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NEWSLETTER

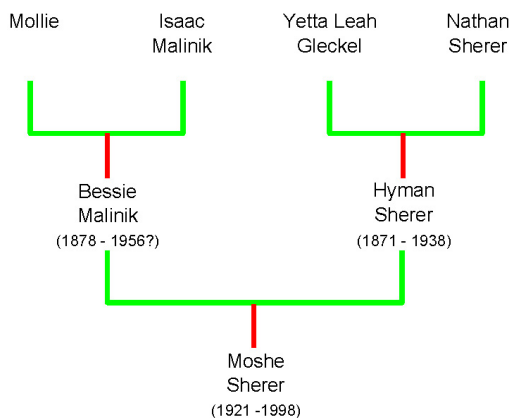
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תקופת ניסן תשע"ז – SPRING 2017

Featured Lesson: Was it the Same Family or Not?

When Mollie was Bessie



Records can oftentimes offer a lot of information. But sometimes it becomes difficult to know if they refer to the family you are interested in, or perhaps to some other, similarly named, family. After all, the world is a big place.

Take the example of the Sherer family. The NY Times obituaries contain detail on Rabbi Moshe Sherer, who passed away in 1998. The Rabbi was best known for his decades of dedicated leadership

at Agudath Israel of America. The obituary lists his wife, Deborah; his children, Rochel Langer, Elky Goldschmidt, and Rabbi Shimshon Sherer; his son-in-law, Prof. Robert Goldschmidt; and his sisters-in-law, Anne Bienenfeld, Fay Hollander and Evelyn Kleinman.

The Social Security Death Index lists Rabbi Sherer as Morris Sherer, born 18 Jun 1921. The Social Security Applications & Claims Index lists his parents as Hyman

Cont. on next page

MIDRASHIC GENEALOGY

by Geilan Grant

Avraham's Uncles

Who were Aner, Eshkol, and Mamre? These were the people who helped Avraham fight the Four Kings, and whose daughters were the ones that Avraham originally thought of as possible wives for Yitzchak (see Bereishis Rabbah 57:3). Pirkei DeRabbi Eliezer Ch. 27 says that they

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Ellis Island – Why You Should Review Your Ancestor's Ship Manifest

The Ellis Island on-line database now includes the NY records from 1892-1924. Due to a fire, the available manifests from 1892 to June 1897 are the Customs Passenger Lists. After that point, they are the more detailed Immigration Passenger Lists.

- ✚ **1893 – 1906:** the 22-Column Format was in use.
- ✚ **1907 – 1918:** the 29-Column Format was in use.
- ✚ **1919 – 1925:** the 33-Column Format was in use.
- ✚ **Post 1925:** the 36-Column Format was in use.

The facts on the manifests can be of great value to researchers. There is more than one index for the Ellis Island manifests, including Ancestry.com's index. Typically, the index on the Ellis Island website is more accurate at deciphering the handwritten place names. Important manifest columns include:

- ✚ **Married/Single** – Do you know where your

- ancestor married? Here or in the Old Country?
- ✚ **Last Perm Residence** – Where were they living before they came to the USA?
- ✚ **Name/address of relative/friend in home country** – It can be used to narrow down your ancestor's parent's date of death by seeing when they were still alive.
- ✚ **Joining a relative or friend? Who and where?** – An important element that can help find detail on other relatives already in this country.
- ✚ **Place of birth** – An obvious but important piece of information.

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Sherer and Bessie Morochnik.

Using this detail, we look for the family in the first census after 1921. We find Hyman & Bessie in the 1925 census of NY, residing in Brooklyn at 287 S. 4th Street, with Harry Sherer (age 9), Ruben (age 8) and Morris (age 4). As there are children that were born before 1920, going backward to earlier censuses will yield more detail about the family.

The 1920 federal census records Hyman and Bessie at S. 4th Street, with Jennie (18) & Mollie (17), both born in Russia, and Harry (4) & Rubin (3), both born in NY.

Going further back to the 1910 census does show Hyman on 168 Ludlow Street in Brooklyn, but his wife is listed as Mollie (not Bessie), with children Fannie (19), Bessie (17), Francis (15), Bekkie (13), Mollie (8) & Sam (6), all born in

Russia. Only the daughter Mollie fits the pattern of later censuses already researched. Is this the same Hyman? If it is, why is his wife named Bessie in 1920 and his daughter named Bessie in 1910? And why is Sam not in the 1920 census, when he would only have been 16? Is this really the same family? At first glance, it would seem definitely not to be.

However, searching NY marriage records for a Sherer, daughter of a Hyman, yields a likely answer: Hyman was married twice. This is borne out by the following marriage records:

Fannie Sherer, daughter of Hyman & Martha Sandler, married Max Gerber in 1911.

Bessie Sherer, daughter of Hyman Scherer & Minnie Sendler, married Morris Siegel in 1913.

It appears Hyman was married first to Minnie Sendler, and later to Bessie Morochnik. Let's locate records to prove the hypothesis.

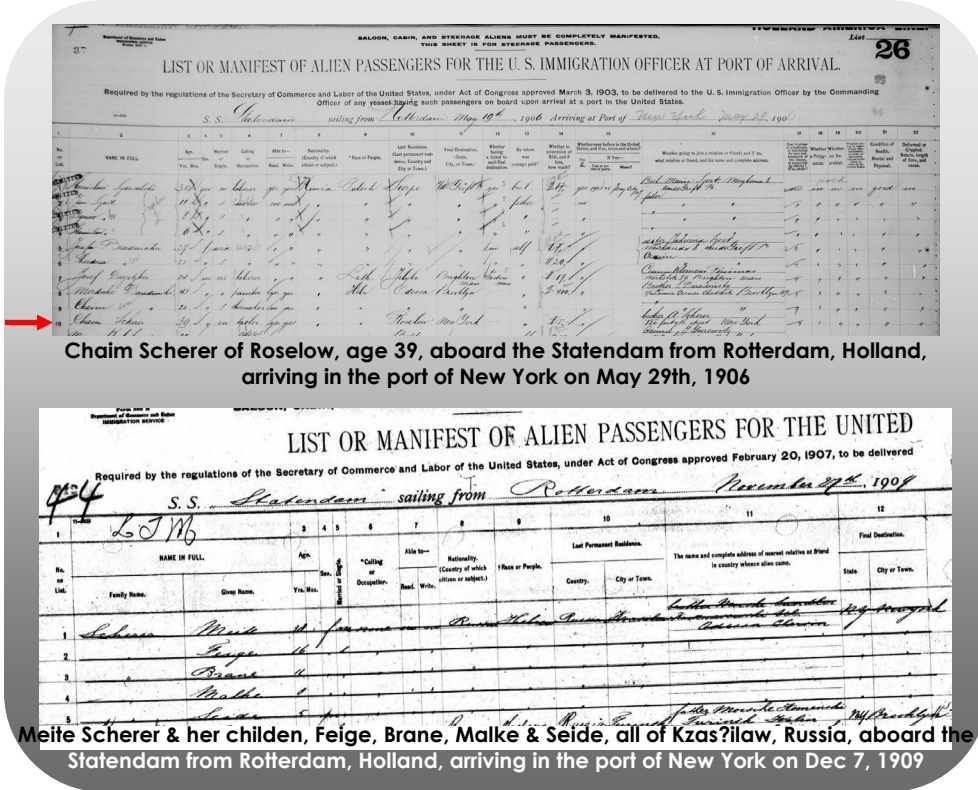
The 7 Dec 1909 ship arrival record for the SS Statendam lists a Meite Scherer and her children, Feige, Brane, Malke and Seide, last residing with Moische Sandler of Odessa. Meita was going to her husband Chaim Scherer, at 34 Stanton St in New York City. Also, a Freida & Basie Scherer, both born in Krasilow, arrived 30 May 1907, and went to their father H. Scherer, at 127 Forsyth, NYC.

These 6 children do match the 6 children recorded in the 1910 census for Hyman. And the 1906 arrival for Hyman has his given name as Chaim SCHERER, going to his brother, A. Scherer, at 120 Forsyth, NYC.

Further proof is the 11 Feb 1914 death record for Metha Sherer (nee Sandler). Later, we find the 15 Nov 1914 marriage record of Hyman, widowed, born 1871, to Bessie Malinik, also widowed, daughter of Isaac and Mollie. (Hyman's parents are recorded as Nathan & Leah Gleckel.)

Hyman's 1938 death record has him living at the same South 4th Street address in Brooklyn. Rubin Sherer's 1964 tombstone in the suburbs of Allentown, PA shows his father's (Hyman's) name to be Chaim Yehudah - חיים יהודה.

So what happened to Sam, age 6, from the 1910 census? There is a 16 Oct 1917 death record (cert 20361) of a Nathan Sherer, son of Hyman and Meta, born in Russia in 1904. This would seem to be their son, even though he was Seide on the ship manifest, Sam on the 1910 census and Nathan on both the 1915 NY census and on his death record.



ספר הישר ~ Sefer HaYashar

This sefer is mentioned in both Joshua 10:13 and Samuel II 1:18.

A book by this name contains an old anthology of midrashim, broken down into twenty-one topics:

- 1) דורות ראשונים – First Generations
- 2) חנוך – Chanoch
- 3) המבול - The Flood
- 4) נמרוד ואברהם – Nimrod & Avraham
- 5) רקיון – Rekiun (origin of Pharaoh)
- 6) אברם בכנען – Avraham in Caanan
- 7) סדום – Stories about Sodom
- 8) אברהם, יצחק וישמעאל – Avraham's Sons: Yitzchok & Yishmael
- 9) עקדת יצחק – The Akeida

- 10) יצחק ורבקה – Yitzchak and Rivkah
- 11) יעקב ועשו – Yaakov and Eisav
- 12) יעקב בחרון – Yaakov in Choron
- 13) מלחמות יעקב ובניו – Yakov's Wars
- 14) מעשה יוסף – Stories of Yosef
- 15) יעקב במצרים – Yaakov in Egypt
- 16) יוסף, עשו ואנגיאס – Yosef vs. Angius
- 17) עלילות צפו בן אליפז – Tzefo's Rebellion
- 18) שעבוד מצרים – Egyptian Slavery
- 19) משה – Moshe, General and King Before the Egyptian Exodus
- 20) יציאת מצרים – Exodus from Egypt
- 21) כיבוש הארץ – Conquest of Caanan

The book can be found at:
<http://www.hebrewbooks.org/40009>



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Our Patriarch Avraham's Travels to Canaan

Avraham Avinu (אברהם אבינו) was 52 when he and his wife Sarah began spreading monotheismⁱ in the Hebrew year 2000.

Sefer HaYashar on the end of Parshas Noachⁱⁱ depicts a 23-year timeline. Avram was hidden from Nimrod by Noach for one month when Avram was 52 years old. Terach came to visit Avram, and he convinced his father to leave Ur and travel with him to Canaan. They stopped in Charan for 3 years, after which Avram continued on with just Sarah (leaving his other family members behind), to Canaan, at the age of 55. When Avram was 60 years old, Sodom and its neighbors rebelled against Kedorlaomer (after serving him for 12 years, since the Great Dispersion in 1996). When Avram was 65, Nimrod made war with Kedorlaomer in Bavel, and Nimrod was soundly defeated. When Avram was 70 years old, G-d appeared to him in the Covenant Between the Parts (ברית בין הבהרים) and foretold of the 430 years of servitudeⁱⁱⁱ. At that time, Avram returned to Charan and stayed there for 5 years. When Avram was 75, G-d commanded him to return to Canaan^{iv} as he had done 20 years before.

The Midrash in Bereishis Rabbah^v also relates that Avram made two trips from Charan to Canaan, as does Seder Olam^{vi} and Da'as Zekeinim^{vii}. There are several different timelines given for Avram's journeys to Canaan. Midrash HaGadol^{viii} says that Avram went from Charan to Canaan when he was 70, but went back and forth to Charan, and only went to Canaan permanently when he was 75. Talmud Bavli, Tractate Berachos 7b records Tosafos' opinion^{ix} that Avram was 73 when he saved Lot from Kedorlaomer. Tosfos to Talmud Bavli, Tractate Shabbos 10b^x infers that Avram was 73 when he fought Kedorlaomer. According to Sefer HaYashar, though, it would seem that Avram fought Kedorlaomer when he was 75.

ⁱ Talmud Bavli, Tractate Avodah Zarah 9a

ⁱⁱ Sefer Hayashar
<http://www.hebrewbooks.org/pdfpager.aspx?req=40009&st=&pgnum=51>

ⁱⁱⁱ Exodus 12:41

^{iv} Genesis 12:4

^v Bereishis Rabbah 39:8

(https://www.sefaria.org/Bereishit_Rabbah.39?lang=bi)

^{vi} Seder Olam 1

(http://www.sefaria.org/Seder_Olam_Rabbah.2?lang=bi).

^{vii} Da'as Zekeinim commentary to Genesis 12:4
<http://www.hebrewbooks.org/pdfpager.aspx?req=9597&st=&pgnum=169>

^{viii} Midrash HaGadol, Genesis 11:31 and 12:4

^{ix} s.v. Lo

^x s.v. v'Shel

MIDRASHIC GENEALOGY: *Cont. from first page*

were his students. Sefer HaYashar asserts that they were the children of Shem's son Arpachshad, making them brothers of Avraham's ancestor!

Standards

GEDCOM Standards for Dates

GEDCOM 5.5.1 offers standards for dates before the Common Era.

GEDCOM allows for dates prior to the Common Era to be recorded by using "B.C." (note the periods) after the date.

As per Louis Kessler (of Behold Genealogy), there is no space between the year and characters. For instance: 1812B.C.

Mary H. Slawson, in "Getting It Right: The Definitive Guide to Recording Family History Accurately" disputes this, and says a space is added between the date and the letter "B". For instance: 1812 B.C.



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