DATELINE: DZIALOSZYN, POLAND

Personalities I Have "Met" In the Course of My Genealogical Research

BY ALEX KORN

Rabbi Meir Orbach
At about the same time Napoleon Buonoparte was planning his escape from Elba Island in preparation for the fateful battle of Waterloo, Henna the daughter of Ze'ev Wolf was giving birth in Dzialoszyn to the first son of Rabbi Yitzhak Orbach. Rabbi Meir the son of Rabbi Yitzhak Orbach was born on Feb. 10, 1815 [1], but was registered with the Polish civil authorities of Dzialoszyn as having been born on April 1 of the same year. His father Rabbi Yitzhak later served as chief rabbi in the towns of Dobra, Plock and Leczenica.

Rabbi Yitzhak's paternal lineage is known exactly for four rabbinic generations, back to a reclusive mystic named Shlomo Zalmen Orbach, whose mother's lineage was of Yosef Karo[2,3]. This last family connection, according to certain traditions[4], makes R. Meir Orbach a descendent of King David.

Rabbi Meir Orbach's childhood was marred by the untimely death of his mother on Nov. 4, 1822, according to the civil registration in Dzialoszyn, when he was barely seven years old. In the introduction to his father's halachic writings which he collected and published under the title Divrei Chaim, he writes the following dedication to his mother:

"... and by the merit of my mother, my teacher, whose glory in the springtime of her life was cut down to dust, the rebbezin, the righteous Henna the daughter of my grandfather, the late Ze'ev Wolf, scholar and teacher, may his name be for a blessing, one of the honoured of the holy community of Dzialoszyn..."

To preserve his mother's memory he named his daughter after her.
R. Meir Orbach's signature at time of son's wedding, 1855.

45, felt compelled to live in Eretz Yisrael, perhaps as a result of midlife crisis. In 1860 he settled in Jerusalem and became the unsalaried chief rabbi of the Ashkenazi community there. He fought for the recognition of that community’s specific rights under the Muslim authorities, organized the distribution of charity from abroad, and was one of the founders of the Me'ah She'arim neighbourhood. His final resting place is on the Mount of Olives.

Dr. Chaim David Bernhard

The life history of Dr. Chaim David Bernhard is the stuff of myth and legend. The entry in the Yizkor book of Piotrkow Trybunalski [5] states that the first written account of his life is found in a non-Jewish source, A Treasury of Polish Doctors [6]. Dr. Chaim David Bernhard was born in 1782 in Dzialoszyn apparently to secular parents who did not raise him within Jewish traditions nor even in the Yiddish language. He was educated in Germany and, after receiving his medical

Dr. Bernhard’s signature, 1819.
Berl Satt was born in 1880 in Dzialoszyn [8] and left it in 1901. His wood-sculptures nostalgically portray various shtetl "types". In this illustration, he presents us with the town's water carrier. Is this a portrait of Itzik Goylem?

degree, returned to Poland to serve as a doctor in the Polish legion during the Napoleonic wars and later in the 1830 Polish revolt against Russian rule. He lived in several cities in Poland, one of them apparently his hometown of Dzialoszyn! While scanning the Mormon-filmed registrations I found a document dated September 25, 1819, reporting the death of the year-and-a-half old daughter of a Dr. David Berkowicz Bernhard. Allowing for the mixture of patronymic and family surnames and for the span of time, the father's signature resembles Dr. Bernhard's signature on a medical report dated 1848 from the Jewish hospital of Piotrkow.

According to the legends about him, through the influence of a rebbe named Rabbi David HaTzaddik of Lelov, Dr. Bernhard underwent a religious awakening. From Polish patriot and "enlightened" assimilationist, Dr. Chaim David Bernhard became the world's first non-Yiddish-speaking Hasidic rebbe. He continued his medical career in Piotrkow struggling to maintain the Jewish hospital there. He became a focus of wonderment to Hasidim, whose traditional disdain for secular education must certainly have been challenged by the evidence that lay before them that piety and scientific learning are not mutually exclusive. There exists a portrait of him, done by a non-Jewish admirer, from which one cannot but be impressed by his rectangular face posed in an expression of introspective severity and wreathed in the white hairs of his beard and head, the latter covered by a large black kippah. He died on Shevat 20, 1858. His grave is protected by an ohel which is maintained to this day by his descendents.

The Water-Carrier Itzik Goylem

Among the nostalgic reminiscences of Mary Rozen, in her Yizkor book contribution entitled "Once There Was A Shtetl Dzialoszyn" [7], is mention of the chief water-carrier, Itzik Goylem. My mother, living a generation later, remembers that the water carrier in her day was Shmeel Goylem. Apparently the official shetel functions of goylem and water-carrier were hereditary positions! But one should not poke fun at these individuals, because, after all, how do we know that each in his generation was not a lamed-vovnik, a hidden tzaddik without whom the whole world would disintegrate from its overwhelming evil? I cannot tell you more about Itzik Goylem and his son Shmeel because the information is not available. After all, if the information were available, then they would not exactly be hidden tzaddikim, now, would they?

(The author wishes to thank the Etobicoke branch of the Family History Library of the Mormon Church for making possible much of this research.)

Select Bibliography
2. Author's introduction to Divrei Mishpat, by R. Chaim Orbach, published 1835 (Hebrew).
4. Avotaynu, vol. VIII, No. 3. "Can We Prove Descent From King David?" by David Einsieder, pg. 29.

Glossary
Goylem—Yiddish; a mindless idiot.
Go'dol—Hebrew; meaning "the Great One."
Lamed-vovnik—Hebrew; refers to one of the 36 righteous men who are said to exist in each generation, whose goodness preserves humanity from destruction. (Hebrew letters Lamed + Vov = 36.)
Moggrid—A term for a preacher, usually itinerant, who addressed congregations on matters of ethics and religion. (Not a rabbi.)
Ohel—A protective brick or stone enclosure over the grave of a Tzaddik or eminent rabbi.
Tzaddik—A person who is exceptionally outstanding in personal piety, good deeds, religious ritual and self-sacrifice. Plural = Tzaddikim.
MONTREAL SCENE

'Lost' Synagogues Found

The National Archives of Canadian Jewish Congress (CJC) has announced the completion of its updated synagogue finder's guide, a computerized treasure trove of information about Montreal synagogues of past and present.

"Updating the synagogue information is part of an ongoing project to respond to the needs of genealogy researchers," notes CJC National Archives Chair Alti Rodal. "When searching for family members' marriage, bar mitzvah and other records, researchers are often at a loss in Montreal, where over the years most of the synagogues have moved and/or amalgamated with other congregations."

Started in 1986, the CJC Archives "Synagogue hotline" is helpful in providing former addresses of synagogues. The new information, compiled in cooperation with local synagogue administrators, traces the movement of old congregations from founding locations to their current addresses, and describes which records are preserved and available to the public.

Research requests should be addressed to: Canadian Jewish Congress National Archives, 1590 Avenue Doctor Penfield, Montreal, Quebec H3G 1C5, tel. (514) 931-7531.

Center for Rapaport Research Founded

Dr. Chanan Rapaport of Jerusalem, who began to study his family tree some time ago, was surprised to discover a family with an ancient genealogical register which many learned rabbis, physicians, scientists and others have written about extensively. He also discovered the family crest, which has evidently been known since 1594. All Rapaports are said to stem from Rabbi Yakov Ha-Cohen of Porto who acquired the name Rapaport in 1462.

Dr. Paul Yakobi, past deputy mayor Jerusalem, has been investigating the Rapaport lineage for many years from roughly 1462 until the 1860s. In a bid to bring this research up to the present, several researchers have established the Center for Study of the Rapaport Family at 21 Shmuel Hanagid St., Jerusalem 94 592, Israel (tel: 02-234138).

They are seeking information on the last three generations of any branch of the Rapaport family, plus any further genealogical information, if it exists.
Legal Alien #5672545: Mollie Weiner

An "alien registration" file, available through the U.S. Freedom of Information Act, may provide invaluable birthplace information about your ancestor by Miriam Weiner

Recent headlines about the hiring of illegal aliens reminded me of a document I discovered long ago which provided more information about my paternal grandmother, Mollie Weiner, than any other document found either in the United States or in Ukraine archives.

The Alien Registration Act of 1940 required all resident aliens in the United States to report each change of address within five days of such change. Prepared forms for such address changes and reports were available at the local post office and the penalty for non-compliance was a fine and possible imprisonment.

When Mollie Weiner submitted her lengthy two-page application, she must have been relieved to receive her Alien Registration Receipt Card issued by the Immigration and Naturalization Service (INS) of the United States Department of Justice.

In those days, it is quite possible Mollie did some babysitting for a little pocket money. If Nannygate had been an issue then, Mollie could have produced her Alien Registration Card upon demand.

In going through some family papers, I came across this small card and wondered about other documents that might be included in my grandmother's file. After a lengthy correspondence with the INS, I finally received the two-page application form.

For the family historian, this document is literally a goldmine of specifics. For example, at the time my grandmother completed the application, she was married to my grandfather and, therefore, registered under her then current name of Mollie Weiner. Through the application form, I learned that Mollie entered the United States under the name of Mollie Zuckerman (first husband) and that her maiden name was Ox (actually it was Ochs). Further, the form included her birth date of March 21, 1883 in Sudilkov, Russia, my first written confirmation of place of origin. Her physical description at that time was 5'2" and 175 pounds, gray hair and brown eyes. Next, Mollie listed her date of arrival at Ellis Island to be April 7, 1913, aboard the S.S. Prinz Oscar. In those days, most married women listed their occupation as "housewife" and my grandmother was no exception.

Mollie resided at 914 S. Alvarado Street in Los Angeles and further stated she was not a member of any organization or society nor had she been arrested, indicted or convicted of any offense. Finally, I learned that Mollie was unable to sign her name as evidenced by the "x" on the signature line near the smudge of her fingerprint.

In those days, all aliens had to carry their identification card on their person to be considered a legal alien. Any alien found without it could be deported without a hearing.

The valuable data found on Mollie's application made it possible for me to request her ship passenger record from the National Archives in Washington, D.C.

When I first visited the archives in Ukraine, I naively thought I could provide my grandmother's date and city of birth and, in a short time, receive a copy of her birth certificate. In theory, this was a good idea, but in reality, it was a lesson in the difficulties of tracking document trails in the Old Country. First, it was necessary to bone up on the geography and history of Sudilkov and surrounding areas, with a special focus on the Holocaust period because of the massive destruction of documents during that time.

Surviving documents for Sudilkov were eventually tracked to the Ukraine State Archives, Khmelnitsky branch, about a two-hour drive from Sudilkov. A visit to Khmelnitsky (formerly Proskurov) was disappointing, but not surprising. Documents older than 100 years had been transferred to the Kamenets-Podolsk subbranch of the Khmelnitsky archives, but I was told there are absolutely no Jewish documents for Sudilkov for the pre-WWII period in Kamenets-Podolsk or anywhere else. During a visit to Sudilkov, many officials and members of the Jewish community of nearby Shepetovka where my grandmother used to walk to the market also confirmed the total destruction of Jewish documents for both Sudilkov and Shepetovka during the Holocaust.

Therefore, the only written record I have with a birthdate of my grandmother, Mollie, comes directly from her via her Alien Registration Form.

These records can be obtained via the Freedom of Information Act by writing to: Immigration and Naturalization Service, FOIA/PA Section, 425 I Street NW, Room 5144, Washington, DC 20536. Request Form G639.

Miriam Weiner is an author and lecturer in the field of Jewish genealogy and Holocaust research. For information on how to research your family history and the availability of documents in Russian archives, send a stamped self-addressed envelope to Weiner at 136 Sandpiper Key, Secaucus, NJ 07094.
According to the Domicile Registration Slip (opposite page, bottom) the author’s grandfather lived on Tandelmarktgasse ("Flea-Market Lane") in the Leopold district of Vienna. The street appears on these maps of the Jewish ghetto: the map at right dates from 1670, the other (far right) from 1909. The street is referred to as Untere Gasse ("Lower Lane") on the earlier map.

A Brief History of JEWISH VIENNA
BY HENRY WELLISCH

IT IS NOW more than ten years since I became interested in Jewish genealogy and, as I come from Vienna, it is natural that I seek relevant information from this famous city. Unfortunately, hardly anything on Jewish genealogy referring to Vienna has been published lately, as far as I know. This is somewhat surprising since before World War II Vienna’s Jewish community was the third largest in Europe, after Warsaw and Budapest. This, then, is a belated attempt to correct that omission.

IT IS SAID that the first Jews arrived in Vienna with the Romans, but the first documentary evidence of their presence goes back only to the 12th century. At that time, the community possessed two rabbis and several institutions. The Jewish quarter, near the city centre, consisted of about 70 buildings in which about 1,000 persons resided. In those days, Jews were permitted to own property and to employ Christian servants.

At the time of the religious wars of the 15th century, the position of the Jewish community deteriorated. The end came in 1421, when the Archduke Albert V ordered some Jews expelled and the rest brutally executed. This was the end of the first community and thereafter the city became known in Jewish circles as Ir HaDamim ("City of Blood"). In the following years very few Jewish families were readmitted.

Towards the end of the 16th century, some wealthy Jews were allowed to settle and act as financial backers of the court, as suppliers of the military, and as monetary advisers. Over time more Jewish families came, and around 1620 the Emperor decided to resettle the Jews outside the City walls. This area, called Untere Werd, became known as the Viennese Ghetto. Later it was named Leopoldstadt and that is its name to this day.

Jews were allowed to own houses and gardens; they operated 70 shops in the city and practiced artisan trades. The community had its own courts, synagogue, hospital and other institutions. Relations between the Jewish community and the Viennese citizens, especially the merchants, while never very good, again began to deteriorate.

The Emperor was able to protect the Jews until 1670, when he acceded to the wishes of the city council and ordered the entire community of about 3,000 persons to be expelled. Queen Christina of Sweden and the Pope intervened, but to no avail. The majority went to Moravia.
A section of Tandlmarktgasse, in the Leopold district of Vienna, about 1900.

Estimated that at the beginning of the 19th century there were about 1,000 legal Jewish residents in Vienna. The revolution of 1848 was a watershed for Vienna and its Jews. Some of the leaders of the revolution were Jewish and Jews participated for the first time in the political life of the city.

After his coronation in 1848, the young Emperor Franz Josef proclaimed a new constitution, resulting in the termination of various restrictions and special Jewish taxes. Over the next years further progress was made until, in 1867, all Austrian citizens achieved freedom of religion and civil rights. Taking advantage of the new liberal era, large numbers of people began to move to Vienna; among them many thousands of Jews, mostly from Moravia, Bohemia, Hungary and, later, from Galicia. The Jewish population skyrocketed from about 6,000 in 1857 to 175,000 in 1910.

Vienna was a fast-growing city and Jews found many opportunities for advancement. Some call the period between the middle of the 19th century and the outbreak of the First World War the "golden age" of Viennese Jewry.
The achievements of Viennese Jews in virtually every field of human endeavor has enriched not only Jews but all of mankind. Here are some names: Sigmund Freud, Theodor Herzl, Martin Buber, Hugo von Hofmannsthal, Arthur Schnitzler, Franz Werfel, Stefan Zweig, Gustav Mahler, Arnold Schonberg, Johann Strauss (half-Jewish), Fritz Kreisler, Bruno Walter, Rudolf Bing and many others.

Up to WWII the Nobel prize for medicine and physiology was awarded four times to Jews. By the end of the 19th century more than half of all medical doctors and lawyers in Vienna were Jews. In other sectors such as the press, wholesale and retail trade, manufacturing and transportation, Jews had established important and sometimes dominant positions.

It is no surprise, then, that starting in the second part of the 19th century, anti-semitism began to proliferate in Viennese society. With the election of Karl Lueger in 1897, Vienna attained an antisemite as mayor, but it must be said that, once in office, he toned down his antisemitism. The breakup of the Austro-Hungarian Empire in 1918 left Vienna as the capital of an impoverished small state; antisemitism was on the rise and many Jews were looking back to the good old days under the Kaiser Franz Josef. Then came the depression of the 1930s and the end arrived in March 1938 with the annexation of Austria by Germany.

The ferocity of the outbreak of antisemitic outrages was unprecedented for a Western city in the 20th century, and the culmination was the infamous Kristallnacht of November 10, 1938. Hundreds committed suicide, about 120,000 lucky ones escaped, and about 35,000 perished.

When the Red Army liberated Vienna in April 1945, there were about 5,000 Jews left, most of whom were partners in mixed marriages. Today about 10,000 Jews live in Vienna; most are post-war emigrants from Eastern Europe.

For Further Reading

History
Vienna, by Max Grunwald, 1936.

Reminiscences
Brown Was The Danube, by Helen Hillenhardt.
The Vienna I Knew, by Joseph Wechsberg.
Last Waltz in Vienna, by George Clare.

Genealogical Resources on Vienna

Extensive documentary sources on Viennese Jews are available in major North American university libraries. Many documents listing Jews by name go back as far as the 14th century C.E. Virtually all these collections, histories, newspapers and such are in German. Some are in Latin. However, Jewish genealogists have at their disposal the extensive holdings of the Family History Library (Mormons). This means that a wealth of primary information covering the 19th and 20th centuries is easily available. In the Family History Library catalogue, the general heading for Vienna reads: AUSTRIA-NIEDEROESTERREICH-WIEN. Here are the subheads of greatest interest:

JEWISH RECORDS: Jewish community of Vienna, register of births, marriages and deaths, 1826-1938, partially indexed (111 rolls).

CEMETORIES: Zentralfriedhof (Central cemetery) register, 1875-1904.

CIVIL REGISTRATION: Death register 1648-1920, partially indexed. Birth register of males, 1858-1901.


EMIGRATION AND IMMIGRATION: Passport register 1792-1918, partially indexed.

MILITARY RECORDS: Individual mustersheets of Viennese soldiers arranged alphabetically, 1783-1900.

OCCUPATIONS: Arbeitsbuche protocols (Register of workbooks), 1860-1919, indexed.

POPULATION: Domicile registration of Viennese inhabitants, includes names of husband, wife, children, place and date of birth, occupation, religion, age and new place of residence, 1850-1920. Grouped alphabetically.

PROBATE RECORDS: Civil magistrates court. 1548-1850. Indexed.

PUBLIC RECORDS: Daily account of deaths in Vienna hospitals, 1868-1942.
The censuses of Canada conducted between 1861 and 1901 contain a wealth of genealogical information for those seeking knowledge of their ancestors in Toronto. Each of the five censuses conducted in this period is a valuable genealogical resource. For those seeking knowledge of Jewish ancestors in Toronto, they are particularly valuable for establishing that relatives resided in the city at a particular time and for providing basic facts that can be used for further research.

1861

The 1861 CENSUS of Toronto was conducted when the city was a part of the province of Upper Canada West and before the country obtained dominion status. The census provides very basic information, including (1) name (2) profession, trade or occupation (3) place of birth (4) religion and (5) age. In some cases the street of residence is also provided.

This census is one of the most clear and easy to read. It was conducted when Toronto was a much smaller city, so there is a much smaller population to examine. Each individual household was enumerated on a separate page, making a search for information a fairly easy and quick task. This is unlike the later censuses where as many as 50 entries appear on a page. The legibility of the handwriting and the quality of the microfilming are also very good, making reading easy.

The one confusing part of the 1861 census involves the page numbering. The original handwritten numbering for ward divisions appears on the left-hand side of the page; stamped numbering appears on the right-hand side. The numbers are often close but not identical and on some pages only one number appears. The statistical accuracy of the census was correct as the 153 Jews listed in the census summary tables also appeared in the census schedules.

The census reveals that there was no particular Jewish area in the city at this time. Toronto Jews were found in small numbers in all wards and spread out among the general population. Most were employed as merchants or in trades. The only professionals were a druggist, a minister and two opticians. Occupation was, however, not listed for many individuals. Two women had "wife" listed as occupation.

The census identified individuals as Jewish primarily by the use of the terms Jew, Jewish and Israelite. Six persons were identified as Jewish through the use of the term Mosaic. Another six individuals were given the designation Christian Jew. While usually only the country of birth is provided, in some cases the exact city of birth is given, an extremely valuable detail.

1871

The 1871 CENSUS of Toronto was part of the first nationwide census of Canada that was conducted after Canada obtained dominion status after Confederation in 1867. This census is more detailed. The genealogically important information provided includes (1) name (2) age (3) country or province of birth (4) religion (5) origin and (6) profession, trade or occupation. The legibility of the handwriting and the quality of the microfilming is fairly good. Some pages, however, have been microfilmed out of order.

The census reveals that there was still no particular Jewish area at this time. Jews can still be found in small numbers in most wards, spread out among the general population. Most were still employed as merchants or in trades, with few professionals. Occupation was still not listed for many individuals. The census identified individuals as Jewish by the use of the terms Jew, Jewish, Hebrew and Israelite. The census also asked for the first time the question of origin. Being Jewish is recorded in the census as being both a religion and an ethnic origin. Thus, one finds people who are recorded as being Jewish by both religion and ethnic origin. One also finds individuals who are recorded as being non-Jewish by religion and Jewish by ethnic origin. These ethnic Jews are few in number. There were two families in the 1871 census where the husband was recorded as being Jewish by both religion and origin. While the wife was non-Jewish in each, the children were recorded as being non-Jewish by religion and Jewish by origin. One other intermarried family appeared in the census where the husband was Jewish and the wife was not. In this case the children were not recorded as being Jewish in either religion or origin.

There was a small statistical inaccuracy present in the 1871 census. While the census summary tables list 157 Jews present in the city, my research on the actual census schedules shows 162. Counting errors recur in both the 1881 and 1891 censuses where the number of Jews in the schedules is again higher than what appears in the summary tables.
THE JEWISH POPULATION OF TORONTO, 1861-1901

1881

THE 1881 CENSUS OF TORONTO ASKS FOR ESSENTIALLY THE SAME INFORMATION AS ITS 1871 COUNTERPART. THE LEGIBILITY OF THE HANDWRITING AND THE QUALITY OF THE MICROFILMING IS AGAIN FAIRLY GOOD, ALTHOUGH PAGES HAVE AGAIN BEEN MICROFILMED OUT OF NUMERICAL ORDER. THE JEWISH POPULATION OF TORONTO HAS INCREASED CONSIDERABLY IN THIS TEN-YEAR PERIOD, RISING FROM 162 TO 546. IN MOST WARDS JEWS ARE STILL FOUND IN SMALL NUMBERS, ALTHOUGH IN SOME THEIR NUMBERS ARE LARGER. THEY ARE STILL SPREAD OUT AMONG THE GENERAL POPULATION, ALTHOUGH CERTAIN SUBDIVISIONS HAVE WHAT APPEARS TO BE THE BEGINNINGS OF A JEWISH COMMUNITY. MOST WERE STILL EMPLOYED AS MERCHANTS OR IN TRADES, ALTHOUGH WHAT APPEARS TO BE SOME MIDDLE CLASS OCCUPATIONS HAVE NOW BEGUN TO APPEAR. PROFESSIONALS ARE STILL FEW IN NUMBER. THE CENSUS IDENTIFIED INDIVIDUALS AS JEWISH BY THE USE OF THE TERMS JEW, JEWISH, HEbrew, AND ISRAELITE.

A SMALL NUMBER OF INTERMARriages APPEARED IN THE CENSUS. MOST WERE BETWEEN JEWISH MEN AND NON-JEWISH WOMEN. IN ONE CASE THE CHILDREN ARE RECORDED AS BEING JEWISH BY RELIGION. IN ANOTHER, THE CHILDREN ARE RECORDED AS BEING NON-JEWISH BY RELIGION AND JEWISH BY ETHNIC ORIGIN. IN ANOTHER CASE THE CHILD HAS NO RELIGION RECORDED BUT IS SHOWN AS JEWISH FOR ETHNIC ORIGIN. THERE IS ALSO ONE CASE WHERE A JEWISH WOMAN IS MARRIED TO A NON-JEWISH MAN. HER CHILDREN ARE LISTED AS BEING NON-JEWISH BY RELIGION.

THERE WAS ALSO A STATISTICAL INACCURACY PRESENT IN THE 1881 CENSUS. WHILE THE CENSUS SUMMARY TABLES LIST 534 JEWS PRESENT IN THE CITY, MY COUNT ON THE ACTUAL CENSUS SCHEDULES SHOWS 564. THE NUMBERS DIFFER IN INDIVIDUAL WARDS WITH ONE, ST. THOMAS WARD, HAVING 20 MORE INDIVIDUALS THAN WERE RECORDED IN THE CENSUS SUMMARY TOTALS.

1891

THE 1891 CENSUS OF TORONTO DIFFERS SLIGHTLY FROM THE TWO PREVIOUS CENSUSES. THE QUESTION OF ETHNIC ORIGIN HAS BEEN ELIMINATED AND REPLACED WITH TWO NEW QUESTIONS ASKING FOR THE PLACE OF BIRTH OF THE RESPONDENT'S MOTHER AND FATHER, IN ADDITION TO A QUESTION ASKING FOR THE RESPONDENT'S PLACE OF BIRTH. THESE THREE QUESTIONS ARE VERY IMPORTANT FOR THE GENEALOGIST AS THEY ESTABLISH THE BIRTHPLACES OF VARIOUS BRANCHES AND GENERATIONS OF A FAMILY.

THERE ARE MANY PROBLEMS CONNECTED WITH USING THIS CENSUS. ALTHOUGH THE QUALITY OF THE MICROFILMING IS FAIRLY GOOD, THE LEGIBILITY OF THE HANDWRITING IS POOR IN PARTS, MAKING DECIPHERING NAMES AT TIMES A MATTER OF GUESSWORK. A LARGE NUMBER OF PAGES HAVE BEEN RECORDED OUT OF ORDER AND MANY HAVE BEEN Duplicated.

BY 1891, THE JEWISH POPULATION HAS INCREASED TO 1,441, BY MY COUNT; HOWEVER, THE CENSUS SUMMARY TABLES SHOW ONLY 1,425. Thus, statistical inaccuracies are again present in ward and overall totals. THE NUMBER OF JEWS HAS INCREASED IN MOST WARDS, WITH SOME SUBDIVISIONS NOW HAVING DISTINCT JEWISH AREAS. MERCHANTS AND TRADESMEN STILL PredOMINATE OCCUPATIONALLY WITH WHAT APPEARS TO BE A SMALL MIDDLE CLASS AND A SMALL NUMBER OF PROFESSIONALS. THE CENSUS IDENTIFIED JEWS BY A VARIETY OF TERMS SUCH AS JEW, JEWISH, HEbrew, JEWISH CH, JEWISH CHURCH, SYNAGOGUE AND ISRAELITE. THE TERM JEW METH, INDICATING JEWISH METHODIST, ALSO APPEARED. OTHER MORE UNUSUAL TERMS SUCH AS CONG I OR J, CHURCH OF RUSSIA, AND LATTER HOUSE OF ISRAEL WERE USED TO DESIGNATE JEWISH FAMILIES. THE NUMBER OF INTERMARriages WAS SMALL.

1901

THE 1901 CENSUS OF TORONTO DIFFERS GREATLY FROM ALL PREVIOUS CENSUSES AND IS THE MOST IMPORTANT TO THE RESEARCHER. IT CONTAINS A WEALTH OF GENEALOGICAL AND SOCIAL INFORMATION ABOUT ITS RESPONDENTS AND CAN BE USED TO PROVIDE VALUABLE INSIGHTS INTO THE DEVELOPMENT OF A COMMUNITY. IT CONTAINS MANY NEW QUESTIONS THAT WERE NOT ASKED ON PREVIOUS CENSUSES. THESE INCLUDE: DAY, MONTH AND YEAR OF BIRTH; YEAR OF IMMIGRATION TO CANADA; YEAR OF NATURALIZATION; NATIONALITY; AND QUESTIONS REFERRING TO EMPLOYMENT, WAGE EARNING, EDUCATION AND LANGUAGE, AND INFIRMITIES. THE ETHNIC ORIGIN QUESTION WHICH WAS ELIMINATED IN THE 1891 CENSUS IS NOW BACK, AS ARE THE QUESTIONS REFERRING TO FAMILY RELATIONSHIPS, PLACE OF BIRTH, RELIGION AND OCCUPATION.

THERE ARE, HOWEVER, MANY PROBLEMS ASSOCIATED WITH USING THIS CENSUS. THE LEGIBILITY OF THE HANDWRITING IS POOR IN PARTS, MAKING THE RECORDING OF INFORMATION A MATTER OF GUESSWORK. THE QUALITY OF THE MICROFILMING RANGES FROM GOOD TO POOR. THE INFORMATION RECORDED IN MANY CASES SEEMS QUESTIONABLE. FOR EXAMPLE, OFTEN THE YEAR OF IMMIGRATION OF AN INDIVIDUAL TO CANADA PRECEDES THE YEAR OF BIRTH. PARENTS ARE OFTEN LISTED AS HAVING INMIGRATED TO CANADA IN A CERTAIN YEAR, WHILE THEIR CHILDREN BORN AFTER THAT YEAR ARE SHOWN AS BEING BORN IN THE HOME COUNTRY RATHER THAN CANADA. MISSING INFORMATION IS A CONTINUING PROBLEM.

BIRTH DATES, YEARS OF IMMIGRATION, AND OCCUPATION ARE OFTEN MISSING. DITTO MARKS [ ] ARE OFTEN USED FROM ONE FAMILY TO ANOTHER TO INDICATE INFORMATION AND, IN A FEW CASES, FAMILIES OR INDIVIDUALS ARE LISTED AS JEWISH EVEN THOUGH THEIR BACKGROUNDS SEEM QUESTIONABLE.

THE JEWISH POPULATION OF TORONTO HAS NOW INCREASED TO MORE THAN 3,000. THERE ARE JEWS PRESENT IN ALMOST ALL WARDS AND CERTAIN

<table>
<thead>
<tr>
<th>SIZE OF TORONTO'S JEWISH COMMUNITY</th>
<th>1861: 153</th>
<th>1871: 162</th>
<th>1881: 546</th>
<th>1891: 1,441</th>
<th>1901: 3,000+</th>
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10 Shem Tov September 1993
subdivisions have large numbers of Jews, indicating the formation of distinct Jewish neighbourhoods and communities. Merchants and tradesmen still predominate occupationally. Peddlers, travellers and tailors are common. Middle class and professional occupations are appearing but are few in number.

The majority of the Jewish population comes from Austria, Germany, Russia and Poland, with smaller numbers coming from England and Romania. Others came to Canada from the United States where they spent a number of years; this is indicated by the number of families with American-born children. There are also some Canadian-born Jews as well as many children of immigrant families who have been born in Canada. Families predominate and the number of children range from one to two to eight or nine. There are also numerous single individuals.

Most Jews in the census are in younger to middle age groups; the number of elderly Jewish residents is small. The number of intermarriages is again small, although more than in previous years. In most cases the children are recorded as being non-Jewish by religion. In some cases, however, they are listed as being Jewish by ethnic origin. There is one case in which the children of a Jewish man and non-Jewish woman are recorded as being Jewish. There are also two cases where in a large Jewish family the wife and children are recorded as being Jewish but the husband and father who is of Jewish origin is recorded as being non-Jewish.

See photocopied entry from 1861 census, p. 12.

TORONTO SCENE
A Source of Pre-1900 Printed Canadiana
The Canadian Institute for Historical Microreproductions on microfiche

By Clifford Duxbury-Collier

With an endowment of $2 million, the Canada Council established the Canadian Institute for Historical Microreproductions (CIHM) in 1978 as an independent, non-profit corporation devoted to transferring the nation’s entire printed heritage to high-quality microfiche.

CIHM’s objectives include improving access to printed Canadiana already in the country; making Canadiana not now in Canada available to Canadian researchers; making rare and scarce Canadiana more widely available; bringing together fragmented collections of Canadiana; and ensuring the preservation of Canadiana in Canada and elsewhere. The Institute seeks both to preserve the resources and to distribute copies to repositories that otherwise could not afford or could not obtain them in their original form.

The first major problem to confront the Institute was that no official bibliography of Canadian resources existed, nor an official description of what should be considered as Canadiana. The organization had to define these first principles before it could commence its mandate.

The collection that the CIHM eventually developed provides a resource of scarce as well as more familiar materials spanning more than three and a half centuries. Initially, it included only monographic Canadiana published prior to and including 1900. Later, several pre-1901 serials were added. The year 1900 became a cut-off point primarily to avoid copyright infringement problems.

The Institute's collection includes relevant items published or printed in Canada; relevant items published or printed outside Canada and written by Canadians; and relevant items of Canadian subject matter published outside Canada.

Materials include monographs, pamphlets, leaflets, playbills and broadsides; catalogues of books, pictures, articles for sale or commercial products; offprints which are not detached articles, advertisements for service, products or entertainments; publications of municipal and county governments; and non-Canadian government monographs with Canadian content, particularly if unobtainable in Canada. Generally excluded are federal and provincial government documents and newspapers.

Access to the collection is through a microfiche catalogue, which some libraries have integrated into their on-line catalogues. Standard access points (author, title and organization membership lists as well as published voters' lists. Use your imagination when searching the catalogue. The collection is available in the Canadiana Room, 6th floor, North York Central Library on north Yonge Street. It is also available through many university libraries.

Cliff Duxbury-Collier, a librarian, is a member of the Ontario Genealogical Society. He spoke to our Society last February on the topic, "How to Organize A Family Tree."
THIS PAGE FROM THE 1861 CENSUS of St. John's Ward, Toronto, shows a Jewish family headed by Sam Davis, a 37-year-old Polish-born jeweler. As evidenced by the places of birth shown, the family migrated extensively. Note that Mrs. Davis was born in England and that their children were variously born in Montreal, Buffalo and Toronto. Records of the Davis family likely exist in each of these places. See article by Glen Eker on the censuses of Toronto, 1861 to 1901, beginning on page 9.

Jewish Genealogical Society of Canada  
P.O. Box 446, Station A  
North York ON Canada M2N 5T1