tösch - 2140955
Trummer - 2140956
Url - 2097689
Vormundl - 2097690
Wallner - 2097691
Weberegger - 2097740
Weitgasser - 2097741
Wiesenhofer - 2097742
Winkelbauer - 2097866
Wolf - 2097867
Zangl - 2097891
Zimmerman - Zyrry 2097892

Carinthia (Kärnten):
Abarschnig - 2097941
Anderwald - 2097942
Bachmann - 2097943
Berger - 2097995
Brandner - 2097996
Bucher - 2097997
Dermouz - 2139947
Dowrounig - 2139948
Eder - 2139949
Einhauer - 2139980
Felcher - 2139981
Fischl - 2143052
Frühberger - 2143053
Gasser - 2143095
Glanzer - 2143096
Grafenauer - 2143138
Groier - 2143139
Guss - 2143140
Haring - 2143240
Herbel - 2143241
Hofmaier - 2143272
Huber - 2143339
Jakolitsch - 2143340
Jeronisch - 2143341
Kaiser, Franz - 2143422
Karnitscher - 2143423
Kerschbammer - 2143424
Kleinbichler - 2143488
Koch, Johann - 2143489
Kolbitsch - 2143490
Kopeinig - 2143606
Kraiger - 2143607
Kraule - 2143608
Krivitz - 2143639
Kumer - 2143640
Lager - 2143704
Laure - 2143705
Lepuschitz - 2143706
Lissinger - 2143775
Maier, Jakob - 2143776
Markon - 2143890
Mayer, Joseph - 2143891
Messnig - 2143892
Mlaker - 2144027
Moser, Joseph - 2144028
Müller, Adam - 2144029
Neukam - 2144082
Obermosterer - 2144083
Omann - 2144084
Pachernig - 2144153
Pernusch - 2144154
Pfeiffhofer - 2144203
Pirker - 2144204
Pobeheim - 2144205
Posseger - 2144290
Prigotnig - 2144291
Raab - 2144292
Raschel - 2144352

Reblander - 2144353
Richwalder - 2144354
Rosse - 2144434
Sachornig - 2144435
Schalleger - 2144493
Schgainer - 2144494
Schmon - 2144570
Schrottenbacher - 2144571
Scio - 2144572
Skoffitsch - 2144617
Spöck - 2144618
Steiner - 2144694
Stoflin - 2144695
Stroitz - 2144820
Tabojer - 2144821
Thannhauser - 2144822
Trampusch - 2144823
Truppe - 2144824
Tuswalder - 2221022
Urs - 2221023
Walchensteiner - 2221171
Warum - 2221172
Weinzerl - 2221173
Wetschnig - 2221174
Winkler - 2221204
Wollte - 2221205
Wusch - 2221244
Ziermann - Zz 2221245

Salzburg:
Abel - 2221286
Banhofer - 2221287
Dietzinger - 2221337
Elmanthaler - 2221338
Fuschlberger - 2221383
Gruber - 2221384
Herbst - 2221385
Huber - 2221386
Klappacher - 2221410
Lainer - 2221411
Löhngruber - 2221427
Moser - 2221428
Pernerstötter - 2221471
Rathgeb - 2221472
Russegger - 2221561
Schöberl - 2221562
Spitzauer - 2221550
Trattner - 2221551
Wenigweger -Zz 2221676

Tyrol (Tirol):
Astner - 2221994
Bermoser - 2221995
Danler - 2252083
Egger - 2252084
Farnick - 2252199
Fuchs - 2252200
Gogl - 2252302
Gstrein - 2252303
Haselwander - 2252450
Hirnsberger - 2252451
Horvath - 2252787
Juffinger - 2252788
Klausner - 2252789
Köll - 2252790
Kuen - 2252919
Leitner - 2252920
Mair - 2252921
Mederdorfer - 2252965
Nagele - 2252966
Oberladstätter - 2141075
Peter - 2141076
Prandl - 2141077
Reinisch - 2141207
Salvenmoser - 2141208
Schmalz - 2141264
Schue - 2141265
Spilz - 2141343
Stöpp - 2141344
Trenker - 2141412
Waldhart - 2141413
Wilhelm - 2141507
Zeiller - Zwölfer 2141508 it. 1 - 2

Vorarlberg:
Abbrederis - 2141508 it. 3 - 4
Bechter - 2141552
Blum - 2141553
Dobler - 2141660
Fessler -2141661
Gächter - 2141797
Gstach - 2249034
Herburger - 2249035
Keckeis - 2249036
Künz - 2249023
Märk - 2249024

Fig. 10 - Transfer list for Infantry Regiment 1, effective 25 July 1800. Shows name, birthplace, age, personal and family data, date of enlistment, service and transfer dates

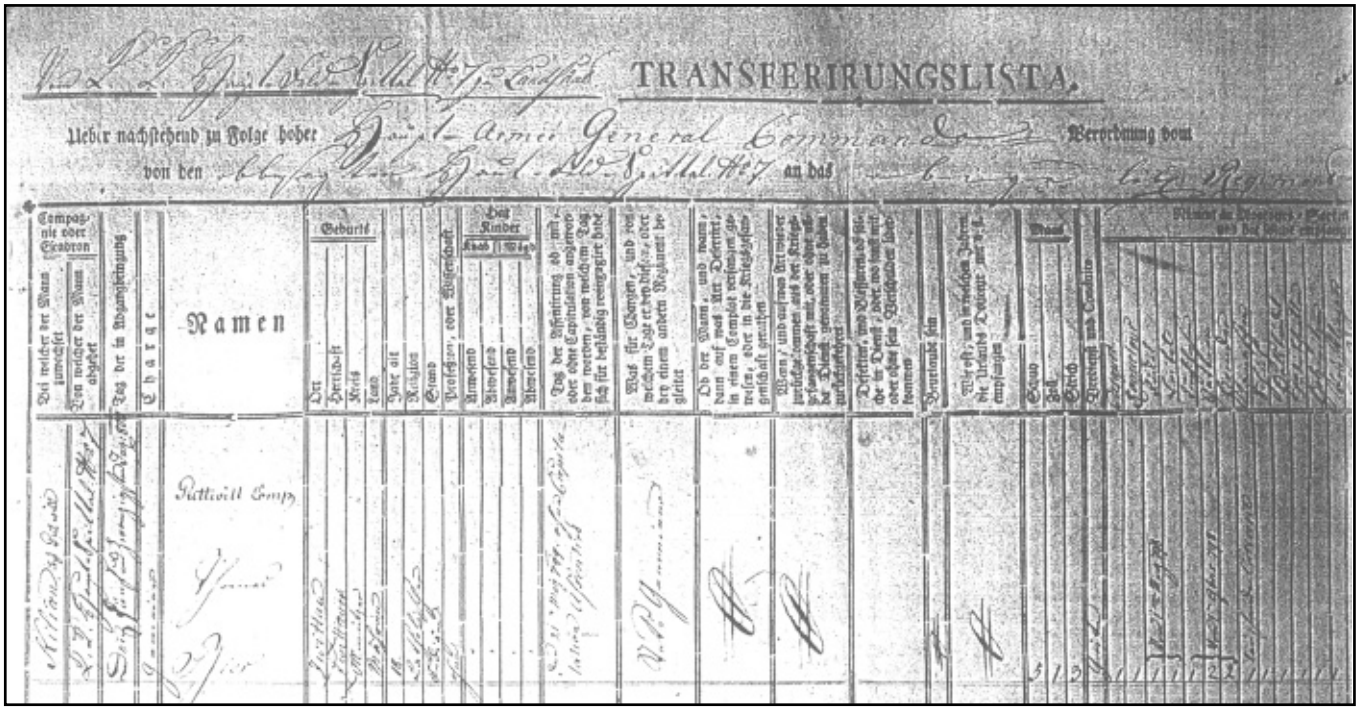


Table 2:Austria-HungarySupplementary Recruiting Locations

AUSTRIA

State	District	1781	1807	1817	1830	1853	1857	1860	1867	1883
Böhmen	Beraun	54	47	28	28	28	28	28	28	88
Böhmen	Bidšow	21	18	18	.	.	.	74	74	74
Böhmen	Budweis	10	54	54	11	11	11	11	11	91
Böhmen	Bunzlau	18	17	36	36	36	36	36	36	36
Böhmen	Časlau	28	28	21	21	21	21	21	21	21
Böhmen	Chrudim	15	28	21	21	21	21	21	21	98
Böhmen	Eger	42	42	42	42	42	42	73	73	73
Böhmen	Kaufim	11	11	11	11	11	11	.	.	102
Böhmen	Klattau	35	35	35	35	35	35	35	35	35
Böhmen	Königgrätz	57	21	.	18	18	18	18	18	18
Böhmen	Leitmeritz	17	86	42	42	42	42	42	42	42
Böhmen	Pilsen	35	35	35	35	35	35	35	35	35
Böhmen	Prachín	25	25	25	25	11	11	11	11	11
Böhmen	Rakonitz	47	47	28	28	28	28	28	28	28
Böhmen	Saaz	36	42	42	42	42	42	42	42	92
Böhmen	Tabor	10	54	54	11	11	11	75	75	75
Bukowina	Bukowina	42	.	.	41	41	41	41	41	41
Dalmatien	Dalmatien	.	.	.	.	K-M	K-M	K-M	K-M	22
Galizien	Bochnia	15, 47	12, 57	56	56	56	56	20	20	20
Galizien	Brzeżany	16, 29	24	24	24	24	58	55	55	55
Galizien	Czortków	27, 49	41	41	.	.	24	58	.	95
Galizien	Jasło	13, 36	40, 20	10	40	40	40	40	40	90
Galizien	Kolomea	.	41	41	24	24	24	24	24	24
Galizien	Krakau	.	38	.	.	.	56	56	13	13
Galizien	Lemberg	14, 50	30	30	30	30	30	30	30	30
Galizien	Myślenice	10, 56	15, 56	56	56	56	56	56	56	56
Galizien	Przemyśl	24, 59	9	9	10	10	10	10	10	10
Galizien	Rzeszów	26, 45	29, 8	10	40	40	40	40	40	40
Galizien	Sambor	7, 20	44	15	12	10	10, 9	10	77	77
Galizien	Sandec	11, 57	20, 1	20	20	20	20	20	20	20
Galizien	Sanok	3, 54	22, 7	15	12	.	10	77	45	45
Galizien	Stanislau	21, 25	58	58	58	58	58	58	58	58
Galizien	Stryj	18, 28	58	.	9	9	9	9	9	9
Galizien	Tarnopol	40, 43	46	63	63	15	15	15	15	15
Galizien	Tarnów	17, 55	12, 10	40	57	57	57	57	57	57
Galizien	Złoczów	8, 22	63	63	15	15	15	.	80	80
Galizien	Żółkiew	4, 25	30	30	30	30	30	30	30	89
Kärnten	Kärnten	26	26	7	7	7	7	7	7	7
Krain	Adelsberg	13	13	17	22	22	22	22	22	97
Krain	Oberkrain	43	43	17	17	17	17	17	17	17
Krain	Unterkrain	43	43	17	17	17	17	17	17	17
Küstenland	Görz	13	13	17	22	22	22	22	22	97
Küstenland	Istrien	.	.	22	22	22	22	22	22	97
Küstenland	Triest	.	.	22	22	22	22	22	22	K-M

State	District	1781	1807	1817	1830	1853	1857	1860	1867	1883
Mähren	Brünn	29	29, 10	29	8	8	8	8	8	8
Mähren	Hradisch	40	40	.	3	3	3	3	3	3
Mähren	Iglau	8	8	8	8	8	8	8	8	81
Mähren	Olmütz (Ober)	12	12	12	54	54	54	54	54	54
Mähren	Olmütz (Unter)	1	15	12	54	54	54	54	54	93
Mähren	Prerau	7	7, 1	1	1	.	.	.	.	.
Mähren	Znaim	22	22	8	8	8	8	8	8	99
Nieder Österreich	Marchland	14	14	14	14	14	14	14	14	14
Nieder Österreich	Ober Mannharts-berg	14	14	14	14	14	14	14	14	14, 49
Nieder Österreich	Ober Wiener Wald	49	49	49	49	49	49	49	49	49
Nieder Österreich	Unter Mannharts-berg	3, 23	3	3	3, 4	3, 4	3, 4	3, 4	3, 4	3, 4
Nieder Österreich	Unter Wiener Wald (östlich)	24	4	4	4	49	49	49	49	84
Nieder Österreich	Unter Wiener Wald (westlich)	4	49	49	49	49	49	49	49	84
Nieder Österreich	Wien	24	4	4	4	4	4	4	4	4
Ober Österreich	Hausruck	59	59	59	59	14, 59	14, 59	14, 59	14, 59	14, 59
Ober Österreich	Inn	50	14	14	14	14, 59	14, 59	14, 59	14, 59	14, 59
Ober Österreich	Mühl	14	14	14	14	14	14	14	14	14
Ober Österreich	Traun	59	59	59	59	59, 14	59, 14	59, 14	59, 14	59, 14
Salzburg	Salzburg	.	45	59	59	59	59	59	59	59
Schlesien	Teschen	56	56	57	29	1	1	1	1	100
Schlesien	Troppau	20	20, 57	57	29	1	1	1	1	1
Steiermark	Bruck an der Mur	45	45, 27	27	27	27	27	27	27	27
Steiermark	Cilli	16	16	47	47	47	47	47	47	87
Steiermark	Graz	27	27	27	27	27	27	27	27	27
Steiermark	Judenburg	45	45, 27	27	27	27	27	27	27	27
Steiermark	Marburg	45, 27	27	47	47	47	47	47	47	47
Tirol	Tirol	46	J-R	K-J	K-J	K-J	K-J	K-J	K-J	K-J
Vorarlberg	Vorarlberg	46, 41	J-R	K-J	K-J	K-J	K-J	K-J	K-J	K-J

This table gives infantry regiment numbers which had permission to recruit in the districts shown at the time periods indicated. Includes some assignments for the Navy (Kriegs-Marine; K-M), and for the Kaiser-Jäger; K-J; and Jäger-Regiment; J-R). For other recruiting areas see the Location Index described above.

The Austria portion of the Austro-Hungarian Empire included the states of Bohemia, Bucovina, Carinthia, Carniola, Coastland, Dalmatia, Galicia, Lower Austria, Moravia, Salzburg, Silesia, Styria, Tyrol, Upper Austria and Vorarlberg.

Table 2 cont.

HUNGARY

County	1781	1801 (1798)	1809	1817	1853 (1851)	1857	1860	1867	1873	1883
Abauj-Torna	19	19	34	34	34	34	34	34	34	34
Alsó-Fehér (Unter Weissenburg)	31	31	31	31	50	50	50	50	50	50, 31, 64
Arad-Zaránd	37	.	61	.	.	33	33	33	33	33
Árva	19	60	32	.	.	56	70	.	.	71
Bács-Bodrog Zombor	52	.	52	.	6	6	23	23	23	33, 23
Bács-Bodrog-Szabadka (Maria-Theresiopel)	52	.	52	.	.	.	.	.	.	86
Bács-Bodrog-Ujvidék (Neusatz)	.	.	.	.	.	.	6	6	6	6
Baranya	52	52	52	52	52	52	52	52	52	52
Bars	33	33	33	33	25	25	25	26	26	26
Békés	52	.	37	.	46	46	46	46	46	37, 101
Belovár-Kőrös	.	.	.	.	.	.	.	.	16	16
Bereg	39	62	34	.	5	5	65	65	65	65
Besztercze-Naszód	51	51	51	51	51	51	63	63	63	63
Bihar-Nord	37	37	39	39	39	39	39	39	39	39
Bihar-Süd	37	37	37	37	37	37	37	37	37	37
Borsod	32	.	34	34	60	60	60	34	60	34, 60
Brassó	31	31	31	62	31	2	2	2	2	2
Csanád	52	.	37	.	46	46	46	46	46	46, 101
Csík	51	51	51	62	62	.	.	.	.	82
Csongrád	52	.	37	.	46	46	46	46	46	46, 101
Esztergom (Gran)	33	33	19	19	19	32	69	26	26	26
Fejér (Stuhlweissenburg)	34	1	19	19	33	32	69	69	69	69
Fiume	.	.	.	.	.	17	.	.	79	96
Fogaras	31	31	31	31	31	31	31	31	31	31
Gömör	19	19	60	.	60	60	34	25	25	25
Győr (Raab)	34	34	19	19	19	19	19	19	19	19
Hajdu (Haydnek)	19	.	39	39	.	.	.	79	39	39
Háromszék	31	31	31	62	31	2	2	2	2	2
Heves	32	.	32	.	60	60	60	60	60	60
Hont	33	33	33	33	25	25	25	26	26	26
Hunyad	51	51	51	.	50	50	64	64	64	64
Jász-Nagy-Kun (Jazygien)	32	32	32	32	32	32	32	38	38	38, 68
Kis-Küküllő	51	51	51	51	.	51	51	51	51	51
Kolosz	51	51	51	51	.	51	51	51	51	51, 62
Komárom (Komorn)	34	34	19	19	19	12	12	12	12	12
Krassó-Szörény	37	61	61	61	61	61	43	43	43	43, 83
Kumanie	32	32	.	.	.	46	68	38	68	68
Lika-Krbava	.	.	.	.	.	.	.	.	79	79
Liptó (Liptau)	19	60	32	.	.	56	70	.	.	67
Máramaros	39	.	.	.	5	5	66	66	66	66, 85
Máros-Torda	51	51	51	62	62	62	62	62	62	62
Modruš-Fiume	.	.	.	.	.	17	.	.	79	96
Moson	34	34	19	19	19	19	19	19	19	19
Nagy-Küküllő	31	31	31	31	31	31	31	31	31	31, 2
Nógrád (Neograd)	.	.	32	.	.	.	25	25	25	25, 60
Nyitra (Neutra)	2	2	2	2	2	4	72	72	72	72
Pest & Ofen	32	32	.	.	.	32	33	33	32	32
Pest-Pilis	32	32	32	32	32	32	32	32	32	32
Pest-Solt	32	32	32	32	32	32	32	32	38	38
Pozsega (Požega)	53	53	53	53	53	53	78	78	78	78
Pozsony (Pressburg)	2	2	2	2	2	4	72	72	72	72
Sáros	19	.	60	60	12	20, 46	67	67	67	67
Somogy	52	52	52	52	52	48	44	44	44	44
Sopron (Oedenburg)	34	48	48	48	48	49	76	76	76	76
Szabolcs	39	39, 62	39	.	.	39	5	5	5	5, 65
Szatmár	39	39, 62	39	.	.	39	5	5	5	5
Szeben	31	31	31	31	31	31	31	31	31	31, 64
Szepes (Zips)	19	.	60	60	12	20, 46	67	67	67	67
Szerém (Syrmien)	53	53	53	53	53	53	78	78	70	70
Szilágy	51	51	51	51	.	51	51	51	51	51
Szolnok (Jász-Nagy-Kun-)	34	1	19	19	33	32	68	68	68	68
Szolnok-Doboka	51	51	51	51	51	51	63	63	63	63
Temes	37	61	61	61	.	.	61	61	61	61, 83, 33
Tolna	52	52	52	52	52	52	52	52	52	52, 69, 44
Torda-Aranyos	31	31	31	31	50	50	50	50	50	50, 62
Torontál	37	61	61	61	29	29	29	29	29	29, 83, 61
Trencsén (Trenschin)	2	60	2	2	2	3	71	71	71	71
Turócz	2	60	2	2	2	3	71	71	71	71
Udvárhely	51	51	51	62	62	.	.	.	.	82
Ugocsa	39	62	34	.	5	5	65	65	65	85, 65
Ung	39	39	34	.	.	34	66	66	66	66
Varasd (Warasdin)	53	53	53	53	53	47	53	53	53	53
Vas (Eisenburg)	34	48	48	48	48	48	48	16	48	83, 76, 48
Verőcze	53	53	53	53	53	53	78	78	78	78
Veszprém (Veszprim)	34	34	19	19	19	19	19	19	19	19
Zágráb (Agram)	53	53	53	53	53	53	53	53	53	53, 96
Zala	34	48	48	48	48	48	48	48	48	48
Zemplén	39	39	34	.	.	34	66	66	66	66, 65
Zólyom (Zohler)	33	33	33	33	25	25	70	70	25	25

Table 2 cont.

ITALY

Province	1781	1801 (1798)	1809	1817	1853 (1851)	1857	1860
Bergamo	48	.	.	38	43	43	.
Brescia	48	.	.	38	38	38	.
Como	44	.	.	43	55	55	.
Cremona	48	.	.	38	38	38	.
Friuli (Friaul)	.	13	.	26	26	26	26, 79
Lodi	44	.	.	23	23	23	.
Mantova (Mantua)	48	.	.	38	38	38	.
Milano (Mailand)	44	.	.	44	44	44	.
Padova (Padua)	.	63	.	13	13	13	13
Rovigo	.	63	.	13	13	13	38
Sondrio	44	.	.	43	55	55	.
Treviso	.	44	.	16	16	16	16
Udine	.	13	.	26	26	26	26, 79
Venezia (Venedig)	.	44	.	16	16	16	16
Verona	.	46	.	45	45	45	45
Vicenza	.	46	.	45	45	45	80

BELGIUM

Region		1781		
Austrian Netherlands		9, 30, 38, 55, 58	.	.

POLAND

REGION	DISTRICT	1781	1807	
West Galizien	Kielce-Siedlec	.	38	.
West Galizien	Lublin	.	55	.
West Galizien	Radom	.	50	.
West Galizien	Zamosč	1, 12	23	.

GERMANY

Region	Districts	1781	
Vorder-Österreich	Breisgau, Ortenau, Nellenburg	41	.

The Hungary portion of the Austro-Hungarian Empire included Hungarian counties in Banat, Croatia, Hungary, Slavonia, and Transylvania. Given here are infantry regiment numbers that were recruiting at the time period shown.

Other former recruiting territories were Italy, Belgium, Poland and Germany. Italian areas included provinces in Lombardy and Venice.

Changes at the Family History Library (FHL)

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As part of the remodeling of all floors of the FHL (partly in anticipation of Winter Olympic visitors in February 2000), each floor plan has been changed to increase the "open stack" space for books (noticeable on B-1). Also the number of "WebView" FHL Catalog computers has been greatly expanded, with dozens of open work stations for patrons.

The FHL now updates the WebView catalog (FHLC) every Monday morning, and the old DOS CD-ROM Catalog is "no more," not having been updated since December 1998. While this WebView system is sometimes down for an hour or two during the weekly Monday morning update, it is always operating by Monday afternoon. It is great improvement over the old DOS system, permitting subject, author and key word searches in addition to locality searches.

The FHL CD Catalog continues to be available at the Joseph Smith Building Distribution office (call 1-800-537-5971 for customer service from out of town). Plans for this CD include an annual update, but we are still patiently waiting for the 2001 update (the most recent one is dated March 2000). These updates are very valuable for use at home and in preparing for visits to the FHL or FHC. They cost only about US$5.00 each.

Another major advance at the FHL was the installment of a Cannon microform to CD Scanner, as was reported on the FEEFHS WebSite earlier (type "Cannon" without quotes into the WebSite Index for the article). The first unit was placed on the second floor of the FHL in March 2001. Long range plans are said to call for additional units on each floor of the FHL. While (at most) only about 200 frames (pages) and hour can be burned onto the inexpensive gold C-ROM, it is quite helpful and cost-effective to bring important microfilm pages back home this way to deal with at your leisure.

A Beginners Guide to Swedish Research

© Roger D. Magneson

A Brief Historical Overview

Sverige (pronounced svear ee ya) is the Swedish word for Sweden and means "land of the Svear." The Svear settled early in the south central part of the country. The earliest written references to the Swedish people come from the authors Tacitus, Mela, Pliny, and Ptolmey. Their Roman contemporaries traded bronze, glass and silver coins with the Svear in exchange for furs and amber. The Goetar, another Nordic people on the west coast of Sweden, struggled with the Svear for control of the southern area of Sweden, but sometime between 400 and 800 CE the Svear gained ascendancy.

Christianity made its appearance in Sweden toward the end of the first millennium. The missionary bishop Ansgar (Anskar) preached in Sweden in 829. This began a two hundred year struggle between believers in the Scandinavian pantheon and the new faith. Olaf Eriksson "Skotkonung" (i.e. the "Scottish king") was the first king of Sweden to become a Christian. He was baptized in 1008 and led a coalition of forces (the Norwegian Jarl of Hlade, Erik, and the Danish King Sweyn) against the Norwegian King Olaf Tryggvesson. He efforts added part of Trondheim and the district of Bohuslan to the Swedish crown. Olaf Skotkonung later gave this area to Erik Hladejarl's brother, Jarl Sweyn. In 1015, a returning claimant to the Norwegian throne, Olaf Haraldsson the Fat (later Saint Olaf) ended Danish and Swedish supremacy in Norway and exiled Jarl Sweyn. Because Fat Olaf had married a Swedish princess an attempt was made to reconcile the Norwegian and Swedish kings; this, however, was unsuccessful. In the winter of 1021-1022, Olaf Skotkonung died.

Anund, Skotkonung's son and successor, allied himself with Fat Olaf and invaded Denmark. After some inconclusive fighting, Anund returned to Sweden. The Danes then drove Fat Olaf out of Norway and reclaimed their previous rights gained with Skotkonung. Fat Olaf gathered a small army in Sweden, returned to Norway, and died in the battle of Stiklestad in 1030.

Emund succeeded his brother Anund as king of Sweden. Although a Christian, he struggled with the archbishop of Bremen to establish the independence of the Swedish church. Emund's death in 1060 ended the old line of Swedish royalty. The period following his death to the rise of King Sverker in 1134 was filled with internecine feuding. This latter leader permanently amalgamated the Swedes and the Goths, so that over the next two centuries the kingship of the joint tribes alternated between the two groups.

Eric IX, king between 1150-1160, was successful in organizing the Swedish church along lines similar to other countries. He also led a crusade against the Finlanders, beginning the period of of Swedish expansions. In 1164, under Charles VII, the archbishopric of Uppsala was founded.

The greatest statesman of medieval Sweden was Birger of the Folkungar family, more commonly known as Birger Jarl. He effectively ruled Sweden from 1248 to 1266, founded Stockholm, and as a legislator prepared the way for the abolition of serfdom.

Sweden and Norway were united in 1319 when Magnus, the three-year-old son of Swedish duke Eric and the Norwegian princess Ingeborg was elected king of Sweden. He had inherited the Norwegian throne from his grandfather in the same year. His long minority weakened both kingdoms, and Magnus lost them both before his death. His nephew, Albert of Mecklenburg, succeeded him in Sweden. The Swedish nobility were dissatisfied with Albert as well, and called in Margaret of Denmark.

Margaret's plan was to bring all three kingdoms into one union under Denmark. An act, known as the Union of Kalmar, was drawn up in 1397. Eric of Pomerania, Margaret's relative, was elected future king of the united kingdoms. When Eric became king in 1412, he treated Sweden as a vassal state. Eric's actions were viewed as oppressive, and the population revolted in 1434 under the leadership of Engelbrekt Engelbrektsson, a nobleman from Bergslagen. Engelbrektsson was murdered in 1436, and decades of strife followed. During this period of unrest, the king of Denmark was twice named king of Sweden. A Swedish noble, Karl Knutsson, was recognized as king three times: 1448-1457, 1464-1465, and 1467-1470.

During the following period, no Swedish nobles competed with the Danish kings; however, the nobles who led the national party were regents for the government. Several members of the Sture family were chosen as regent. In 1512, the nobles led by Erik Trolle sought reconciliation with Denmark. The situation came to a head when Christian II conquered Sweden and Archbishop Gustaf Trolle (Erik's son) executed the leaders of the national party.

In 1519, Gustavus Eriksson Vasa, a young nobleman held hostage in Denmark, escaped to Lubeck. In May 1520, he returned to Sweden, landing near Kalmar. Learning of the massacre that killed his father and brother-in-law, he raised his peasant troops at Dalecarlia. Although he had neither arms nor money, the provinces came to his support. Archbishop Trolle fled the country, and in June 1523, Gustavus was elected King of Sweden. Stockholm surrendered to him.

The church was essentially in a state of dissolution. Gustavus appealed to the pope for new bishops of Swedish birth, a new archbishop, and general church reformation. Rome did not respond favorably, and the king turned to the Lutherans. The New Testament was translated into Swedish. In 1527, the *riksdag* decreed that the bishops give

their castles to the king, and that other branches of the church their superfluous incomes. Further, Peter's pence was not to be paid to the pope, nor could the pope's authority be invoked in election of bishops. The king was crowned in the cathedral at Uppsala the following year.

Gustavus Vasa's eldest son succeeded him as Eric XIV. He ruled well, but went insane. Eric was imprisoned by his brothers Duke John, Duke Charles and the nobles in 1568. During this period the town of Tallinn and the neighboring region asked to be part of Sweden.

Duke John became King John III. He attempted to mediate the religious struggles in Europe and became an opponent of Rome. His son, Sigismund, became a staunch Catholic and was elected king of Poland in 1587. John created a liturgy for worship which caused great unrest in Sweden. His administration was always at a loss for funds although taxes were very high. When he died in 1592, his son Sigismund became king of Sweden as well as Poland. However, the church in Sweden had grown increasingly Protestant and in 1593 decided to abide by the unmodified Augsburg Confession. Sigismund returned to Poland in 1594. He made one more attempt to seize the Swedish throne in 1595, but was driven out. The *riksdag* dethroned Sigismund in 1599. His uncle Charles was not crowned until 1607. King Charles IX engaged in several wars but died before they could be concluded.

His son, Gustavus (II) Adolphus, born in 1594 was declared of age at the death of his father in 1611. Known as one of the "great captains" of history, Gustavus altered warfare forever. In all of his activities, the king was assisted by his very able and gifted chancellor, Count Axel Oxenstjerna. Ministerial offices were modeled after the French and Burgundian governments. Judicial procedure and courts of appeal were established. The nobility was incorporated into the social system as officials of the government, and the king promised not to begin war or conclude peace without the sanction of the *riksdag*. Gustavus ransomed Alvsborg so that it was returned to Sweden. Gustavus dealt with Poland and Sigismund by armistices until 1617 when negotiations failed. Open warfare followed, and Gustavus took command of the Swedish forces. He conquered Livonia and Riga and carried the fight into the Polish part of Prussia. In 1629, a six-year truce was mediated with the assistance of Brandenburg, France, and England. Several Prussian seaports, however, remained in Swedish hands.

The Thirty Years' War had begun in 1618, and many German princes related to the royal houses of Sweden and Denmark, asked Swedish aid. In 1630, after discussion with the council of state and the *riksdag* he personally commanded an army of 13,000 and invaded Pomerania. In 1631, Gustavus won a brilliant and decisive victory at Breitenfeld. His glorious career was ended the next year at the battle of Lutzen, where he was killed.

Gustavus's daughter, Christina, became queen as a minor. Axel Oxenstjerna acted as her regent, and Swedish generals continued to be victorious during the Thirty Years' War. Christina came of age in 1644 and later in 1654 relinquished her crown in 1654 to so she could convert to Roman Catholicism.

Christina's successor was Charles X, the son of Charles IX's daughter, Catherine. His brief reign (from 1654 to 1660) was filled with warfare. At one point Russia, the Holy Roman Empire, Denmark, Holland, and Brandenburg were allied against Sweden. Charles turned against Denmark, captured Jutland, led his troops first over the ice to Fyen and then across the islands to Sjalland. Denmark made peace at Roskilde in 1658, and Sweden received what today are the southern provinces. Charles was succeeded by his four-year-old son, Charles XI, at a time when Sweden was surrounded by enemies.

The widowed queen and five officials of the government acted as regent, and immediately concluded peace with Sweden's enemies. Although the armed forces were allowed to decline, Sweden's foreign policy was adventurous. First Brandenburg declared war on Sweden (1674) and then Denmark (1675). Sweden lost the war with Brandenburg and with it most of her German possessions. While the Danes were victorious at sea, Charles won important land victories that retained the southern provinces. Charles then turned his attention to internal affairs, making significant changes in Swedish life, among them reclaiming estates for the crown from the nobles (*reduktions*) and enacting the Church Ordinance of 1686. Charles died in 1697, and his fifteen-year-old son became Charles XII.

Although a regency was called to act for Charles, the *riksdag* declared him to be of age. At the coronation ceremony, Charles placed the crown on his own head and did not give the traditional "king's guarantee." Charles was trained in book learning and military science. Within three years Denmark, Poland, and Russia had united against Sweden in what became known as the Great Northern War (1700-1721). At the outset of the war Charles showed great ability and forced a peace on Denmark and made Poland essentially a client state. The Russians under Peter the Great, however, continued to advance into the Baltic states and eastern Europe. Charles through treaty forced on the Holy Roman emperor was allowed to keep his army in Saxony. He was at the height of his power and received embassies from at least thirty different courts and princes, including the duke of Marlborough. The Russians invaded Poland but were driven out. Charles invaded Russia, but the entire campaign went awry. An army that was supposed to come to his assistance was badly mauled by the Russians and arrived with no supplies. The Cossack leader offered to help Charles, but the Cossack people would not follow their leader. The Russian resistance made it difficult for the Swedes to supply themselves. Charles invaded the Ukraine, but thousands of Swedes perished in the unusually harsh winter. Finally Charles began to lay siege to Poltava, but Sweden was defeated in the battle that ensued.

The European powers watching the Russian campaign saw an opportunity to seize parts of Sweden and its client states. Charles who had been in Turkey enlisting support,

was held prisoner there but escaped to Sweden in 1714. The Swedish people were exhausted from the war with its high taxes, services required by the state, and conscription. When Charles was killed in 1718, the *riksdag* met to put an end to the absolute monarchy.

Ulrica Leonora, Charles's sister, was not allowed to be sovereign, but was allowed to be queen. The government was dramatically altered: when the *riksdag* was not in session, the state council would govern, with the king having two votes in the council. While the *riksdag* was in session, a secret committee composed of members of the three higher estates, nobles, clergy, and burghers, addressed questions of state. Questions of taxes had to include the fourth estate, the peasants. Frederick the consort of the queen was selected as sovereign.

In 1719, the government began to make peace with Sweden's enemies. Russian fleets continued to harass the Baltic coasts and attacked Stockholm, where disaster was narrowly averted. Peace with Russia was not concluded until 1721 at Nystad, where Sweden gave up Livonia, Estonia, Ingria, and parts of Finland. Russia later restored northern and western Finland to Sweden.

The bankrupt nature of the country led foreign governments to subsidize the two major parties that were dividing the government: the "caps" and the "hats." Since the royal couple had no children, the *riksdag* took up the question of succession. Russian influence was great. Czarina Elizabeth sought the election of duke Adolphus Frederick of Holstein as the next king of Sweden. The peasants wanted the Danish crown prince, and great conflict erupted with the foreign powers bribing both sides.

When King Frederick died, Adolphus Frederick became king. After some tension between the king and council, an attempt was made to dethrone the king. It was decided to use a signature stamp to dispense with the king's personal involvement in government. Sweden joined France and Austria against Frederick II (the Great) of Prussia and was defeated. Sweden was quite weak and most of the other western powers determined to keep her that way by supporting Sweden's then-current constitution, even by force if necessary.

Gustavus (III), Adolphus Frederick's son, was in Paris when his father died in 1771. Upon his return home, he found the caps and hats about equally strong. Deciding to change the constitution, he gathered the officers of the guard and arrested the council in the royal castle. Stockholm troops declared in favor of Gustavus, and the people acclaimed him in the streets. The king was again the head of government. He declared a state monopoly on distilleries, which displeased the peasants and led to increased drunkenness. In 1787, while Turkey was at war with Russia, Sweden decided to attack Russia as well, the king himself commanding. Certain officers formed a conspiracy known as the Anjala league and entered into peace negotiations with Russia. Denmark entered the war as Russia's ally, and Gustavus returned to Sweden. England and Prussia pressured Denmark to leave Sweden alone and a truce was concluded. The following year Gustavus was strong enough to have the leaders of the Anjala league imprisoned. At the meeting of the *riksdag* Gustavus, supported by the unprivileged classes, drove through the so-called Act of Union and Security. The Act dissolved the council, made the king administrative head of government with sole power of appointing officials of state, and precluded the *riksdag* from initiating legislation. The war with Russia continued until 1790 when peace was concluded with no modifications to Sweden's borders; however, Sweden's finances were destroyed.

A conspiracy against the king's life was formed, and on March 16, 1792, a Captain J. J. Anckarstrom attacked the king so severely at the opera that the king died thirteen days later.

Gustavus (IV) became king at the age of 13 with his uncle Duke Charles as regent. Sweden sided against Napoleon, and lost territory because of it. As time went on Gustavus became harder and harder to deal with, until he was dethroned in 1809. The *riksdag* met on 1 May 1809 and drew up a new constitution dividing the powers of government between the ministry, the representatives of the people, and the judiciary. They elected Duke Charles as King Charles XIII.

Since the king was childless, the *riksdag* chose Prince Christian Augustus of Augustenburg, commander in chief in Norway, to be the heir. The prince said he would accept when there was a declaration of peace, since Norway was under Danish control, and Sweden was at war with Russia and Denmark. Shortly after there was a peace in which Sweden lost Finland and Aland; however, Pomerania was returned to Sweden.

In 1810, the heir died suddenly, and the *riksdag* chose Jean Bernadotte, one of Napoleon's marshals, to succeed King Charles XIII. Charles was weak in character and unimaginative, and crown prince Bernadotte exercised considerable influence on government even before becoming king.

Napoleon prepared to go war against Russia and England and expected the crown prince to assist him. Bernadotte, however, saw that Sweden could not fight against Russia and England, even when allied with France. By allying with Russia, Bernadotte acquired Norway for Sweden and gave Pomerania to Denmark. Bernadotte became king as Charles XIV John in 1818.

Charles XIV John was cautious and fearful of new ideas and changes. Sweden's foreign debts were paid and the internal debt significantly diminished. He was succeeded by his son, Oscar I in 1844. Two years before he died, Oscar became very sick, and the government devolved upon his son, who would become king as Charles XV. All four estates accepted the new constitution in the *riksdag* of 1865-1866. In January 1867 the new bicameral *riksdag* convened and within two years the peasant party ruled the second chamber.

Charles died in 1872 and was succeeded by his brother Oscar II. It was during his reign that Norway became an independent again. The Swedes were astonished when the

Norwegian *storting* (parliament) dissolved the union in June 1905. After Norway agreed to certain military considerations, the Swedes agreed to the dissolution, and King Oscar gave up the Norwegian crown.

Gustav V became king on the death of his father, Oscar II in 1907. The peasants were alarmed at Russia's arms build up in Finland. Sweden chose to be neutral in the First World War. With the Russian revolution Finland became independent. Sweden could not give military aid to the Finns without starting a war with soviet Russia or causing other problems at home, since the bourgeois opinion demanded aid for the czarists. Sweden was also neutral for WWII.

Considerations in Conducting Swedish Genealogical Research

Language

While it is not necessary to speak and read Swedish, an understanding of some aspects of the language and some vocabulary makes genealogical research easier. Swedish is a Germanic language, but word pronunciations are often altered. For example, Goteborg is pronounced "yot a bor ee" not the German "goat ah bork." The alphabet has three letters more than the English alphabet: å, æ, o; and words that begin with these letters come after the letter z in alphabetical listings. Because there were few spelling rules until the middle of the 19th century, if something sounds like the word the researcher is looking for, it probably is that word. The letters f and v are often interchangeable, and the letter t often has a d or h connected with it.

Handwriting

Even modern Swedes struggle to read the names and words used in Swedish records, because the handwriting is not Roman: it is Gothic. Helps are available to show how the letters are formed, but it takes some practice to become proficient in deciphering them. Additionally, each record's scribe has a personal idiosyncrasies in penmanship, and, of course, there are those few recordkeepers who simply did not care what their penmanship looked like.

Naming patterns, frequency, and conventions

In records used for genealogical research Swedes used a patronymic naming system. A person has a given name, but that person is also called the son or daughter of his or her father, using the father's given name. Thus Olof, who is Erik's son, is called Olof Eriksson; Christina who is Erik's daughter is Christina Eriksdotter. This brings us to a naming convention: in recording Swedish patronymics use an -sson ending (as opposed to an -sen ending for Norwegians and Danes) for sons and a -dotter ending (as opposed to a -datter ending for Norwegians or a -dottir ending for Icelanders) for the daughters. A woman does not change her name when she weds; she will always be Christina Eriksdotter even though she marries Oscar Danielsson.

Generally there is more variance in the number of given names in Sweden than, say, in Denmark; however, individual parishes may have a preponderance of one given name while another parish may have only one or two instances of the same given name. In one area of Sweden the name begins with a farm name followed by the given name and patronymic and appears very unusual: Qvist Oscar Danielsson or Skatelov Olof Eriksson.

Another interesting characteristic of Swedish names is the tendency to abbreviate the patronymic. Creating a patronymic from Olof yields Olofsson (or Olofsdotter) or even, more simply, Olsson (or Olsdotter). Erik yields Ersson (or Ersdotter); Lars may yield Larsson or Lasson. Johan usually gives Johansson, but in a few cases Johnsson. John or Jon yields either Johnsson or Jonsson (Remember: they sound the same). Matthias can give Matthiasson or Mattsson.

Given names often honor grandparents and other ancestors and can also be abbreviations. Stina may be Christina or it may actually be Stina. Per may be Peder or it may be Per. The parish register may list her as Christina; however, she may be listed in every other record throughout her life as Stina. This requires a decision on the part of the researcher as to what she will be called in the researcher's records, and a note that explains that decision is certainly in order.

With the advent of the modern Swedish army, many men with the same names, given and patronymic, found themselves in the same unit. In order to distinguish between one Olof Jonsson and another Olof Jonsson, these men were given surnames which were often descriptive of them (Hog = tall; Fager = fair), their military nature (Modig = courageous, Stark = strong), were pleasant names from nature (Quist = branch, Strom = stream), or were place names related to where they came from. These are called "soldier names," and the descendants of these soldiers sometimes continued to use these as surnames.

Dates

Moving backward in time in the records, the researcher will find dates expressed in terms of "feast days." Two of the most common feast days are Christmas and Easter. Christmas is a "fixed" feast day, always the 25th of December. Easter is a "moveable" feast day, between the vernal equinox and up to a month thereafter. The church calendar has a feast day for nearly every day of the year, and there are numerous helps to determine dates based on these feast days.

Genealogical Records and How to Find Them

The Family History Library and its system of Family History Centers has most of the available records for Swedish genealogical research. There is little need to write to or to travel to Sweden to find information. The tool for finding the appropriate record in the collections of the Family History Library is the Family History Library Catalog (FHLC). In the paragraphs that follow, we will describe the basic record as well as the listing in the catalog that will deliver the appropriate record.

Clerical survey

The Swedish Church Ordinance of 1686 is what makes genealogical research in Swedish church records so unique. The ordinance required the local clergy to keep a record of christenings, marriages, and burials, as well as to make an annual "inspection" visit to each home in the parish to record who lived there and whether they could read, whether they knew their Lutheran catechism, and whether they understood their Lutheran catechism by reading Bishop Svebelius's commentary of Luther's catechism, and move in's and move out's. The record created at this inspection was called *husförhörslängd* or clerical survey as genealogists term it. It is a boon to genealogists, providing whole families with their relationships (sometimes grandparents are present as well), dates of birth, and other clues (where did they come from; where did they go). It is found in the FHLC under

COUNTRY, COUNTY, PARISH - Church records

(Sweden, Kronoberg, Vastra Torsas - Church records)

And of course once you have found the church records, the clerical survey is called *husförhörslängd*.

Parish registers

As was mentioned previously the minister was also required to keep a record of life events. This record was called *kyrkobok* or church book (parish register, metrical book, etc.). The archives in Sweden call the individual parts of the parish register *fodelselängd* (birth record), *doplängd* (christening record), *konfirmationslängd* (confirmation record), *lysningslängd* (marriage bann record), *vigsellängd* (marriage record), *dodslängd* (death record), *begravningslängd* (burial record), *inflyttningslängd* (move in record), and *utflyttningslängd* (move out record). As Carl-Erik Johansson noted in his book *Cradled in Sweden*, these may also be called *bok* or *rulla* (meaning essentially the same as *längd*). These are found the same way as the clerical survey:

COUNTRY, COUNTY, PARISH - Church records

(Sweden, Kronoberg, Vislanda - Church records)

Civil registration

In 1861 the ministers were required to send an extract of their parish registers to a central location. The Family History Library has cataloged these records at the county level; consequently, records of the parishes of a given county are found in one place for a given year. There is an index at the beginning of the record as to which parish comes in which order; however, no page numbers are given, so the researcher must note where the parish of interest is located and move through the records until the appropriate parish is found. In the FHLC we find them as:

COUNTRY, COUNTY - Civil registration

(Sweden, Halland - Civil registration)

Property records

The *mantalslängd* is really a tax record, although the Family History Library catalogs it under "census." It usually includes some indication of all the people living at a farm. Everyone between the ages of 15 and 63 were required to pay the tax; however, soldiers were exempt, and while the farm owner would be listed by name, other members of the family and people working on the farm might only be indicated by a number in columns under appropriate headings similar to US censuses prior to 1850. These records may be found in the FHLC as:

COUNTRY, COUNTY - Census

(Sweden, Kalmar - Census)

Court records (probate records)

The most important of all the court records for beginners are the probate records called *bouppteckningar*. Some of them are indexed. Probate records have two parts: the preamble and the property valuation. The preamble often lists the living children, spouse, and if the children are under 25 years' of age, their guardian and sometimes the guardian's relationship to the children. This type of record is found in the FHLC as:

COUNTRY, COUNTY, DISTRICT - Probate records

(Sweden, Kronoberg, Allbo - Probate records) (This is the district Vastra Torsas Parish is in; see clerical survey above)

Military records

A company is approximately 100 men and a regiment 1000 men. The crown required the provinces to provide men for the army and navy. Usually the coastal provinces would provide company sized units of men for the navy while the inland provinces would provide regiments for the army. Usually the parish was divided into rote or wards with each ward providing one soldier and his equipment. The rote usually provided a very modest cottage and small piece of land for the soldier as well. There is an index to the muster rolls called "Grill" after the author [FHLC number INTL 948.5 M27g 1988.]

It is based on the small place within the parish where the soldier lives. It is possible, however, to find a soldier without the index. One must search through the entire muster roll of the regiment, but the soldier may be found and in that find his age, the place he lives, and his patronymic. The researcher should remember that he or she may have found the soldier late in his life using his "soldier name," and the patronymic becomes important in finding his birth record. The muster rolls of the regiments may be found in the FHLC:

COUNTRY, COUNTY - Military records

(Sweden, Kronoberg - Military records)

Samples of Some of the Records

Clerical survey

Often clerical surveys have indexes, but they are at the end of each book, and several books may be in one physical format. The later clerical surveys are in folio pages, that is, two leaves side-by-side with the same page number. The left hand page is the one critical here. Note in figure 1 that this

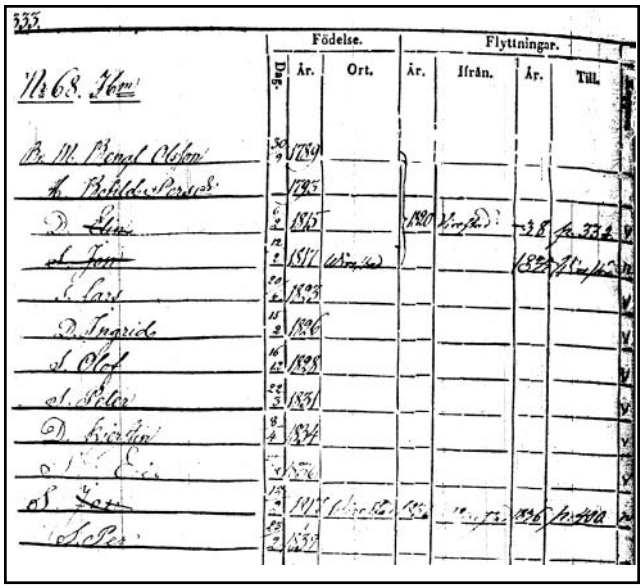


Fig. 1 - Sweden, Kronoberg, Vastra Torsas: clerical survey of 1832-1839

page appears to be divided into two major parts: one containing the names and the other several columns. Also note the page number in the upper left hand corner: 333.

In the column with the names we find above the names a number and a name. The number is the number of the farm or house (largely for tax purposes) and the name of the farm. "Nr. 68 Ibm" means number 68 *ibidem*, that is the farm name is the same as the one on the previous page.

Under the names are listed "Br. M. Bengt Olsson (notice the two forms of the letter "s" in Olsson)"; "H. Botild Persdr"; "D. Elin (lined through)"; "S. Jon (lined through)"; "S. Lars"; etc.

"Br. M. Bengt Olsson" means *brukare* man Bengt Olsson. *Brukare* is a tenant farmer, one who rents his land from another, and *man* is the man, the head of the household and husband. The name of the head of the household usually begins with a designation of his status or occupation. Here it is a type of farmer, and there are several types of farmer at various social levels. Such a designation could be a military rank, a title of nobility, an occupation (tailor or shoemaker are common), or even mister, which designates a higher social class.

"H. Botild Persdr" means *hustru* Botild Persdotter (notice the patronymic is abbreviated). *Hustru* means wife, or in other words, the wife of the man listed above. Sometimes the head of the household will have married sons or daughters living with him, and the wives of those sons or his married daughter will also be listed as "h." meaning they are wives not of the head of the household but of the man listed just above them.

"D. Elin (lined through)" means *dotter* Elin, and she is no longer with the family, thus the line through her name. *Dotter*, of course, is the cognate for daughter and means she is the daughter of the head of the household. If she were the stepdaughter, the recordkeeper might then use the term *styvdotter* or might abbreviate it in several different ways, or, worst of all, might not even note she is the stepdaughter. And there is no guarantee that the mother listed is actually Elin's mother.

"S. Jon (lined through)" means *son* Jon, and he is no longer with the family. *Son* is the cognate for son, meaning Jon is the son of the head of the household. The researcher should note that Jon comes back (his name and date of birth are listed near the end of the children) and then leaves again: his name is lined through a second time.

By now the researcher should recognize that the other names are Elin's and Jon's brothers and sisters.

The first three columns have as an overall heading "*Fodelse*." which means birth. The columns are individually headed "*Dag*., *År*., and *Ort*." which mean day, year, and place. The researcher should note that the day includes the month in a form like a fraction with the day over the month. The year may be abbreviated using only the last two digits of year. The place is usually the parish in which the person was born and christened. "Usually" is the operative word, because a recordkeeper might use a farm name from the same parish or the name of a country if the person were born in a foreign country, or what about the person born in one parish but christened in another.

It should be noted that son Jon was born in Wirstad (notice it is also spelled with a "V" in the same record), which it turns out is another parish in Kronoberg county. Daughter Elin goes to Virestad in '38 (abbreviated year).

The next four columns have as an overall heading "*Flyttningar*." which means movement. "*År*. and *Ifran*." means year and from (in from); "*År*. and *Till*." means year and to (toward). So the overall meaning is movement from and to and in what year. Movement within the parish, that is, from farm to farm is also often listed, usually with page numbers. Page numbers might also refer to the current clerical survey book, the previous clerical survey book, the subsequent clerical survey book, or even the parish move-in/ move-out record.

The last column, nearly unreadable, begins "*Kopp*[ ]" is the record of whether the person were vaccinated for smallpox or whether they had "cowpox," a naturally occurring form of the vaccination.

Figure 2 illustrates an earlier clerical survey. The researcher will note that the format is not significantly different, but the script is more difficult to read. This example is more "Gothic," but a very nice hand. Again we are looking at only the left leaf of the folio page: 106. The most significant difference in this clerical survey being that the middle section of columns is related to the person's ability to read and know his or her catechism, and there is no column for move-out or birthplace.

This is the 5th Ward, and the farm name (no number this time) is Lonshult Norrege.

It appears that the names are divided into four families. The head of each of the first three families has a Gothic "b:" in front of his name. The colon after the letter is an older form of abbreviation; we use a period, they used a colon.

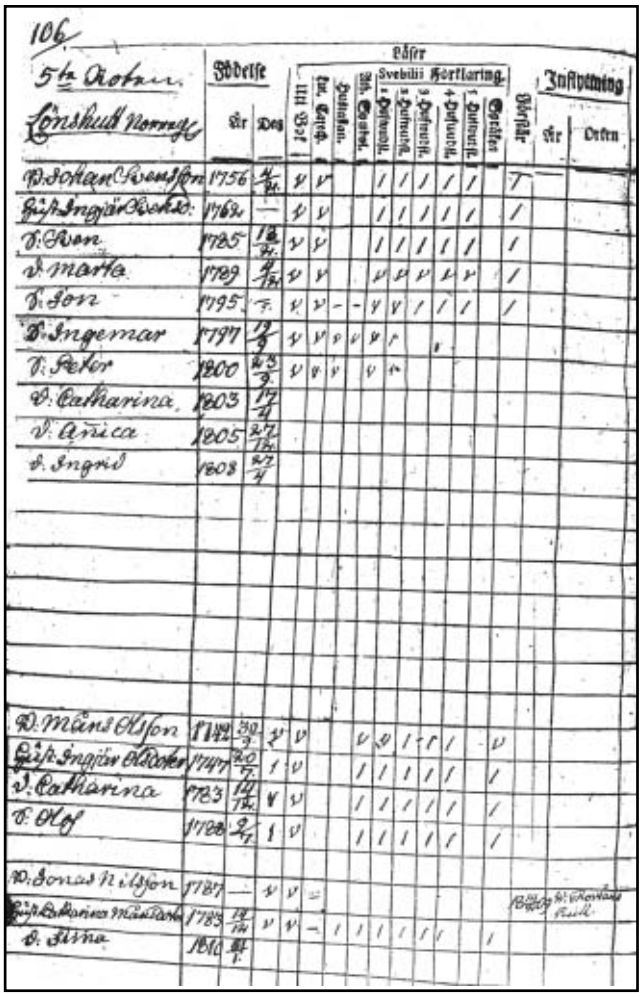


Fig. 2 - Sweden, Kronoberg, Vastra Torsas: clerical survey of 1806-1810

The letter "b" probably means *brukare*, tenant farmer. The last "family" is a single person "*Pig*: Marta Nilsdoter" (the spelling may never be consistent). "*Pig*:" is an abbreviation for *piga*, which has multiple but somewhat related meanings: maid, servant girl, girl, or daughter and implies unmarried. Notice the abbreviations for son and daughter are still used in this clerical survey, only in Gothic script. See the name Anica near the end of the list of the first family? The line over the letter "n" means to double that letter, so that her name is really Annica.

There is a move-in record for Jonas Nilsson (third family). The researcher should notice that the place (orten) is "W. Thorsas Kull." The recordkeeper has been very generous and listed not only the parish Jonas came from, but the farm as well. The day and month, in their fraction-like format, are positioned between the "18" and the "09" of 1809. This is a common practice.

Birth records

When the records are formulated with columns, they are fairly easy to decipher (fig. 3). The record extends across both pages. "1811 Fodde uti Wisslanda Forsamling". "1811 Births [uti Latin for location] at Vislanda Parish".

Barnens namn, *Fodelse dato, Dop. Dato* mean child's name, birth date, and christening date.
Foraldrarnes Namn Hemvist asks for parents' names and where they live.
Faddrarnes Namn och Hem … is for the witnesses and where they live.

One item of note: many times the record will give the mother's age. Unfortunately, this one does not. Let's read the second entry to where the witnesses begin.

Johanes 11/11 17/11
Jonas Nilsson Lonshult
Catharina Mansdot: Norregard

Again we note that there is a line above the "n" in Johanes, which we know means that that letter is to be doubled so that

Fig. 3 - Sweden, Kronoberg, Vislanda: births 1811

the name is actually Johannes. He is born 11 November and christened 17 November. His parents are Jonas Nilsson and Catharina Mansdotter (abbreviated in the actual record), and they are living at the farm called Lonshult Norregard.

Figure 4 is an earlier record from the same parish and does not have the nice columns the later record has; however, once we begin to read it a "formula" will become readily apparent. We will concern ourselves with the second entry on this page. This record begins in the left hand column. The brackets may stand for the definite article, "the", or the prepositional phrase, "on the."

"[ ] *14 Decemb Foddes Mans Olofssons och Hustru Ingjar Olofsdotters barn i Lonshult Norrege Christnades*

[ ] *15 ejusdem nomine Catharina. Testis*: …"

This author reads this record as: "the 14th of December was born Mans Olofsson's and wife Ingjar Olofsdotter's child [in] at Lonshult Norrege christened the 15th of the same month [Latin word, *ejusdem*] named [Latin word, *nomine*] Catharina. Witnesses …" The format appears to be almost the same as the columnar record.

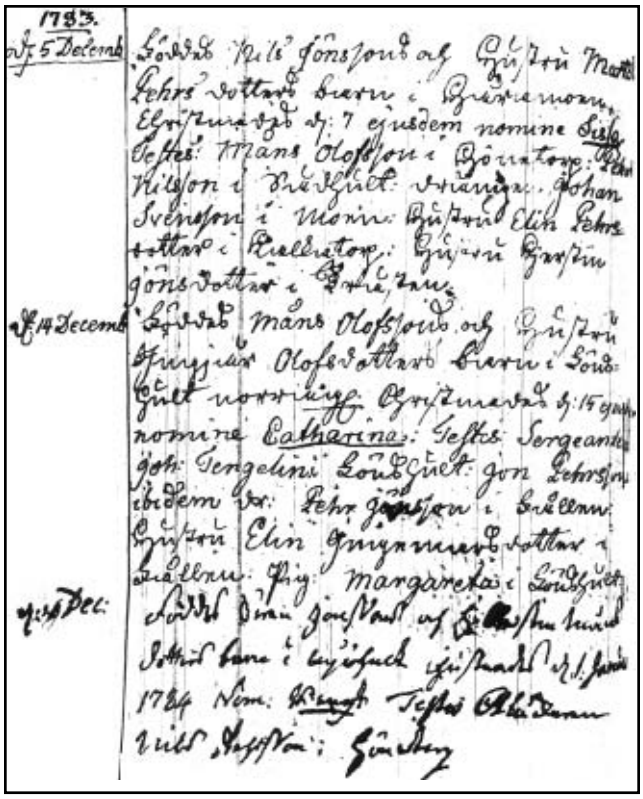


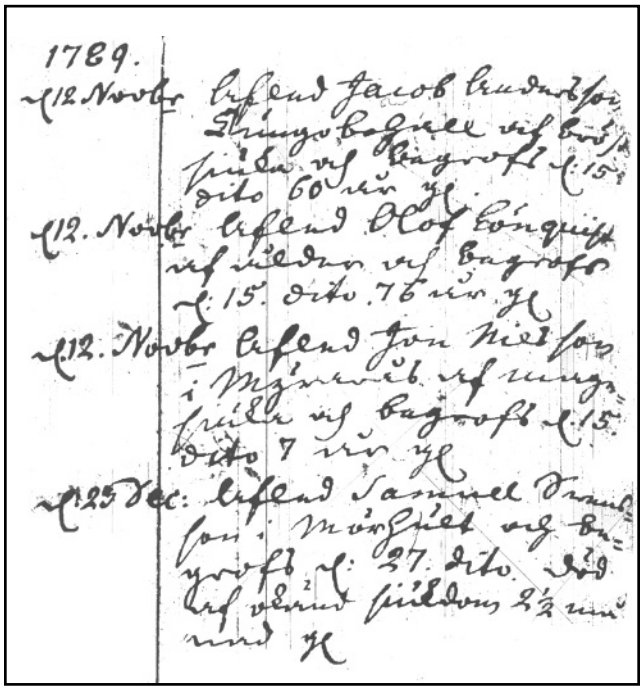
Fig. 4 - Sweden, Kronoberg, Vislanda: births 1783

Death records

The researcher will note in figure 5 that there are four entries on for 1789. The second entry is the one that concerns us here. It begins in the left hand margin: " [ ] 12. Novbr Afled Olof Lonquist af alder och bagrofs [ ] 15. dito 76 ar gl". The brackets may stand for the definite article, "the," or the prepositional phrase, "on the," and the number of abbreviations should be noted. This author reads the entry as "the 12th of November died Olof Lonquist of [advanced] age and was buried the 15th of ditto [the same month, November] 76 years [abbreviation for gammal] old."

One item usually included in the entry is the place where the deceased lived. Consider the last item on the page. [This author has never paid attention to it before, because the second entry is the author's ancestor, so the reader/researcher is reading it with the author for the first time. The Swedish words may not be exactly right, but the author believes the meaning to be correct.] "[ ] 23 Dec: Afled Samuel Swensson i Morhult och begrofs [ ] 27 dito. Dod af ukened sukdom 1/2 monad gl". This author reads this entry as "the 23rd of December died Samuel Swensson [in] at Morhult [the farm name] and was buried the 27th of ditto [the same month, December]. Died of unknown sickness 1/2 months [abbreviation for gammal] old."

Fig. 5 - Sweden, Kronoberg, Vislanda: deatns 1789



Military records

The record is columnar. The first column is the levy number of the soldier, and it will remain his number in that particular company throughout his service. In the second column we find the place the soldier represents (Brohult) and his name (Oluf Lonqvist). Obviously Lonqvist is his "soldier name," and we do not have his patronymic yet. The

Fig. 6 - Sweden, Kronoberg, Vislanda: muster roll 1744

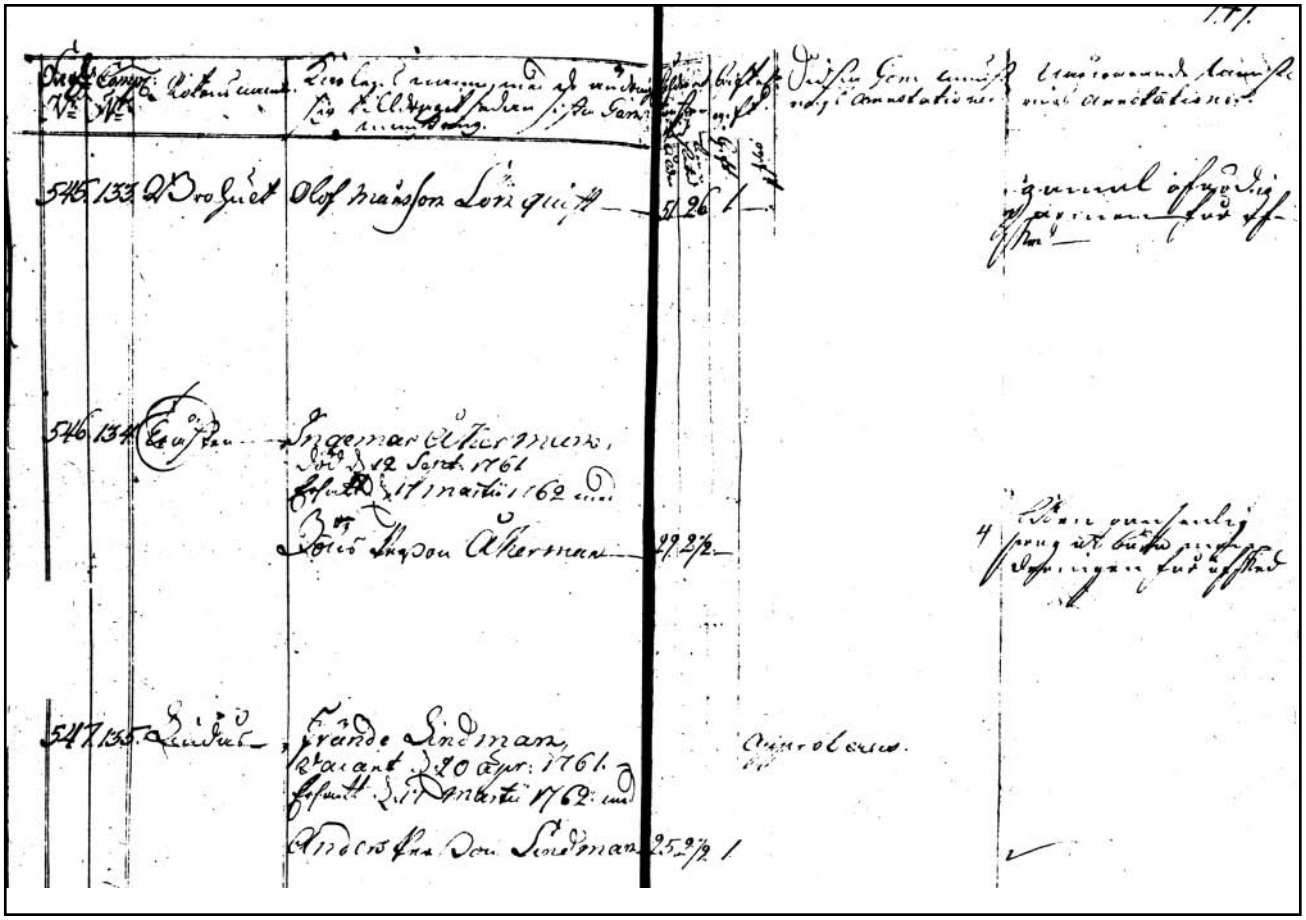


Fig. 7 - Sweden, Kronoberg: Kronoberg Regemente, muster roll for 1764

next column is his age (29). The last column is his years of service (1/4). Unfortunately, this is a very limited source of information about the soldier. What it does give us is clues, however. First, his year of birth is about 1715. Second, since we know that he was in the regiment 4.25 years, we can search for an entry record between the years of 1739 and 1740.

In figure 7 the first column is a regimental number. Second is the soldier's company levy number (133). The third column is the place the soldier represents (Brohult). The fourth column is the soldier's name (Olof Mansson Lonquist). The researcher will rejoice to see that we have the soldier's patronymic. The fifth column is the soldier's age (51). The sixth column is the numbers of years of service (26). The next two columns ask "married" or "unmarried"; our soldier is married. Finally there is a column on the right-hand edge for comments. This one says our soldier is old and no longer fit for service.

Methodology

All genealogical research should begin the same way: finding what information is already available at home and among family members, even distant cousins. These are called "home sources," and there is probably someone who has done some looking for the family's ancestors. Even if all of the information is not correct, there may be kernels of truth in it that will provide clues later.

The next step is to use "compiled sources." The LDS Church recently published a very large database of Swedish births and marriages. This database is available for purchase. Additionally, a large percentage of the membership of the church has Swedish ancestry and has submitted these ancestors to the church's Ancestral File or International Genealogical Index. These computer databases should be searched before searching original records on microform. There is another significant database of Swedish immigrants. This is available from the Swedish government and the FHL; however, there has been some difficulty using it on computers here in the United States. Hopefully, that problem will be resolved soon.

The most critical element of Swedish research is finding the smallest place associated with one's ancestors. This is usually the name of the farm on which they lived. This will take some effort. This can be done by finding the birth record (assuming of course that the birth date of the person is known) of one ancestor. As has been noted, the farm is usually mentioned in the birth record. Sometimes a much wider search will be required, such as an entire county's births in the civil registration.

Having found the farm name we move to the clerical survey or *husforhorslangd*. The clerical surveys often have an index to the farms; it is usually at the end of the clerical survey, not where we might expect it. In this index we find the page number where the farm begins. We must realize

that the farm may be large, and the names of the inhabitants may cover several pages. Search through the entire farm looking for those ancestors whose names and birthdates we know. Once we have found them we move backward in time to the next earlier clerical survey, knowing the farm and our ancestors will be in the same relative location in next survey. Of course it is fastest to use the index.

Let us suppose that it happens that the family moved into the parish we are working with as recorded in the clerical survey. This is a frequent occurrence, and can be solved using the parish register. It is probable that someone in the family was born in the parish they moved from, and we know the date of birth. We move to the church records (parish register) to the birth records and find the member of the family we are looking for. The birth record should give us the farm name we need. We then move to the clerical survey for the new parish for the time frame of the birth. We must move forward in time in the clerical surveys in order to ensure that this is indeed the family that moved into our original parish.

Working between clerical survey and parish register we move backward in time until our clerical surveys end. At that point we use the parish register almost exclusively, with probates and the census (*mantalslangd*) assisting us.

Conclusion

The Swedish Church Ordinance of 1686 required local ministers to keep records that are a marvel of genealogical researchers today. The records are standardized either by language or physical format, and 95% of all church records are available through the Family History Library and the Family History Centers.

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Map of modern Sweden

When the Record is Incomplete

Windfalls and Pitfalls from Extrapolation Data

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The academic world by and large seems never to have regarded genealogy as a field worthy of scholarly pursuit.[1] One family's history is seldom of interest to other families, let alone to students of the past in general. Moreover, historians perceive our methods as so flawed by supposition that our constructs are doomed to collapse like houses of cards. Certainly we are all at risk of misidentifying someone else's ancestor as our own. The possibility that some of us are spending years building family trees that beyond certain generations belong only to other people, most of whom know little and care even less about their forebears, is very hard to face.

I doubt that there ever was a genealogist who got all the records he needed or felt that all the records he got held all the data he would like to find therein. To some extent, therefore, the record is always incomplete. We who search for documents from Central or East European archives sometimes encounter vast gaps in the record due to the destruction of war or other causes.[2]

This article focuses on the benefits and risks in extrapolating data. I use the verb extrapolate as defined by Webster's Seventh New Collegiate Dictionary: "... (2a) to project, extend, or expand (known data or experience) into an area not known or experienced so as to arrive at a usually conjectural knowledge of the unknown area by inferences based on an assumed continuity, correspondence, or other parallelism between it and what is known."

In order to plumb this subject as comprehensively, thoroughly, and deeply as possible I have chosen the case study method. The reader is hereby warned that the case in hand is extraordinarily large and complex, that of one branch of the Jewish Clan of Gordon[3] with its earliest known roots in the 17th century Grand Duchy of Lithuania.[4] Let us first consider the issue of extrapolating data from the contexts in which sets of records are found.

Demographic findings

Some time ago the Lithuanian State Historical Archives (L.V.I.A.) in Vilnius searched for Gordon (G.) family records from Vileika Uyezd, a former district of Minsk, later Vilna, Guberniya, provinces of Imperial Russia. An archivist searched through all the tax census records ("Revision Lists") for 18 different Jewish communities from 1816 to the mid-1850s. In 12 of those communities not even one G. was found. In three only one G. family each was listed, even in Vileika, the district administrative center, a large town (now a small city). In a fourth townlet three G. families were listed, two of them obviously closely interrelated. In the remaining two, Dunilovichi and Myadeli, some 20 miles apart, so many G. families dwelled there that they took up 43 and 53 records, respectively!

Extrapolating from the foregoing demographics

If the Gordons of Vileika Uyezd (comprising a territory which is now entirely within Byelarus) had descended from several different progenitors, unrelated to each other, who independently adopted the G. surname, they should have been found roughly more or less evenly distributed among the other Jews in that district. That the G.s were so drastically uneven in their distribution indicates that, at least in Dunilovichi and Myadeli, considered separately, the G.s descended from a common progenitor. (The single G. family in Vileika town was clearly near kin to one of the earliest G. families in Myadeli, and a blood tie between Myadeli and Dunilovichi G. has been determined.) Thus in examining the records from Dunilovichi and Myadeli the relevant question is not: are two given Gordon families interrelated, but how are they related? (I note here that the traditional Jews in that period were far more family oriented than we are in our modern western societies. So, e.g., if a brother took his family to reside in another town, sooner or later other brothers and their families would follow.) The potential for a windfall is apparent, but a caveat is in order.

The pitfall in the foregoing extrapolation

It is certainly possible that a certain Gordon not knowingly related to any other Gs there moved to Dunilovichi because, say, his wife had a sister there. Thus one must admit that the interrelatedness of all the Gordons there is only a probability, though it might be over 95 percent. Moreover, the theory of probability is of limited value. It can describe more accurately a group as a whole than the individuals of which it is made up.[5]

However, the Gordon demographics are reinforced onomastically. Of the indeterminate total number of Hebrew and Yiddish given names used by Jews in this region of Europe only a tiny fraction is found among the G.s of Dunilovichi. Thus, e.g., the masculine names of Avrohom, Yitskhok, Yakov, Moshe, Dovid, Leib, and Hersh, and the feminine names of Sora, Rivka, Rokhel, Leah, Khana, Gesha, and Basha are repeated over and over again while only a small number of other names are found and with comparatively few repetitions. Moreover, there are many instances of two men having the same given name, patronymic, and surname; e.g., Khlavna Mortkheliovich Gordon — two different persons!

True, the patriarchal and matriarchal names of the Biblical (Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel,

and Leah) are the most common among traditional Jews everywhere. Yet the onomastic distribution among the Gordons of Dunilovichi reflects the prevalence of inter-cousin marriages, which puts certain pairs of forebears on both sides of a family tree and accelerates the proliferation of the personal names. (Anyone engaged with canine pedigrees will encounter the same phenomenon because of the prevalence of line breeding with purebred dogs.)

The organization of records within a census list

The Dunilovichi Jewish records in my possession consist of all 45 from the main list of 1816, 32 from the 1816 supplement, all 27 from the 1818conclusion list, all 13 from the 1828 suppl., 32 of more than 43 in the main list of 1834, 38 of more than 70 in the main list of 1850, all 17 from the 1851 suppl., all 16 from the 1852 suppl., both two from the 1853 suppl., and the same for 1854—a total of 224 records, ostensibly the great majority.

A close examination of these lists reveals that the Russian tax census takers tended to group together records of closely interrelated households. Notwithstanding, there are very many instances where interrelationships between families with proximate records are not apparent because the surnames differ. Inconsistencies are also found; e.g., two brothers were householders but their records are not proximate. Instead, one or both are proximate with that of a man who was not closer than a first cousin.

There was a practical reason for the Russians to follow the discerned pattern to the extent that they did. None of the thousands of Revision List records that I have read contain cross references.[6] So when the Russians returned to a town for a new general tax census (They were conducted every 15-20 years, with two exceptions, since Czar Peter the Great instituted the Revisions in 1719.), they tried to account for every family that had been listed in the previous Revision but was no longer there. In such cases they could consult the previous list, then knock on the door of one of the households with a record proximate to that of the missing family. Nearest kin were more likely than anyone else in the community to know what had happened to their close relatives.

A very large number of the households listed in 1834 got the same record numbers in 1850. Evidently, therefore, the grouping of closely interrelated households was deliberate, not coincidental. The illustrations in this article include selected sequences of records from the 7th, 8th, and 9th Revisions (specifically from the years 1816, 1834, and 1850, respectively) of the Dunilovichi Jewish Community. My English translations/transliterations of the Russian texts are also provided.

Evidence from the records themselves

The first case I would analyze is that of rec. nos. 7 and 8 from 1834, the respective householders being Leib and Hersh (Russianized as Leiba and Girsha) Yankeliovich Gordon. Both the surnames and patronymics being the same is of course a hallmark of siblings. However, Yankel (a Yiddish diminutive of the Hebrew Yakov (English—Jacob)), has long been one of the most common personal names among Ashkenazic Jews; i.e., those of Yiddish (Judaeo-German) speaking ancestry. So let us analyze further.

Leib named a son "Itsko" (Yitskok/Isaac) in 1809 and a son Yankel in 1821. It has for many centuries been an entrenched custom among traditionally minded Ashkenazic Jews to name children only after deceased forebears. It is clear, therefore, that Leib's father died between those births in 1809 and 1821.

From rec. # 69 in 1850, not reproduced, I learned that it was in 1815 that Hersh named a son Yankel Gershon. Thus Hersh's father died before then. So far no conflict between the two records on this point.

I have a record of Leib from 1818, not reproduced.[7] Living with him was his wife and his "kid" brother, Nokhum, then 12. Now if their father was still alive in 1818, wouldn't Nokhum have been living with him rather than with his "big" brother? It is therefore not unreasonable to suppose that their father had died before 1818, though there could have been another reason for Nokhum to have resided with his brother.

The 1834 records show that Leib named a daughter Rivka in 1822 and that Hersh did the same in 1823. Since Leib named a daughter in 1818, then again in 1820, then a son in 1821, the Rivka for whom he named a daughter in 1822 must have died c.1821. Similarly Hersh named a daughter in 1818, so the Rivka for whom he named a daughter in 1823 had died between those two births. Certainly c. 1821 qualifies. As both named a daughter Rivka one year apart, and it was the first daughter born to either of them after 1821, it looks very much as if they named those daughters for the same woman, most likely their mother.

Here one must resist the temptation to reason tautologically; i.e., to argue that Leib and Hersh were brothers because they had the same mother (and father) and if they had the same mother (and father), they were brothers. The two postulates (one conditional) cannot prove each other. In order to prove the unconditional one, one must adduce one or the other with evidence drawn from outside the tautology. (I use this term creatively as inspired by The American Heritage Dictionary: "...2. Logic. A statement composed of simpler statements in a fashion that makes it true whether the simpler statements are true or false ...")

Now I refer to rec. #3 from 1816, a postumous record of Yankel Abramov Gordon and two sons, all having died in 1812., which is smack in the middle between 1809 and 1815, satisfying the "requirements" of both Leib and Hersh. Moreover, Yankel was born in 1765, and given Leib's birth year of 1788 and the early ages at which Jews then married—as early as puberty—Yankel Abramov could easily have sired sons in 1788, 1791, 1795, 1801, and 1806 (the birth years of Leib sr., Leib jr., Khaim, Hersh, and Nokhum, respectively), with enough time in between to have sired some daughters too.

The foregoing extrapolations have produced a windfall, have they not? Now for a pitfall, however. How can one person name two sons Leib with overlapping lifetimes? Well "Leib" is Yiddish and all traditional Jews receive one or more Hebrew names at their ritual circumcisions (on the eight day of life).[8] One of those Leibs might have borne the Hebrew name Aryay, which means the same as does Leib—a lion. Indeed Aryay Leib was a very common combination. The other Leib might have gotten Yehuda, to form the second most common combination including "Leib," Yehuda Leib, meaning Judah is a lion.[9]

But, one might argue, surely two brothers wouldn't be called "Leib" by their family; it would be confusing. True, but the earliest record we have of the elder Leib was made six years after the younger Leib died. So when both were living in their parental home, one might have been called "Leib" and the other "Yud'l," a Yiddish dimunitive for Yehuda. In practice "Leib" might be preceded by any Hebrew name.

Indeed, among the Gordons of Dunilovichi there were two brothers, one of whom was listed as "Leib Hersh" and the other as "Aryay," which has only Leib as a Yiddish equivalent. Hence two brothers shared one Yiddish name. For the census records a Hebrew name was usually given only if the person lacked a Yiddish or vernacular name. In such a case the Hebrew name might beYiddishized (e.g.,Yisroel as Isser) or Slavicized (e.g., Yisroel as Srola). In the case here cited Leib Hersh, once he became a householder, gave only Leib as his personal name and his brother gave only Aryay to avoid confusion.

Now focus on rec. # 2 from 1816. The householder, Yosel Yankeliov Zeitel, appears next in rec. # 6 from 1834. There the first two letters of the surname are not clear, and in 1816 the first letter is formed ambiguously, but both records agree that he was 45 in that year and tha his wife's name was Rokha. So it's the same household. Now note that the record of Yankel Abramov Gordon follows Yosel's in 1816 and that in 1834 the deceased Yankel's record position (not number) is filled by that of Leib. It seems to denote that he had succeeded his late father as the eldest son. As to the rec. no., 7, that was Leib's in 1818 and his is the only number among the 27 records on that list that remained the same in 1834, perhaps indicating a special status in his community. Anyhow, his father was the first Gordon to be listed in 1816 and that was the same for Leib in 1818, 1834, and 1850. Moreover, several **G**s were among the leadership.

Add to the foregoing the fact that Yankel Abramov is the only Yakov Gordon listed for that generation. Consider further that if Leib and Hersh were not brothers, they could not even have been as close as first cousins because their fathers had the same given Hebrew name. I trust that all readers will concur that the case has been made—that Leib and Hersh Yankeliovich Gordon were indeed brothers—and in fact sons of Yankel Abramov Gordon, even though all of the foregoing arguments are conjectural.

Now for a personal note. Hersh was my g-g-grandfather. How do I know? Well, my grandfather (Arthur Gordon) who was born in Dunilovichi in 1864, told me that his father was called Meir and the latter's father was Hershel.[10] Indeed Meir's gravestone inscription (all in Hebrew) gives his name as Meir ben-R' Tsvi Hersh (Tsvi being the Hebrew word and Hersh the Yiddish word for a deer). Furthermore, Meir's death record (from Worcester, Massachusetts) states that he was 89 when he died on 11 February 1920 and that his father's name was Harris (a common Jewish Anglicization of Hersh) Gordon. (The informant was his first offspring, Dov-Bear (Barnett), born in 1853.)

Translation of 1816 Revision for Dunilovich

Revision List

Of the year 1816, July, Minsk Province, Vileika District, Dunilovich Jewish Community

Families	Male Sex	How old according to the previous revision {1811}and whether they arrived since then	Which of these are now gone	Now in person
No.	Burghers	Ages	When exactly {they left or died}	Ages
1	Shlioma Borukhov Sapira	56	----------	61
	Shlioma's sons ----------Abram	15	Died in 1815	---
	Shmuil	Was missed	----------	18
2	Yosel Yankeliov Zeitel	40	----------	45
3	Yankel Abramov Gordon	46	Died in 1812	--
	Yankel's sons --- Leiba	20	" " "	--
	Khaim	16	" " "	--

Families	Female sex	Whether gone in the meantime {since the previous revision, in 1811}	Now in person
No.	Burghers	Since when {have they been gone or dead}	Ages
1	Shlioma Borukhov's wife, Sorka	----------	55
	Shmuil Shliomov's wife, Basha	----------	16
2	Yosel Yankeliov's wife, Rokha	----------	39
	His daughter, Liba	----------	9
3	----------	----------	--

{NOTE: only males were listed in 1811. The surviving females in family # 3 apparently lived in one or more other households by 1816.}

No.	Burgher males	Ages {in 1811}	When exactly {they left or died}	Ages {in 1816}
12	Yankel Vulfov Kremel	34	----------	39
13	Movsha Yankeliov Genshtein	36	----------	41
	Movsha's son, Girsha	14	----------	19
14	Yerokhim Ariev Gordon	51	----------	56
	Yerokhim's son, Leiba Girsh	15	----------	20
15	Shapsha Yankeliov Chekhovich	59	Fled in 1813	---
	Shapsha's son, Vulf	36	----------	41
	Vulf's son, Movsha Yankel	8	----------	13
16	Itska AbramovZendel	46	----------	51
	Itska's son, Yankel	15	----------	20
17	Meyer Nokhimov Levid	40	Fled in 1815	---
18	Yankel Shapshov Chekhovich	30	They were lost in 1812	---
	Yankel's son,Movsha Vulf	9	" "	---
	A ward, Srol Movshov Goldbard	24	" "	---

No.	Burgher females	Since when {have they been gone or dead}	Ages {in 1816}
12	Yankel Vulfov's wife, Rasya	----------	28
	His daughter, Itka	----------	2
13	Movsha Yankeliov's wife, Riva	----------	40
	His daughter, Rasya	----------	3
	Girsh Movshov's wife,Liba	----------	17
14	Yerukhim Ariev's wife, Khanna	----------	40
15	Vulf Shapshovich's wife, Itka	----------	38
16	Itska Abramov's wife, Basya	----------	46
17	----------		
18	----------		

I refer you to rec. # 8 from 1850. There you will see that Hersh Yankeliovich Gordon had a son, Meir, who was 20 in Nov., 1850. Thus two records, one Russian, the other American, made 69 years apart, are in perfect agreement. I have already cited a record of Yankel Gershon Girshovich Gordon, Hersh's first -born. Indeed my grandfather said his father had a brother called "Yankiv" (a variant of Yankel) Gershon.

Translation of 1834 Revision for Dunilovich

Revision List

Of the year 1834, April, 30th day, Minsk Province, Vileika District, Dunilovich Townlet, the Jewish Community

Families	Male sex		How old according to the previous revision {1816} and whether they arrived since then	Which of these are now gone	Now in person
No.	Jews		Ages	When exactly {they left or died}	Ages
6	Yosel Yankeliovich Zeitel		45		63
	{NOTE: the other males in his household are not relevant to this article; hence not included.}				
7	Leib Yankeliovich Gordon		30 on the 1818 suppl.		48
	His sons:	Itsko	Was {unclear}		25
		Yankel	Newborn {?}		13
	His brother,	Nokhim	12 on the 1818 suppl.		28
	Yankel Vulfovich Kremel		39	Died in 1828	--
8	Girsha Yankeliovich Gordon		27 on the 1828 suppl.		33
	Girsha Movshovich Gendel {NOTE: on the 1816 list it is **Genshtein**}		19		37
	His sons:	Yankel	Newborn {sic}		12
		Ephraim	{unclear}		6
	Itska Abramovich Zendel		51	Fled in 1826	--
	Yankel Itskovich {Zendel}		16 {NOTE: the 1816 list says he was then **20**}	Died in 1832	--
9	Velka Shapsyelovich Tsyelyevich {NOTE: On the 1816 list it is **Chekhovich**}		41		59
	Leizer Mortkhelovich Polch_____? {NOTE: On the 1828 suppl. it is **Gordon**, aged 18}		8 {sic}, preceded by "3," which appears to have been ineffectively crossed out.}		24
	His sons:	Girsh	Newborn {sic}		9
		Abram	{unclear}		3

Families	Female sex		Whether gone in the meantime {since the previous revision, 1816}	Now in person
No.	Jewesses		Since when {have they been gone or dead}	Ages
6	Yosel Yankeliovich's wife, Rokha		---------	56
7	Leiba Yankeliovich's wife, Noima		---------	44
	His daughters:	Gesya	---------	16
		Toiba	---------	14
		Rivka	---------	12
	Nokhim's wife,	Reiza	---------	26
8	Girsha Yankeliovich's wife, Itka		---------	33
	His daughters:	Khaya	---------	16
		Rivka	---------	11
		Basya {Actually Devora, confused with her infant sister, as seen in the 1850 rec. # 8. Itka was their stepmother.}	---------	3
	Girsha Movshovich's wife, Tsitlya		---------	30
	His daughters:	Esther	---------	3
		Rokha	---------	1
9	Velka Shapseliovich's wife, Tsirlya		----------	58
	Leizer Mortkheliovich's wife, Malke		----------	19
	His daughter,	Revza {?}	----------	4

{NOTE: The other females in his household are not relevant to this article; hence not included.}

Revelations from cross-analyses of a sequence of apparently unrelated records

Consider rec. nos. 12 through 16 from 1816 with the householder surnames of Kremel, Genshtein, Gordon, Chekhovich, and Zendel, respectively. No two are the same, not even as variants of one another. Now see rec. nos 7, 8, and 9 from 1834.

Revision List

Of the year 1850, November, Vilna Province, Vileika District, Dunilovichi Jewish Community, Burgher Estate

Families	Male Sex		How old according to the previous revision {1834} and whether they arrived since then	Which of these are now gone	Now in person
No.	Burghers		Ages	When exactly {they left or died}	Ages
7.	Leiba Yankeliovich Gordon		48	Died in 1850	
	His sons: (1) Itsko		25	Died in 1848	
	(2) Yankel		13	Died in 1847	
	Leiba's brother, Nokhim		28	Exiled to Siberia in 1846	
8.	Girsha Yankeliovich Gordon		33	----------	49
	His son, Meyer		was omitted	----------	20
	Girsha Movshovich Gepshtein {Genshtein in 1816}		37	Died in 1840	--
	His sons: (1) Yankel		12	Not seen since 1849	
	{2} Ephraim		6	Was recruited in 1846	
9.	Vulf Shyepshyeliovich Tsyelyevich		59	Died in 1848	
	Leizer Mordukhovich Gordon		24	-------	40
	His sons: (1) Girsha		9	Surrendered to recruitment in 1845	
	(2) Abram		3	Died in 1847	

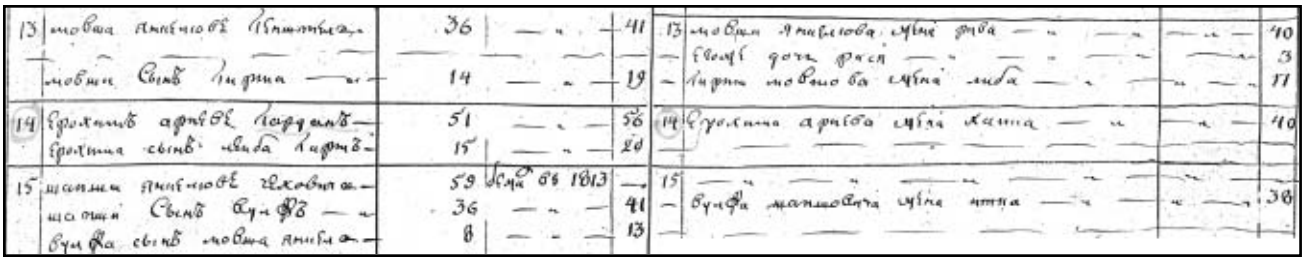
Families	Female sex		Whether gone in the meantime {since the previous revision, 1834}	Now in person
No.	Burghers		Since when {have they been gone or dead}	Ages
8.	Girsha's wife, Itka (Leib's daughter)		--	45
	His daughters: (1) Dveira		--	18
	(2) Basya		--	17
9.	Leizer's wife, Malka (Khaim's daughter)		--	38

Translation of 1850 Revision for Dunilovich

Note first #7, showing that Leib Gordon had succeeded Yankel Kremel as the householder after the latter died in 1828. Thus this record is based on #12 from 1816, from which Leib and his family were omitted, then listed in 1818. Now houses in that region were very small, so with few exceptions only very closely interrelated families would have shared a home. Between the Kremels and the Gordons there almost certainly was a marriage. Given that Leib was 11 years younger than Yankel and Leib's wife in 1818 was seven years younger than Yankel's wife, the relationship would have been that of siblings or siblings-in- law. (As to who married whose sister—if the two wives weren't sisters—the available data limit one to guess-work, which is for fools, not researchers.)

In #8 we see that Hersh "Gendel" (He's "Genshtein" in 1816, #13, and "Gepshtein" in 1850, #8.) was living in Hersh Gordon's household though the former's parents were still living in Dunilovichi in 1834 as "Genshtein" (#23), not reproduced. As the two Hershes were only four years apart in age, with three years between their wives, this would also be a case of siblings or siblings-in-law. By comparison with #7 , however, one can here eliminate more possibilities. (In both cases, of course, the two men could not have been brothers.)

Hersh's first wife, Gittel, was a Zendel (evidence for which is adduced further on) and his second wife, Itka, was the daughter of a Leib, as seen in #8 from 1850. Since the other Hersh was not a Zendel and his father was not a Leib, neither Gordon wife was his sister. Thus Hersh Genshtein married Hersh Gordon's sister unless the wives were each



Original 1816 Revision for the Yankel Abranov Gordon fanily of Dunilovic

other's sisters. However, the former had a new wife by 1834, so it cannot be determined whether she, Gitlya, or her predecessor, Liba, was Gordon's sister if the relationship between the two families was marital.

Fortunately my research goals do not require determining the relationships in the foregoing households. Suffice it to note that two brothers, whose records became proximate in 1834, separately shared a household with two families whose records were proximate in 1816. Thus the probability is very high indeed that the Kremels and the Genshteins were closely interrelated.

Now for rec. #14, that of Yerokhom Ariev Gordon, his much younger wife, and an adolescent son. There is conclusive evidence, not reproduced here, that Yerokhom was (1) the official rabbi in Dunilovichi, (2) wrote all the records for the main 1816 list, (3) certified their accuracy, (4) signed the 1818 list, (5) also provided religious leadership for the much smaller community of Myadeli, 20 miles to the south, where the Gordons were the majority of the Jews, and (6) that his father, R' Aryay Leib Gordon (c.1738-c.1798) had also been a rabbi.[11]

A very strong case can be made for the rabbi having had a sister in household #15, inherited by Vulf Chekhovich when his father, Shapsha Yankeliov, fled in 1813. In an 1816 supplement, not reproduced,[12] there is a record (#17) of Izrael Velkovich Gordon, aged 10. Velkovich is a patronymic based on the Lithuanian Jewish pronunciation of the Russian word for wolf: volk (transliterated phonetically). Izrael had been omitted from the main 1816 list, in which only Vulf Shapshyeliovich Chekhovich could qualify as his father—despite the difference in surname—for the following reasons:

(1) In an 1839 Jewish birth record from Minsk (reproduced from an L.D.S. microfilm) the father is named as Shabsha Vulfovich Gordon from Dunilovichi. Although available records do not show when the elder Shabsha died, his birth in 1752 and the relatively short lives of that period make it most highly probable that the Shabsha in Minsk was named for the elder Shabsha, who had lived in Dunilovichi until 1813, and whose son, Vulf, was born in 1775, consistent with which is a granddaughter born in 1839.[13]

(2) The aforementioned Izrael Gordon is listed posthumously in 1850 (in rec. #14, not reproduced) as Srol Vulfovich Gordon with, i.a., a son, Shepshel, born in 1821. (Shepshel is a Yiddish diminutive of Shapsha, a Russianization of the Hebrew Shabsai, a quite uncommon name.)

Given that Izrael/Srol bore the Gordon surname by the age of 10, and his brother in Minsk bore the same surname, one can infer only that Gordon was their mother's maiden name. Add to the foregoing the proximate position of the Chekhovich record to that of the rabbi and the fact that Vulf's wife was only two year's younger than the rabbi's, she cannot have been the rabbi's daughter, unless by a previous wife, whose existence is not attested. The only reasonable inference is that Vulf had married a younger sister of the rabbi.

Another record (#30) from the 1816 supplement is that of the rabbi's only listed brother. In the 26 years between their respective births it would not be unreasonable to expect that one or more sisters had been born. Those still living in 1816 would have been listed under their husbands' surnames.

Now consider rec. #16 on the 1816 revision list: Itska Abramov Zendel with his wife and son. Cross-referencing with rec. #8 on the 1834 list, we find that Hershel Gordon (my g-g-gf) had inherited that household when Zendel's son, Yankel, died in 1832, the latter's father having fled in 1826. Ostensibly Hershel and family dwelled with the Zendels by 1816 but were not listed until 1828[14] (with others who had also been omitted from the 1816 list).

Again it is only reasonable to suppose that this is another case of in-laws. Given that Hershel was 36 years younger than Yitskhok Zendel, the obvious inference is that Hersh

Translation of 1839 Hebrew/Russian birth record from Minsk

No.	Who officiated at the circumcision?	Month & day of birth and of circumcision	Where born	Status of the father Name of father and mother	Who was born and what name was given to him {her}?
Females / Males		Christian / Jewish {Orthodox church / {Hebrew calendar}			
247		B. 13th *B. 17th* *Born 13th Sept. Born 17th Tishrei* {Sept. 26th on the Gregorian Calendar}	City of Minsk	Minsk burgher, Shabsha Vulfovich Gordon from Dunilovichi. The mother is Genda Girshova. *The father is a Minskite, Shabas ben-Vulf Gordon from Danilovits. The mother is Hinda bas-Hersh*	A daughter is born. She is named Mariasa.

was Isaac's son-in-law. Indeed a cross-analysis of recs. # 8 in 1834 and 1850 shows that Hershel named a daughter Basha c.1833, by when Zendel's wife, Basha, would very likely have died, given her birth in 1770 and the prevailing longevity.

The proximity between the Zendel and the Chekhovich records in 1816 was maintained in 1834, Nos. 8 and 9 respectively, though Vulf's surname is transformed into "Tsyeliovich" and the Zendels are gone. This suggests that there was a close relationship between the Gordon and Chekhovich/Tsyeliovich households. Was that relationship connected with Vulf Chekhovich's putative marriage with the rabbi's sister? I.e., was Basha Zendel another sister of R' Yerokhom Gordon? Or was she Vulf's sister?

By 1834 both Hershel and Vulf had new wives, so those women cannot figure in the proximate positions of the Chekhovich and Zendel records in 1816. Also the now posthumous record of the rabbi (and his brother) was no longer proximate with the Genshtein and Chekhovich records but became #27, not reproduced, of the householder Leib Hersh Gordon, the rabbi's elder son. If Basha Zendel was the rabbi's sister, the rabbi's father, R' Aryay Leib Gordon (c.1738-c.1798), would have been one of my g-g-g-g-gfs, as was Avrohom Gordon (c.1740-c.1810), whom I suspect was the former's brother.

On the basis of the records in hand it is not possible to determine this matter. However, it should be noted that Vulf Chekhovich had a younger brother, Yankel, whose record is #18, three positions below Vulf's. As the rabbi himself wrote all the records in the 1816 main list, he apparently considered someone in the Zendel household to be so closely related to him that it took precedence over the relationship between the two Chekhovich brothers. Still, to assume that the rabbi was always consistent is not warranted.

The case for Leib and Hershel Yankeliovich Gordon having been brothers and the sons of Yankel Abramovich Gordon is based on conjunctions of many conjectures that fit together somewhat like a jigsaw puzzle. However persuasive my argument may be, one can still ask whether only a record including all three men and specifying the relationships can truly prove the matter and obviate any need for extrapolating data. Granted, it would require one or more earlier records not only to corroborate my conclusions but to enable me to build upon Avrohom Gordon as my g-g-g-g-grandfather.[15] Yet records themselves can be wrong.

When records conflict with each other:

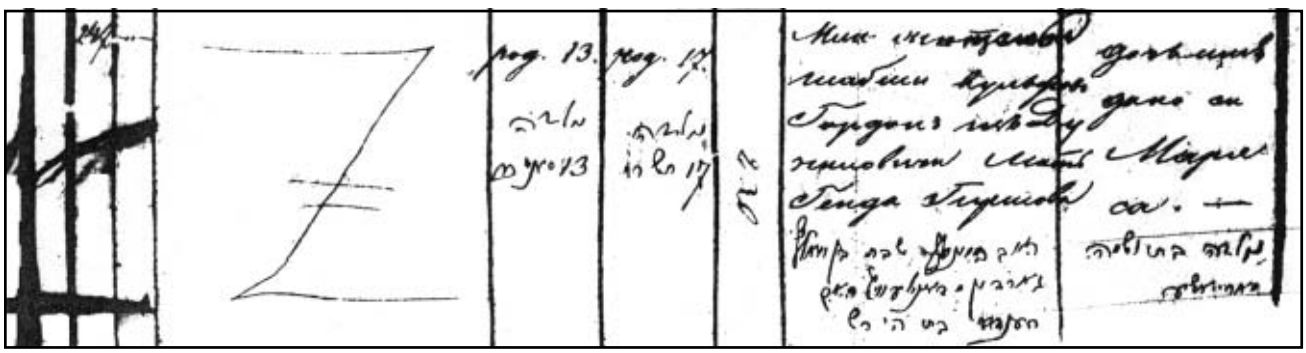
For several years my Gordonological research has been conducted in collaboration with my French-born putative 5th cousin in Paris, Michel Patrick Gordon. His paternal grandfather was born in Dunilovichi in 1867, the place and specific date being found on his French naturalization certificate of 1920. There was a problem, however, with his patronymic.

His Russian passport (from 1905) identified him as "Vulf Isakov Gordon," but his French death certificate (from 1951) gave his patronymic as "fils de Salomon et d'Eva" (son of Solomon and Eve). His naturalization certificate, relying on his Russian passport, named him as "Gordon (Wolf)." His signature on the passport is just "Gordon," though there was ample space to have added one or two given names plus a patronymic. There is a plaque on his gravestone inscribed thus: "a notre regrette president fondateur Wolf Gordon" (To our lamented founding president, Wolf Gordon). Evidently, therefore, his given name was David Wolf, only the latter (Yiddish) name being on the Russian passport. So what was his father's name?

David ("Wolf") Gordon was a very private person and spoke very little about his past. The Russian passport states that he was discharged from the army, having been inducted in 1887. (How he managed to raise a family while doing military service in Czarist Russian conditions for 18 years remains a mystery.)

Indeed David had named his first son Zalman, in 1897, and his second son, Yitskhok, in 1899. Family lore has it that David was orphaned at an early age, so his father died long before his marriage. Moreover, he was taken in by a man who eventually became his father-in-law. The given name was Moshe David. Thus David Wolf must have named his first son for his father as the boy's other grandfather was still living. He named his fifth son for that grandfather in 1910. Moreover, David was known as a piously religious man, so his sons would have known his Hebrew given name and patronymic as used in synagogue services. Thus Zalman was indeed his father's name though the Russian passport says Isak. Perhaps it was Shlomo Yitskhok or vice-versa. Shlomo

Original 1839 birth record for Mariasa Gordon



is the Hebrew basis for the Yiddish Zalman (and the English Solomon).

One problem remains, however. Patrick had it from his father that they were of Levitical patrilineage; i.e., descended from some man in the ancient Israelite tribe of Levi (to which Moses the Lawgiver belonged). Now my grandfather, Arthur (Osher) Gordon (1864-1955), was an Israelite, i.e., of a patrilineage that was neither Levitical nor priestly. Furthermore, the historic Gordons of 17th and 18th century Lithuania were also plain Israelites. That is proven by the published transcriptions of the inscriptions on their gravestones, the earliest one found having been set up in 1781. The challenge has been to find a Zalman Gordon among the records of the Dunilovichi Jews who could qualify as Patrick's g-gf.

Patrick's family had preserved the lore that David was the youngest of seven sons. Thus David's father would likely have been born more or less during the decade of the 1830s. There were only two Zalman Gordons in the Dunilovichi records that could have qualified chronologically by any stretch of the imagination: Zalman Srolovich, born in 1829, and Zalman Yankeliovich, born in 1839. The latter was listed at the age of 12 in a supplement of the 1851 revision, indicating that he belonged to a household that had been listed in the general revision of 1850. Thus his father could have been either Yankel Gershon Girshovich or Yankel Leibovich. The former was my g-granduncle and the latter was his first cousin. Thus both were Israelites. So that excludes Zalman Yankeliovich from having been the father of David Gordon.

As to Zalman Srolovich, it has already been stated that his paternal grandfather, Vulf Shyepshyeliov Chekhovich/ Tsyeliovich, had undoubtedly bestowed his wife's maiden surname of Gordon upon at least two of his sons. Thus the Chekhovich men were not necessarily Israelites; but were they indeed Levites?

Now see rec. #17 from 1816. The householder's surname, Levid, is a variant of Levit (in Russian a final deh is pronounced as a teh), which is one of several names that denote Levitical patrilineage. Now Levid's record displaces that of Vulf Chekhovich's brother, rec. #18. Was Levid near-kin to both the Zendels and the Chekhoviches? Might his father have been a brother to Shapsha Yankeliov Chekhovich, making the latter also a Levite? Both would have adopted surnames between 1808 and 1811.[16] Many Jews with a tradition of Levitical patrilineage took surnames that did not denote that descent. (The same is true of Jews of priestly patrilineage.) Perhaps earlier records will arrive and determine the matter. Or perhaps the L.V.I.A. in Vilnius will find Dunilovichi records from a special census of Jewish males conducted in 1874-75 that will include a Zalman Gordon with a son, David Vulf, born in 1867.

For earlier records, back to 1765, we have high hopes. Meanwhile I conclude that the only justification for building upon extrapolated data is a circumstance in which you have enough to surround the problem completely; i.e., where everything fits together and none of the source data, from which you have extrapolated, can undermine your genealogical structure.

Notes

[1] A notable exception is Brigham Young University, which offers bachelor's and associate's degrees plus a certification program in genealogy. The allied fields of onomastics and etymology have long been welcome in university curricula, usually under the rubric of philology or linguistics.

[2] E.g., (a) the main archival building in Warsaw burned during the Polish uprising in 1944 against the German occupiers. Among the huge losses were most of the lists from the 1764-66 tax census of the Jews in the Polish crown territory, as distinct from the Lithuanian grand duchy; (b) Minsk was almost completely destroyed during World War II. Although the L.D.S. genealogical organization uncovered about one million double pages of records in the Byelorussian Central Historical Archives, barely 10 per cent of the vital records of the Minsk Jewish community, 1836-1916, were found there.

[3] The Jewish surname of Gordon is only homonymous with that of a Scottish highland clan (as both are with the Hungarian word for a bass fiddle—also gordon). The origin of the Jewish name is obscure, but it is apparently Slavo-Yiddish in derivation. Gordo means proudly in some east and south Slavic languages. (It takes the form hardo in west Slavic tongues.) In Middle Yiddish (Judaeo-German during 1350-1700) the suffix -n was sometimes used as a diminutive. In the Minsk region the surname Gordin was found. Whether it was a variant of Gordon—vowels in unstressed syllables are especially vulnerable to change—or whether the Gordins were an unrelated group of families is impossible to say. I note, however, that Gordi, an older form of Gordei, was a baptismal name for males in the eastern Orthodox Church. Jews often vernacularized their Yiddish or Hebrew personal names. Both Gordo and Gordi were found as surnames among Jews in the Grodno area of western White Russia.

[4] The Polish-Lithuanian commonwealth that emerged from the Union of Lublin in 1569 was for two centuries the second largest country in Europe. Only Russia was bigger.

[5] E.g., given enough statistical data about a given population, it could be said with a fair degree of certainty that certain numbers of people of certain ages would die in a given year; but it could not be predicted which individuals would die.

[6] Consider, however, the special census for males conducted during 1874-75 (in the wake of a new military conscription statute). The cross-references in those lists are between records in which it is apparent that the families

were closely interrelated. However, the references do not specify the relationships.

[7] Revision List—June, 1818. Minsk Province, Vileika District, Dunilovich Townlet. Males and females of the Burgher class {Jews}. L.V.I.A., Vilnius. Fondas 515, Aprasas 15, Metai 1818, Byla 371, Lapas 211.

[8] Girls received their Hebrew and/or Yiddish names on the first Sabbath following their 30th day—in a synagogue ceremony. Hebrew names were used in religious rituals. In addition the new-born received a Yiddish or vernacular name for secular use.

[9] Inspired by a Biblical verse: Gur aryay Yehuda (Judah is a lion's cub.) Genesis XLIX: 9.

[10] Hershel Gordon (1801-c.1880) was an inventive mechanical engineer. C.1851 he moved from Dunilovichi to Postavy, some 18 miles to the west, to work for a "prince" (my grandfather's designation). His mandate was to raise the standard of the agricultural equipment on the prince's vast estate. Hershel also devised an odometer for his employer's carriage. His youngest son, Meir (my g-gf), became a watchmaker and jeweler. He also repaired stringed musical instruments (he played the violin) and made false teeth. He taught my grandfather the watchmaking and jewelry trade, in which he prospered in Boston, Massachusetts, U. S. A. for half a century (1884-1934).

[11] Intricate handwriting analysis was required. At the bottom of the last left-hand page (for males) of the main 1816 list are three Russian words represented approximately in Hebrew letters: Myeshchanin muzhcheski Dunilovits {sic} (burgher males of Dunilovichi). (Some Russian phonemes do not exist in Hebrew, so letter-for-letter transliteration is not always possible.) To the left—Hebrew is written from right to left—are two Hebrew words in a distinctly different hand: Yerokhom ha-Rabban (Jeroham the Grand Rabbi). At the bottom of the last left- and right-hand pages (for males and females) of the 1818 list is a Hebrew signature, meaning: Thus saith Yerokhom, son of the great rabbi, R' Ari, the remembrance of the righteous is a blessing. (The patronymic and honorific are abbreviated.) To the left of the signature—on both pages are in handwirtten Cyrillic the words: Kagal'nin Yerukhim Arievich Gordin'' (Jewish Community Councilman Jeroham, son of Aryay Gordon). The Cyrillic words are in the same hand as the records themselves and appear markedly different from the rabbi's hand, though a comparison between cursives in two fundamentally different alphabets is like comparing apples with oranges—except perhaps for an expert. Comparing the Rabbi's Hebrew penmanship with the Cyrillic lettering in the 1816 list, I noticed that the inked quill tip markings looked similar. Then I realized that the same effect could have been produced by two different persons using the same quill and ink in turn and applying the same degree of pressure. So I asked myself: are there any written letters in one alphabet that resemble any in the other? Indeed yes! The upper case Cyrillic zeh and the non-final Hebrew tsadi resemble the Arabic numeral 3. (Hebrew letters do not vary in form with case, but five letters have a special form when used in the final position.) (The Cyrillic eh in both cases also resembles a 3 but is not found in this set of records.) Comparing the the rabbi's tsadis with the zehs in the records, I noticed that both letters, though they consistently differed slightly, towered over the other letters in the respective words, an eccentric style that I had never before seen in either alphabet. The extreme case was that of aZik {sic}, a Russianization of the Yiddishized Hebrew Aizik (Yitskhok/Isaac); i.e., the initial letter of a proper name is in lower case whereas the second letter is in upper case and greatly enlarged! Now why would the rabbi have done that? Well, the tsadi is the first letter of tsadik, Hebrew for righteous. Surely, however, he knew that the phonetic equivalent of the tsadi in Cyrillic is the tseh, with a radically different form. Similarly the phonetic equivalent of the zeh in Hebrew is the zayin, also with a radically different form. It seems, therefore, that the form of the upper case zeh turned him on because it reminded him of the tsadi. (In German, of course, the Zet is pronounced as ts.) The masoretic (traditional) text of the Hebrew Bible also enlarges certain letters for emphasis; e.g., the very first letter, the bes rabasi, in B'reshis (In the beginning), denoting the first beginning, perhaps reflecting the "Big Bang."

[12] L.V.I.A., Vilnius. Fondas 515, Aprasas 15, Metai 1816, Byla 376, Lapas 26.

[13] L.D.S. microfilm # 1920793. An apparently related birth record from Minsk in 1847 is of a girl whose father was Movsha Shepsyeliov (Moshe ben-Shepsel) Gordin {sic} and whose mother was also a Genda Girshovna (Henda bas-Hersh). Movsha is listed as a Minsk burgher, but without any indication that he stemmed from Dunilovichi. Nevertheless, he might have been an uncle of Shabsa Vulfov Gordon in the 1839 record. If so, pehaps the latter had died young and his uncle, Moshe, married the widow.

[14] L.V.I.A., Vilnius. Fondas 515, Aprasas 15, Metai 1828, Byla 346, Lapas 183.

[15] Such records were expected to be in hand in fall, 2001. The L.V.I.A. has been informed by a private researcher in Vilnius that records of Jewish families in Dunilovichi are included with those of the other taxable classes of the population in the general revision books from 1795 and 1811. More recently a vast collection, some 2,500 pages, of the special tax census of the Jews in the Grand Duchy of Lithuania, 1765-66, has been discovered in that archive.

[16] Prior to the Russian surname adoption law of 1808 Most Jews there lacked family names. Some used surnames personally, though not hereditarily.

Tagged for Transport

The Transfer of Finnish Children to the Nordic Countries during Finlands Involvement in the War of 1939-1945

[Translation of *Lappu kaulassa* by Pentti Knuutinen, in *Itsenäinen Isänmaa - Rakentava Kansa*. Espoo 1999, Espoon Sotaveteraanit ry. Pentti Knuutinen is the chairman of the Central Union of Finnish War Childrens' Associations (*Suomen Sotalapsiyhdistysten Keskusliitto*)]. Translated by Margarita Choquette.

The War spreads over the entire county

Immediately with the beginning of the Winter War, the rages of war were felt over the entire country. The enemy air forces bombed nearly all cities and transportation crossroads. Many homes and dwellings on the home front were destroyed. Children, women and old people died or were injured in the bombardments.

As the Soviet forces advanced, families had to abandon their homes and frequently their total possessions to the enemy, schools closed and children were relocated as much as possible to the countryside. As the men were on the front or in other defense activities, the women took over the economic, industrial and transportation functions. The war and the collapse of foreign trade caused times of shortage and rationing, which lasted for more than ten years. Under these circumstances mothers, especially with small children, found it difficult to survive.

Sympathy and assistance

The whole civilized world followed the Winter War with great concern, and sympathies were on the side of Finland. In Sweden there was a strong popular opinion favoring assistance to Finland with "*Finlands sak or vår*" (Finland's cause is ours) as their motto. Although the Swedish government followed a policy of neutrality, regular Swedes and some national organizations quickly began practical help procedures. Tens of thousands of Swedish and also Danish families proclaimed their desire to take in their care Finnish children free of charge. Both countries were secure and sufficiently prosperous to receive the children. Sweden remained outside the war during all of WWII. Denmark was occupied by Germany from the beginning of April 1940, but conditions were peaceful almost to the end of the war. The Germans capitulated on April 4, 1945.

Experience in child transfers from WWI

Sweden and Denmark had experience in large transports of children already from WWI in 1914 - 1918 and for some time after. In 1918-1925 out of defeated Germany and Austria, hundreds of thousands of children were transported, without their parents, to caring conditions away from hunger, disease and shortage. Sweden and Denmark received at the time a total of 70,000 small children. This required the support of large popular segments and personal participation.

The initiative and its process

To the Swedish offers of receiving Finnish children into their families, the Finnish authorities initially responded negatively. It was thought that it was better to receive help to Finland. In the Diet, the Finnish parliament, concern was expressed that the children would remain in Sweden. The visit in December 1939 of the wife of the Swedish foreign minister, Maja Saddler, to Finland to, among others, Marnerheim was a decisive factor in starting the dispatching of children. The Marshall and the Minister of Welfare, K. A. Fagerholm, viewed the transfers as positive. The Ministry of Welfare decided in favor of the matter, and the first child transport left for Sweden on December 15, 1939 from the port of Turku.

The goals of the child transport

From the Finnish side, the goal was to remove the children from the war-torn homeland to safety from the horrors of bombing, hunger, shortage and disease for which there were few possibilities of control during the war. A considerable part of nurses, doctors, medicines and equipment was needed in the military hospitals to care for the wounded soldiers. Many diseases spread in the deprived conditions of war, among them tuberculosis for which no medicines had yet been developed. Good rest and nourishment were important in addition to medicines in the care of illnesses. Sweden and Denmark were able to offer these. During the Continuation War the women who participated in the rebuilding of reconquered Karelia had difficulty taking small children with them. Transporting the children to Sweden or Denmark relieved the situation. As the enemy progressed, the front line soldier was comforted by the knowledge that his child or children were secure in Sweden or Denmark. Finland considered the transports an intermediate solution, and Finnish parents, in practice the mother, had to sign a written agreement that the child was not, under and circumstances, to be left permanently in Sweden or Denmark.

Conditions of eligibility of children

Initially the criteria for a child to be included in the transport were strictly determined, but later the criteria were expanded so that nearly anyone below thirteen years of age could be included. To begin with, undernourished children between two and seven had priority, later those between two and ten. Especially children who filled the following criteria had high eligibility: children of invalids, of homes destroyed in bombardments, of those who returned to rebuild Karelia, of those fallen in action and left without any sponsorships, children whose fathers were on active duty and whose mothers were employed, pregnant or suffered sever shortages and had large numbers of children. Mothers were

allowed to accompany a child only in exceptional cases, if the child was ill or under three years of age.

Organization

Pohjoismaiden Avun Suomen Keskus (The Center for Nordic Help in Finland) was organized in Finland to direct activities and transportation. The activities in Sweden were administered by *Central Finlandshjälpen* (Central Help for Finland). In the beginning of the Continuation War in September of 1941, the Social Ministry of Finland organized a Child Transport Committee, among whose members was professor of pediatrics, Arvo Ylppö. The committee functioned until September 1948, after which the *Jälkihuoltokomitea* (the Follow-up Care Committee) continued overseeing the return of children from Sweden until 1957. The transports to Denmark were in Finland organized by *Mannerheimin lastensuojeluliitto/ Tanskan valiokunta* (the Mannerheim Child Protection Association / the Danish Committee) and in Denmark there were two organizations: *Det Frie Nord* (The Free North) and *Finlandshjaelpen* (The Help for Finland). The transports from Finland were by boat from Turku to Stockholm, in the beginning of the Winter War, but from January 1940 they went by train by way of Tornio and Haparanda. A small amount of children were flown from Vaasa to Sweden. The return transports to Finland began as the Winter War ended in March 1940. With the outbreak of the Continuation War in June 1941 the child transports resumed. The peaks of the transports happened in the first year of the war, 1941-1942, and the last year, 1944. The usual transportation routes were by train over Tornio-Haparanda or by boat from Turku to Stockholm. Denmark and Sweden carried the costs of transportation. The support of the children was carried by the respective receiving families.

Realization

The age of the children sent varied from under a year to even some fifteen years old. The majority was between three and ten. During the Winter War, there were about one hundred children and mothers in Norway, in Denmark about two hundred and in Sweden about nine thousand children. During the Continuation War there were about four thousand children in Denmark and about fifty-three thousand in Sweden. About five thousand sick children were transported to Sweden during the wars, for many the trip meant that their lives were saved. The Karelians – usually families who were evacuated – from Viipuri County and families of Uusimna County each sent fourteen thousand children. Among the Uusimaa County children, nine thousand were from Helsinki. Urban families were more likely to send their children than the rural homes. More than half of the war children were from urban homes.

On the Way from Home to Home

The departure was a shock for smaller children, who did not understand why mother had abandoned them. The bigger children could be told what the matter was. It was easier for them. All children had a gray cardboard address tag hanging on their neck, on which was written their name, number, how many pieces of luggage and address. Some children cried, the smaller ones screamed. The travel was long. It took ten days for the war child transport train in February 1940 to go from Helsinki over Tornio, Stockholm and Göteborg to Vänersborg. All children had to undergo a medical exam including temperature and blood tests. The journey was undoubtedly frightening for little ones traveling without siblings. Two children from the same family comforted one another, until in some cases the siblings were separated and taken to difference families. Assisting on the trains were *lottas* (volunteer female soldiers) from both Finland and Sweden, but the latter did of course not speak Finnish. On the trains, the children slept on the benches, between which were placed plain wood or plywood sheets. On the ship *Arctus* there were double beds in the hull.

The life of a war child in the foreign land

Especially for the small children, the new home and a foreign language became a frightening experience. The children who were moved to Sweden and Denmark were well received, generally into families better off than their Finnish homes. In most cases the nutrition, dress, dwelling, healthcare, tidiness and general standard of living of the war children improved drastically. Even when compared to prewar conditions, the healthcare of the children was improved. The mortality of the children was smaller than among those who stayed in Finland. The war child was nearly always considered a new family member, who participated especially after having learned some of the language, in the life of the family as another belonging child.

Part of the war children attended school according to how well they mastered the language. I went to public school in Sweden in the spring of 1940 and in Denmark during the school year, 1942-1943, with my younger brother. More than fifty percent of the war children had a sibling with them on the transport, but did not necessarily make it to the same family. The separation of siblings was often a bitter experience for the children. Among us boys prevailed an idea that we represented the diligent and brave people of Finland in a foreign country, that of us were expected great labor accomplishments, excellent results in sports and competitions and rambunctiousness in play. All these expectations and challenges we tried to respond to. The correspondence home to our parents, relatives and friends was lively. In Denmark we subscribed to *Helsingin Sanomat, Suomen Kuvalehti* and *Signaali* (Finnish newspaper and journals). Smaller children, those under seven or eight years old, easily lost the contact with the home land over the years. Also the Finnish language, mother, father and siblings were forgotten. This created additional adaptation problems when returning to Finland.

The patriotism of the children

Somewhat older children, who could read and write, were themselves able to follow the developments of the war,

and, while war children, they corresponded themselves with their families. The spirit of the Winter War was contagious also among the children. Everyone knew by heart the march by Sillanpää and it was sung on the train on the way home. The whole train load of war children burst into a scream when they saw the Tornio River and their home land.

Return to Finland

The return transport did not get underway in larger measures until after the war and continued all through the 1940's. The return of the children was frequently very difficult and lasted longer than expected. The matter raised questions in the Diet and government still in 1950 and 1952. The benefit of the child frequently clashed with the national benefit. In many cases it would have benefitted the child if the Finnish parents had given up their rights. For a child who had forgotten his parents, language and the modest circumstances at home, the return was often a severe shock and the new adjustment very difficult. Approximately 15,000 children remained in Sweden and about 500 in Denmark.

The effect of the war child experience on later life

Professor Eila Räsänen noted some differences when studying the effects of the child transports and comparing the lives of the returned war children with those who spent their entire war time in Finland:

- the physical health of the war children has definitely been better than that of the control group.

- the schooling and education of the war children is somewhat lesser than that of the control group.

- the social and economical position is equal to that of the control group.

- the social interaction of the ward children is more fluent and extended than that of the control group.

Dr. A. L. Evans of Waterloo University, Canada, writes in his study, "Children Separated from their Parents", the following:

> "Generally one can say that the Finnish war children somehow turned the experiences to their advantage. Their physical health was stronger. Their need for psychological care was lesser than that of those who remained in Finland. Their social behavior was more at ease. This means that it was easier for them to go out in society. They obtained this characteristic, because they had to develop, in foreign circumstances, their social skills and find their place in the development, if they wanted to get along.

The experience of being a war child was catastrophic for some. How come? The answer is in the age of the children. A renown British child psychiatrist has said in his studies, that no child should be separated from the mother while under the age of three, preferably not under five years. A large number of the Finnish war children were under five.

The majority of the war children themselves consider their experiences in Sweden and Denmark positive. Even after this internationalizing experience the connection to these countries as well as the language skills have been maintained.

The assistance from Sweden during the war

In addition to caring for Finnish children, Sweden assisted in many ways. Sponsorship activities, food packages to returned children and others and grain shipments in the fall of 1944, when the grain import from Germany had cased, are some examples of the Swedish humanitarian help to Finland. Sweden also believed in the Finnish foreign trade, helping our country over the depths between the war and the peace times. The child transports are still world records of their kind.

A total of almost 80,000 children were transported in 1939-1944 to Sweden, Denmark and Norway. That corresponds to all children born in Finland, in 1937. The transports included 7.3% of all children one to fourteen years old in 1941-1947.

[Translated by Margarita Choquette, International Reference Consultant at the Family History Library, SLC, UT]

Cover illusration of Helsingin Sanumat Kuukausiliite (Sep. 1984) showing a Finnish child "tagged for transport"

The Archive of the Assistance Committee for the Children of Finland

Summary translation by Margarita Choquette of *Arkivet efter Hjälpkommitén för Finlands barn i Svenska Riksarkivet* by Rolf Linde, in *Sukutieto* 4/1999. Rolf Linde is an archivist at the National Archives of Sweden. *Sukutieto* is the quarterly journal of the Genealogical Society of Finland

In the National Archives of Sweden (*Riksarkivet*) there are the following sources concerning the war children created by the *Hjälpkommitén för Finlads barn*, (Assistance Committee for the Children of Finland): a) registration cards, b) travel documents, c) medical examination cards, d) translations of letters sent by parents to the Swedish foster parents. The first two documents exist for all children and the medical examination cards exist for most. There are rather few letters from the parents, but if there are any, they are very valuable. Responses to submitted inquires generally include e) a card about adoption or longer term foster care and f) medical journal entries.

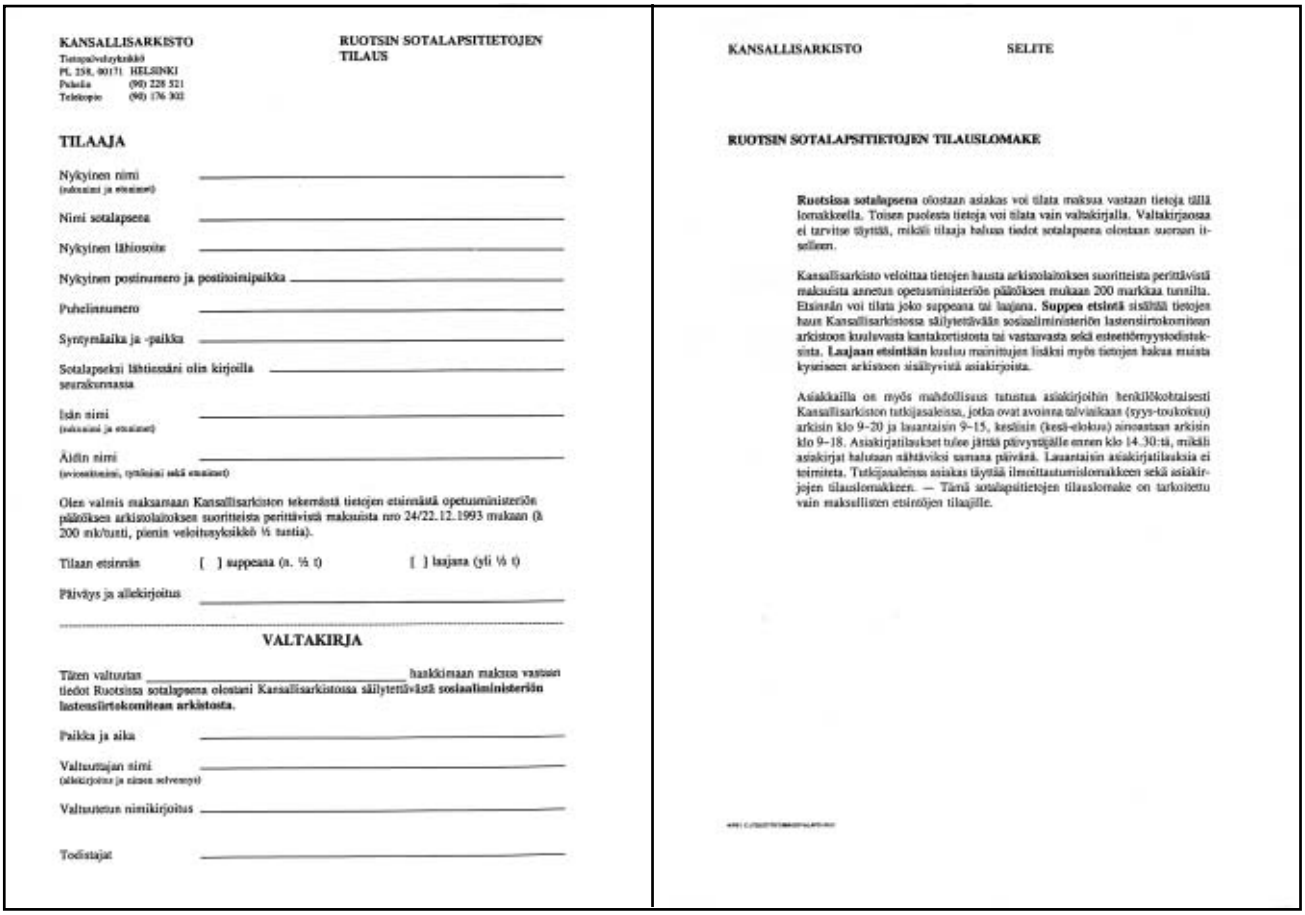
The registration cards give the following information: child's full name, birth date, registration number assigned by the Finnish Social Ministry's Child Transport Committee, parents' names and often occupation, address in Finland, address of foster parents, arrival time in Sweden, information about e.g. adoption, number of the travel document both for within Sweden and for the return trip to Finland and registration numbers for siblings who also were in Sweden. Every child generally has three cards containing the most important information.

Of great interest are the letters between parents and foster parents. They contain information about life situations which prevailed in Finland at the time. There generally are several letters per case. They are not filed under the child's name but under the foster parents' names. In the materials available in the Finnish archives there are no letters or medical records.

It is not generally known that most important parts of the archive of the *Hjälpkommitén* has been microfiched. These fiches can bought or borrowed from SVAR. The health files have not been filmed due to the sensitive nature of the contents. [Whether they will be in the foreseeable future is in doubt - Ed.]

During the war the Finnish children were not entered in the Swedish church records or the population registers, since their stay was generally only temporary.

Information request form from the National Archives of Finland. Text in Finnish.



KANSALLISARKISTO

Tietopalvelutyöryhmä
PL 258, 00171 HELSINKI
Puhelin (90) 228 521
Telekopio (90) 176 302

RUOTSIN SOTALAPSITIETOJEN TILAUS

TILAAJA

Nykyinen nimi
(sukunimi ja etunimet)

Nimi sotalapsena

Nykyinen lähiosoite

Nykyinen postinumero ja postitoimipaikka

Puhelinnumero

Syntymäaika ja -paikka

Sotalapseksi lähtiessäni olin kirjoilla seurakunnassa

Isän nimi
(sukunimi ja etunimet)

Äidin nimi
(sukunimi, syntymäaika ja etunimet)

Olen valmis maksamaan Kansallisarkiston tekemästä tietojen etsinnästä opetusministeriön päätöksen arkistolaitoksen suoritteista perittävistä maksuista nro 24/22.12.1993 mukaan (à 200 mk/tunti, pienin veloitusyksikkö ½ tuntia).

Tilaan etsinnän [ ] suppeana (n. ½ t) [ ] laajana (yli ½ t)

Päiväys ja allekirjoitus

VALTAKIRJA

Täten valtuutan _____ hankkimaan maksua vastaan tiedot Ruotsissa sotalapsena olostani Kansallisarkistossa säilytettävistä **sosiaaliministeriön lastensiirtokomitean arkistosta.**

Paikka ja aika

Valtuuttajan nimi
(allekirjoitus ja nimen selvennys)

Valtuutetun nimikirjoitus

Todistajat

KANSALLISARKISTO SELITE

RUOTSIN SOTALAPSITIETOJEN TILAUSLOMAKE

Ruotsissa sotalapsena olostaan asiakas voi tilata maksua vastaan tietoja tällä lomakkeella. Toisen puolesta tietoja voi tilata vain valtakirjalla. Valtakirjaosaa ei tarvitse täyttää, mikäli tilaaja haluaa tiedot sotalapsena olostaan suoraan itselleen.

Kansallisarkisto veloittaa tietojen hausta arkistolaitoksen suoritteista perittävistä maksuista annetun opetusministeriön päätöksen mukaan 200 markkaa tunnilta. Etsinnän voi tilata joko suppeana tai laajana. **Suppea etsintä** sisältää tietojen haun Kansallisarkistossa säilytettävään sosiaaliministeriön lastensiirtokomitean arkistoon kuuluvasta kantaketistosta tai vastaavasta sekä esteettömyystodistuksista. **Laajaan etsintään** kuuluu mainittujen lisäksi myös tietojen haku muista kyseiseen arkistoon sisältyvistä asiakirjoista.

Asiakkailla on myös mahdollisuus tutustua asiakirjoihin henkilökohtaisesti Kansallisarkiston tutkijasaleissa, jotka ovat avoinna talvisaikaan (syys-toukokuu) arkisin klo 9–20 ja lauantaisin 9–15, kesäisin (kesä-elokuu) ainoastaan arkisin klo 9–18. Asiakirjatilaukset tulee jättää päivystäjälle ennen klo 14.30:tä, mikäli asiakirjat halutaan nähtäviksi samana päivänä. Lauantaisin asiakirjatilauksia ei toimiteta. Tutkijasaleissa asiakas täyttää ilmoittautumislomakkeen sekä asiakirjojen tilauslomakkeen. — Tämä sotalapsitietojen tilauslomake on tarkoitettu vain maksullisten etsintöjen tilaajille.

The activities of the *Hjälpkommitén* began in 1941, and thus their materials do not include any information about the children who arrived during the Winter War, 1939-1940. The *Riksarkivet* has, however, a small amount of documents from that time created by the *Centrala Finlandshjälpen* (Central Help for Finland.) There is also a large collection of photographs, mostly unidentified. The history of the general activities of the committee has not been written beyond what can be found in the yearbooks of *Svenska Dagbladet* for the years 1941, 1942, 1944, 1945.

The fiche may be viewed on locality without charge, or inquiries are filled for 180.00 kronor (about $20.00) an hour with photocopies costing 4.00 kronor a piece. Addresses of the National Archives and SVAR:

Riksarkivet
Byrån för enskilda arkiv
Box 12541
S-102 29 Stockholm Sweden
Tel: +46-8-737 63 50 Fax: +46-8-737 6474
riksarkivet@riksarkivet.ra.se; Web <http://www.ra.se>

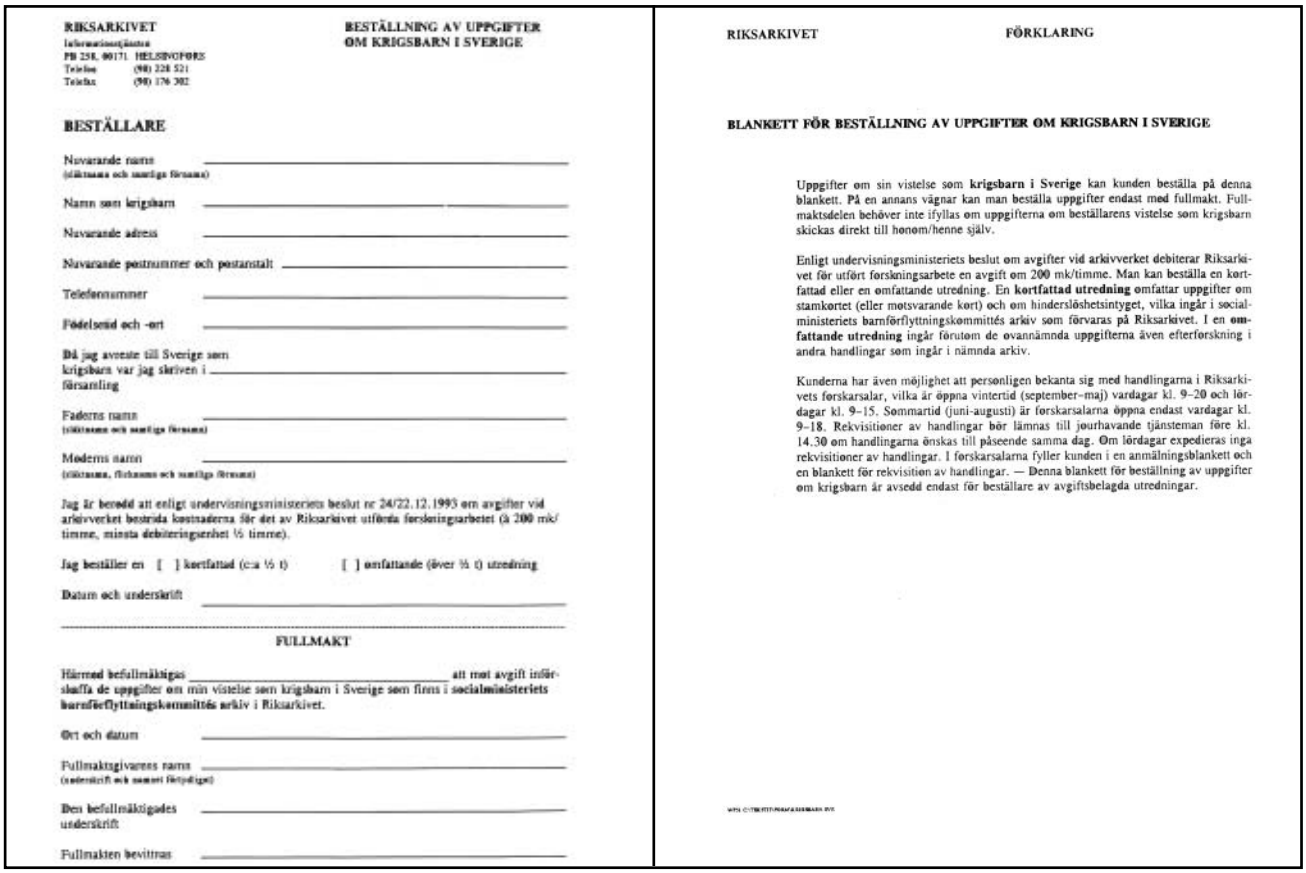
SVAR
Box 160
S-880 40 Ransele
Sweden
Tel:+46-623-725 00 Fax:+46-623-725 05
svar@svar.ra.se; Web <http://www.svar.ra.se>

The following is a summary translation of a form for inquiries from the National Archives of Finland

The National Archives of Finland also have materials pertaining to the war children. Searches during personal visits are free, but written orders for information costs FIM 200.00 (about $28.00) an hour. An order should contain the following information about the inquirer: name, both current and if different, the one used during the war, current address and phone number, birth date and place, the parish belonged to at time of departure, father's and mother's names. One can order a limited search which will provide the information in the general registry of the Social Ministry's Child Transportation Committee and in the certificates of freedom from liability (*esteettömyystodistus/ hinderlöshetsbetyg)*. A comprehensive search will additionally include other possible, pertinent documents preserved in the archive. You may write to the National Archives at the following address:

Kansallisarkisto
Tietopalveluyksikkö
PL 258
FIN-00170 Helsinki
Finland
Tel: +358-9-228 521 Fax: +358-9-176 302
kansallisarkisto@narc.fi; Web <http://www.narc.fi>

Information request form from the National Archives of Finland. Text in Swedish.



RIKSARKIVET
Informationstjänsten
PB 258, 00171 HELSINGFORS
Telefon (90) 228 521
Telefax (90) 176 302

BESTÄLLNING AV UPPGIFTER OM KRIGSBARN I SVERIGE

BESTÄLLARE

Nuvarande namn _____
(tilltalsnamn och samtliga förnamn)

Namn som krigsbarn _____

Nuvarande adress _____

Nuvarande postnummer och postanstalt _____

Telefonnummer _____

Födelsetid och -ort _____

Då jag avreste till Sverige som krigsbarn var jag skriven i församling _____

Faderns namn _____
(tilltalsnamn och samtliga förnamn)

Moderns namn _____
(tilltalsnamn, flicknamn och samtliga förnamn)

Jag är beredd att enligt undervisningsministeriets beslut nr 24/22.12.1993 om avgifter vid arkivverket bestrida kostnaderna för det av Riksarkivet utförda forskningsarbetet (à 200 mk/timme, minsta debiteringsenhet ½ timme).

Jag beställer en [ ] kortfattad (c:a ½ t) [ ] omfattande (över ½ t) utredning

Datum och underskrift _____

FULLMAKT

Härmed befullmäktigas _____ att mot avgift införskaffa de uppgifter om min vistelse som krigsbarn i Sverige som finns i socialministeriets barnflyttningskommittés arkiv i Riksarkivet.

Ort och datum _____

Fullmaktsgivarens namn _____
(underskrift och namnet förtydligat)

Den befullmäktigades underskrift _____

Fullmakten bevittnas _____

RIKSARKIVET FÖRKLARING

BLANKETT FÖR BESTÄLLNING AV UPPGIFTER OM KRIGSBARN I SVERIGE

Uppgifter om sin vistelse som **krigsbarn i Sverige** kan kunden beställa på denna blankett. På en annans vägnar kan man beställa uppgifter endast med fullmakt. Fullmaktsdelen behöver inte ifyllas om uppgifterna om beställarens vistelse som krigsbarn skickas direkt till honom/henne själv.

Enligt undervisningsministeriets beslut om avgifter vid arkivverket debiterar Riksarkivet för utfört forskningsarbete en avgift om 200 mk/timme. Man kan beställa en kortfattad eller en omfattande utredning. En **kortfattad utredning** omfattar uppgifter om stamkortet (eller motsvarande kort) och om hinderslöshetsintyget, vilka ingår i socialministeriets barnförflyttningskommittés arkiv som förvaras på Riksarkivet. I en **omfattande utredning** ingår förutom de ovannämnda uppgifterna även efterforskning i andra handlingar som ingår i nämnda arkiv.

Kunderna har även möjlighet att personligen bekanta sig med handlingarna i Riksarkivets forskarsalar, vilka är öppna vintertid (september–maj) vardagar kl. 9–20 och lördagar kl. 9–15. Sommartid (juni-augusti) är forskarsalarna öppna endast vardagar kl. 9–18. Rekvisitioner av handlingar bör lämnas till jourhavande tjänsteman före kl. 14.30 om handlingarna önskas till påseende samma dag. Om lördagar expedieras inga rekvisitioner av handlingar. I forskarsalarna fyller kunden i en anmälningsblankett och en blankett för rekvisition av handlingar. — Denna blankett för beställning av uppgifter om krigsbarn är avsedd endast för beställare av avgiftsbelagda utredningar.

Scandinavian Immigration to Russian Alaska, 1800-1867

© Maria Jarlsdotter Enckell

Before the Great Northern War (1700-1743), fought between Tsar Peter of Russia (1672-1725) and King Charles XII of Sweden (1682-l718), the territories of Sweden covered most land surrounding the east Baltic Basin, *i.e*. the regions of Finland, the Karelian Isthmus, Ingria, Estonia Livonia, part of Poland and Pomerania. In the final peace treaty of 1743 Sweden lost to Russia the south eastern comer of Finland including the Karelian Isthmus (called from that date onwards "Old Finland" and Ingria, Estonia, Livonia, and its territories in Poland. By this time Russia had twice overrun Finland.[1]

Prior to 1700 portions of the regions' populations had been in great flux, as service men in the Swedish forces were moved within the empire. Pomeranian Germans, Swedes and Baltic Noblemen served in garrison cities throughout Finland, Sweden, and the Baltic regions. Likewise, Finns served in Sweden, Pomerania, Estonia, Livonia, and Poland. In the Baltics, the Swedish Crown had given huge land-grants to many of Swedish noblemen. Traders moving goods traveled widely.[2]

Prior to 1700 the various ethnic groups of Sweden looked west towards Stockholm and its center of administration, and south towards the rest of Europe. After 1743, however, this outlook drastically changed within the territories of Old Finland, Ingria, Estonia and Livonia. Their populations, now under Russian rule, were looking towards Russia and its new capital and seat of power, St. Petersburg, a city founded in 1703 in the Neva estuary less than a mile from the ruins of Nyen. In these recently captured regions the population movement continued as Russia manned its military garrisons with over nine hundred Europeans recruited by Peter the Great in 1697.[3] Many of these Scandinavian men, such as Cornelius Cyrus, Peter Thordensjöld, Peter Sievers, Daniel Wilster, Peter Bedal, Andreas Hertzenberg, Peder Grib, Thure Trane, and Simon Skop would build Peter's Imperial Navy. The Tsar had encountered these men on the docks of the East Indian Company.[4]

In addition to these men were many Baltic German, Finnish, Swedish and Russian officers. This mixture was typical of that found in Wiborg, Old Finland, where German, Swedish, Finnish and Russian were heard spoken everywhere in the streets. And many spoke all four languages fluently. So conversed the population at Nyen, where Finn, Swede and German worshiped under the same roof. Additionally, Narva, Tallinn and Riga, had a sizable population of Scottish merchants.

Some 9000 prisoners captured during the Great Northern War had been paraded through the streets of Moscow, and then sent to Siberia. There they formed a significant population in Irkutsk, Nerchinsk, Tomsk, Omsk, Barnaul, and the Ural mines. A great number of these men and their officers were Finns and Baltic Germans. Their contributions towards Siberia's enlightenment are considered to be immense. Throughout the area they formed Evangelical Lutheran parishes and built their own churches. The Barnaul, Tomsk and Irkutsk Evangelical Lutheran parishes date from this time.[5] Later, Baltic criminals and political dissidents banished to Siberia formed other parishes. By the 1750s both Finns and Balts had found their way to populate Siberia. In addition to the capitals of Irkutsk and Omsk, by the mid nineteenth century all major cities in Siberia had large military garrisons housing officers, wives, children, and servants. A substantial number of these families were Evangelical Lutherans from Finland and the Baltic regions.

A portion of Old Finland's Finnish population seeking employment moved to St. Petersburg following the peace of 1743. From St. Petersburg they spread throughout Russia. Among them were Eric Laxman (1737-1796) and Gustaf Orraeus (1738-1811). At Åbo University both men had studied under Peter Kalm, the celebrated student of Professor Carl von Linné. Both Orraeus and Laxman made their unforgettable marks on Imperial Russia. The former as Imperial Russia's first Surgeon General, the latter as a scientist and explorer of Siberia. Laxman is also noted for alerting the Tsarina to the strategic position of the Amur River, and recommended taking possession of its entire length. Fearing retaliation from the Chinese and an end of the lucrative trade at Kiakhta, the Tzarina instead appointed Laxman to oversee the first Russian expedition to Japan, hoping to secure a trade treaty with the closed nation. By this time Laxman was a respected member of the Imperial Academy of Science and firmly established in Irkutsk. There he shared his passion in mineralogy with a Danish friend, Johan Banner. In 1786 Banner took a position as fur-merchant on Russian dominated Kodiak (Aleutian Islands). At Irkutsk, Laxman also was partner with the Karelian Alexandr Baranoff in a glassworks

Seven years after Laxman's appointment ten monks set out from Lake Ladoga's Valamo/ Vaalam Monastery and traversed Russia and Siberia. Their destination was Kodiak. In their party was an Orthodox Finnish Karelian timber-man by the name of Alexander Kuparinen. The same year (1799), the newly formed Russian-American Company gained its operating charter. Alexandr Baranoff, was appointed its Chief Manager. The company's main purpose was to harvest pelts, among these the prized Sea Otter's, a most lucrative commodity commanding vast sums on the Chinese market. The following year Tsar Paul granted the Russian-American Company monopoly over all endeavors in the Russian Pacific.[6]

Another war erupted again between Sweden and Russia, ending in1809, forced the Swedish Crown to cede the rest of

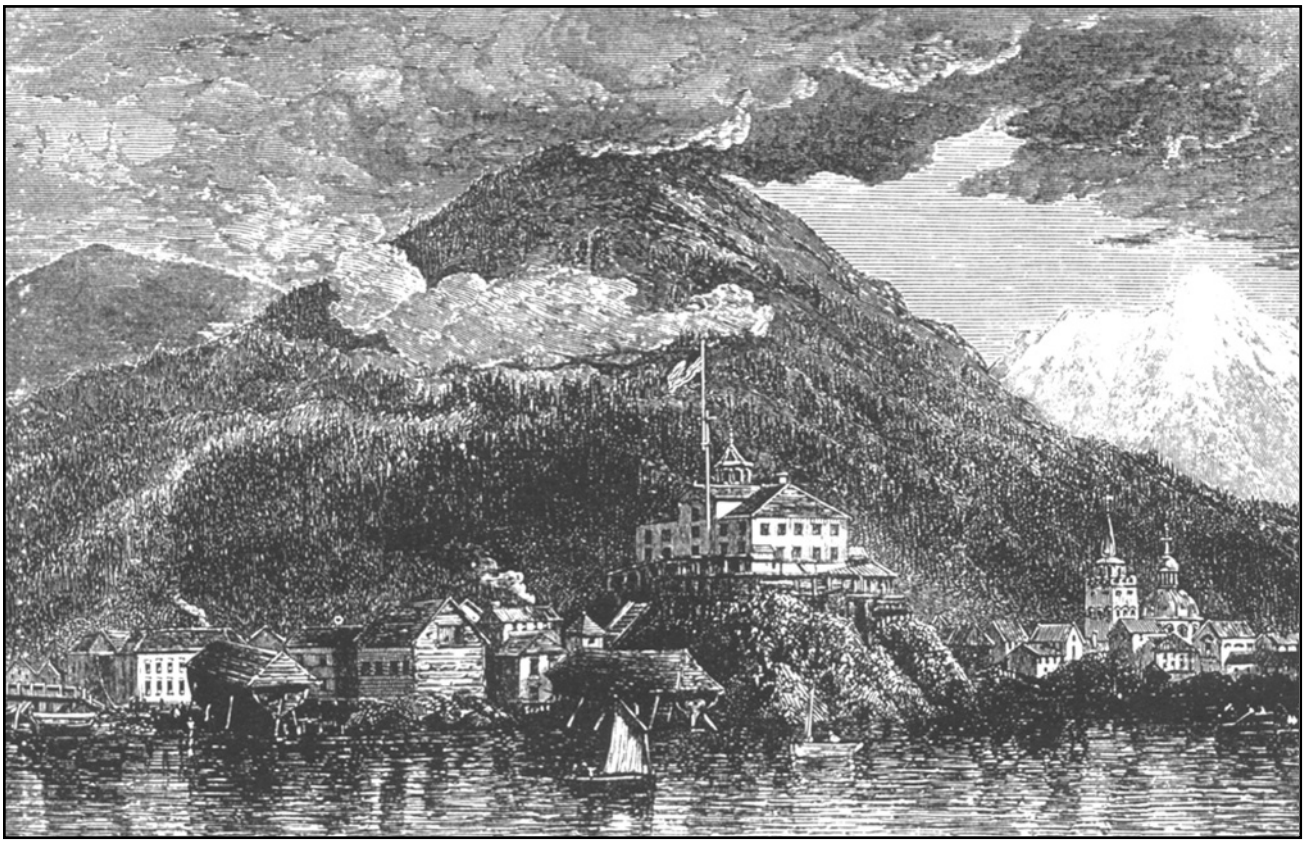
Finland to Russia. Tsar Alexandr promised that there would be no conscription of Finnish men into the Imperial Army. So ended 700 years of feeding Finnish men to the cannons of Sweden's enemies. From that day onward Finns were seen tilling their soil and harvesting their crops on their own patches of land in their native land.

Imperial Russia continued to received a steady stream of Finns, all free men. They rapidly gained the reputation of desirable employees and worked as civil servants, artists, craftsmen, silversmiths, tradesmen, coachmen, and servants. These individuals flocked to the Empire's many urban centers where they formed parishes requiring Evangelical Lutheran pastors. St. Petersburg boasted two large Lutheran parishes, the Finnish language St. Maria and the equally Finnish, Swedish language St. Katarina.[7] St. Katarina's also served the other Scandinavians in that city. Finns and Ingrians flooded Siberia as banished convicts or political dissidents, forming in their penal colonies Evangelical Lutheran Parishes seeking pastors and schoolteachers. In the latter part of the century one such pastor was the Finn Johannes Granö who served his vast pastorate out of Omsk, West Siberia's capital. He had replaced Pastor Roschier, another Finn who had served as acting military Pastor in Irkutsk. By the end of the century both European Russia and Siberia were literally dotted with numerous Evangelical Lutheran parishes. Other Ingrians migrated to Siberia fleeing poverty, and serfdom.[8]

In 1812 Tsar Alexandr created the Grand Duchy of Finland. Everyone in Finland now turned their heads southeast towards St. Petersburg. A large number of Finland's highly educated, skilled, and experienced military men, initially idle, found welcoming employment in Imperial Russia's infant navy and military establishments. By the end of 1917 more than 300 Finns had risen to the ranks of General and Admiral in Imperial Russia.[9] With their Baltic German counterparts, many of these men served both as officials and military governors, overseeing vast districts throughout Imperial Russia. Their districts were often many times larger than their own homelands. This was most certainly true for Russian Alaska. Of Alaska's fourteen Chief Managers/Governors between 1799 and 1867 five were non-Russian Evangelical Lutherans. Of the fourteen three were Baltic Germans: Carl Ludwig August von Hagemeister (Jan. 1818-Oct. 1818), who relieved Baranov of his reign of eighteen years, Baron Ferdinand von Wrangell (l830-1835) and Nikolas Jacob von Rosenberg (1850-1853).

Two were Finns: Arvid Adolph Etholen (1840-1845), and Johan Hampus Furubjelm (1859-1864). A third Finn, Johan Joachim von Bartram declined the offer for the five-year period between 1850 and 1855. All were high ranking Imperial naval officers and all but Rosenberg made truly brilliant careers. Most all of them had spent numerous years in Company service or Alaskan and Siberian waters,

Sitka, or New Archangel, capital of Alaska



working their way up the ranks. Thus one third of Russian Alaska's governors were non-Russian, North European Evangelical Lutherans, representing an entirely different culture and outlook on life and religious belief.

Since Russian-Alaska could only be reached by ship, the Russian-American Company was deeply dependent on its merchant vessels. From St. Petersburg's port, Kronstadt, they sailed first to England, then across the Atlantic to Rio De Janeiro, around the tip of South America and up to Valparaiso, and from there to Sitka. In Sitka they unloaded passengers and cargo. From Sitka, they sailed to their outlying stations such at Kodiak, Petropavlovsk, Okhotsk.[10] Then the ships traced their way back to Sitka bringing pelts, other cargo and Company personnel, and from there they traced there way back to Kronstadt with furs and those of its personnel who had completed their five year contracts (seven years for artisans,'craflsmen, and laborers).

Russia relied heavily on Finnish seamen. These seamen manned Russian naval ships as well as its deep seagoing vessels. Company records show that in the early 1800s these ships were crewed predominantly by merchant seamen from Finland. From 1840 onwards the Company's around-the-world ships were manned entirely by Finnish merchant skippers and crew. Most Company ships stationed in Sitka and the Northern Pacific were likewise manned by Finnish skippers and Finnish crews. All these men were on the Company payrolls.[11] Several of the company ships, such as *Nikolai I* and *Naslednik Alexandr* were built in Finland at Åbo's Old Shipyards. Several other Finnish built ships were ordered for the Imperial Russian Navy. The *Baikal*, built in Helsinki in 1847, and the famous corvette *Varjag*, built in Uleåborg/Oulu are good examples.[12] Some ships were caught in the terrible urmoil of the Crimean War (1853-l856).

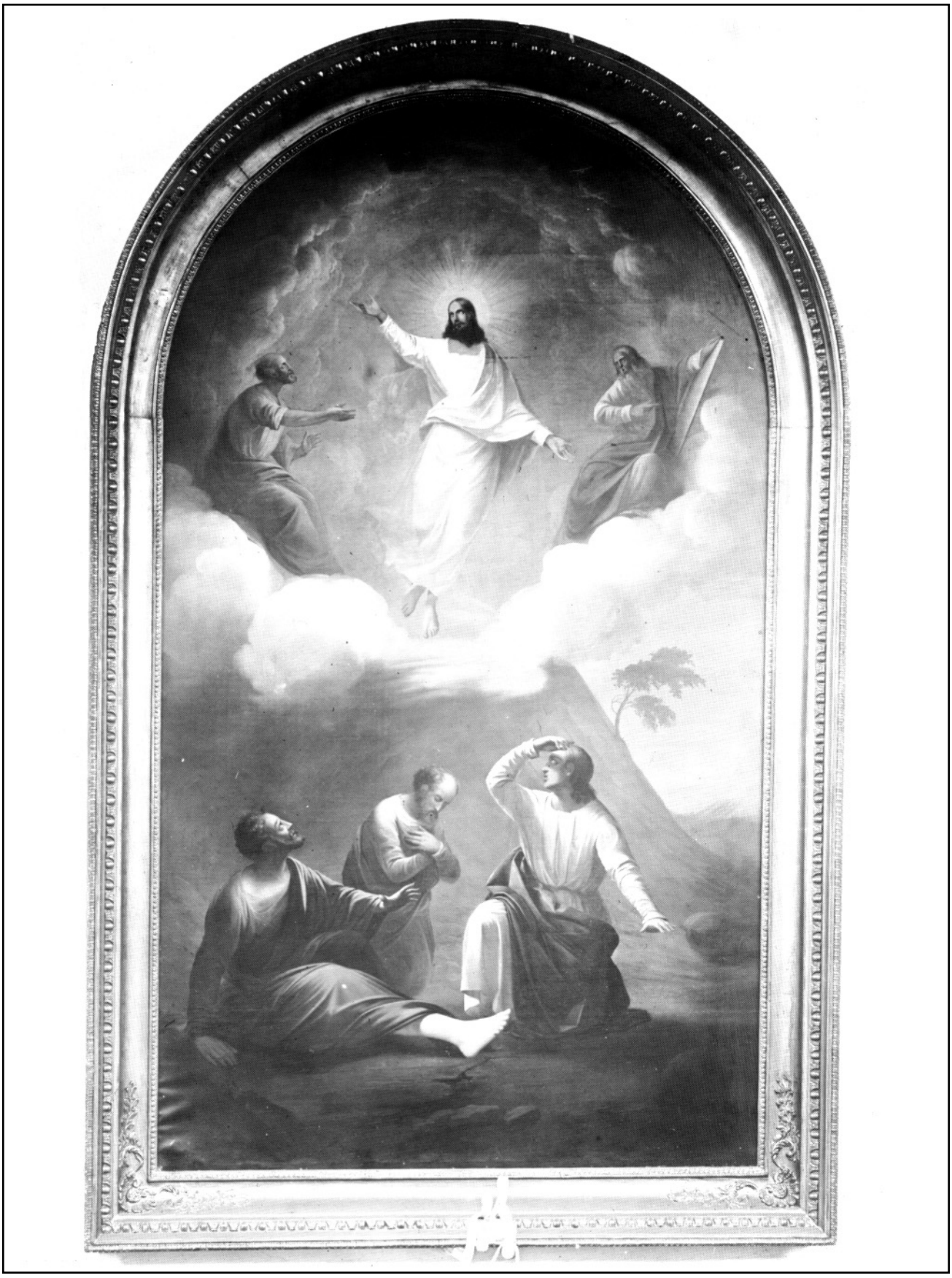
Åbo Seaman House records, as well as Finnish passport and church records, show the Company hired a steadily increasing stream of Finnish experts. Apart from seamen and skippers, they hired geologists, medical doctors, and numerous master craftsmen, such as master stone-masons and cutters, timber-men (shipwrights), sailmakers, sailcloth weavers, gold-smiths, tailors, shoemakers, Church sextons, Evangelical Lutheran pastors, school teachers, servants, cabinet-makers, and blacksmiths. By 1839 there were at least 150 Evangelical Lutherans engaged by the Company. This means that by this time one third of the white workforce consisted of non-Russian Western Europeans. In the ensuing years their numbers increased. There is compelling evidence that the Company preferred to hire Finnish men.

Sitka became the a principle port for the joint Finnish and Russian-American Company-owned venture, the Russian-Finnish Whaling Company, which between 1850 and 1860 operated several whalers in the Pacific, Bering Sea and Okhotsk Sea. Managing partner was the Åbo tycoon Eric Julin. His ships were all manned by Finnish skippers and crews, with an occasional Balt and Swede included.[13] Due to the Crimean War (1853-l856) this company lost so many ships it went bankrupt in June 1860. During the war several of its ships were forced to shelter from the enemy in Sitka's harbor. This considerably augmented the Finnish population of Sitka, and many mixed-race, cross-cultural, mixed-faith marriages took place in Sitka's female poor European community. None of these whalers are found on the Russian-American Company's payroll.[14]

Another of Finnish Skippers and seamen not found on the Company's payrolls are those that sailed ships owned by Erik Jilin and his E. Jilin & Co. Several of his ships, such as the *Sitka*, *Ata*, and *Freyja*, (and later the *Kamchatka*) were leased to support services Russian-American Company and Russian-Finnish Whaling Company ships. These ships transported cargo and Company employees to Sitka. On their return journeys they picked up passengers, furs, whale oil and bones. These ships shuttled between Bo, Ronstadt, and Helsinki to London. From there they followed the usual route around the tip of South America. Then they stopped in Honolulu to load a cargo of fresh fruits, vegetables, and meat for Sitka. From Sitka they sailed to other Pacific Siberian ports. These ships regularly returned via Hong Kong, where they took on tea before returning to Ronstadt and Bo. Naturally their crews are not found on the Company's Sitka payrolls. Still, their crews came to Sitka twice a year, spending more time there than in their home port. The departures and arrivals of these ships and their crews are recorded into Bo Seaman House ledgers.[15]

After the Crimean War at least two Helsingfors/ Helsinki owned whalers, the *Sofia Adelaide* and *Grand Duke Constantin*, appeared regularly for lengthy stays in Sitka. Several ships from other Finnish ports hauled government men and cargo to the Amur Region. Some of these came to port in Sitka and transported civilian personnel, laborers and passengers to the region.

In an effort to solidify the large Northern European Lutheran community stationed in Sitka, the Company established an Evangelical Lutheran pastorate in Sitka.[16] In the fall of 1839, St. Katarina pastor Gustaf van Zandt, shipped to Sitka numerous bibles and new testaments in Finnish, Swedish, German, Estonian, and Latvian. He also shipped two large silver-plated candlesticks and a large bible to adorn the altar, and the specially commissioned altarpiece painting by the Finnish nobleman, lawyer, and artist, Berndt Abraham Godenhjelm.[17] Over time this painting grew into a tangible symbol for the multiethnic community in Russian Alaska and its Pacific communities. Finnish pastors regularly held services in Finnish, Swedish and German. The Sitka congregation reflected the distinct ethnic composition of its sister parishes in Nyen of the past, Wiborg, St. Petersburg, Moscow, Omsk, Barnaul, and Irkutsk. On 6 December 1849 Sitka's Evangelical Lutheran pastor sanctified a new cemetery. By August 1843 a building was erected to hold the parsonage. As found in all of Europe's "east-west" borderline regions, Sitka's Lutheran and Orthodox churches stood side by side. The proximity was deliberate and symbolic of their separate but equal status. Together these churches form a historic landmark unique in United States.



Altarpiece painting of Berndt Abraham Godenhjelm, now being restored in Finland

It has been said that Sitka's Russian Era Evangelical Lutheran and community was an anomaly. I hope that the evidence mentioned above puts this misconception to rest. Granö's demonstrates Sitka's was far from being an exception. On the contrary, it demonstrated the rule. Sitka's pastorate filled the needs of exactly the same category of people as found throughout European Russia and Siberia.

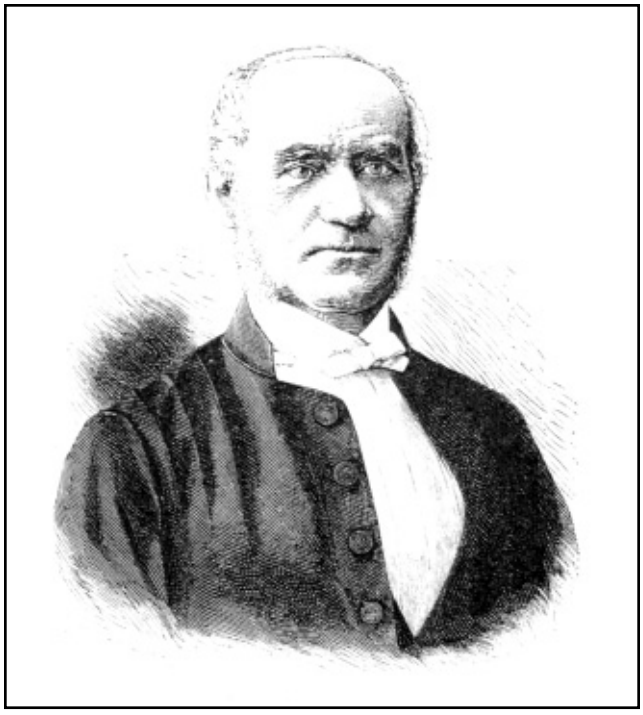
Between 1840 and 1865 three successive Finnish pastors served this pastorate: Uno Cygnaeus (1840-1845), Gabriel Plathán (1845-l 852), Georg Gustaf Winter 1852-l 865. The Balt Andreas Haeppner, and the Finns Aaron Sjöstrom, and Otto Reinhold Rehn, served as parish organists/sextons.[18] The three latter ones married out of their faith, but as so many of their compatriots, they themselves stayed within its folds, although by Russian their children became Orthodox.

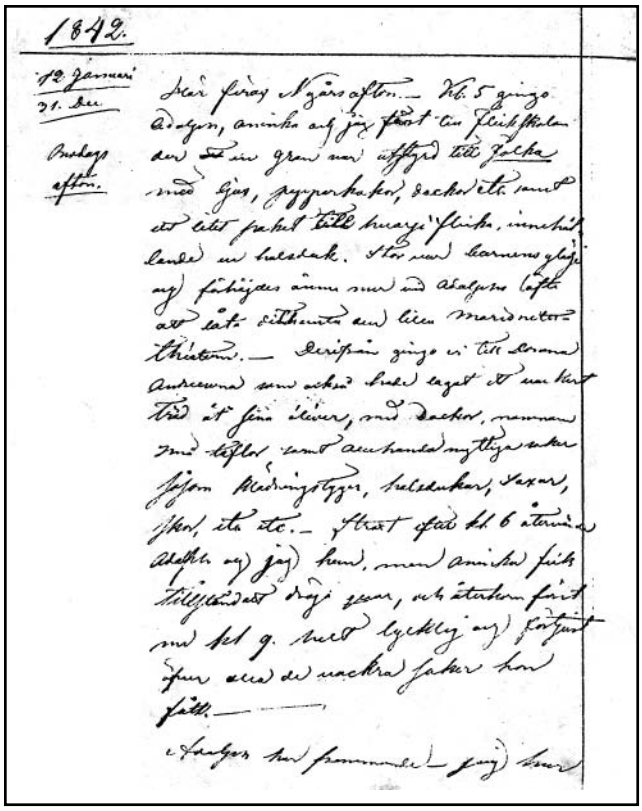
Since the Company's head offices were in the Russian capital, the Sitka pastorate was placed under St. Petersburg's Evangelical Lutheran Synod. The day-to-day administration was in the hands of Gustaf van Zandt, St. Katarina's parish pastor, a member of St. Petersburg's Evangelical Lutheran Upper Consistorium.[19]

Private letters from Sitka, preserved in Finland, clearly indicate that between 1840 and 1845 Sitka boasted of a "Finnish Party" centered around Sitka's adored second lady, the Jorois born Margareta Charlotta Swartz von Bartram.[20] Here the language used was the Swedish of Finland, and the homeland's culture was the focal point, including its awakening wish for independence. Another distinct group met up in the shared quarters of Pastor Uno Cygnaeus and Medical Doctor Alexander Frankenhaeuser. Here German speaking employees, such as von Harder and Lindenberg met up to smoke cigars, drink liquor, and eat a bite while conversing about ships, navigation and other sundry male subjects. Pastor Cygnaeus did not feel at home in these gatherings. The Wiborg natives, Doctor Alexander Frankenhaeuser, and the Governor's Executing Adjunct, Captain of the Second Rank Johan Joachim von Bartram, grew up in German speaking homes. Thus they were at home with both language groups. So were the Baltic Swedish brothers Martin and Christian Klinkowstrom.[21] Like the others, both spoke fluent Swedish, German and Russian. Other accounts indicate that Finns, Ingrians and Estonians socialized together in their spare time. Some of this time was centered within the folds of the Lutheran Church. However, the white and Creole community in Sitka and its official Company "society" was clearly divided by rank. In Tsarist Russia, civilians holding the same rank as military personnel always ranked slightly below their counterparts.

In 1835, at the end of Governor von Wrangell's tenure, the Tsar granted the Company permission to establish a new category for its employees in the Colonies, the "Colonial Citizen." The purpose was to accommodate the needs of employees who married Creoles, or those who had served the Company for most of their lives and had no reason to their homelands. This allowed those who wished to stay in the Colonies to do so. This program was not acted upon until 1842, when the Finn Arvid Adolph Etholén served as the Company's Chief Manager/Governor. To those who chose to become Colonial Citizens the Company granted the

Uno Cygnaeus, pastor at Sitka





Personal letter from 12 January, 1842

following: land, housing, cattle, poultry, grain seed, hunting and farming implements and a year's supply of food. In return they had to sell all their surplus products to the Company. James R. Gibson has stated that by 1858 there were 240 men holding this status, the majority living on Kodiak Island. In 1861 they numbered 94. He states Afognak Island, Kenai, and Sitka had ten each, and on Bering Island near Kamchatka, there were nine. As a result of Russia's defeat in the Crimean war, it was well known in the Colonies that Russia intended to sell Alaska as soon as possible. The buyer was to be the U.S. From then on it seemed pointless to apply for Colonial Citizenship. Thus before looking for answers to "who stayed on in Alaska", I wish to point out that most of the white men employed by the Russian-American Company were single upon arrival, and a majority seem to have remained so. Many of these men died in Russian Alaska. Before 1840 they were all buried into the Company's Russian Orthodox cemetery, as well as registered as dead in the Company's Orthodox parish records.

In *Index to Baptisms, Marriages and Deaths in the Archives of the Russian Orthodox Greek Catholic Church in Alaska, 1816-1866* , I have isolated some 127 Finnish and Baltic men and their descendant who married Creole women. As the names in the *Index* are transcribed from Russian, and since Russian priests recorded each Finnish, Ingrian, Swedish and Baltic name in different ways, I am convinced I have missed many of them. Gibson states that by 1858 there were 240 Colonial citizens, which by 1861 had dropped to a mere 94. One can presume most of the 140 missing had died by that date. By 1867, the children conceived by Finnish, Ingrian and Baltic fathers, were themselves having children or grand-children in Alaska. By November 1867, some of these younger Finnish and Baltic fathers, grand-fathers, and possibly great grand fathers, saw their own multiethnic Alaska-born grandchildren, being born directly into American Citizenship.

Married in Russian Alaska's Russian Orthodox Church were at least the following fifty eight (58) male Finns, Ingrians, Karelians, Balts and Prussians miners:

1818 Theodor Laulin
1822 Peter Dahlström; Johan Lindstrom (or Lundström)
1828 Jakob Heintz
1830 Efraim Granskog
1831, Kristofer Benzemann, Platon Benzemann, Johan Hansson, Karl Schoults (or Schoultz)
1833 Johan Friman (Fridmann?), Johan Kjellgren
1834 Gustaf Lindström
1835 Efraim Honka (Hanka?)
1836 Karl Edward Nordström
1837 Karl Flink, Erik Knuutila
1838 Karl Dahlström, Karl Schwab, Peter Silén
1839 Jakob Laureus
1840 Gustav Gustavsson;
1841 Johan Keck, Jakob Lehtonen, Karl Lindberg (or Lundberg), Alexander Pakkanen, Karl Schell
1842 Johan Davidson, Johan Ek, Johan Heurlin, Christian Ott, Anders Rönkkö
1843 Ander Phil
1844 Johan Ekulin (Ekelin?), Jakob Nygren
1845 Gabriel Blomqvist, Gustav Lundström
1846 Konstantin Kokko, Johann Müller;
1847 Joseph Lindkvist
1848 Jakob Banker, Henrik Branders, Johan Herman(n), Johan Lönrooth;
1850 Karl Herman(n)
1851 Samuel Kieras, Anders Pesonen
1852 Karl Granberg (Gamberg or Hamberg), Johan(n) Weismann; Johan(n) Westphal; Frederich Wiger
1855 Peter Skott
1858 Johan Lemberg
1859 Leopold Johansson
1860 Gustaf Berman (Bergman?), Karl Hellman, Karl Ramsay
1861 Johan Helstedt (or Hellstedt)
1864: Michael Bonner (or Bonnert)

From above listing it is difficult to identity who was a Finn, Karelian, Ingrian, Balt, or a Prussian. As the Company records are incomplete it is impossible to state who applied for Colonial Citizenship after marriage. What's known is that at least Karl Nordström, Karl Dahlström, Efiaim Rönkkö, Jakob Lehtonen, Jakob Knagge, Matti Riippa, Johan Kjellgren, Efraim Honka, and Mathias Mustonen obtained Colonial Citizenship. At least one Finn, Jakob Lehtonen, lived past 1867 and became a naturalized American citizen.[22] How many men abandoned their families in Alaska at the time Alaska was sold to the United States is unknown. Certainly some did, although they are difficult to identify. I have not found a trace of any passenger lists of those ships which took Company employees back to Ronstadt, Helsinki, Vladivostok and Petropavlovsk, Pacific Siberia, or to San Francisco. The only data I have managed to locate are records stating that most of the ships departing Sitka between 1861 and 1868 carried up to one hundred passengers.[23] One compelling factor in the choice of destination must have been the terrible hunger years Finland experienced between 1862 and 1870. During that time massive numbers of Finns starved to death in Finland. These sordid conditions were well known in Russian Alaska. In spite of this some individuals and families braved the move back to their homelands. Many opted to move to Vladivostok, a rapidly developing boom town. Others again opted to move to Petropavlovsk, on Kamchatka. A significant number chose to move down to San Francisco.

It is necessary to point out that Russian Alaska's white population was not large. It is believed never to have exceeded one thousand. The above list of non-Russian men is of significance, in that married Creoles in Alaska and had a myriad of children, some truly huge families. Additionally, Alaska's Russian Orthodox Church records testify that these Finns', Ingrian's, Karelian's and Balts' numerous descendants are still living in Alaska today. The route their

progenitors took was significantly different from any later ones. They either crossed European Russia and Siberia to the Pacific ports of Okhotsk and from there by ship to Sitka. This journey was mostly traversed by horseback, and then on river rafts down the Rivers Lena, later Amur. The other route was by ship, sailing out of Bo or Ronstadt to cross the Atlantic, rounding the tip of South America, then up the coast to Sitka.

Significant too is that from the early 1800s the Finnish seamen sailing these ships had journeyed up and down the North and South American coasts. Salt, used by the Company in preserving pelts, was obtained on islands in Baja California. Fort Ross in Bodega Bay, just north of San Francisco, was a stop on that route until 1841 when the fort was sold to the "swindler" Johann Sutter, on whose land the first California Gold was found. Thus, all Finnish seamen plying these waters knew every nook and cranny on these shores. Similarly they knew equally well the coast on the Asiatic side. Returning to Finland on their mandatory around-the-world journeys, they spread the news of the riches they had seen.

So the next wave of immigrating Finns had a good knowledge of both the Asiatic Siberian U.S. West Coasts. Many of them, when crossing America, were intent on reaching the Pacific American regions they had heard described. There is clear evidence that Pacific Siberia also drew hordes of Finns and Balts, as well as some Swedes. Records show that Finns, gold prospecting in Pacific Siberia, crossed the ocean to San Francisco and went to Alaska to prospect; and some Finns in the U.S. departed San Francisco for Vladivostok to there prospect in the rich gold fields of Pacific Siberia.

San Francisco's harbor records and the Russian Consular records display the names of many Finnish and Baltic Russian Alaska skippers busily plying the waters between San Francisco, Petropavlovsk, Nikolajefsk and Vladivostok. Some of their crew lists have survived, displaying Finns, Swedes and Finnish and Baltic Creoles from Alaska. One such Creole is Navigator Nordström's son John. His description states he had dark hair and an olive colored complexion. Long before the turn of the century 11% of San Francisco's seaman community were Finns. The commercial activities these former Finnish Russian-American Company skippers and their men was impressive. At least two are known to have become multi millionaires: Gustaf Nybom (later Niebaum), the founder of Inglenook wineries, and Otto Wilhelm Lindholm of Vladivostok. Their business ventures had interests spread across the northern Pacific. This activity continued until 1922 and the Soviet terror, when Vladivostok's numerous Finns and Manchurians were rounded up, march to the central square and shot.[24]

Postscript

In May of 1873 Sitka's Russian Era Evangelical Lutheran Church's large Godenhjelm altarpiece painting *The Transfiguration of Christ* "grew wings" and entered St. Michael's Russian Orthodox Church. There it was placed in the cupola above the altar to block the sunlight bothering the congregation. In 1888 its former home was torn down. Soon most everyone forgot that this magnificent painting had once adorned the wall above the altar of a very different faith, and the large Western European community it represented. That is, all but one among all of Alaska's curators and historians. This incredibly brave woman was Isabel Miller, an amateur historian and former school-teacher in Sitka, a member of Sitka Historical Society, and the founder of its Isabel Miller Museum. She spoke up both loudly and clearly on my first visit to Sitka in May of 1988. At that time she delegated me the formidable task of retrieving both this painting, as well as the Russian Era Evangelical Lutheran cemetery from the hold of Alaska's Russian Orthodox Church. After all, she pointed out, both represented my own Finnish history, and thus it was my job to rescue them. To emphasize the urgency therein she dug her finger deep between my ribs. Just to escape the piercing pain I would do my best. Soon afterwards she died. Never did I think it would take 12 years of research and hard work under increasing public pressure.

On November 22, 1999 the Russian Orthodox Metropolitan handed Alaska's then acting Evangelical Lutheran Bishop the deed for this old cemetery. It was rededicated on May 14, 2000, in the presence of Alaska's newly appointed Bishop Ronald Martinson. On June 20, 2000, the Berndt Abraham Godenhjelm altarpiece painting was taken down from its destructive perch and placed in the Evangelical Lutheran church. I would like to publicly thank all those many individuals and societies, who helped in accomplishing this formidable task: Professors Heikki Hanka and Brian Magnusson, Reverend Michael Meier, the Finnish-American Historical Society of the West, the Swedish-Finn Historical Society, and the Board of the Peninsula Nordic Study Circle. The vandalized painting has now been flown to Finland for restoration under the direction of Richard Hördahl, Director, Vanda School of Restoration.

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Notes

[1] The border was drawn just east of the coastal city of Lovisa, leaving the garrison cities of Fredrikshamn/Hamina, Wildmanstrand/Lappeenranta, and Nyslott/Savonlinna on the Russian side. Wiborg, the largest city was now well within this Russian territory. So was Kexhohn/Käkisalmi, Sordavala/Sortavala and Fort Nöteborg in the mouth of the River Neva. Nyen/ Nyen Skans, the Swedish garrison city on the River Neva, was destroyed by Peter in 1703. Finnish historian Professor Max Engman has mentioned that Nyen might have rivaled, or surpassed Wiborg in size, therby being the second largest city in Finland).

[2] From this time period my own Finnish family tree is comprised of ancestors from Scotland, France, Sweden, Pomerania, Riga, Narva, Tallinn and Nyen on the Neva.

[3] Cf. Lamb, *The City and the Tzar*, p. 123.

[4] Lauridsen gives the following details while giving a good trashing to many other biographers of Bering: "In August of 1824 Tsar Peter the Great had appointed the Danish native, Vitus Bering (168 I- 1741) a captain of the first rank, as the leader of his "Kamchatka Expedition" (1725-1730). Bering himself, already by 1703 a naval officer in the Russian service partaking in the Great Northern War, seems to have recruited for his expeditions many of the 9000 experienced Swedish, Finnish, Ingrian, and Baltic prisoners-of-war found in Siberia. Thus these prisoners-of-war formed a large part of the numerous crews building and sailing the ships upon which he explored the waters between Arctic Siberia and America, and later on discovered the American continent. Named among these crews are the following in the First Kamchatka Expedition: Martin Spangberg, Peter Chapin, Richard Engel, the Swede Sven Waxell, Georg Moison, the German medical doctor Niemann, and Illarion, the mandatory Russian Orthodox priest ... Thus among the prisoners-of-war were untold numbers of Finns, Balts and Swedes partaking in Bering's discovery of America." Lauridsen reproduces in his appendix the many objectives stipulated for the Second Expedition. Noteworthy among them is an order to explore the Siberian shores down to the Amur Estuary.

[5] See Pierce, *Russian-Alaska: a Biographical Dictionary*, p. 19-20.

[6] This included taking possession of the Amur basin. The Amur is navigable far into the interior of Siberia and became the most important means of transport between Irkutsk and the North Pacific.

[7] In the 1840s St. Maria's pastor was the noted educator Carl Wilhelm Sirén. Sirén married my great grandfather's sister, Maria Lovisa Margareta Enckell. Serving the smaller by more influential St. Katarina was Gustaf van Zandt.

[8] Granö gives good descriptions, naming parishes and locations on accompanying maps.

[9] See Pikoff introduction.

[10] In 1846 Okhotsk was abandoned in favor of Ajan. After 1858, when the Amur River was fully in Russian hands, De Castri Bay and Fort Nikolajefsk became the official sites. They were gradually replaced by Vladivostok from 1865.

[11] Company records are incomplete and many names found in various Finnish records are absent in the Company's. This author has managed to identify the following forty-four Finnish skippers and naval officers serving in Russian Alaska's Pacific waters: von Bartram, Johan Joaehim; Blom, Wilhelm; Boucht; Brunström, Alexander; Bäck, Johan Reinhold; Carpelan, Otto Maximilian; Conradi, Johan Jakob; Dingelstedt, Konstantin; Elfenberg; Enberg, Gustav Christian; Engberg; Engström; Engblom, W.; Etholén, Arvid Adolph; Furuhjehn, Johan Hampus; Granberg, Johan Christian; Halleen (Hallén), Carl Johan; Hansson, Johan Theodor, and most likely also his brother Henrik Johan; Ingström, Erik August; Juselius, Axe1 Gustaf; Krogius, Lars Thiodolf; Kåhlman, Wiktor Robert; Lindgren; Lindholm, Otto Wilhelm; Lindfors, Adolph; Lindroos, Carl Gustav;

Lindström, Johan Herman; Michelson, Herman; Nordgren, Fredrik; Nybom, Gustaf (later Niebaum); Riedell, Adolf Wilhelm; Romberg; Roslund, Iisac; Sandman, Johan Gustaf; von Schantz, Johan Eberhard; Schmidberg; Schmidt, Johan; Solinius, Carl Johan; Söderberg; Söderblom, Wilhelm; Weckman, Johan Wilhelm; Yorjan, B. Öhberg, Abraham.

Known Finnish Navigators stationed in Russian Alaska: Andersson, Berg; Hjelt; Krogius; Lauraeus; Lindberg; Lindfors; Lindholm; Nordström; Nyberg; Mansfeld; Swartz; Thomasson; Vinblad; Öhberg, possibly also Gronberg and Skipper Riedell's oldest son. Some rose to Skippers taking their exams in Finland's Schools of Navigation.

Known Scandinavian, Baltic German, Baltic Swedish, German and possibly Polish skippers:
Benzemann, Kristofer, Martin; De Baer, H. or K.F., or Ber, Klaus; von Harder, Leonard; Hasshagen; Hochloff; Jürgen; Klinkowstrom (Klinkofstrem), Martin and Klinkowström, Christian, both Baltic Swedes; von Koskull, Carl; Lemaschewschy, Paul; Lindenberg, Johann Samuel; (von?) Müllfishinger; Ofterdinger, Carl; Sheel; Smith; Vermann, Frederick; Welitzkowski, Valdemar. Note that this list might be very incomplete.

[12] See Pikoff under Lundh, Konstantin for the ship *Varjag's* history. The *Baikal* was specially designed to support the entire Amur River acquisition process.

[13] For example, in 1852, onboard the whaler *Turku*, the Swede Johan Ahlgren age 25, served as a Boy. He disembarked in San Francisco. Swedish cooper Carl Johan Jernström age 21, came from Stockholm. He served as assistant cooper. Master cooper Edward T. Michelsson, age 28, was from Tallinn Estonia. In 1857, onboard the whaler *Grefve Berg* the Swede, August Philip Rosenthal, age 16, earned 4 Rubles a month as an apprentice.

[14] At least two other Company ships, the *Nikolai* and the *Kamchatka*, sat out the war in San Francisco. The former was commanded by Martin Klinkowström, the latter by the Finn, Riedell. Both the Company's and Eric Julin's skippers were reluctant to lay anchor in that port or along the coast. Their fear was amply justified. Åbo Seaman House and Company records show that some up to one third of some crews jumped ship during the California Gold Rush. The problem was so serious that already in 1838 Imperial Russia had made the following stipulation in their trade agreements with the U.S.: "The Russian Consuls in America have the right to ask the local authorities for assistance in searching and arresting runaways from Finnish trading vessels, and in such cases the Consuls are to address such authorities, and then in writing, ask for these runaways. When such runaways have been captured, they are to be turned over to such said Consul and then be jailed until they can be returned to their respective ships, or to their homeland on other ships. However, such runaways cannot be held for more than four months."

[15] Finland's Bo Seaman House records give ample evidence to this in crew and seaman records. Pave1 Golovin states that in 1861all but two of the Company's skippers were Finns and in the workforce were some 130 seamen stationed in Sitka. Most were probably Finns. Between 1860 and 1862 my own great grand-uncle, Carl Constantin Swartz, served the Company in Sitka as navigator. He lived there with his wife and four children. By 1863 he was stationed in Nikolajefsk, Pacific Siberia.

[16] See Enckell *Documenting the Legacy of the Alaska Finns: from the Russian Period*. p. l-3.

[17] *Ibid*, p. 4-7.

[18] *Ibid*, p. 48.

[19] *Ibid*, p. 4-7.

[20] Margareta Swartz von Bartram was my great grand-aunt. She was Carl Constantin's older sister. A younger sister, Wilhelmina, was also in Sitka between 1840-l 848. On my mother's side, Naval Captain of the First Rank Alexander Elfsberg served for eight years as Military Commander/ Governor in Ajan. His two brothers sailed the routes Ronstadt-Sitka-Petropavlovsk-Ajan and back.

[21] Letters in fluent Swedish, written in Martin Klinkowstrom's own hand, are found in San Francisco's Imperial Russian Archives. After his long years in Alaska, Martin served for many years as San Francisco's Imperial Russian Consul. These materials are found on microfilm in Utah's Family History Library. Additionally, the Baltic former Russian-American Company Naval Officer, Valdemar Welitzkovsky, as well as Finnish Skipper Gustav Nybom served in that order as Imperial Russian Consuls in San Francisco, (possibly also one of the two Finnish Skipper-brothers Hansson). Former Company employees PC. Pfluger, LW. Pfluger, Johann Bollman, and I.F. Haxckfeld served as consuls in Honolulu. In Portland, Oregon the Finn Gustaf Willson served likewise, and the Balt Otto (von?) Kohler served as such in Rio de Janeiro, Brazil. In the 1867-68 transition year, the Bait, Carl Theodor von Koskull served as such in Sitka.

[22] Cf. p. 66 *Amerikan Suomalaisten Historia*. Ilmonen reports while visiting Sitka in 1896 he found some 500 individuals who could demonstrate their own lineage to their Finnish ancestry. See also statement quoted in my *Alaska Finns*, p. 3, no. 4. This disproves some eminent historians' claim, among them Harjunpää and Olin, who doubted Ilmonen's numbers, although neither had studied Alaska's Russian-Orthodox Church's records.

[23] Cf. Sitka Port records covering these years, as published by Pierce.

[24] Cf p. 121, 143 of Khishamutdinov's *The Russian Far East: Historical Essays*.

The Anglo-German Family History Society

© Peter Towey, Chairman

History of the Society

It all grew out of an advert Roy Bernard placed in the East of London Family History Society magazine "Cockney Ancestor" in 1987 asking if there was anyone else out there interested in the family history of Germans in the United Kingdom. The response was much greater than he expected and before long the Anglo-German FHS was formed at a meeting in Cookham, Berkshire, England, where Roy lives. Roy was the first Chairman, Jenny Rushton (now my wife!) was the first (and still is the) Secretary and I was the Treasurer. Since 1987 we have achieved a lot: indexing many records, publishing several research guides and forming a Names Index of over half a million names of Germans in UK. Most of all though we have helped each other with our research and surmounted those obstacles that then seemed to loom so large! We must be doing something right as we have over 1,500 members mainly in UK, especially South-east England, but from all over the World including USA, Australia, New Zealand and even Germany itself.

Mission Statement

We call ourselves "a self-help organisation" because that is how we have built ourselves up; many of us have learned how to research our German ancestry the hard way and are happy to share what expertise we have with others in the hope and expectation that they will share their knowledge with us and others. We aim to find sources that will help members to find out where their immigrant ancestors came from and make them available to our members, and also to find and share what information we can on the background to German immigration to UK and what their lives were like here. We do not confine ourselves to immigrants from "Germany" and Austria but, in the absence of any other UK-based society that specifically covers them, we try to embrace all immigrants to UK from East and Central Europe. While most of our members are in England, where most German-speaking immigrants settled, we also try to cover as much of the British Isles as possible – including Scotland, Wales, Ireland (North and South) and the Isle of Man.

Because of the loss by bombing in the Second World War of so many records relating to German civilians interned in UK in the First World War (1914-19), the Society is trying to find as many records of those internees as possible and to make them available to members.

List of Officers

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Publications

We are very proud of our publishing performance! Right from the beginning, the Society set out to learn from experience and make that expertise available to members. Our quarterly journal "Mitteilungsblatt" (despite its title, it is in English!), has been voted among the top three (out of more than 50 member Societies world-wide) Family History Society magazines by the UK-based Federation of Family History Societies (FFHS) for the last 3 years. We have also published booklets on how to trace your German ancestry from UK: "Tracing Your German Ancestry"; "Useful Addresses for German Research", "The Records of German Churches in the British Isles, 1550-1900"; "200 Years of the German School in London, 1708-1908"; "The German Hospital in London and the Community it Served, 1845 - 1948"; and "Civilian Internment: An Insight into Civilian Internment in Britain during World War One". We have also published on microfiche the indexes to the church registers of the main East London German Protestant churches: St George, Alie Street, and St Paul, Hooper Square, and the 1881 census to the island of Heligoland (now called Helgoland) off the coast of Germany, which was still a British Colony at the time. We are also publishing a series of booklets on the occupations Germans were principally involved in in the UK: sugar baking (now being revised); pork butchers (just about to be published); street musicians (nearly ready!); and hairdressers (ready in a year or so!). As sugar baking was one of the main German occupations here, we have even sponsored a website where there are already details of several thousand German sugar bakers in UK (see www.sugarbakers.co.uk). Our publications can be ordered and paid for on-line at the Society of Genealogist's website: <www.sog.org.uk>. When there, go to their bookshop pages and scroll down until you come to "Europe"; click there and you go through to "Anglo-German FHS

Publications". At that site all our current publications are available with details of the costs including postage and packing to different parts of the world and you can pay by credit card.

Membership fees and benefits

Our year runs from 1st August to 31st July. Subscriptions are: £10.00 sterling for UK; £11.50 sterling for Countries in the rest of the European Union; and £13.50 for the Rest of the World. There is also a on-off joining fee of £5.00 for new members which goes towards our publishing. For this you get four issues of our prize-winning quarterly journal (Sept, Dec, March & June) and most of our publications at special prices. You also get access to our Name Index (see below) and other sources – a Welcome Booklet setting out all the services we offer is sent to each new member on joining. You can join, paying by credit card, at the bookshop website detailed above.

Why an Anglo-German FHS?

You may think that having German or other Central or East European ancestry in UK is unusual. Not a bit of it! Germany is just over the North Sea from the British Isles and, not surprisingly, there has always been a lot of migration both ways. Obviously you cannot trace your ancestry back to the Angles, Saxons and Jutes who came here after the Romans in the Dark Ages but from the 16th century onwards you have a better chance!

There were Germans here in the 16th century; brought over as miners from Augsburg and the Tyrol to open up mining in Cornwall, South Wales and Cumberland; in the 17th century as mercenaries in the Civil War and as religious refugees; in the 18th century as religious refugees (the poor Palatines of 1709 many of whom ended up in Ireland and New York) and as Court officials, craftsmen and merchants who followed in the train of King George I when he came over from Hanover; in the Napoleonic Wars as soldiers and seamen; and in the 19th century as craftsmen looking for a better life: sugar bakers, bakers, pork butchers, hairdressers, to mention but a few. This largely came to an end with the anti-German hysteria of the First World War when many men were interned as enemy aliens and many men, women and children were deported to Germany during and after the War. This broke up the earlier German community in UK but in the 1930s other (Jewish and Gentile) Germans came as political refugees from Nazi Europe.

If someone is just starting out on research into Germans (or indeed other immigrants to the UK from East and Central Europe), or if they have already researched their family back several generations, we aim to help. It is important to stress that the first requirement is to identify who the immigrant ancestor was and where they came from and you need to use the British records to identify where to start looking. To get your ancestor back to his or her place of origin on the Continent of Europe, you need records that give you the immigrant's date and place of birth and the Society aims to help you find those records. Unfortunately, English Government records before the mid 19th century do not usually provide that information and there are very few records of that period that do. The Society has, therefore, concentrated on finding records that can help and indexing them.

The principal sources that provide ages and places of birth are the 10-year censuses for 1851, 1861, 1871, 1881, and 1891. Unfortunately, for people born outside England or Wales (or outside Scotland in the case of the Scottish censuses) all that was required was the Country of birth. Fortunately though some people provided more specific information and, if you are lucky, it could be yours. That is why it is particularly important to track your immigrant ancestor through every one of the censuses. The 1881 census is particularly helpful as it has been made available by the LDS Church on CD-ROM. The 1901 census for England and Wales is being made available on-line from 2nd January 2002 9see <www.pro.gov.uk> and that should be a great help. Note however that no Irish censuses survive before 1901 though, to make up for it, the 1901 and 1911 censuses for the island of Ireland have been available for research in Ireland for some years.

The other main useful source is naturalisation records. These are all available in the Public Record Office (PRO) for England and Wales (though the records cover Scotland and Ireland as well) where there is an index on the open shelves from the earliest days until the 1960s. Until 1844 naturalisation was by Act of Parliament and was expensive so only the wealthy bothered. From 1844 there was the additional, much cheaper, option of applying to a Government Department, the Home Office, for naturalisation by administrative action. This gave rise to two main sources: the copy of the naturalisation certificate and the Home Office file. Both are now available to be searched in the PRO.

Though naturalisation records (other than the copy certificate) after the 1920s cannot be ordered on the spot, if you identify an individual you are interested in, you can write to the Home Office and ask to be allowed access to the file. After some months, you will get the go ahead if there is nothing in the file that affects national security or is considered likely to embarrass the person naturalised. It is worth bearing in mind, however, that naturalisation was always an expensive business and most immigrants before the First World War did not bother. There was no legal requirement to naturalise; indeed anyone who wanted to could come and live here without getting Government permission; this remained the case, except in wartime, until after the Second World War.

As there were so many German-speakers in UK from an early time, there were several Protestant churches, especially in London, where services were given in the German language. These were mainly Lutheran as most of the Germans who came here were from North Germany where that was the principal religion. The main such churches in London were: the Hamburg Lutheran Church (founded in the City of London, 1673); St Mary's in the Savoy (1694);

the Court Chapel at St James Palace (1700); St George's Alie Street, Aldgate (1763); Islington (1856); Denmark Hill (1856); Sydenham (1875) and Christuskirche, Kensington (1900). There was also a German Reformed Church (ie Calvinist), St Pauls, founded in 1697; a Roman Catholic church, St Boniface in Whitechapel, founded in 1862 (but replacing a Roman Catholic Chapel founded in 1809) and a Methodist Chapel founded in 1864.

Outside London there were German Churches (all Lutheran) in Liverpool (1846); Manchester (1855); Sunderland (1863); Bradford (1877); South Shields (1879); Hull (1881); and Newcastle upon Tyne (1906). There was also one in Dublin (1697 to 1850s) and one in Edinburgh (1880). In some cases the register entries give more information that you would normally find in an English register even giving the village or origin of a child's parents or of the two parties to a wedding. The Society has copied and indexed most of the surviving registers above and is seeking to finish them soon.

Some trades and occupations seem to have a large proportion of Germans: hairdressing; sugar baking or refining; (bread) baking; confectionery; soldiers, marines and sailors (Royal Navy and Merchant Navy); street musicians (as well as major composers like Handel and C P E Bach) and fur traders. I have even found a substantial group of "Spanish leather workers" in the parish registers of Bermondsey in South London at the end of the 18th century all of whom had German surnames (I think it was the leather that was Spanish not the workers!). I have not been able to discover why they were there. Bermondsey was the centre of London's leather trade but why German workers? We do not know all the answers but we will have a good try!

The Society has, over the years, been putting together a Names Index that currently contains over half a million entries. Searches in it can only be made for members but it is a very useful overall index that is constantly being added to. It contains all the surviving British German church records except for Christuskirche, Kensington, and the post-1840 registers of the German Lutheran Chapel Royal, though we are working on getting access to them. The Dublin records appear to be lost. It also contains large numbers of extracts from naturalisation records; British military records (mainly in the early and mid 19th century); passenger lists between England and the Continent (mainly late 1840s); census records; etc.

While we are a national, indeed an international, Society we still try to organise meetings where members can get together, chat and exchange information, and listen to talks. We meet 6 times a year in London near St Pancras on Saturday afternoons and we also organise occasional meetings in other parts of the Country: in South Wales, in Devon and in Manchester. We also arrange occasional visits by coach to Germany; while these are more of a social nature members often learn quite a bit in discussions on the coach and in the hotel!

We heard about the FEEFHS by chance and were able to join your Federation soon after joining the UK-based FFHS. As there were so many more German immigrants to North America, your expertise in researching German ancestry is so much more rooted than ours and we can keep in touch with what is going on in the wider world and to learn so much from you. I hope that we are able to add some useful material ourselves. I am particularly happy that Jenny and I were able to get to the FEEFHS Convention in Salt Lake City last year and to make so many new friends. I hope that we, and other Anglo-German FHS members, will be able to get to future Conventions.

One of the joys of the Society is helping members find their roots even when they started of with no information other than a German surname or a family story. Because of the two World Wars in the last century, there is little knowledge in the UK that there have been large numbers of German-speaking immigrants to this Country in the past. People here know of the French Huguenots in the 16th to 186th centuries; the Irish in the 19th and 20th centuries; the Eastern European Jews in the 19th and 20th centuries; and the West Indians, Indians, Pakistanis and other Muslims in the 20th century; but the Germans had been airbrushed out of British History until we came along. Now that we are becoming better known in UK, there is a chance that we can restore our German immigrant ancestors to their proper place in our history.

Internment of German Civilians and Other Aliens in the UK

© by Peter Towey, Chairman, Anglo-German FHS

Until 1914 there was little control over immigration into the United Kingdom and people of any nationality could settle and live and work in England, Scotland, Ireland or Wales without needing prior permission or needing to naturalise. During the 19th century, one of the largest groups of foreigners living in UK was the Germans. Germans had been settling in UK for generations and many individuals had moved to Great Britain or Ireland while young, married a British wife and had children who were born in UK and so were British Subjects. It probably never crossed anyone's mind that there was a need or duty for the immigrant (or his wife!) to naturalise. People had always lived in UK without needing to so why should anything change?

The change came with the international crisis that led up to the outbreak of war in August 1914. All over Europe the people were being stirred up by the press and politicians to hate the potential enemy. This had been happening gradually over the previous generation and, at the outbreak of war, for the first time in the history of war in UK, all enemy aliens were required to register with the local police. Men of fighting age, say 18 to 50, were to be interned in hastily prepared Internment Camps across the UK. Women and children and old men were not interned but still had to register. The main camps in London were at Olympia (a transit camp which closed by December 1914) in West London, and Alexandra Palace, in North London. The conditions in the camps were bad principally because the arrangements had not been properly planned and, indeed, the Government quietly released some of the men, and failed to intern others, because there was nowhere to put them.

In May 1915, however, the SS "Lusitania" was sunk by a German submarine with considerable loss of life. The public outcry was such that all "Enemy Alien" men of fighting age were interned again and this time it was for the duration.

The British government identified the Isle of Man early on as the most secure place to intern men and the first camp opened there in a former holiday camp in the island's capital, Douglas, in September 1914. A farm on the other side of the island, near Peel, was prepared as another larger camp and opened in 1915 in time for the May 1915 flood of internees: this was Knockaloe. It was first designed for 5,000 men but soon nearly 30,000 were housed there in wooden huts. There were also other camps at Stratford in east London; in a former workhouse in Islington in central London; on 9 liners off the south coast of England, at Ryde, Gosport and Southend; a disused wagon works in Lancaster, and Libury Hall in Hertfordshire was used to house elderly and infirm internees. There were hundreds of other camps all over the UK. Conditions were usually bad and when protests were made about the food at Douglas camp on 19th November 1914 five internees were shot and killed in the "riot". The inquest blamed overcrowding and the poor food but no-one in the camp administration was held to account.

The internees were a wide cross-section of German society in UK. It must be stressed that they were all civilians and not military POWs though they were normally called "Civilian POWs" as if they had been captured under arms! Some were long-term residents with families in England; these probably suffered worse as they felt they were being punished unfairly just for being born German; their businesses had been confiscated; their wives and families were often without resources while the breadwinner was interned, and their families were often on the receiving end of anti-German violence and hatred. During the First World War there were many riots where German-owned businesses and homes were attacked by mobs and, in many cases, the police were not able or willing to protect them. Not knowing how your loved ones were doing must have been difficult. There are also documented cases where an internee's wife died and he was not allowed out to attend her funeral. This kind of thing must have felt even worse when their English-born sons were fighting and dying in the British Army and they, the father, was still treated as an enemy. The camps also included those who were on holiday in UK at the outbreak of war; seamen off captured German merchant navy and fishing vessels and, no doubt, some German military reservists. The problem was that no attempt was made at first to differentiate. By 1917, however, some internees with families in London were being moved to Islington and Alexandra Palace where they could keep in touch more easily with their families.

There was an intent at first to repatriate to Germany all men over fighting age. They were generally moved to transit camps like Spalding in Lincolnshire before being shipped from one of the East Coast ports and transferred to neutral Dutch ships in the North Sea. When landed in Holland they were taken by train to the German frontier where they were welcomed and sent to their homes (if they still had one in Germany!). As the war proceeded, however, and it was found that the Germans were calling up older age groups to man their Armies, the qualifying age for repatriation was increased.

Wives and children were also liable to be repatriated (if that is the right word where they were English-born and spoke no German!). It was seen as a punishment for remaining loyal to their husbands and fathers and there was official encouragement for wives to divorce their German husbands – there was a fast route to get their English nationality back if they did. Imagine their situation, deposited in Germany with no resources and seen by the Germans as enemy British, without any knowledge of the

language or anyone or any place to call home! The legality of the British Government's actions is questionable even in wartime as the children born in UK were legally British Subjects – not German.

To balance the black picture painted above, the Germans treated British civilians in much the same way and the conditions in the Camps were very similar. Indeed, both Governments treated the civilian internees as "hostages" for the treatment of their own nationals in the enemy Country and there were several instances where "privileges" were withdrawn because of real or imagined bad-treatment of their fellow countrymen. In several cases these appear to be due to Governments believing their own propaganda!

Overall, though, the main enemy in the camps was boredom; being locked up for months at a time with nothing useful to do. As time went by the internees organised their own employment and entertainment. The Quakers were at the forefront in organising manufacturing of carvings and flat-packed furniture (!) that could be sold abroad for the benefit of the internees and their dependants. Bone carvings are quite common and do sometimes turn up at auction sales: these were meat bones from the Camp kitchen. The camp at Knockaloe even had its own printing press and printed newspapers, adverts, calendars and even Christmas cards [see picture]. "Living with the Wire" illustrates a large number of examples of this and the other activities in the camps. There is in the Manx Museum a set of thousands of glass plate photographs of the internees: group and single portraits. Unfortunately, while the plates are numbered, the photographer's key to the identity of each person is lost and the photos remain anonymous.

At the end of the war, the great majority of the internees were deported to Germany though it seems to be well into 1919 before that happened. There was even an Act passed enabling the Government to remove British nationality from naturalised former-Germans, though I do not know to what extent that Act was used. There was legislation earlier in the war preventing enemy aliens from being naturalised without first getting the permission of the Secretary of State for Home Affairs. The legislation preventing naturalisation was not repealed until the 1960s. In many cases applicants had paid their naturalisation fee to their solicitors and I recall seeing a newspaper report of a Court case where the internee tried to recover his fee. He lost because the Courts refused to allow Enemy Aliens to sue in British Courts until after the war!

Many people with German-looking surnames, whether Germans or British (or Dutch or Danish!) tried to change their surnames to avoid the day-to-day annoyance of being treated as an enemy. A Cornishman with the unusual Cornish surname of Baragwanath was interned for some time in South Africa before the authorities there were persuaded that he was not German! The anglicisation of German surnames had been going on for generations but there was a feeling in some quarters that this was to hide their fifth column activities! So similar legislation was passed requiring people with German names to get Home Office approval before changing their names. Again this stayed on the Statute Book until relatively recently.

Many members of the Anglo-German FHS are the descendants of men who were interned in the First World War. Many had their childhood blighted by the anti-German feeling rife during much of the early and mid 20th century; so much so that some even asked that their name be left off any published list of Society members. Fortunately this is less common today and people are even changing their surnames back to the original German form. We also noticed that there was little evidence of where internment had taken place and we were in danger of forgetting what had happened. The site of Knockaloe Camp in the Isle of Man is now an experimental farm run by the Manx Ministry of Agriculture and the Society arranged in 1998 to have a plaque put on one of the surviving buildings there. A large number of members attended on the day and the plaque was unveiled by the Minister of Agriculture, Mrs Hannam. Fortunately the Manx Museum sees the camp as part of the island's history and had put on a very interesting exhibition about internment on the island in both World Wars. The catalogue of the exhibition is well illustrated and copies of it are still available for sale there and from the Anglo-German FHS.

Internment in England is much less well-known and one of our members, whose grandfather had been interned in Alexandra Palace, was incensed when he went on a tour of the Palace and was told that only military POWs had been there. We were able to up-date the Palace's information and were eventually allowed to unveil a plaque there in June 2000 to all the civilian enemy alien POWs held there in the First World War. Appropriately the mother of the member who had first complained was the person who unveiled the plaque. She remembered as a child visiting her father there. Again, a large group of people with family memories of internment there were present and were all very moved. Many felt that being allowed to erect the plaque symbolised the acceptance by British authorities that the internees had been unfairly treated and this enabled many to feel that a measure of justice had been done.

The experience of internment during the Second World War was different. Refugees from Nazi Germany, Jewish and Gentile, had been coming to UK from the early 1930s. It was evident to most people that being at war with Nazi Germany did not mean that all people who were legally German citizens were automatically enemies of the UK and its allies. A tribunal system was set up to review the cases of all enemy aliens and consider which should be interned. This time it affected both women and men, Germans, Austrians and Italians, and the tribunals' card index is now available in the Public Record Office (PRO) in class HO396. Refugees and anti-Nazi aliens were not interned as a rule.

Records

The British Government kept very detailed records of all civilian internees and their confiscated property. These records were kept in the Prisoners of War Information Bureau in Covent Garden in London. Unfortunately these

records were all lost when the building was destroyed by bombing in the Second World War.

Each week the British Government sent to the Red Cross details of all men newly interned in the previous week. The Red Cross then sent copies to the relevant enemy Government – these were Germany, Austria-Hungary, Bulgaria and Turkey. A set also went to the Protecting Power (the neutral Government selected to keep an eye on the internees and ensure that they were not too badly treated) – up to 1917 that was USA but after they joined the Allies it was Switzerland. There do not appear to be any copies of the weekly lists of internees in USA but they could well have passed them over to the Swiss. Unfortunately I have not been able to find them in Switzerland. The Germans have some copies of the lists from 1916 to 1919 but these only record those newly interned in that period and changes of circumstances for others (ie deaths, movement to other camps, illnesses, etc). The Anglo-German FHS has copied and indexed those German records and can search them for names but the information available is not usually all that helpful. One useful list found with them in Germany was a list of the internees for whom the POW information Bureau held property; it was produced by the British authorities to serve as a finding aid if claims for compensation were to be made after the war – it just lists the names but it might set you looking for property that might have been confiscated ie houses, shops, or factories. I have also noticed that, sometimes well after the First World War, the POW Information Bureau acted as executor of wills, presumably where the person concerned had been interned as an enemy alien and the compensation had not been sorted out after the war. Unfortunately any background records will have been lost in the WWII bombing.

The International Committee of the Red Cross, (ICRC Archives, 19 Avenue de la Paix, CH-1212 Geneva, Switzerland) does hold a complete set of the weekly lists and will search them for you. You can write and they will reply in English. It does take some months normally but they do have other responsibilities! They charge 80 Swiss Francs an hour for searching but you should not send any money when you write; they will let you know when to send the money. Unfortunately, however, their records appear to work from the wrong end! You really need to tell them the age and place of birth of the prisoner and when and where he was interned before they can get you whatever else they have. You can see that this is sensible if you are trying to track down what happened to a POW. However, the reason we are using their archives normally is to find out where a prisoner came from; this they do not appear to be able to do.

The Anglo-German FHS is constantly looking for other sources that can substitute for the lost records. The wives and young children of internees could have been entitled to Poor Law relief while their breadwinner was interned. Some instances have been discovered in the Poor Law records at the London Metropolitan Archives and there are probably more out there. Where aliens registered with the police in 1914 and subsequently, the records have usually been destroyed though there are one or two examples (like Salford) where records have survived. In the last month the surviving aliens registration cards for the London are have been available at the PRO in class MEPO 35. There are only about 1,000 cards and they cover the period 1876-1990 with a heavy concentration around the 1930s. All the other cards for London have been destroyed.

Naturalisation records do not generally help as naturalised British Subjects were not interned but, where former internees naturalised after the First World War, the records may be with their Home Office files which you can see either at the Public Record Office in Kew or by getting permission from the Departmental Record Officer at the Home Office.

As changing your surname from a German name to a more English-looking one was banned in 1914, there are no records. In most cases, people just started using the preferred surname (perfectly legally because English law does not require you to take legal steps to change your name unless you want to!).

Bibliography

"An Insight into Civilian Internment in Britain during WWI; from the diary of Richard Noschke and a short essay by Rudolf Rocker", published by Anglo-German FHS, 1998. ISBN 0 9514133 7 6. Richard Noschke was a Londoner who was interned at Stratford Camp & Alexandra Palace before being repatriated via Spalding and Holland. Rudolf Rocker was a well-known socialist internee who was asked by the Camp Commandant to write a report on Alexandra Palace.

"Germans in Britain Since 1500", edited by Panikos Panayi, published by The Hambledon Press, 1996. ISBN 1 85285 126 0. A series of articles on the way Germans were treated at various times but with special emphasis on the last 150 years.

"Living with the Wire. Civilian Internment in the Isle of Man during the two World Wars", edited by Yvonne M. Cresswell, published by Manx National Heritage. ISBN 0 901 106 35 6. Well illustrated with photographs, drawings and extracts from memories. Available by post from the Anglo-German FHS.

"Immigrants and Aliens. A guide to sources on UK immigration and citizenship", by Roger Kershaw and Mark Pearsall. PRO Readers Guide No 22. Published by the PRO, Kew, Richmond, Surrey, TW9 4DU. ISBN 1 873162 94 4. Excellent background to the surviving records of internment in UK; mainly useful for the Second World War.

"Prisoners of War Information Bureau. List of Places of Internment", reprinted by the Imperial War Museum, London. The British official listing of all internment camps in the British Empire during WWI. It also includes the codes used in official records for the camps. Available from the Imperial War Museum or by post from the Anglo-German FHS.

The American Historical Society of Germans from Russia

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History

Founded in 1968 and incorporated in the same year in the state of Colorado, the American Historical Society of Germans from Russia (AHSGR) is an international, non-profit educational organization actively engaged in researching the history of all German Russians. The Society publishes historical, cultural heritage (folklore) and genealogical materials, which are distributed throughout the year to its members. AHSGR volunteers and staff work on both the local chapter and international levels searching for information, translating, and developing a store-house of knowledge that will be useful to current and future generations.

In 1973, the AHSGR office was located in Lincoln, Nebraska. On June 15, 1983, at its 15th International Convention, AHSGR dedicated its newly constructed international headquarters building and heritage center in Lincoln. In 1993, at the 25th International Convention in Denver, Colorado, the headquarters complex was named the AHSGR Cultural Heritage Research Center. The Center is located between 6th and 7th Streets, from "C" to "D" Streets; the property is part of the city known as the "South Bottoms," which in its entirety has been designated by the National Park Service as a Historical District on the National Register of Historical Places. The so-called South Bottoms and North Bottoms of Lincoln were the principal German from Russia neighborhoods of Lincoln at the turn of the twentieth century.

The AHSGR Cultural Heritage Research Center includes the Jake Sinner Headquarters Building, a German from Russia Pioneer Family" Commemorative Statue, and the Amen Family Historical Village, named in honor of the Henry J. Amen Family of Lincoln.

The Jake Sinner Headquarters Building was built using moneys and materials donated by members and friends of the Society. It was completed in 1982, debt free and is named for Jake Sinner of Lincoln, in recognition of his unselfish dedication to building and maintaining the facility. The building houses The Ruth Amen Board Room named in honor of Miss Ruth Amen, the Society's first Executive Director, the business offices of the Society and its sister organization the International Foundation of AHSGR, and the Emma Schwabenland Haynes Library Archive. The Library is named in remembrance of Emma Schwabenland Haynes, an outstanding researcher and author whose tireless efforts in the early days of the Society assured the creation and continuance of its library. The library includes the following individual collections:

· The David J. Miller Collection is composed of the personal Society related papers of. David Miller. Mr. Miller, together with his wife Lydia, led the effort in 1968 in Denver and Greeley, Colorado, to organize AHSGR. He served as its President from 1968 to 1973, and its General Counsel from 1973 until his death in 1993.

• The Lawrence A. Weigel Collection is a part of Mr. Weigel's vast collection of Volga German literature and music (the remainder of his collection being housed at Fort Hays State University, Hays, Kansas). Mr. Weigel's knowledge and expertise in all aspects of German-Russian heritage is widely acclaimed, as is his willingness to share his material with others.

• The William and Edith Spady Historical Records Collection was established in 1998 by Mrs. Edith Spady in remembrance of her husband, William, long-time supporter of AHSGR. The Collection will consist of historical records from the Commonwealth of Independent States (the former Soviet Union and Russian Empire).

In addition, the Headquarters Building houses the Arthur E. Flegel Genealogical Center named for Arthur Flegel of Menlo Park, California. More than any other one person in the Society, Mr. Flegel is responsible for gathering, or for establishing, the research files that make up the Genealogical Center. A professional genealogist in his own right, Mr. Flegel is a founding member of AHSGR and has served the Society in many capacities, including President.

A German from Russia Pioneer Family Commemorative Statue, dedicated in October 1998, depicts the typical German-Russian immigrant family as they arrived in the United States, Canada or South America beginning in the mid 1870's. Sculpted by the internationally recognized artist, Pete Felten of Hays, Kansas, it is a replica of an original statue in Victoria, Kansas. In addition, many members and friends of AHSGR are memorialized by an appropriate brick walk, which surrounds the statue.

Also located on the grounds are the Historical Village buildings, named in honor of the many contributions of the Henry J. Amen Family of Lincoln who contributed substantially to the real estate holdings and funds of both the Society and Foundation. Inspired by the Mennonite Village Museum at Steinbach, Manitoba, Canada, the Historical Village includes the following structures:

The AHSGR All Faiths Chapel, built by the Society in recognition of the strong religious convictions of the Germans from Russia. The Chapel houses the church furnishings from the historic St. Paul's Lutheran Church of Denver (Globeville), Colorado, which were donated to the Society in 1980, when the Church was disbanded. The Church was active from 1905 to 1980, with its membership predominately persons of German-Russian heritage.

Two Old World Bungalows, which face 7th Street, were built between 1886 and 1889 by Xavier Kastle. They are considered by the City-County Planning Commission as exceptional examples of old world-style structures, and two

of three buildings that together make up Lincoln's best grouping of 19th century houses.

The Summer Kitchen, was built by the Society to represent those which were part of almost every household of German-Russians in Lincoln from the late 1880s to the early 1900s.

The General Store was part of the larger general store building that was on the property when acquired by the Society. The small building, which has been retained, together with the The Robert Kincade Blacksmith's Shop, is named after Robert Kincade of Fresno, California, who spent many, dedicated hours to restoring the shop to a working operational status and educating people on the art of blacksmithing as practiced by German Russians.

The Henry J. Amen and Barbara Wacker Amen Museum Building was the home of the H. J. Amen family beginning in 1918. Dominating the Village by its size and elegance, it is considered a historic building by the City-County Planning Commission, It currently houses a number of pieces of antique furniture donated to the Society by various members from time-to-time over the past several years, and, over time, will house other articles from the Society's collection.

Small One-Stanchion Barn, located behind the Blacksmith's Shop accommodated the family's cow and chickens when it was still possible to have farm animals within the city limits.

Railroad Caboose represents the importance of the railroads to the Germans from Russia and houses the Railroad Memorabilia collection of John Fischer.

Organizational Structure

The mission of AHSGR is that of an international organization dedicated to the discovery, collection, preservation, and dissemination of information related to the history, cultural heritage, and genealogy of Germanic settlers in the Russian empire and their descendants. This mission statement provides the framework for the planning, prioritization, and implementation of the many programs and activities carried out by AHSGR.

The American Historical Society of Germans from Russia (AHSGR) functions as a non-profit corporation under the supervision of a twenty-nine member Board of Directors. A separate non-profit corporation, the International Foundation of the American Historical Society of Germans from Russia (IFAHSGR) functions under the supervision of a fourteen member Board of Trustees. While the Board of Directors of AHSGR and the Board of Trustees of IFAHSGR are independent of each other, they are closely allied and work cooperatively. The Board of Directors is responsible for setting the tone and direction for the overall operation of the Society and management of its resources. The Trustees are responsible for fund-raising designed to develop a pool of resources that will help ensure the future of AHSGR. The Foundation successfully completed a one million-dollar endowment campaign in June 2001.

Both Boards are supported by a staff headquartered in Lincoln, Nebraska headed by an Executive Director, Ms. Jan Roth. President of the Society is Mr. Nicholas Bretz, of Arvada, Colorado; President of the Foundation is Dr. Harley Behm of Portage, Michigan. The Society's principle officers, in addition to President Bretz, are Robert Benson, of Sacramento, California, Vice President; Bruce Cropper, Moraga, California, Treasurer; and Ms. Ruth White, Lincoln, Nebraska, Secretary. These individuals plus the immediate past President of the Society make up the Executive Committee.

The Society Board is responsible for overall policies, procedures, and finances for AHSGR programs. A number of committees are responsible for program development, oversight and recommendations to the
Board of Directors. Committees include Finance and Personnel, Editorial and Publications, Historical Research, Genealogical Research and Service, Folklore/Linguistics, Membership/Public Affairs, Technology Review, and Facilities. Each committee is headed by a chair and vice chair, and meets regularly in conjunction with scheduled Board of Director meetings. The Board of Directors meets three times per year -spring, fall, and summer annual convention.

The Annual Convention is held each summer at different locations in the United States and Canada. In addition to holding its annual business meeting in conjunction with the convention, AHSGR presents a variety of programs to add value to its membership's interests. These include featured speakers, folklore presentations, genealogy and computer workshops, demonstrations, bookstore, and research assistance. A popular and traditional event is Village Night where those interested in researching their ancestral villages can meet and visit with the Village Coordinators and others interested in the same village(s).

AHSGR has nearly 4,000 members in the United States and Canada. Most of the members are in the United States and Canada with a small number from Argentina, Australia, Brazil, Germany, Israel, Mexico, and the United Kingdom. Most members are also members of local chapters. Membership categories include single, family (married couples), student (15 to 24 years of age), and youth (less than 15 years of age). The dues structure is fixed annually by the Board of Directors and may be paid on an annual or life membership basis. Currently, life memberships in AHSGR number about 950. Membership in AHSGR is not contingent on membership in a chapter, but chapter participation is strongly encouraged.

Local chapters are an integral and important part of AHSGR. They bring AHSGR programs, activities, and services to the local level, and are an important part of the communication and governance system. Currently, there are 54 chapters in AHSGR in the United States and Canada. Chapters are chartered by AHSGR according to a set of standards, and set their own dues structures. Chapters may form into larger regional or district associations/councils to assist them in planning activities and programs, securing resources, and addressing issues of mutual concern.

Benefits of AHSGR membership, in addition to providing an opportunity to study the history and culture of Germans from Russia, include the following:

• Services of an active genealogy program, staff researchers, and the opportunity to correspond with others research similar family ties;
• AHSGR publications that include the four issues of The Journal, four issues of The Newsletter, and an annual issue of Clues, a genealogy helper;
• Use of more than 6,000 books, manuscripts, journals, family histories, maps, census lists, and other publications in the AHSGR archives and library through interlibrary loan;
• Discounts on book and map purchases;
• Reduced registration at annual AHSGR conventions; and,
• Opportunity to participate in local and regional activities.

Another important aspect of AHSGR membership is "Village Coordination". Each member of AHSGR may designate their ancestral villages in Russia or under Russian hegemony. A village coordinator is designated through a signed memorandum of understanding with AHSGR to coordinate activities and programs relating to a village or group of villages. The Village Coordinator is a member of AHSGR engaged in the collection of historical, genealogical, cultural, geographic, pictorial, and/or other attributes of designated villages. AHSGR members can affiliate with as many Village Coordinators as they are interested in for the purpose of historical and genealogical research, or other purpose. A fee may or may not be imposed by the Village Coordinator for services rendered. Each Village Coordinator compiles an annual newsletter reporting on activities for the previous year. Many Village Coordinators publish a regular newsletter. One of the highlights of the AHSGR Annual Convention is Village Coordinators' Night at which members can visit and exchange information and ideas relating to their ancestral villages. A list of Village Coordinators can be found in Clues which is published annually by AHSGR.

AHSGR has a website (www.ahsgr.org) which provides a wide array of information and services to members and non-members. The site is continually being updated and upgraded in terms of the content and information that it contains. While information on the website is offered at no charge, additional information or services ordered from AHSGR usually requires a fee with a differential for members and non-members.

Programs and Services

AHSGR is continually seeking sources of information and data on Germans from Russia for the purposes of collecting, researching, and disseminating it to its members for genealogical purposes. Collection of copies of records and data is sought not only in the former Soviet Union where German - Russians settled, but in other parts of the world as well, notably the United States, Canada, and South America.

Dissemination of information and research results takes place in varied venues. AHSGR itself publishes and distributes a quarterly newsletter, a quarterly journal, Clues, an annual publication containing genealogical material, books, videos, maps, working papers, and CD's. The newsletter, journal, and Clues are included as member benefits; the other items, as well as non-AHSGR materials are offered for sale through the AHSGR bookstore. All materials can be accessed and ordered from the AHSGR website.

The AHSGR Newsletter is published quarterly and serves as a media for communication with members on current items of interest. The AHSGR Journal is a quarterly publication that contains articles, essays, family histories, anecdotes, folklore, book reviews, and items regarding all aspects of the lives of German - Russians. It is a scholarly journal in which submissions are reviewed by an editorial board appointed by the Board of Directors. Prior to publication of the Journal, AHSGR published Workpapers from 1969 through 1977. Clues, published annually, is intended to provide information to AHSGR members to assist them in conducting genealogical research into their family histories.

AHSGR publishes books under the AHSGR copyright, encourages publication of books under other copyrights, and purchases books for its library and for sale in its bookstore relating to German - Russians. Books in the AHSGR library, unless restricted, may be obtained through interlibrary loan. One of the first books AHSGR cooperated in publishing was Karl Stumpp, The Emigration from Germany to Russia in the Years 1763 to 1862. This monumental work is the fruition of forty years of research and is of inestimable value to genealogical researchers since it contains alphabetical lists of thousands of names of German immigrants to Russia, many with vital statistics, place of origin in Germany, and place of settlement in Russia. Other notable books published by AHSGR include the following:

• Beratz, Gottlieb. The German Colonies on the Lower Volga. This English translation is a must for those interested in the proud Volga German heritage. First published several decades ago, it has been described as the most reliable work on the early years of the German Volga Colonies, based on materials in the Archives at Saratov and in the Colonies.
• Giesinger, Adam. From Catherine to Khrushchev: The Story of Russia's Germans. Lincoln, Nebraska, 1981. Professor Giesinger's book is the most complete, authoritative, and well-written history of the Germans from Russia to have appeared in English. He deals in detail with all German settlements in Russia and all religious groups among them from 1553 to the present. The final chapter covers emigrants from Russia to the Americas. The book includes a useful chapter locating individual colonies within their geographical and governmental districts, twenty-seven pages of maps, and a bibliography of nearly 200 items.
• Kloberdanz, Timothy J., Dr. The Volga Germans in Old Russia and in North America: Their Changing World View. Lincoln, Nebraska, 1979. This 14-page reprint of an article originally appearing in Anthropological Quarterly in October 1975 carefully documents the historical and cultural background of the Volga Germans and the changes that their

values and attitudes have undergone in the New World.

• Kloberdanz, Timothy J., Dr., and Rosalinda. Thunder on the Steppe: Volga German Folklife in a Changing Russia. The authors collected numerous examples of modern Volga German folk traditions in Russia, and many of these are described in Thunder on the Steppe that include folk songs, folk medicine, proverbs, nicknames, poetry, dialect stories, drinking toasts, and foodways including recipes for Volga style vegetable soup, Gatletta (meat patties), Grebbel, Trockne Nudel, Riwwelkuche, Petschenya (cookies), and other dishes. Shortly after their arrival in Russia, the Kloberdanzes witnessed a country undergoing rapid political and social changes, culminating in a frightening military coup and thunderous collapse of Soviet Communism. A vivid description of the events surrounding the Second Russian Revolution as personally experienced by the two authors in a Volga German village also is included in the book.

• Mai, Brent. 1798 Census of the German Colonies along the Volga. Two Volumes. From 1764-1772, thousands of German families left war-ravaged Central Europe and accepted the invitation of Catherine the Great to start new lives on the Russian steppe. By 1798, there were more than 38,800 individuals living in 101 German-speaking colonies along the Volga River near Saratov. In this year, the Russian government conducted a household by household census of these colonies, enumerating the economy, population, and agriculture of each colony. During the Soviet era, access to the documents of this census was prohibited. In 1994, the American Historical Society of Germans from Russia purchased copies of these documents along with the right to translate and publish them. All parts of the census have been translated into English and are available in this 1,500-page, 2-volume cloth-bound set.

• Pleve, Igor R. (Translated by Richard Rye).The German Colonies on the Volga:The Second Half of the 18th Century. This book traces the history of the Germans on the Volga in the second half of the eighteenth century, and it presents a rich source of archival material, much of which is published for the first time. Special attention is paid to the development of the mechanism of inviting and settling foreign colonists on the Volga. For the first time, the economic situation of the colonists is examined in detail. The causes of the initial critical situation of the immigrants in their first years of residence in the Saratov region and their successful economic activities during this time are revealed. The system of government in the colonies is also researched in detail. Presented for the first time is one section of one of the so-called "Kuhlberg Lists" (for the ship Anna Katharina), which lists passengers arriving in May, June, and August 1766. Also presented for the first time is the lists of first settlers of ten German colonies on the Volga: Seewald, Kautz, Schuck, Leichtling, Kamenka, Vollmer, Preuss, Merkel, Rothhammel, and Kratzke.

• Pleve, Igor R. Einwanderung in das Wolgagebiet, 1764-1767. This book addresses the earliest period of German settlement in the Volga Region of Russia for which information is available. Volume I, now available, contains the long-awaited lists of original settlers to the Volga Region as compiled in 1767-1768 for the following villages: Anton, Balzer , Bangert, Bauer, Bettinger, Boaro, Boregard, Brabander, Cäsarsfeld, Chaijsol, Degott, Dehler, Dietel, Dinkel, Dobrinka, Dönhof, Dreispitz, Enders, Ernestinendorf, Fischer, Frank, and Franzosen. This book, printed in German and Russian, is groundbreaking research, containing information never before published.

• Williams, Hattie Plum. The Czar's Germans. Edited by Emma S. Haynes, Phillip B. Legler, and Gerda S. Walker. Lincoln, Nebraska, 1984. A recent edition of the history of the Germans from Russia (begun about seventy years ago and left incomplete at her death in 1963) by Professor Williams concentrates on the Volga Germans, giving scrupulously researched and highly detailed descriptions of conditions in Germany during the 18th century that made emigration so attractive. Also discussed are the activities of the Russian immigration agents, the trek of the immigrants to the interior of Russia, the difficult early years, eventual prosperity, and final decline following the outbreak of hostility against the colonists, their immigration to America, and the difficult pioneer years. The book includes fifty-three rare pictures, two maps, and an index.

• Stumpp, Karl. The German Russians: Two Centuries of Pioneering. Translated by Joseph S. Height. Lincoln, Nebraska, 1993. An attractive, large book (8"x11") containing nearly 200 remarkable photographs of German-Russian people, towns, churches, and rare scenes of the life and culture of the colonists. The text, concerned with the history and cultural traditions of the Germans from Russia, includes maps, charts, and diagrams. This edition includes new material on the Germans in the Soviet Union after 1917.

AHSGR is currently involved in the Aussiedler Project which focuses on collecting information through interviews of the German - Russian families who were displaced during World War II, publishing their stories, and, in many cases, reuniting family members. A recent book, Gone Without A Trace: German - Russian Women in exile, authored by Nelly Däs and edited and translated by Nancy Bernhardt Holland, has been published by AHSGR from this project. The late Jo Ann Kuhr, former AHSGR Research Director, spent 20 years collecting books, manuscripts, and documents and conducting interviews for this project. A special fund within AHSGR has been set up to continue this work.

AHSGR has a great deal of information and data for individuals researching their family histories. AHSGR now has nearly 460,000 entries in its database from members who submitted Ancestral and Family Group charts. It also has a surname exchange listing all surnames being researched by current members. The Surname Exchange is published every other year in its entirety in Clues. AHSGR also has a Passenger Ship List which is a useful tool to search for information on the name of the ship, date, and port of arrival for German - Russian immigrants in the Americas.

A number of Ancestral Charts are maintained by AHSGR. These charts have been purchased by AHSGR

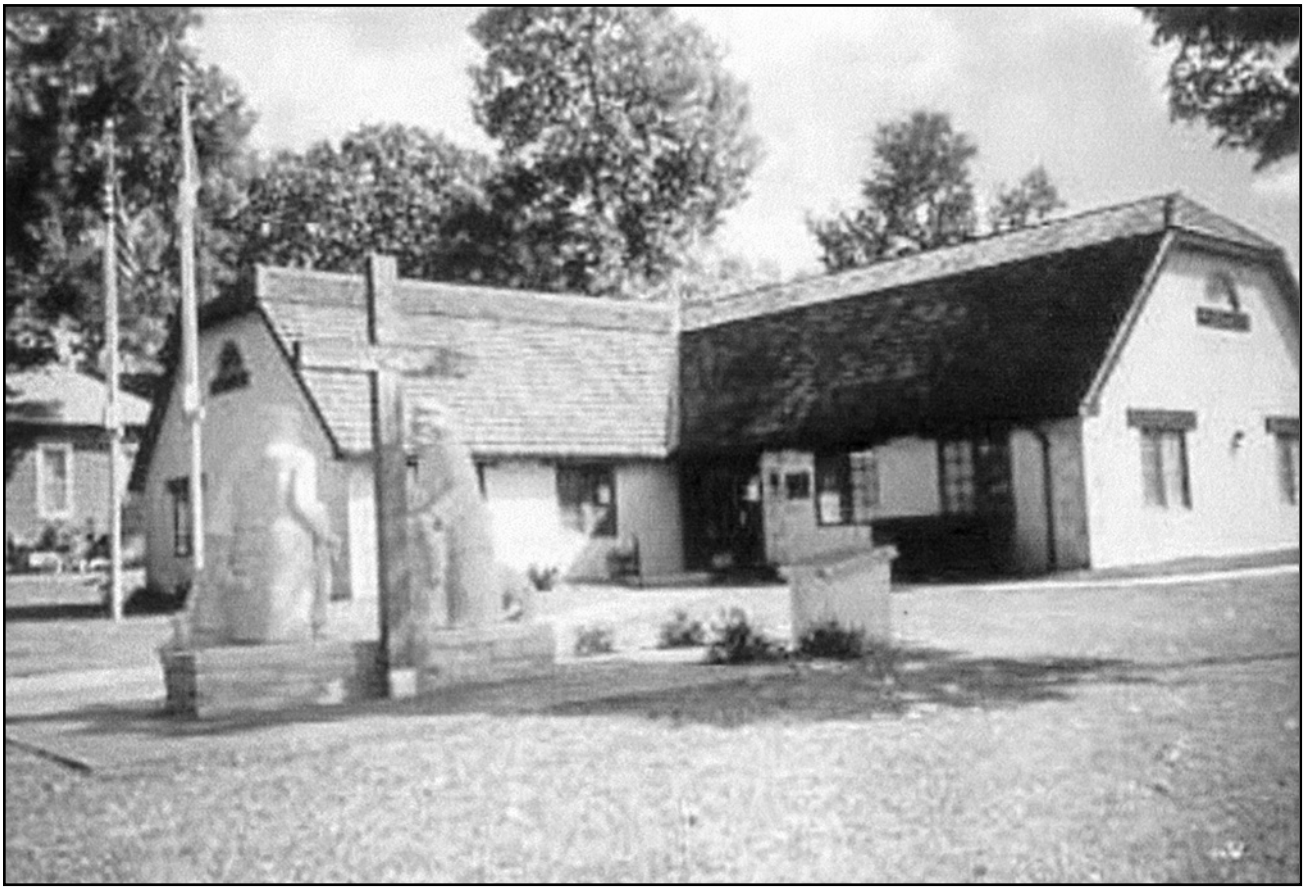
members from researchers in Russia, such as Dr. Igor Pleve or RAGAS, and donated to the Society. Most of these charts are available for purchase.

The Village File Inventory is a useful resource for learning more about the German villages in Russia. It is a collection of information on individual or specific villages and areas in which Germans settled, containing files organized by village or area. These files contain various pieces of information that have been collected by AHSGR staff, volunteers, members, village coordinators, and other individuals of a number of years.

AHSGR has in its collection at Lincoln approximately 200,000 obituaries placed on 5x8 cards. In addition, an additional 144,000 obituary cards are located at the Central California Chapter Library - Museum in Fresno, California. Additional obituary records are also in Northern Colorado housed in the Windsor, Colorado Museum. Recently, these three collections were scanned resulting in a digitized database of 342,000 files. At the present time, these files are being indexed by a corps of volunteers; when finished, the resulting product will allow for quick and easy researching of German - Russian ancestors through the obituary files. Indexing will be by name, date of birth, date of death, relations' names, Russian village name, and United States or Canada residence. A related project involves the scanning of all the Workpapers and Journals which has been completed and is now waiting on indexing the entries. Plans are being made for scanning other records, information, and data in the AHSGR collection and indexing them as well.

In summary, AHSGR is an international organization dedicated to the discovery, collection, preservation, and dissemination of information related to the history, cultural heritage, and genealogy of Germanic settlers in the Russian empire and their descendants. It offers its members a varied range of services and programs. An evolution is taking place in the methods of offering programs and services and communicating with its members as well as accessing data and information for research and genealogical purposes. With the growth of the electronic media and internet, AHSGR faces not only challenges in providing programs and services to its members and others, but substantial opportunity as well. AHSGR has been positioning itself over the last two years to lay the groundwork and foundation to take advantage of developments now being seen in technology to provide its members with value added programs and services, and, importantly, to continue its tradition providing an insight into German - Russian traditions, values, and history for future generations.

American Historical Society of Germans from Russia Headquarters Building in Lincoln, Nebraska with commemorative immigrant statue in foreground



Web Update http://feefhs.org

FEEFHS Webmaster's Report

© John Movius

Reliability and Security Issues at the FEEFHS WebSite

The year 2001 has been one of continuing progress for the FEEFHS website with excellent security and reliability. We have maintained a near 100% 24/7 reliability for the web server, until the two days just prior to Thanksgiving when a new operating system was installed to further increase security.

It should be noted that while I can observe (at nearly all times) about 6 "crackers" (malicious hackers) probing our web server system for security holes, we have yet to suffer the same fate as Microsoft, Yahoo, eBay and various U.S. Goverment agencies (including the White House itself) in 2000 and 2001. This current web server has never been disabled by a virus or a cracker.

This is, in part, because of special security provisions (embedded in both our operating system and our unique browser response software) that detects the arrival of DDoS (Distributed Denial of Service) attacks and disconnects our server from receiving them within milliseconds.

FEEFHS will also need a hardware firewall in the near future to add to our existing software firewalls to defend against increasingly sophisticated "crackers". I can "duck and hide" with software (as I have done) for just so long. Unfortunately even the least expensive of these are nearly as expensive as a new web server itself ($1,500 - $2,000), or more. Thus financial help is really needed from those who have enjoyed the benefits of the FEEFHS WebSite.

Webserver Downtime and Power Problems

The last brief downtime for our Myron Grunwald Memorial 2nd generation Webserver occurred in August 2000 for one day. It was due to an extended period (several hours) of power loss while the webmaster was out of town and unaware of the problem. We do have a 30 minute "APC" auxiliary power (battery) online for the many short power interruptions that are a common part of living in the mountain west; this APC solves 99% of such problems.

If you feel our WebServer is down and find the webmaster is out of town or unreachable, please contact eMail Newsletter Editor John Alleman by e-mail (JCAlleman@aol.com) or telephone (1-801-359-7811). He is able to reboot the webserver (if it was just a power problem) and he will contact me if other problems seem to exist.

E-mail Problems You Experienced in Contacting the Webmaster

Two classes of problems have been encountered in reaching me this past year: the "open relay" problem on your ISP POP (eMail) server and the combination of virus messages and a limited (3 Meg) inbox here on mine:

1) The "open relay" problem is caused by many of your ISP's. It is now spotted by new software at Burgoyne (my ISP). The software is called "Orbis". It was installed about a year ago to address anti-spam / anti-DDoS issues. If your ISP's eMail server has an "open relay", it is permitting crackers to "hijack it" to do their dirty DDoS deeds, (by being able to relay tons of spam messages though it with its knowledge). By closing your "open relay", your ISP's eMail server is thus protected from such intrusion, and so are the rest of us using the Internet.

2) The size of my e-mail inbox is 3 Meg at Burgoyne. That has also created a problem for both of us. With several hundred e-mails arriving each day, it is easy to realize it can quickly fill while I am out of the office (usually on a trip to my home at Incline Village, Nevada), even for a short time.

Further, since August I have been getting increasing numbers (from several to dozens) of virus-laced e-mail's every day (sent from all over the world by virus worm programs that have penetrated a person's computer and hijacked its address book, sending out 40K to 400K messages). Recently after a trip home for Thanksgiving, a check of my e-mail inbox here showed 2.5 Meg of my 3 Meg inbox was filled with such virus spam!

So, if you get a bounced message from feefhs@feefhs.org in the future, wait a few days and send it again - and/or contact John Alleman and ask him to contact me if its really urgent. For your information, I am never gone for more than a week or 10 days at a time.

Upgrading the Myron Grunwald Memorial 2nd Generation Webserver

This WebSite was down for the two days prior to Thanksgiving 2001 to install a new Operating System, including a new software firewall. A SWISH search engine upgrade was then installed and is now up and working too. This latest search engine upgrade permits the user to define the number of searches (from 10 to 100 - previously it was fixed at 15) and also control the "verbosity" of the search report. I am also installing encrypted versions of FTP and Telnet - two other Internet protocols used to post stuff on the web.

Thanks to many of you who have contributed to our Memorial Fund to be able to upgrade our webserver. If you are moved to join others this way, please mail your check (in $ American) to FEEFHS Memorial Fund, P. O. Box 510898, Salt Lake City, Utah 84151-0898, USA.

Lectures on FEEFHS WebSite Use and Contents

Several presentations were given this year at the Simi Valley, California Family History Center (FHC) Seminar,

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FEEFHS Convention 2001 Summary

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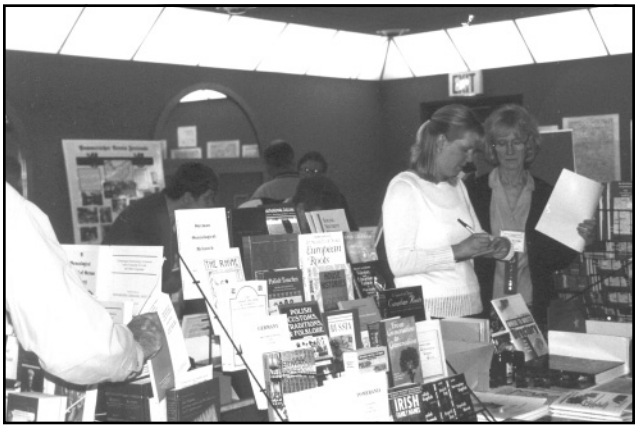
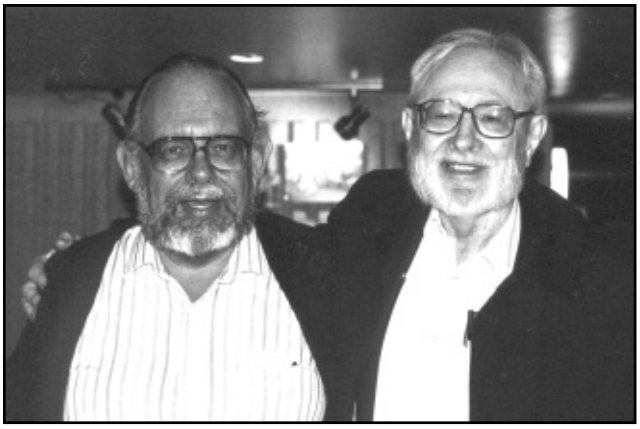
The 8th Annual FEEFHS International Convention, held in Milwaukee, Wisconsin, attracted more than 200 registrants in one of the most successful conventions to date. Thirty-six presenters covered diverse topics concerning all aspects of central and east European genealogy. Joint convention chairs Marsha Gustad and Kahlile Mehr received numerous compliments in behalf of the many presenters who gave unselfishly of their knowledge to the ever expanding research community of those tracing their ancestral past to the far edges of Europe. Many awards were presented to many deserving people who volunteer their time, talents, and resources to making east European genealogy more doable.



Vendor Room at 2001 FEEFHS Conference



FEEFHS founding members John Alleman and Ed Brandt

Quality food was served at the meals and those in attendance were equally well served by the inspiring accounts of Megan Smolenyak detailing the important role of serendipity in making connections where once there was only a dead end; the offbeat humor of Mel Miskimen discussing her odd ball relatives, similar to many of those in our own families; and Kahlile Mehr's discussion of the difficult circumstances under which archives in southern Ukraine are forced to operate. Blanche Krbechek entertained Saturday luncheon guests as well as bystanders with sounds of folk music played upon Polish bagpipes, reminiscent of her Kashubian ancestry.

There were relatively few glitches in providing audio-visual support. The rooms and meals were economically priced. The Ramada Inn staff was very helpful and always responded quickly to every request.

An important function of the convention is to present the nominations for future officers which are currently being voted on by the membership. Irmgard Ellingson of Iowa is the nominee for president. Irmgard Hein Ellingson, cofounder of the Bukovina Society of the Americas and longtime member of the American Historical Society of Germans from Russia, holds a B.S. in political science and history and an M.A. in theology. She is a teacher of German and history, has published books and articles on east European history, lectured at various international and local historical conferences, and currently serves on the editorial board of AHSGR. In addition she is an ordained Lutheran minister.

Nominee for first vice-president is Laura Hanowski, the convention chair for the FEEFHS 2003 Regina Convention; second vice president is Kahlile Mehr, the co-convention chair for FEEFHS 2001 Milwaukee Convention; third vice president is Marsha Gustad, the other convention chair for Milwaukee; secretary is Teresa Reese, the wife of Thomas Edlund, editor of the FEEFHS Journal; and treasurer is Miriam Hall-Hansen, currently the acting secretary of FEEFHS and the one who kept all the financial strings tied up on preparations for the Milwaukee Convention. Duncan Gardiner will complete his term of service in December and become the immediate past president. He oversaw an important period in FEEFHS history as it worked out some of the problems that have impeded its operation in the last while.

Convention Chair Kahlile Mehr with Charles Hall

There were many first-time as well as longtime presenters. Only two of the thirty-eight anticipated presenters could not be present. Virtually all the single speaker presentations were represented in the syllabus. The presentations fell into several broad categories: Central and Eastern Europe, German Empire, Emigration Across the Atlantic, North Americans with a central and east European heritage, and the Internet.

Central and Eastern Europe

Thomas Edlund discussed records and research on the both western edge (Croatia) and eastern edge (Russian Empire) of this region. The current FEEFHS president, Duncan Gardiner, covered the territory of the Austro-Hungarian Empire situated between these two edges.

FEEFHS President elect Irmgard Hein Ellingson and husband Wayne

Gardiner delved more deeply into the genealogical sources of the Czech Republic, Slovakia, sources with which he well acquainted after many years of research in the archives of those countries. Irmgard Ellingson discussed the easternmost crown lands of Austro-Hungary: Bukovina and Galicia, which are largely unknown because they are no longer on maps, through their heritage and distinctiveness extend back many generations. A panel on this area reviewed the current status of important projects underway to make the sources of this area more widely available, including a new filming project by the Family History Library in Chernivtsy, former capital of Bukovina, and a much more productive project in L'viv, the former capital of Galicia. A second panel headed by Steve Stroud covered the history Germans in Galicia. Kahlile Mehr explained the sources and archives of the Baltic states and the research tools needed to find records in Russia, Belarus, Ukraine, and Moldova. Dave Obee focused on describing maps to find localities throughout central and east Europe.

There were many presentations available for those interested in Polish research. Judith Frazin provided a step-by-step method for reading Polish language vital records. Daniel Schlyter provided a case study as well as general guidance on researching Polish records.

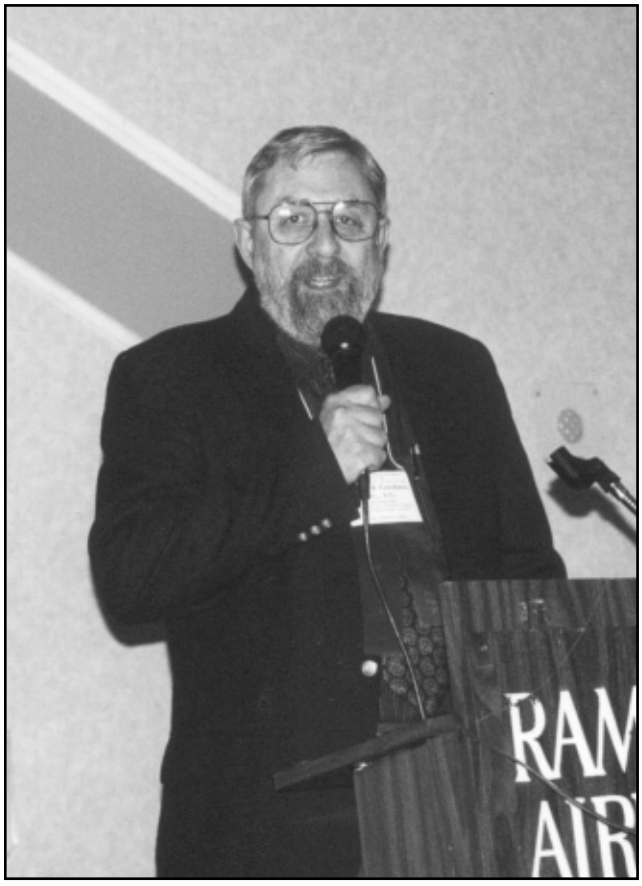
Many lectures focused on the various ethnic groups of central and eastern Europe. The numerous Pomeranian descendants living in the Milwaukee area could choose from presentations by LeRoy Boehlke, Dennis Wehrmann, Marsha Gustad, and Gwen Christensen on this important topic. A panel headed by Blanche Krbechek addressed the heritage of the Kashubians, a Polish ethnic group. Megan Smolenyak reviewed the Carpatho-Rusyns, whose homeland has slices in modern Slovakia, Poland, and Ukraine.

There were many presentations for those pursuing Jewish lineages as Thomas Edlund and Daniel Schlyter gave general guidance on the issue while Kahlile Mehr dealt specifically with the Jewish vital records of Lithuania. Nancy Goodstein-Hilton discussed her experiences using records of the Family History Library. Joanne Sher addressed the valuable information that can be gleaned from Jewish headstones.

German Empire

One of the cofounders of FEEFHS, Ed Brandt presented material from a forthcoming book that will provide a comprehensive picture of sources in Prussia, formerly a part of the German empire but now divided between Germany and Poland. Thomas Edlund discussed an index to a vast collection German genealogy and Arlene Eakle gave a complementary presentation on the various compilations of

FEEFHS President Duncan Gardiner



German genealogy as well as a general principle of identifying German ancestral heritage by the naming patterns German immigrants to America. Marion Wolfert gave many entertaining as well as informative lectures on all aspects of German research including the cultural traditions of significance to understanding genealogical sources. Linda Herrick helped those who are beginning to read German Church records. John Movius provided updates on developments in German research.

German-Russian research in general was the focus of lectures by Thomas Edlund and Dave Obee, while Leona Janke and Virginia Less focused on the tragic and heroic experiences of Russian-Germans caught up in the catastrophic events of World War II.

Emigration

A large selection of presentations dealt with sources and techniques for tracing a lineage back across the Atlantic. Arlene Eakle looked at the issue from the American perspective and Marion Wolfert from the European perspective. Dave Obee discussed the documentation of those who arrived in Canada. Paul Valasek discussed the ocean crossing experienced by many immigrant ancestors. He also discussed the challenged faced in researching an emigrant ancestor in a case study of his own effort to trace a Lemko emigrant.

North America

Inasmuch as the convention was held in Milwaukee, the resources of the local area were covered by several presentations. Manning Bookstaff gave an overview of the sources found in the Milwaukee area while Marsha Gustad covered the state of Wisconsin. Jovanka Ristic gave a presentation on the exceptional map collection of the Golda Meir Library at Milwaukee University and hosted a field trip to that facility. Several participants were able to obtain maps of their ancestral homes. Various emigrant/immigrant groups and experiences were covered by John Von Haden, Ed Langer, Joanne Sher, and Adeline Sopa. Joanne Sher also reviewed several important North American non-traditional sources for pursuing ancestry back to central and east Europe–Minnesota's 1918 alien registration records, and World War I draft registration files. Paul Valasek talked about the immigrant Poles who fought on the western front in World War I. Megan Smolenyak explained how the information compiled by genealogists is not only of benefit in understanding the past but also as a means to unite the living, based on her experienced in building a community in America of those descendants from the same village in the world of our ancestors.

Internet

The Internet has become a significant tool for genealogists. Appropriately, the Milwaukee convention had nine presentations on Internet related topics and a continuous workshop in which John Movius helped all comers to navigate the Internet. Linda Herrick, Kahlile Mehr, and Ashley Tiwara covered Internet sites for the Czech Republic, Slovakia, Poland, Germany, Croatia, Russia, Ukraine, and Belarus. Ceil Jensen looked at the broader issues of how to use the Internet not only for research but for sharing the products of that research including multimedia as well as text.

In all, it was a wonderful experience that we enjoyed together and hopefully it will be a firm foundation for the continued efforts of FEEFHS and its members to share our knowledge and skills with each other.

FEEFHS

Diversity Unity Harmony

Blanche Krbechek playing the Polish bagpipes at the convention's Saturday Luncheon

The following societies and organizations have homepages or Resource Guide listings on the FEEFHS web site at http://feefhs.org. To find the homepage of a particular societu, use the web site index.

AHSGR, California District Council
3233 North West Avenue
Fresno CA 93705-3402

AHSGR, Central California Chapter
3233 North West Avenue
Fresno CA 93705-3402

AHSGR International
631 D Street
Lincoln, Nebraska 68502-1199

AHSGR, North Star Chapter
6226 5th Avenue South
Richfield MN 55423-1637

Along the Galician Grapevine
c/o Glen Linschied, P.O. Box 194
Butterfield, MN 56120-0194

Anglo-German Family History Society
14 River Reach
Teddington, Middlesex, TW11 9QL, England

Apati/Apathy Ancestral Association
191 Selma Avenue
Englewood FL 34223-3830

Avotaynu, Inc.
155 North Washington Avenue
Bergenfield, New Jersey 07621-1742

Banat Online Discussion Group
c/o Bob Madler
2510 Snapdragon Street
Bozeman, MT 59718-

BLITZ (Russian-Baltic Information Service)
907 Mission Avenue
San Rafael CA 94901; St. Petersburg Russia

Bukovina Society of the Americas
P.O. Box 81
Ellis KS 67637-0081

Bukovina Székely Project
c/o Beth Long
San Diego, CA

California Czech and Slovak Club
P.O. Box 20542
Castro Valley CA 94546-8542

Center for Mennonite Brethern Studies
169 Riverton Ave.
Winnipeg, Manitoba, Canada R2L E5

Concord/Walnut Creek Family History Center
1523 North El Camino Drive
Clayton CA 94517-1028

Conversations with the Elders (Chelyabinsk, Siberia Parish)
c/o Fr. Blaine Burkey, O.F.M.Cap. St. Crispin Friary
3731 Westminster Place, St. Louis MO 63108-3707

Croatian Roots Research Service
161 East 88th Street
New York NY 10128-2245

Czech and Slovak Genealogy Society of Arizona
4921 East Exeter Boulevard
Phoenix AZ 85018-2942

Czech and Slovak American Genealogy Society of Illinois
P.O. Box 313
Sugar Grove IL 60554-0313

Czechoslovak Society of Arts and Sciences (CVU)
1703 Mark Lane
Rockville MD 20852-4106

Davis Genealogical Club and Library
c/o Davis Senior Center, 648 A Street
Davis CA 95616-3602

East European Genealogical Society Inc.
P.O. Box 2536
Winnipeg, MB R3C 4A7, Canada

European Focus Photography
P.O. Box 550
Bountiful UT 84011-0550

Family History Library
35 North West Temple Street
Salt Lake City UT 84150-1003

Family Tree Genealogical & Probate Research Bureau
Falk Minsa UTCA 8
Budapest, Hungary H-1055

Galizien German Descendants
2035 Dorsch Road
Walnut Creek CA 94598-1126

Genealogical Forum of Oregon, Inc.
2130 SW 5th Avenue
Portland OR 97201-4934

Genealogy Unlimited, Inc.
4687 Falaise Drive
Vancouver, British Columbia, Canada V8Y 1B4

German-Bohemian Heritage Society
P.O. Box 822
New Ulm MN 56073-0822

German Genealogical Digest, Inc.
P.O. Box 112054
Salt Lake City UT 84147-2054

Germanic Genealogical Society
c/o Del Thomas, 9835 Bonnie Glen Parkway
Chicago City, MN 55013-9346

German Genealogical Society of America
2125 Wright Avenue, Suite C-9
La Verne CA 91750-5814

German Research and Translation, Inc.
1001 South 1020 West
Woods Cross, Utah 84087-2074

German Research Association, Inc.
P.O. Box 711600
San Diego CA 92171-1600

Germans from Russia Heritage Collection
c/o NDSU Libraries, P.O. Box 5599
Fargo ND 58105-5599

Germans from Russia Heritage Society (GRHS)
1008 East Central Avenue
Bismarck ND 58501-1936

Germans from Russia Heritage Society
1008 East Central Avenue
Bismarck ND 58501-1936

GRHS, Northern California Chapter
6304 39th Avenue
Sacramento CA 95824-1912

Gesher Galicia
1658 Estate Circle
Naperville IL 60565

Glückstal Colonies Research Association
611 Esplanade
Redondo Beach CA 90277-4130

Goshen College Mennonite Historical Library
1700 South Main Steet
Goshen, IN 46526

Gottscheer Heritage and Genealogy Association
174 South Hoover Avenue
Louisville CO 80027-2130

Heimatmuseum der Deutschen aus Bessarabien
Florienstrasse 17
70188 Stuttgart, Germany

Institute for Migration & Ancestral Research
Richard-Wagner-Str. 31
D-18119 Warnemünde, Germany

Immigrant Genealogy Society
P.O. Box 7369
Burbank CA 91510-7369

International Institute of Archival Science
Glavni trg 7
62000 Maribor Slovenia

Jewish Genealogical Society of Illinois
P.O. Box 515
Northbrook IL 60065-0515

Jewish Genealogical Society of Los Angeles
P.O. Box 55443
Sherman Oaks CA 91413-5544

Jewish Genealogical Society of Michigan
P.O. Box 251693
Detroit, MI 48325-1693

Jewish Genealogical Society of Oregon
c/o Mittleman Jewish Community, 6651 S W Capitol Hwy.
Portland Oregon 97219

Jewish Genealogical Society of Pittsburgh
2131 5th Avenue
Pittsburgh PA 15219-5505

Jewish Historical Society of Southern Alberta
914 Royal Avenue SW
Calgary, Alberta, Canada T2T 0L5

Kashubian Association of North America (KANA)
P. O. Box 27732
Minneapolis MN 55427-7732

Landsmannschaft der Deutschen aus Russland
Raitelsbergstrasse 49
70188 Stuttgart, Germany

"A Letter from Siberia"
c/o Fr. Blaine Burkey, O.F.M.Cap., St. Crispin Friary
3731 Westminster Place, St. Louis, MO 63108-3707

Lietuvos Bajoru Karaliskoji Sajunga
c/o Daiva Zygas, 950 East Lobster Trap Lane
Tempe AZ 85283

Mennonite Historical Library
c/o Goshen College1700 South Main Street
Goshen IN 46526-4724

Mesa Arizona Family History Center
41 South Hobson Street
Mesa AZ 85204-102141(no mail to this location)

Milwaukee County Genealogical Society
P.O. Box 27326
Milwaukee WI 53227-0326

Milwaukee Wisconsin Family History Center
c/o Shirley A. Schreiber, 9600 West Grange Avenue
Hales Corners WI 53130

Minnesota Genealogical Society
5768 Olson Memorial Highway
Golden Valley MN 55422

Monroe, Juneau, Jackson Genealogical Workshop
1016 Jane Drive
Sparta WI 54656

Moravian Heritage Society
c/o Thomas Hrncirik, A.G. 31910 Road 160
Visalia CA 93292-9044

Ontario Genealogy Society
40 Orchard View Boulevard, Suite 102
Toronto, ON M4R 1B9, Canada

Palatines to America
611 East Weber Road
Columbus, Ohio 43211-1097

Picton Press
P.O. Box 250
Rockport, Maine 04856

Pokrajinski Arhiv Maribor
Glavni trg 7
62000 Maribor, Slovenia

Polish Genealogical Society of America
c/o Paul Valaska, Pres., 984 Milwaukee Avenue
Chicago IL 60621-4101

Polish Genealogical Society of California
c/o Les Amer, P.O. Box 713
Midway City, CA 92655-0713

Polish Genealogical Society of Greater Cleveland
c/o John F Szuch, 105 Pleasant View Drive
Seville, OH 44273-9507

Polish Genealogical Society of Massachusetts
c/o John F. Skibiski Jr., Pres., P.O. Box 381
Northhampton MA 01061

Polish Genealogical Society of Minnesota
c/o Greg Kishel, 446 Mt Carver Blvd
St. Paul MN 55105-1326

Polish Genealogical Society of Michigan
c/o Burton History College 5201 Woodward Street
Detroit MI 48202

Polish Genealogical Society of Minnesota
5768 Olson Memorial Highway
Golden Valley MN

Polish Genealogical Society of New York State
299 Barnard Street
Buffalo, NY 14206-3212

Die Pommerschen Leute
c/o Gayle Grunwald O'Connell, 1531 Golden Drive
Herbutus, WI 53033-9790

Die Pommerschen Leute (Pommern Newsletter)
c/o IGS Pommern SIG, P.O. Box 7369
Burbank CA 91510

Pommerscher Verein Freistadt
P.O. Box 204
Germantown, WI 53022-0204

Romanian American Heritage Center
2540 Grey Tower Road
Jackson MI 49201-2208

Routes to Roots (Jewish)
c/o Miriam Weiner, C.G., 136 Sandpiper Key
Secaucus NJ 07094-2210

Rusin Association of Minnesota
c/o Larry Goga, 1115 Pineview Lane North
Plymouth MN 55441-4655

Sacramento Muti-Region Family History Center
8556 Pershing Avenue
Fair Oaks CA 95628

Santa Clara County Historical and Genealogical Society
2635 Homestead Road
Santa Clara CA 95051-1817

Saskatchewan Genealogy Society, Provincial Headquarters
P.O. Box 1894
Regina, SK S4P 3E1, Canada

Schroeder and Fuelling
P.O. Box 100822
51608 Gummersbach, Westfalen, Germany

Silesian-American Genealogy Society
1910 East 5685 South
Salt Lake City UT 84121-1343

Silesian Genealogical Society of Wroclaw, "Worsten"
P.O. Box 312
PL 50-950 Wroclaw 2 POLAND

Slavic Research Institute
c/o Thomas Hrncirik, A.G., 31910 Road 160
Visalia CA 93292-9044

Slovak Heritage & Folklore Society
c/o Helene Cincebeaux, 151 Colebrook Drive
Rochester NY 14617-2215

[Slovak] SLRP- Surname Location Reference Project
c/o Joseph Hornack, P.O. Box 31831
Cleveland, OH 44131-0831

SLOVAK-WORLD (Slovakian Genealogy Listserver)
c/o Forest Research Institute
Zvolen, Slovakia

Slovenian Genealogical Society
Lipica 7, 4220
Skofja Loka, Slovenia

Slovenian Genealogy Society International Headquarters
52 Old Farm Road
Camp Hill PA 17011-2604

Society for German-American Studies
c/o LaVern J. Rippley, Ph.D., St Olaf's College
Northfield MN 55057-1098

Society for German Genealogy in Eastern Europe
P.O. Box 905 Str "M'
Calgary, Alberta, Canada T2P 2J3

Society of Svenskbyborna
c/o Karl-Olof Hinas
Gute, Bal, S-620 30 Slite, Sweden

The Swiss Connection (Swiss Newsletter)
2845 North 72nd Street
Milwaukee WI 53210-1106

Theresientaler Heimatbund
Hofwiesenstrasse 16
D -74405 Gaildorf, Germany

Towarzystwo Genealogiczno-Heraldyczne
Wodna 27 (Palac Gorkow)
61-781 Poznan, Poland

Transilvanian Saxons Genealogy and Heritage Society
c/o Paul Kreutzer, P.O. Box 3319
Youngstown, OH 44513-3319

Travel Genie Maps
3815 Calhoun Avenue
Ames IA 50010-4106

Ukrainian Genealogical & Historical Society of Canada
R. R. #2
Cochrane, Alberta T0L 0W0, Canada

United Romanian Society
14512 Royal Drive
Sterling Heights MI 48312

Die Vorfahren Pommern Database
c/o Jerry Dalum, 9315 Claret Street
San Antonio TX 78250-2523

Western Australian Genealogical Society
Attn: Journals Officer, Unit 6, 48 May Street
Bayswater, Western Australia 6053 Australia

Worsten Genealogical Society of Wroclaw, Poland
P.O. Box 312
PL 50-950, Wroclaw 2, Poland

Zickydorf (Banat) **Village Association**
2274 Baldwin Bay
Regina, Saskatchewan, S4V 1H2, Canada

FEEFHS Membership Application and Subscription Form

Name of Organization or Personal Name: _____

_____

Address: _____

City: _____ State/Country: _____ ZIP/Postal Code: _____

Telephone:_____ Fax: _____ E-Mail: _____

(Please check the appropriate box below to indicate your desired involvement with FEEFHS.)

□ Organizational Membership

- □ Under 250 members (dues $25 per year)
- □ 250–500 members (dues $35 per year)
- □ Over 500 members (dues $50 per year)

□ Individual Membership (dues $25 per year)

□ Family Membership (dues $30 per year for two family members sharing one *Journal* subscription)

□ Non Member Subscription to *FEEFHS Journal*

- □ Personal ($30 per year)
- □ Library or Archive ($30 per year)

If you are applying for FEEFHS membership, please complete the reverse side of this form.

Additionally, a donation towards the FEEFHS Website is greatly appreciated.

$_____ Myron Grunwald Memorial Fund (for purchase of faster server)

$_____ Website Operating Expense

Mail your check or bank draft with the appropriate membership dues or subscription fee in U.S. dollars to:

FEEFHS Treasurer, P.O. Box 510898, Salt Lake City, UT 84151-0898

Benefits of FEEFHS Membership

-Subscription to *FEEFHS Journal* and electronic newsletter.
-Homepage on the http://feefhs.org website for your genealogical society or genealogy related business.
-Promotion of your genealogical society or genealogy related business, it's publications, projects, and services.
-Assistance in locating resources and training for new and developing genealogical societies.
-Opportunities for networking and collaboration with other FEEFHS members.
-Opportunities for FEEFHS co-sponsorship of your society's conferences and other events.
-Preferred involvement in FEEFHS International Conventions and other FEEFHS sponsored events.
-Preferred invitation to publish in *FEEFHS Journal*, on FEEFHS website, or in FEEFHS monograph series.
-Query privileges in *FEEFHS Journal* and on FEEFHS website.
-A listing on FEEFHS online *Resource Guide to East European Genealogy* for professional researchers.
-Right to select a representative from your organization to serve on the board of directors of FEEFHS.
-Right to vote annually for FEEFHS officers.
-Opportunity to serve on FEEFHS committees.
-Opportunity to serve as a FEEFHS officer, etc.

FEEFHS Membership Application (continued)

(Please answer the following questions as part of your membership application.)

Your representative on the FEEFHS Board of Directors

Name: _____

Address: _____

City: _____ State/Country: _____ ZIP/Postal Code: _____

Telephone:_____ Fax: _____ E-Mail: _____

Editor of your Organization's Publication

Name: _____

Address: _____

City: _____ State/Country: _____ ZIP/Postal Code: _____

Telephone:_____ Fax: _____ E-Mail: _____

Name of publication: _____

Questions for Member Organizations

Major conferences and/or special events: _____
_____

Terms of membership, including dues: _____
_____

Do you provide translation services? _____ Which languages? _____
Do you provide research services? _____ Please describe: _____
_____

Questions for Individual Members and FEEFHS Board of Directors Representatives

Ethnic/religious/national area of interest: _____
Language skills: _____
Computer skills:_____
Type of computer: _____ O/S: _____ Word processor: _____ Modem speed: _____

Will you volunteer to participate in the following FEEFHS activities? (Check all that apply.):

___ Speak at FEEFHS conventions
___ Staff a FEEFHS table at a non-FEEFHS event
___ Prepare lists of archives, libraries, holdings, etc.
___ Type transcriptions/extractions, etc.
___ Write HTML for FEEFHS website
___ Mentor a new or developing society
___ Answer genealogy research queries
___ Write or solicit articles for *FEEFHS Journal*
___ Translate articles for FEEFHS publications
___ Extract data from microfilm/fiche
___ Compile bibliographies
___ Serve on convention planning committee
___ Participate in research projects
___ Be a contributing editor for *FEEFHS Journal*
___ Publicize FEEFHS events & services in your area
___ Serve as a FEEFHS officer

(Please attach additional information, comments, and suggestions, if necessary.)