

The Immigrant Experience: A Tour of Two Historic Synagogues

Note to Teachers: These materials are intended to be used in your class to prepare your students in advance of their visit to the Jewish Museum of Maryland. Included are a pre-visit lesson plan, a description of what you can expect during your visit, a follow-up post-visit lesson plan, background information, timeline, a glossary, and a suggested resource list.

Overview

The Immigrant Experience tour provides students with an understanding of what it was like for Jewish immigrants coming to Baltimore in the 19th and early 20th centuries. During their visit, students will have the opportunity to step back in time while exploring Maryland's oldest synagogue, the Lloyd Street Synagogue (1845), as well as its congregations and neighborhood where it is located through a guided tour, reproduced photos and documents, and a scavenger hunt. Students will also tour nearby B'nai Israel, which was built in 1876.

Objectives

- To familiarize students with Baltimore's Jewish immigration history
- To present students with the opportunity to interpret how Jews experienced 19th and early 20th century life in Maryland
- To encourage students to use critical thinking skills as they compare and contrast synagogue architecture
- To introduce students to the concepts of object-based learning
- To teach students how to interpret photos and documents
- To assist with students' understanding of how modern Jewish life evolved

Grade Level

While these materials have been designed for students in **Grades 5-8**, they can be modified to suit older and younger grades.

Inventory of Resource Sheets

- Teacher Resource Sheet #1, Background Information
- Teacher Resource Sheet #2, Timeline
- Teacher Resource Sheet #3, Glossary
- Teacher Resource Sheet #4, Additional Resources

Pre-Visit Information: East Baltimore's Jewish Neighborhood

Review with your students the background information included in the first three Teacher Resource Sheets.

During Your Visit: The Immigrant Experience

When your group arrives at the Museum, you will be greeted by a Museum representative who will lead your students to the Lloyd Street Synagogue where the program will begin. If your group is larger than 25-30 students, you will need to split the group into smaller groups of no more than 25-30 students. Please note that the maximum number of students that we can accommodate for this program is 60. If your group is larger, we ask that you split it into smaller groups and schedule separate visit

times for each group. The Museum can recommend other exhibits, programs, or nearby museums for part of the class to visit while the other group is touring the Lloyd Street Synagogue and B'nai Israel.

Post-Visit Lesson Plan: Understanding the Immigrant Experience

Lesson Plan: Review with your students what they have learned during their visit to the Jewish Museum of Maryland. Have them discuss the details of the synagogues and ask them to reflect on what they have learned about the lives of Jewish immigrants and the role of the synagogue in the Jewish community. Have your students complete one or more of the following activities:

1. **Letter Writing** – Have your students imagine they were immigrants in Baltimore a hundred years ago. Ask them to write a letter to friends and/or family in Europe about their experiences.
2. **Your Synagogue** – Have your students walk around their synagogue and compare and contrast it to Lloyd Street and/or B'nai Israel. Answer the following questions: How old is the congregation? The building? Where did the congregation start? Have any other congregations ever used your building?
3. **Your Background** – Have your students create a family tree. Have each student tape an interview with an older relative or friend about the community that person grew up in. Have each student report their findings. You can also schedule a visit to the Family History Center at the Jewish Museum of Maryland. Please call 410.732.6400 x24 for more information.

Teacher Resource Sheet #1

The Great Human Tide: Baltimore's Jewish Immigrants

Locust Point

While the gangways were being lowered, the mass of immigrants on board watched the preparations with stolid interest. Families were grouped together, holding tightly to each other and to the bags, bundles, and boxes, little and big and medium-sized, that constituted their worldly goods, showing the dread of separation in the energy with which they all stuck together. -The Baltimore Sun, 1904

When we think of the great masses of immigrants who came to the shores of America around the turn of the twentieth century, most of us envision vast steamships, overloaded with people, all peering up towards the towering Statue of Liberty at the port of New York. We imagine these travelers encountering Ellis Island, or its forerunner, Castle Gardens, the tedious processing they endured, and the excitement they must have felt when stepping out into the city for the first time. Not many people realize that Baltimore was the second largest port of entry for immigrants in America. Instead of the Statue of Liberty, these immigrants first saw the enormous American flag flying above the star-shaped stronghold, Fort McHenry. Instead of Ellis Island, they came through Locust Point at the mouth of Baltimore's Inner Harbor.

Before the Civil War, most immigrants arrived in Baltimore via the wharves of Fell's Point, including both West European immigrants and slaves aboard ships from Africa. Following the Civil War in 1868, the Baltimore & Ohio Railroad, partnered with the North German Lloyd Steamship Line to construct two terminals for steamship lines and railroads at Locust Point on the other side of the Inner Harbor. Many immigrants utilized Baltimore as a port to the West, following the B & O Railroad, while others found large, thriving immigrant communities and stayed here. In 1869, Mrs. Koether, herself a German immigrant, ran a boarding house at Pier 9 on Locust Point. She was paid by the steamship companies to feed and house new immigrants, earning \$0.75 per person. She served her first meal to 350 newcomers of all backgrounds. For the next fifty years, she would receive as many as 40,000 newcomers per year.

Locust Point did not regularly function as an inspection center in the same vein as Ellis Island or Castle Gardens. Rather, because Baltimore's Inner Harbor was so far inland, doctors and immigration officials often boarded the ships while they were still in the Chesapeake Bay. An employee of one of the German steamship lines described the situation:

The quarantine men boarded the boat on its way up the bay. Every immigrant went through a quick medical examination. Checking of the luggage by Customs was a quick and cursory affair. From that point, most of the immigrants who landed in Baltimore stepped aboard B & O trains and traveled on to Chicago, St. Louis, or Cincinnati.

Similar to Ellis Island, each passenger was checked for diseases, including trachoma, a contagious eye disease. The *Baltimore Sun*, in 1904, described the examination process, "Quickly and skillfully the doctor lifted the eyelids of each [passenger], for it is

here that disease usually manifests itself. A quick glance was given to the head also for traces of favus, a disease of the scalp, before the alien was passed along.”

Following their examination, the immigrants were directed into “pens” and grouped alphabetically at the terminal. Their information was then verified, and they were redirected again. Immigrants remaining in Baltimore were led to another pen to wait for friends or relatives. Other immigrants went to the ticket counter and bought their tickets for trains heading west. The *Baltimore Sun* proclaimed Locust Point to be “far superior” to Ellis Island, as the landing facilities, examination area, and train terminal existed “not only in the same building, but on the same floor...”

The number of immigrants entering Baltimore increased substantially during the 1800s. In 1820, only a few hundred came to Baltimore. When Locust Point opened in 1868, it welcomed more than ten thousand travelers, compared to fewer than four thousand the previous year. In 1907, Baltimore reached its peak, with 1,285,000 immigrants disembarking at Locust Point. In 1913, the federal government took over Mrs. Koether’s boarding house and the B&O Railroad terminals, constructing three new large buildings. However, just as the buildings were finished, World War I broke out, effectively ending the surging wave of immigration. After July 1914, no new immigrants entered Baltimore through Locust Point.

Baltimore’s Jewish Immigrant Community

While the largest wave of immigrants into Baltimore came in the late 19th and early 20th centuries, the first waves of Jewish immigrants began coming to Baltimore fifty years earlier. Beginning in the mid-1800s, many Jews fled intolerance in Bavaria (southern part of present-day Germany) for America. Bavaria curtailed the rights of Jews, making it difficult for them to settle or marry, so as to limit the Jewish population living there. Furthermore, anti-semitic riots plagued central Europe in 1819 and again in 1848. Not all Jews were escaping persecution however; many also came for the economic opportunities America presented. In 1820, only about 120 Jews lived in Baltimore. By the onset of the Civil War, 7,000 Jewish German immigrants had made their new home in Baltimore. They primarily moved into East Baltimore, not far from the Inner Harbor. Many started off as itinerant (or “wandering”) peddlers, offering goods, such as dishes or tools, door to door. Those who succeeded then opened shops, particularly along Lombard Street, the commercial center of East Baltimore.

Most of the new immigrants were traditional Jews who formed informal congregations. The first legally chartered congregation was Nidchei Yisroel (the Scattered of Israel), licensed in 1829. It still exists today as Baltimore Hebrew Congregation. In 1845, they opened the first synagogue in Maryland, the Lloyd Street Synagogue. Jewish schools, charitable societies, literary clubs, and other organizations soon followed, making Baltimore appealing to other Jewish immigrants.

Beginning in the late 1870s and through the 1910s, many Russian and East European Jews traveled to America for its economic opportunities. Furthermore, after 1877, many came to Baltimore in response to periodic violent riots known as *pogroms*. Like the earlier immigrants from Germany, the Russian and East European Jews moved into East Baltimore, peddling goods and working in the sweatshops. They too established newspapers, schools, social clubs, beneficial societies, and other organizations specifically designed for newcomers.

At the same time as new Eastern European immigrants were arriving, many of the German Jews had become successful and moved northwest in the city, relocating their homes and synagogues to fashionable Eutaw Place. By 1903, all German Jewish synagogues had moved uptown. Furthermore, German Jewish religious practice had become more liberal over the generations, compared to the more traditional approach of the new arrivals from East Europe and Russia.

During the early 20th century, the Jewish community was able to grow in numbers and advance economically. 23,000 Jews, about 70% of the community, worked in the clothing industry, a quarter of the overall garment labor force. Having been in America for several generations, the German Jews now prospered. Several opened large factories and warehouses, employing large numbers of the newer Jewish immigrants. While the work was difficult and the conditions often deplorable, these jobs created incomes for new families. Both shop owners and workers, many making as little as twelve dollars a week, saved money and organized charitable organizations to support the burgeoning Jewish community.

Modern Day Immigration

Today, Baltimore's immigrant experience has changed remarkably. Instead of enormous ships serving as floating cities, most new immigrants come by airplane from overseas or by car from the Americas. According to the Maryland Office for New Americans (MONA), immigrants and refugees account for 10% of Maryland's 5.5 million residents. According to the Baltimore magazine, *Urbanite*, "Immigrants account for 5.5 percent of Baltimore residents, roughly half the national average, with Asians making up the largest proportion, and Mexicans the fastest-growing. African communities are on the rise, particularly among Nigerians. West Indians, from Jamaica and Trinidad and Tobago, are arriving in growing numbers." Several organizations are dedicated to welcoming Baltimore's immigrant communities, including MONA, the Immigration Outreach Services Center at St. Matthew's Roman Catholic Church and the Baltimore Resettlement Project.

Today's Jewish immigrants come primarily from the former Soviet Union and Iran. Iranian Jewish immigrants left their homeland following the Iranian Revolution of 1978. Jews have also been arriving from Russia since the demise of communism and the collapse of the Soviet Union in 1991. Within the Baltimore Jewish community, there are many organizations that assist new immigrants, including HIAS (Hebrew Immigrant Aid Society), J.O.I.N. (Jewish Outreach Intervention Network) for Russian-speaking teens and their families, JURI (Jewish Union of Russian Immigrants), JVS (Jewish Vocational Services) Immigrant Employment Services, and the Ezras Ameinu Immigrant Education Center.

Teacher Resource Sheet #2

Early Jewish Baltimore Timeline

- 1657: Maryland's first known Jewish colonist appears: Dr. Jacob Lumbrozo, who lives in Calvert County.
- 1729: Baltimore Town is chartered.
- 1768: Merchant Jacob Hart signs his name to a petition. He is the first known Jew to live in Baltimore.
- 1786: Around thirty Jews live in Baltimore. They maintain a burial ground on land owned by Charles Carroll and William McMechen (exact location unknown).
- 1814: Several Jews are among the American forces at the Battle of Fort McHenry.
- 1820: Baltimore's Jewish population reaches 120. A substantial migration of Jews from Bavaria and other German states begins in the 1820s and lasts for decades, peaking in the 1850s. Most of the new arrivals settle in East Baltimore.
- 1826: After heated debate, the "Jew Bill" is enacted by the Maryland legislature, modifying the state constitution's Christian oath requirement for public office. A few months later, Solomon Etting and Jacob Cohen are elected to the Baltimore City Council.
- 1829: Baltimore Hebrew Congregation becomes the first incorporated Jewish organization in Maryland. It meets in rented rooms over a grocery at Bond and Fleet streets.
- 1840: Rabbi Abraham Rice (1800-1862) arrives from Bavaria to serve the Baltimore Hebrew Congregation. He is the first ordained rabbi in America.
- 1842: Har Sinai Congregation starts meeting at Moses Hutzler's home in Fells Point as a Reform alternative to the traditionalist Baltimore Hebrew Congregation. Today it is the oldest Reform congregation in America in continuous operation.
- 1845: Baltimore Hebrew Congregation builds the Lloyd Street Synagogue, the first synagogue in Maryland and, today, the third oldest surviving synagogue building in the U.S. A separate mikvah and schoolhouse are constructed behind the synagogue.
- 1849: Rabbi Rice resigns from Baltimore Hebrew Congregation, dismayed by his congregants' growing religious laxity. Traditionalists at Baltimore Hebrew nevertheless maintain control over the ritual life of the congregation. Two years later Rabbi Rice founds a small, strictly Orthodox congregation at his home, which will eventually grow into Congregation Shearith Israel.
- 1851: 150 students attend school at Lloyd Street Synagogue.
- 1852: Fewer students attend as a new school is built uptown.
- 1853: The Oheb Shalom congregation is founded by up-and-coming German immigrants as a midway alternative to Har Sinai's radical Reform and Baltimore Hebrew Congregation's continued (yet increasingly fractious) Orthodoxy.
- 1860: Schoolhouse demolished.
- 1861: The Civil War divides Baltimore Jewry, with most Jews trying to maintain a moderate position. Oheb Shalom's Rabbi David Einhorn's abolitionist newspaper, *Sinai*, is destroyed by a pro-slavery mob and Einhorn flees to Philadelphia. He does not return.

- 1867: The North German Lloyd Steamship Line joins with the B&O Railroad to boost shipping links between Baltimore and Bremen. The ships transport Maryland tobacco and lumber to Germany; on the reverse trip they bring immigrants. Other steamship lines also step up traffic, bringing an immediate rise in immigration to Baltimore from German port cities. Over coming decades, Baltimore's Jewish population will be swelled by the Central and East European Jews who stream into the steamship companies' docks at Locust Point.
- 1870: Traditionalists at Baltimore Hebrew Congregation who can no longer keep Reform at bay break off to form Chizuk Amuno, a traditional congregation. By century's end, Baltimore Hebrew and Oheb Shalom are counted as Reform, while Chizuk Amuno joins the Conservative movement.
- 1876: Chizuk Amuno builds the last great German Jewish synagogue in East Baltimore, on Lloyd Street just a few steps from its forerunner, Baltimore Hebrew. But the Germans soon begin their move uptown, and within twenty years the neo-Moorish building will become home to B'nai Israel, founded in 1873.
- 1881: A wave of pogroms in the Russian Empire helps spur the Great Migration of East European Jewry to America. The Jewish population of Baltimore grows from 10,000 in 1880 to 24,000 in 1890. Most of the new arrivals find work in the sweatshops and factories of the city's garment district. The East Europeans create a bustling culture in East Baltimore, with their own synagogues, communal institutions, and shops.
- 1890: With economic success enabling more and more German Jews to move "uptown," Baltimore Hebrew becomes the first congregation to leave East Baltimore. After selling the Lloyd Street Synagogue to a Lithuanian Catholic parish, it settles into the imposing Madison Avenue Temple in the fashionable northwest Baltimore neighborhood of Eutaw Place. All the established German Jewish congregations relocate uptown by 1903, constructing monumental temples.
- 1893: The Lithuanian Catholic parish, St. John the Baptist, constructs a bell tower on Lloyd Street Synagogue.
- 1904 Baltimore & Ohio Railroad builds an immigration pier at Locust Point to serve North German Lloyd Co. steamships.
- 1905: After 15 years as St. John the Baptist, the Lloyd Street Synagogue once again becomes home to a Jewish congregation, Shomrei Mishmeres Hakadosh. Its spiritual leader, Rabbi Avraham Schwartz, becomes known as the "chief rabbi" of the Orthodox East European Jewish community. Shomrei Mishmeres occupies the Synagogue until disbanding in the 1950s. They remove the bell tower and add a new bimah.
- 1907: Some 40,000 Jews live in Baltimore.
- 1914: The onset of World War I brings migration from Europe to a standstill. During the war, Baltimore Jewry raises funds to help suffering Jews in the war-torn Pale of Settlement.
- 1920s: Chandeliers salvaged from demolished Second Presbyterian Church installed. Second Presbyterian had been located around the corner from Lloyd Street Synagogue, on the corner of Baltimore and Lloyd Street.
- 1921-1924: New federal laws cut off immigration from Eastern and Southern Europe, ending the Great Migration of East European Jewry. Some 65,000 Jews live in Baltimore.

- 1933: Adolph Hitler comes to power in Germany and immediately initiates anti-semitic actions. Jews begin to leave, though U.S. immigration restrictions hamper their efforts. Around 3,000 German Jewish refugees settle in Baltimore between 1933 and 1941, aided by individual Jewish Baltimoreans as well as the city's organized Jewish community.
- 1950s-1970s: A new generation of Baltimore Jewry continues the geographic move north and west, into upper Park Heights, Pikesville, Reisterstown, and beyond. Many synagogues locate along the upper Park Heights corridor. Block-busting by real estate speculators causes rapid racial turnover in West Baltimore, including Jewish areas such as Eutaw Place and lower Park Heights. East Baltimore suffers the effects of disinvestment, job loss, poverty, and misguided urban renewal.
- 1957: Baltimore's Jewish population is estimated at 80,000.
- 1958: With most of its membership base having moved from East Baltimore, the dwindling Shomrei Mishmeres Congregation contemplates selling the deteriorating Lloyd Street Synagogue to commercial buyers. Wilbur Hunter, director of the Peale Museum, learns of the potential sale and alerts the Baltimore Jewish community to the urgent need to save the building from possible destruction. The Baltimore Board of Rabbis appoints a committee to investigate how the historic landmark might be preserved.
- 1960: The Jewish Historical Society of Maryland is created, with the mission to acquire, renovate, and maintain the Lloyd Street Synagogue. Four years later the partially-restored Synagogue is dedicated and opened to the public.
- 1968: Baltimore is hit by riots after the death of Martin Luther King, Jr. Many of the remaining Jewish businesses in East Baltimore are damaged and never reopen. Today, the famed delicatessens of Corned Beef Row on Lombard Street persist as the only remnant of Jewish commercial life in East Baltimore.
- 1970s: The two latest waves of Jewish migration to Baltimore gather force. Iranian Jews arrive after the Iranian Revolution of 1978. Soviet Jews leave Russia in increasing numbers, a trend that has continued in the post-Communist era.
- 1975: Baltimore's Jewish population is estimated at 94,000, tenth largest in America.
- 1981: B'nai Israel Congregation deeds its Lloyd Street building to the Jewish Historical Society of Maryland. The Society restores the synagogue while leasing it back to B'nai Israel, which remains to this day the oldest continuously-operating Orthodox congregation in Baltimore.
- 1987: The Jewish Historical Society of Maryland opens a Jewish Heritage Center on the lot between the Lloyd Street Synagogue and the B'nai Israel Synagogue. In 1998 the Society and Heritage Center will become known as the Jewish Museum of Maryland.
- 1999: Baltimore's Jewish population is 91,400, according to the Associated's *Jewish Community Study of Baltimore* (2001). The study notes that Baltimore has the largest percentage of Orthodox households of any community in the U.S. The study also reports that Baltimore's Jewish community remains active and close-knit, with a high degree of Jewish cultural participation and ritual observance.

Teacher Resource Sheet #3

GLOSSARY OF TERMS

Ancestors People from whom one is descended, for example, grandparents and great-grandparents.

Ashkenazi The medieval Hebrew name for Germany. Ashkenazim (pl.) are Jews who can trace their origins to Central and Eastern Europe where Yiddish was the common language.

Assimilation A term used to describe the absorption of immigrants or a culturally distinct group into the mainstream culture.

Citizen A person who is a permanent resident of a country and is, therefore, entitled to certain rights and privileges, such as voting in elections. Someone who is not born in the US must go through a legal procedure in order to become an American citizen.

Czar Alexander III The Czar of Russia in the late nineteenth century, Czar Alexander III enacted oppressive laws governing where Jews could live within Russian boundaries. He also instigated *pogroms*, organized looting, destruction of property, and murder in Jewish areas that were led by members of the government.

Ellis Island Located in New York's harbor, Ellis Island was an immigration station that served as the gateway through which more than 12 million immigrants passed between 1892 and 1954 in their search for freedom of speech and religion, and for economic opportunity in the United States.

Genealogy The research of a family history or family tree.

Immigrant An individual who leaves his or her country of birth and settles permanently in another country.

Immigrate The act of settling in a new country.

Manifest List A passenger list, prepared by a ship's captain, which documented passenger information on board each vessel. These lists provided information about immigrants aboard each ship to immigration officials.

Nativism An anti-foreigner and anti-immigrant sentiment that gained momentum in the United States during the 19th and early 20th centuries and eventually led to the implementation of strict immigration quotas in 1924.

Naturalization The process by which an immigrant becomes a citizen of the country where he or she settles.

Oral History A primary resource document that is created in an interview setting for the purpose of collecting and preserving first-hand information.

Pale of Settlement Twenty-five Russian provinces where the Czarist authorities restricted the permanent residence of Jews. The Jews were confined to this area by laws of 1795 and 1835.

Pogrom The Russian word for “thunderstorm,” this term describes the violent attacks, sanctioned by the Czars, on Jews that began in the 1880s and lasted through the Russian Revolution in 1917.

Sephardim A Hebrew term meaning “Spanish” used to describe a Jew of Spanish or Portuguese descent; also applies to Jews from Mediterranean countries.

Shtetl The Yiddish word for a Jewish small town in Eastern Europe.

Sweatshop Part of the factory system that employed immigrants to manufacture clothing. Sweatshops were subcontractors that operated out of the owners’ apartments or other informal workplace. In general, conditions were worse in sweatshops than in larger factories, because space was so crowded and they were not as regulated.

Szold, Henrietta (1860-1945) American Zionist leader who was born in Baltimore and was the founder of Hadassah, the Women’s Zionist Organization of America, in 1912.

Yiddish A language comprised of a combination of German and Hebrew that was the primary language spoken by Eastern European Jews.

Zionism A Jewish movement that arose in the late 19th century in response to growing anti-Semitism. Its founders sought to re-establish a Jewish homeland in Palestine. Modern Zionism is concerned with the support and development of the State of Israel.

Teacher Resource Sheet #4

Immigration Resources

Books for Teachers:

- Joyce Antler, The Journey Home: Jewish Women and the American Century, New York, 1997.
- James Ciment (editor), Encyclopedia of American Immigration, Armonk, NY, 2001.
- Isaac M. Fein, The Making of an American Jewish Community: The History of Baltimore Jewry from 1773 to 1920, Jewish Publication Society of America, 1985.
- Samuel Joseph, Jewish Immigration to the US from 1881 – 1910, New York, 1914.
- Arthur Kurzweil, From Generation to Generation: How to Trace Your Jewish Genealogy and Personal History, New York, 1994.
- Avrum K. Rifman, Centennial of Eastern European Jewish Immigration, 1882-1982: Exploring the Immigrant Experience of Baltimore as a Gateway City, Baltimore, 1982.
- Robert A. Rockaway, Words of the Uprooted: Jewish Immigrants in Early 20th Century America.
- Yaakov Ro'i (editor), Jews and Jewish Life in Russia and the Soviet Union, Portland, OR, 1995.
- Loretto Dennis Szucs, Ellis Island: Tracing Your Family History Through America's Gateway, Provo, Utah, 2000.

Books for Students:

- Cynthia Klinkel and Robert B. Noyed, Ellis Island, Chanhassen, MN, 2001.
- Kathryn Lasky, Dreams in the Golden Country: The Diary of Zipporah Feldman, New York, 1998.
- Milton Meltzer, The Jewish Americans: A History in Their Own Words 1650 – 1950, New York, 1982.
- Ronald Takaki. A Larger Memory: A History of Our Diversity with Voices. New York: Little, Brown, and Company, 1998.

Web Sites:

- www.jewishmuseummd.org – Jewish Museum of Maryland
- <http://www.dhr.state.md.us/mona/> - Maryland Office for New Americans
- www.immigrationbaltimore.com - Baltimore Immigration Project
- www.dhr.state.md.us/bcdss/prpm_brc.html -Baltimore Resettlement Center
- www.hias.org – HIAS (Hebrew Immigrant Aid Society)
- www.ellisland.org – Ellis Island's web site, virtual tours of exhibitions, on-line passenger search
- www.tenement.org –Lower East Side Tenement Museum in New York City
- www.dreamsoffreedom.org – virtual tours of immigration museum in Boston, sample lesson plans
- <http://library.thinkquest.org/~26786/en/introduction> – “From One Life to Another” – articles about different ethnic group immigration stories
- www.jewishgen.org – connects researchers of Jewish genealogy worldwide