ODDITIES IN THE 1901 CENSUS OF MONTREAL AND QUEBEC CITY
by Glen Eker

The Montreal and Quebec censuses of 1901 provide a wealth of genealogical information about the inhabitants of these cities during the early years of the twentieth century. The censuses are extremely useful in compiling demographic information about the cities’ Jewish residents. With this information it is possible to gain valuable insights into the social characteristics of these early Jewish communities. In the process of compiling an index of the Jewish residents of these cities I came across many oddities and facts which continually aroused interest. I shall in this article present a selection of these items which requires further investigation for a full explanation.

"Ethnic origin" Jews were individuals of families that had abandoned the Jewish religion. They were recorded as Jewish by origin and of Christian denomination by religion. They apparently maintained enough of a sentimental attachment to Judaism that they still recorded themselves and their children as Jewish by origin. These people were generally converts to Christianity or children of mixed marriages. The number of these ethnic Jews is generally small and they spread out throughout the cities, wards, and subdivisions. The exception, however, is the Quebec City Ward of Jacques-Cartier where in subdivision 23 there are a large number of ethnic Jews. These are comprised of five families with a total of twenty members all living within close proximity to one another. The family surnames are Feiczewicz, Lacken, Lax, Roback, and Stanhouse. They originated from Austria, Romania and Russia, having come to Canada between 1891 and 1897. The male household heads are all employed in business and commerce. While their ethnic origin is recorded as Jewish, their religion is recorded as Protestant.

Counting and enumeration errors are continual problems that may occur in any census. This was extremely prevalent during the nineteenth and early twentieth centuries when calculators and computers did not exist and all the information was compiled and tallied manually. For example, the Quebec City census of 1901 actually has 175 Jews present during this period and not the 165 as the Census of Canada summary tables suggest. Figures also differ for the Montreal wards. In the Montreal Suburban district of Hochelaga a case of double enumeration occurs. The Harris family of five is enumerated twice, appearing both in St. Cunegonde City and St. Henri City. They apparently moved between the times these areas were enumerated and this was not discovered.

A more puzzling problem, however, arises within the Westmount City in Hochelaga. This occurs with regard to the Kelsch family. Raymond Kelsch is German Baptist and his wife Agnes, Irish Baptist. His oldest son Russell is German Baptist. The family immigrated from the United States in 1897. His younger son and daughter are recorded as German Jewish. They are, however, listed as being born in Quebec prior to 1897. This would have occurred when the family was still living in the U.S. The question now arises as to whether one or both of the Kelsch parents were originally Jewish or of Jewish origin and decided to raise their younger children Jewish. The place of the birth of the children also presents the possibility that the children are adopted from a children's home or from a possible Jewish family member. In the Montreal Suburban district of Jacques-Cartier there is the small village of Ste. Geneviève. There appears an

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SCHEDULE OF MEETINGS
at SHAAREI SHOMAYIM SYNAGOGUE

NOTE CHANGE OF DATES

Sunday Oct. 2, 1994 - 3:00 PM
Jewish Genealogy & The Electronic Information Super
Highway ( Or can I find my long lost cousins through my modem.)
Speaker: Bruce Kahn Ph.D. (Pres. of the JGS of Rochester)

Wednesday Nov. 9, 1994 - 7:30 pm
(In conjunction with Holocaust Remembrance Week)
The fascinations & largely unknown wealth of Jewish Heritage
Travel.
Speaker: Ruth Ellen Gruber, Author of "A Guide to Jewish Heritage Travel."

Wednesday Nov. 30, 1994 - 7:30 p.m.
The Hidden Child Phenomenon (Panel of Hidden Children currently living in Toronto tell their stories)

Wednesday Dec. 21, 1994 - 7:30 pm.
The Family Tree of the Jewish People and its Genetic Diseases
Speaker - Dr. Joe Clark, Division of Clinical Genetics, Hospital for Sick Children

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The Jewish Genealogical Society of Canada was founded in 1985 and currently has about 150 members. Membership costs $30 per calendar year. Meetings are held September to June, usually on the last Wednesday of each month at 8:00 p.m. (doors open 7:30) at Shaarei Shomayim Synagogue, 470 Glencoe Avenue, Toronto (unless announced otherwise). Guests are always welcome. Details are usually printed in the Canadian Jewish News.

The goals of the Society are to provide a forum for the exchange of knowledge and information through meetings, outings, workshops and guest lectures, and thereby to promote an awareness of genealogy within the Jewish community of Canada. The Society is affiliated with the Jewish Federation of Greater Toronto and is registered as a non-profit charitable organization.

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many names could only be guessed at. For some entries both family and given names were written in short form, while others names were completely illegible. Spelling mistakes were common for names, places, and occupations. The question of who was actually a Jew often occurred as religion recordings were frequently illegible. Also, a variety of terms were utilized. For example, Orthodox can be used in both the Christian and Jewish sense. When used by itself in the census it referred to Orthodox Jewish. Greek or other terms were used to denote Christians.

Three examples can be used to illustrate questionable recording of information. The first appears in St. Antoine Ward, Montreal. Samuel Gault, wife Fanney, and children Joseph, David, Fanney, Samuel Moses, Rebecka, and Rachel are recorded as being born of Russian origin. Samuel, his wife, and two older children were born in Russia while the younger children were born in Quebec. The religion of the family is recorded as Polish. This is an ethnic origin and not a religion. Gault is not a typical Jewish surname. Such factors as their common Jewish first names, Russia as place of birth, and the common Jewish occupation of tailor suggest the family is of Jewish origin. The year of immigration is given as 1888 and the oldest Canadian-born daughter was born in Quebec in 1890. This indicates that the family was present when the 1891 census was conducted. To confirm their Jewish identity I located the family in St. Anne’s Ward in the 1891 census. They were recorded with the surname Galt. Religion is recorded as Jew. The reason for the inaccurate religion recording may be found with the family itself or the census enumerator.

The second also appears in St. Antoine Ward, Montreal. Abraham Isidore, wife Rebecca, and children Ethel, Rochel, Samuel, and Liou are recorded as being of Polish and Russian origin. All the children were born in Quebec. The religion of the family is recorded as Orthodox. Jewish origin is suggested by their common Jewish surname and first names as well as place of birth. The occupation of tailor was a common one among Jews. The year of immigration of Abraham and Rebecca was 1889 and 1886 respectively. The family would be present at the time of the 1891 census. To confirm their Jewish identity I located the family in St. Louis Ward in the 1891 census. Religion is recorded as Hebraique.

The third appears on St. Mary’s Ward, Montreal. Bessie Geller and her four children emigrated from Russia in 1901. Their ethnic origin is clearly recorded as Juif. The recording of their religion is unclear. The family appears on both pages 9 and 10 of the census. “Cath R” is recorded for all entries previous to the Geller family on page 9. Ditto marks originally record this for Geller family members who appear on the bottom of page 9. The ditto marks are scratched out with nothing else entered in the religion column. For Geller family members who appear on page 10, Cath R is originally recorded in the religion column. Another entry is then written over this.

The 1901 census of Montreal and Quebec City provides a valuable way for the genealogist to use his or her deductive and research abilities. For those tracing Jewish residents there are many interesting areas to explore and study.

Clen Eker, a member of our society, has published a number of studies on Jews in various parts of Canada.

Society Burials in the New York City Area for Lysyanka, Tagancha, Kuznica, Raciaz and Sokolka

Flora and Herbert Gursky of Great Falls, Virginia, have compiled a list of burials in the New York City area from the landsmanschaft societies of Lysyanka and Tagancha in the Ukraine, and of Raciaz (Raciaz), Sokolka and Kuznica in Poland. The information includes the name of the individual and, when it is available, the birth and death dates, age, Jewish name and annotations of family relationships. The Lysyanka burials are at the Beth David, Montefiore, and Mt. Lebanon Cemeteries, Tagancha burials are at the Beth David and Beth Moses Cemeteries; Kuznica burials are at the Mt. Judah, Washington and Beth David Cemeteries; the Raciaz burials are at the Beth David and Mt Judah Cemeteries and the Sokolka burials are at the Washington, Mt. Carmel and Beth David Cemeteries.

For information concerning specific individuals, please write to them at 1020T Walker Lake Drive, Great Falls, VA, 22066, enclosing a SASE.

New Members

The Jewish Genealogical Society of Canada would like to welcome the following new members:

Alan S. Cooper Nathan Rosenknecht
Adrian Feigelsohn Betty Winston
Sandy Kleinfeld

ADVERTISING RATES

SHEM TOV is now accepting display advertising for publication. Advertisers are requested to supply camera-ready art and payment by Dec. 1994 for winter issue. Please indicate how many insertions you would like. As a chart indicates, our basic rate is discounted for advertisements placed in four consecutive issues (one year) instead of a single issue only. By placing an ad in SHEM TOV, you are reaching a growing number of readers in Toronto, across Canada and internationally, and helping to support a unique and vital journal.

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SEARCH ADS are also available. Rates are $5 for the first 25 words and 25 cents per word thereafter; your name and address are free. Please write advertisement clearly with family surnames you are researching in UPPER CASE letters. Make cheque payable to Jewish Genealogical Society of Canada and mail to: JGS of Canada, P.O. Box 446, Whonnoll, Ontario, Canada M2N 5T1.

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A Tale of Two Letters (and Several Cities) part 2
by Paul Pascal

Two letters were written in 1951 from foreign lands, by people who had never met the intended recipients of the letters. By means of these two letters I was able to discover three times the number of relatives on my father's side which he had believed he had. The first of these letters was written by Patrice August, my father's cousin in Bridgeport, Connecticut, announcing her father's death. It was lost, and in the intervening 40 years, Patrice crossed the continent and my father's contact with her had to wait the 40 years until she was discovered again, along with the entire U.S. contingent of our family. (The first letters were discussed in the last issue of Shem Tov). The second letter is the subject of the article that follows.

Patrice was, I learned, an inveterate packrat. (I now recognize this as a genetic Pascal characteristic, not just an endearing eccentricity of my father's). She kept address books from the forties and fifties, with phone numbers of relatives she hadn't seen since the bar mitzvahs of relatives now retired. She remembered the most minute details about family members, including those whom she had personally excommunicated from the family or vice versa. She was ready to talk at length about any twig of the family tree at any time, and I will always be grateful to her.

In the course of hours of long distance phone conversations, I learned much from her stories and from her accumulated mementos and old address books. I was happy to try old phone numbers. What did I have to lose? One of them, a number in Philadelphia, began NI-7...etc. It was not in service. I should have made the logical assumptions from that: they have a new number, they've died, they've moved, they're unlisted. But, stubborn to the end (another endearing Pascal characteristic), I didn't make the logical assumptions. Instead, in one of those rare moments of genealogical intuition, with absolutely nothing to base it on, I conjectured that perhaps Patrice misread her handwriting in her address book. Could it have been NI-7...etc.? I tried it. Bingo! I had found the Philadelphia branch of my family. (In fairness to historical truth, "bingo" is not quite the word...it was slightly more convoluted than that. But these were the essentials; I'll spare the reader the minutiae of this particular twist.)

A second old phone number led me to the daughter of my grandfather's sister, Menicha. Zaida David's sister had been twenty-three years his junior, and, incredibly, never mentioned to my father! Patrice told me that David and Menicha's parents had had fifteen children (seven of whom survived childhood), and Menicha had been the last. I appreciated my great-grandparents' sense of humor: Menicha is Romanian-Hebrew for "rest". Menicha's daughter Pinky (it's also my childhood nickname; we were named after the same ancestor, Pinchas) was now in her sixties, a warm and outgoing woman. She wined me and dined me. She introduced me to everyone in her branch of the family. She came to my wedding! But, critical to the plot of this particular story: she loaned me some family photographs. More on this later.

Another faded phone number was that of Patrice's only remaining brother, Eddie, who lived on Long Island. Tragically, Eddie was dying when I made that first phone call to his wife. Judging from the stories I later learned from his family, from the photos, videos, and trappings of his home, Eddie was a colorful, charismatic figure. But I never got to meet him. His wife Gert, however, regaled me with stories about him and the rest of the family. It was instructive to hear her tell about events and personalities I had also heard about from Patrice. It reminded me that every truth has many facets, every person many truths.

Gert knew how important family history was to me. Several months later she sent me a treasure. It was a letter she had found among Eddie's effects. Written to her father-in-law Shloime, on July 25, 1951, it was from a Clara Pascal, return address: Romania. Shloime had died just two days after the letter was written, so it came instead to Eddie. But Eddie was distraught over his father's death, and besides that, the letter was written in Romanian, which he did not understand. The letter was put away, never read.

I had the letter translated. I was amazed to realize that I was the first person to ever read it, though it was written forty years before. Even before having it translated, I knew how valuable it was. Here was a Pascal, by all odds a relative, still alive in Romania after the Holocaust! On top of that, there was an exact address. I didn't of course expect her to still be at that address, but it was a lead. The letter was to thank Shloime for a generous package of clothing he had sent them, a family destitute following the war. "Dear uncle, all of these items are invaluables to us, and the underwear above all. There has been a shortage of such items since we were children, and now it seems to us that nobody can be compared to us, instant possessors of 11 pieces of lingerie fallen as if from the sky."

The letter was profoundly moving. Their life situation was clear, as was their gratitude. It mentioned names: Neti, Simon, Matilda, Lora, Hannaleh, names I had never heard of before, yet they seemed in some way closely related to each other, and there was no question that they were related to us—Clara addressed Shloime as uncle, and signed the letter as his niece. It candidly discussed relations among the family members. It was a wonderful letter.

Most intriguing were references to "Hannaeh". It spoke of a letter from her, in which she describes the hot weather as almost unbearable, but mitigated by bathing in the Kinneret. Hannaleh was, it seems, taking a course to help adjust to everyday life, as well as the Hebrew language. Surely this Hannaleh had just made aliyah! My presumption was clinched when I read Clara's description of how she would divide up the large package of clothes among the relatives: "...we will try to keep some of the dresses for ourselves, because maybe one day there will come a time for me, too, to go to Israel."

I now had two avenues to pursue: Romania and Israel. I began with Romania. I sent a letter in Romanian to Clara Pascal's 1951 address, explaining the whole situation, and asking for any leads the current residents might have. I included a ten dollar bill. I also sent a similar letter to the office of the Jewish
Community of Clara's town, Roman. This latter address I acquired from Ruth Gruber's recent book, Jewish Heritage Travel (see RomSig News, Vol. 1 No. 2, for a review of this amazing book). I enclosed ten dollars in this letter, too. I was very hopeful--the omens were all there: the Jewish Community office was on the same street as Clara Pascal's return address, evidently only a block or so away! To this day, I have received no response from either place.

Before pursuing the Israel lead, I checked my notes. Patrice had told me that she believed two brothers and a sister of her father (and of my grandfather) had remained in Romania. The sister Rivka, to her knowledge, had died young and without children. The brothers were Mordechai and Menachem, she thought. They had died horrible deaths at the hands of Nazi sympathizers. But a daughter of one of the brothers had married a Josef Freedman and gone to Israel. The pieces seemed to be coming together. But which one of the women mentioned in Clara's letter (if any) married Josef Freedman? And with a name like Freedman, it would be like trying to find a Smith in New York. Did that deter me? Ha! I'm a Jewish genealogist (read: crazy).

From Avotaynu magazine, I learned of the Search Bureau for Missing Relatives in Jerusalem (Box 92, zip 91920), and its intrepid director, Batya Unterschatz. I faxed her the entire letter (Fax: 011-972-2-202-316). I asked if she could try finding any of the women's names under Pascal or Freedman. Based on the incidental information, she had no luck. I asked if she could find a Simon Pascal. Again no luck. She suggested putting an ad in the Israeli Romanian press. I was willing, but not yet.

It was around this time that I was borrowing old family photographs from Pinky, daughter of the aunt my father had never heard of. Pinky had no idea who the people were in the photos. They had belonged to her mother, and the inscriptions on the backs were indecipherable to her. The writing on the backs of the photos were in Romanian, or in Latin-lettered Yiddish. With effort, I discerned: "Memento from Menashe, bar mitzvah 1967"..."Memento from Hanna, Josef, and children"..."Hanna, 1951" (obviously taken in Israel)..."This is my daughter Matilda age 3, signed Simon Pascal 1946"...and, on a different photo, but in the same handwriting, "Marcu Pascal, died 25 July 1945".

Things were becoming clear. It was Hannaleh (Hanna) who married Josef Freedman! She no doubt had arrived in Israel in 1951. In the picture of "Hanna, Josef and children", the boy had the same face as the bar mitzvah boy, Menashe, so I concluded that Hanna had a son Menashe. I was betting that this Menashe was named after Hanna's father, who had to be one of my grandfather's brothers. After all, Patrice's information meant that both brothers who stayed in Romania had a name beginning with "M". Menashe (after whom the boy was probably named) must be the same as the Marcu Pascal in the photo, I realized. If so, then Mordechai and Menachem (the two brothers of Patrice's description) and Menashe and Marcu (of the photos) were all the same person. I was willing to bet that there weren't two brothers at all, but only one. Now, the inscription on Marcu Pascal's photo was written in Simon Pascal's handwriting. From this, and from the inscription itself, I knew that Simon was Menashe's (Marcu's) son, and therefore Hanna's brother. It may all sound convoluted, but I now had enough information to help Batya Unterschatz help me. And she did. She was wonderful.

I faxed her and followed up with a phone call. Within one day, I was speaking to Hanna and Clara! They all live in Safed, Israel. Simon died five years ago, which is why he did not turn up on Batya's database. The last of the family had made aliya from Romania in the 'sixties, Hanna told me. No one is left there.

Many threads remain to be followed. My old-new cousins have told me that Rivka, my grandfather's sister, died young, and did have children. Some were lost in the Holocaust, but some found their way to Israel. They have lost touch with them, as with Simon's daughter Matilda, also in Israel, if she is still alive. Finally, there is the puzzle of the one brother with two identities and four names. He was not killed by Nazis, but died of pneumonia.

However, there was another brother...Yossel! Had I ever heard of this Yossel? Nope. Did I have any leads? Nope. Was I going to try to find him and his crew? Yup. And how am I going to accomplish this impossible feat? Well, first I need an old letter...

Paul Pascal, a member of our society, has just returned from an extensive trip to Israel, Belarus and Romania

Pinchas the Great Grandfather of the author after whom he was named
Mormons Baptize Holocaust Victims

In June 1993, Gary Mokotoff, publisher of AVOTAYNU and president of the Association of Jewish Genealogical Societies, was made aware that names of Jews murdered in the Holocaust were added to the International Genealogical Index, a database of persons who received the Mormon temple ordinance of baptism. It was determined that a group of Mormons in the Salt Lake City area had taken the copy of the Gedenkbuch located at the Family History Library, extracted many of the names, and brought them to their local temple to have the people baptized and endowed according to the Mormon religion. Mokotoff sent a letter to the Executive Director of the Family History Department and received a reply. Both letters are produced in their entirety below.

Elder J. Richard Clarke
Church of Jesus Christ of the Latter-day Saints
47 E. South Temple
Salt Lake City, UT 84150
Dear Elder Clarke:

It has come to my attention that well-intentioned LDS members are baptizing Jewish victims of the Holocaust into the Mormon faith. It shows incredible insensitivity to the anguish of the living relatives of these martyrs, some of whom saw their loved ones murdered, to perform a Christian ritual on people who were killed for only one reason; they were Jews.

Baptism is a Christian ceremony that is particularly repugnant to Jews. It reminds us of the centuries of persecution against Jews where our ancestors were given a choice: be baptized or suffer death. There are many Christians living today who can trace their family history back to people who chose option one. Our Jewish history books are filled with martyrs who chose option two.

I have been told that the LDS church does not support this policy; that it is the act of individuals. But the fact that the ritual is performed in a Mormon Temple is tantamount to condoning this practice.

At present, this practice is known to only a few Jewish-American genealogists who noticed the entries in the International Genealogical Index. Once the Jewish world community is aware of the practice, it will seriously strain relations between Mormons and Jews.

Gary Mokotoff, President
Association of Jewish Genealogical Societies

Mr. Gary Mokotoff, President
Association of Jewish Genealogical Societies
1485 Teaneck Road
Teaneck, NJ 07666
Dear Mr. Mokotoff:

Subject: LDS Temple Ordinances Performed for Jewish Victims of the Holocaust

Thank you for your letter. I sympathize with the feelings you share in your letter about temple ordinances performed for Jewish victims of the Holocaust without family members’ knowledge or consent. I am hopeful this letter can help ease your concerns somewhat.

At the outset, I assure you that temple ordinances are generally performed at the request of a family member. We counsel members to obtain clearance from living family members before performing temple ordinances. Apparently this has not occurred in the cases cited in your letter.

In light of the concerns raised in your letter, we have reviewed our procedures regarding temple ordinances for the dead and have adopted the following refinements: first, that temple ordinances be performed only at the request of family members; and second, that family members wishing to perform such ordinances also have permission from the nearest living relative before proceeding.

Please be aware that, given the nature of computer databases and the number of temples and family history centers operational throughout the world, we cannot guarantee that no work will be done. We are reaffirming our procedures and guidelines and must then rely on our patrons to act in a responsible manner. Realizing that some inadvertent work may appear in spite of our best efforts to communicate with patrons, we do hope that future names will only be submitted in accordance with the above-mentioned directives.

Thank you again for sharing your concerns with us. We appreciate your friendship and hope that the changes outlined in this letter will help resolve the issue.

J. Richard Clarke, Executive Director
Family History Department

The exchange of letters printed above appeared in the spring 1994 issue of AVOTAYNU: The International Review of Jewish Genealogy. Since then there have been further protests by Jewish genealogists against the practice of baptism of victims of the Holocaust by some members of the Mormon church. On July 8, 1994 an article entitled “Mormons Target Jewish Dead” by Bill Gladstone, former president of our society, appeared in the New York Jewish paper “Forward.”

This article has now brought this controversy from the comparatively narrow circle of Jewish genealogists to the attention of the general Jewish public. The article notes, among other things, that multiple baptisms by proxy have been performed on personalities such as Judy Garland, Charlie Chaplin, Jack Benny, Humphrey Bogart and others. It is further noted that, according to Mr. Daniel Schlyter, specialist in East European and Jewish research at the Family History Library, these mounting Jewish protests might bring about the termination of collection of Jewish records.

We shall keep you informed of further developments.

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Cemetery Committee Report
Howard Shidlowsky

The August 18, 1994 edition of the Canadian Jewish News carried an article on the Cemetery project. Our former president, Bill Gladstone, did a wonderful job of describing the project and its value to the community at large. The photo accompanying the article shows our society president, Henry Wellisch, transcribing information at Roselawn Cemetery. Henry was part of a determined group that spent Sunday mornings from June through August transcribing at Roselawn Cemetery. Although the group has been small, we have made quite good progress. Ten sections will be transcribed, double and triple checked by the time you read this article. Weather permitting, we will finish checking another 6 before the cold weather forces us all indoors.

This spring we completed mapping all tombstones in Roselawn cemetery. Some effort is required to verify that all the names on the maps are accurate. These maps, designed only to guide our volunteers, show the location of each tombstone in the cemetery and the initial and surname of the deceased.

This fall we will be photographing the stones in one small section of the cemetery as a test. If successful, we will investigate photographing the sections we have not yet transcribed. We will also be looking into publishing these photos.

The committee has also prepared a guide to the Jewish cemeteries in Ontario outside Metropolitan Toronto. When complete, this guide will be added to the JGSC materials in the Canadiana Room (North York Public Library).

The Cemetery Committee of the Temiskaming Genealogy Group, a branch of the Ontario Genealogical Society, transcribed the English inscriptions of the Jewish cemetery in Chamberlain Township (near Kirkland Lake). We translated the few stones in the cemetery which had only Hebrew or Yiddish inscriptions. During the winter the committee will add this information to our database.

The committee is once again looking for help during the fall and winter months. We have a great deal of information that must be entered on computer. Or you can help proofread our maps or store and label photographs. If you can give us a few hours of your time or want more information please contact one of the following people:

Howard Shidlowsky (home) 783-3558 (office) 777-5625
Gert Rogers (home) 588-2318

Worldwide JEWISHGEN Mail List
(From Morasha, Spring, 1994, Vol. X, No. 1)

Anyone with a computer, modem and access to Internet now has access to a worldwide Jewish genealogy mail list called JEWISHGEN. Internet is an international network of companies, colleges and universities, government agencies, bulletin board services, and others, all linked together electronically.)

The mail list was recently created by the joining of Fidonet’s JEWISHGEN conference with its Internet counterpart, israel.genealogy, thereby forming a single worldwide data base. Here’s how it works:

If you subscribe to the list, all JEWISHGEN messages will be sent to your computer mailbox (sometimes as many as 25 in a group). Any message you send will be distributed to all subscribers, usually within 24 hours. There is no charge for subscribing. Costs will depend on how you are provided with Internet services. You may be subject to local phone charges, and time and message charges by your service provider. For example, Prodigy Internet messages are 10¢ for sending or receiving each 6,000 characters. A group of messages can be as large as 60,000 characters, and there are sometimes more than one group per day; thus Prodigy charges can be over $1.00 per day for messages, plus the time cost. Other data services, such as America On-Line, Compuserve, Delphi, and GENie, also provide Internet access, each with its own fee system.

While there will probably be information useful to you (especially in response to your own queries), there will also be pages of discussions of topics which may not be of any interest to you at all.

It is easy to subscribe, and easy to unsubscribe if it doesn’t suit you for any reason.

To subscribe, send an Internet message to listserv@israel.nysernet.org

With a single line message:
sub jewishgen firstname lastname

You will get a confirmation message. If your service provider charges by the message, it is suggested that you combine daily messages by replying to the confirmation message with the single line:

set jewishgen mail digest.

To post messages, mail them to:
jewishgen@israel.nysernet.org

Good luck.

Professional Researcher will search census records, passenger lists, assessment records, city directories, indexes, archives and libraries, and other available resources in Canada for your ancestors.
Glen Eker, 46 Brady Lane
Guelph, Ontario, Canada N1L 1A5
(519) 836-4747
ROOTS AND BRANCHES
By Miriam Weiner
DISCOVERING LONG-LOST RELATIVES IN THE FORMER U.S.S.R.

It is entirely possible you have “cousins” in the former Soviet Union whom you don’t know and who don’t know about you. More than 75% of American Jews can trace at least one or more grandparents to this region. Additionally, it is estimated there are hundreds of thousands of Jews still in those countries.

During a recent visit to Mogilev-Podolsky, in Ukraine, I was conducting research for Mark Eckman of Vienna, Virginia, who wanted me to trace his Schwarz relatives from Mogilev. While he was hopeful I would find archival documents about his family, neither of us every dreamed any family members would still be living here. Mark’s family immigrated to America more than 75 years ago and one family story referred to a cousin who had immigrated to San Paulo, Brazil. Interviews with the Jewish community led to telephone calls with four local Schwarz families. Although the first three families I telephoned willingly and eagerly supplied data, none of the information they provided matched the names on Mark’s family tree. With the fourth call, we hit “paydirt.” I asked about family members who had immigrated from Mogilev and the response was, “oh yes, one branch of our family left long ago, for San Paulo, Brazil!” Within a couple days, I interviewed Mark’s new cousins on video along with another visiting relative from St. Petersburg.

When Marjorie Goldberg of Stamford, Connecticut, decided to trace her family history, she wanted to know more about her grandfather, Solomon Zavelsky, son of Aron Moshe. Solomon was born in 1877 in Glukhov and to Marjorie’s knowledge, was the only child of Aron Moshe. Marjorie knew some of the family later lived in Odessa and provided what limited information she had.

Research in the Kiev Historical Archives produced a city directory record for Mendel Zavelsky of Glukhov, son of Aron. Now I was sure Marjorie’s grandfather, Solomon, had a previously unknown brother named Mendel.

In Odessa, I visited the “Address Bureau” (a former department of the KGB, I am told) and during a meeting with the director, was able to see index cards for all people named “Zavelsky” living in Odessa. Of the 13 index cards, two were Jewish names. One individual was Leah Zavelsky (daughter of Marko), who died two years previously and was born in Glukhov! It is not common to find the place of birth on these index cards and I am afraid my professionalism gave way to something akin to “whoopie!”

It took two days of visiting four former addresses before we found someone who knew the married name of Julia, Leah’s daughter, now living in St. Petersburg. We telephoned Julia and asked her many questions amidst her excitement and tears. The one question which clinched it was when we asked Julia what was her grandfather’s Jewish name. She replied that it was Mendel, although he used the Ukrainian name of Marko.

I sent Marjorie a fax from my apartment in Mogilev-Podolsky, telling her she had a second cousin in St. Petersburg. With a month, Marjorie had arranged for a video interview with Julia, to be shown at a huge family reunion scheduled for June, 1994 in Philadelphia.

During the summer of 1993, I visited Novograd-Volynsk at the request of Paul Gass of Boston, Massachusetts who was gathering information about his Goldman and Korff ancestors for a book in progress. In a meeting with the mayor in Novograd-Volynsk, I asked if any Goldmans still lived there and was delighted to see four entries in the local telephone book. However the telephone book was published almost 20 years ago and only one Goldman family still lived there. We telephoned the Paulina Goldman who immediately invited us to her apartment where we asked many questions and conducted the interview with a video camera. Paulina referred to the same noted Rabbi in her ancestry as those on Paul’s family chart. What makes this discovery so special is that Paulina was in the midst of a move to Kiev where she planned to live with her married daughter. A few weeks later, she would have gone and probably it would have been impossible to trace her.

During my next visit to Kiev, I will deliver packages and letters to Paulina from her newly-discovered cousin who gasped when he saw her photograph. It seems Paulina bears a striking resemblance to Paul’s mother.

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USING PRINTED FORMS TO ORGANIZE YOUR RECORDS

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As we all know, genealogy is a labour-intensive hobby. Beginners soon find that they get bogged down because they are not organized, often researching the same information in the same document more than once. Finds are frequently written on scraps of paper which easily get lost. Many researchers really do not have a clear picture at any given point in time of what they do or do not know, or what has or has not been searched. While forms will not find the answers to your questions, they will help keep you organized.

The components of genealogical organization are: the use of standard-size forms wherever and whenever possible; a filing system which is efficient and inexpensive; with a file numbering or referencing system which connects the information found to the files of the various individuals involved. The subject of this article is on the use of forms as an organizational tool.

Forms appear in three guises: research registers or calendars to list those documents that have been examined or record correspondence written to, and received from, others; extract forms, to copy information found in a source document (a number of these are document specific, such as census forms, abstracts of deeds, etc.); and lastly, charts, such as Pedigree or Family Group Charts, to which one regularly transfers tree information found and entered on the extract forms. It is these charts which tell you at a glance what you do know and what you have yet to research.

While not every genealogist considers that all the various forms are needed, some are necessary to the research process. For example, Pedigree Charts, Family Group and Personal Data Sheets are absolutely imperative to the researcher as they are used to control what is known on a particular family or individual. Those who use computers find that these are built into the programs and can be printed out each time the information is updated. Other forms can be created using a word processing program. Because most genealogists still maintain a manual system, this paper will be presented from that perspective.

PEDIGREE CHARTS

The Pedigree Chart is also called an Ancestry Chart or an Ahnentafel Chart, and it records names and basic information about those direct ancestors of the particular individual placed in position No. 1 on the chart. This person may be either male or female and, once selected, all subsequent ancestors must relate solely to that individual. The only other individuals who may be substituted in position No. 1 are the full siblings of that person, since full siblings share the exact same bloodlines that are listed on that particular Pedigree Chart.

Because this chart provides the "skeletal" information of the family being researched, you are not required to record the sources for the information pertained within it. Source notations and footnotes are reserved for the Family Group and Personal Data Sheets.

The Pedigree Chart is often called the "road map" to the ancestral past, providing the visual means to remind you what information has still to be researched and recorded. It is the first form used to begin compiling your family information and should be started immediately as you commence your quest, always keeping it up-to-date as your research progresses.

NUMBERING SYSTEM ON EACH PEDIGREE CHART

This is also called the Ahnentafel numbering system and virtually all Pedigree Charts utilize this basic system so that each person listed will have a reference number on the chart which is unique to that individual. In all cases, with the exception of person No. 1 on each of the charts, all even numbers refer to male ancestors and all odd number refer to female ancestors. You soon notice that, as you get further back, the number of your ancestors increases exponentially.

THE FAMILY GROUP AND PERSONAL DATA SHEET

The Family Group Sheet is extremely important to your research since it provides a capsulized history of an ancestral couple (husband & wife), highlighting the major vital events in their lives and identifying the children which resulted from their union. It, too, provides an overview of what data has been gleaned on each family and what is still to be determined.

Each Family Group Sheet refers to one ancestral couple only and includes spaces for recording brief information on their direct children. When any of those children marries and starts a family of his/her own, this couple becomes the subject of their own Family Group Sheet, having a cross-reference made to the sheet of the parents and vice versa. All cross-reference numbers correspond to the numbering system which you have chosen to identify your family members.

These forms contain spaces to record the basic information on husband and wife, including their names, birth, marriage and death dates and places, parentage and other spouses. Some forms include spaces to record such information as Social Insurance Numbers, occupations, military service, religious affiliation, burial dates and places, plus a variety of other data. Most of this data should properly be listed on a Personal Data Sheet made up for each ancestor or relative which will contain...
much more information of a personal and unique nature.

THE PERSONAL HISTORY SHEET

The Personal History Sheet provides a history of any individual in your ancestry, direct or otherwise, on whom you wish to collect and record personal information, indicating the major events in that person's life. This form is also important to your research as it provides the basic data needed when you compile and write the history of that family member, as well as supplying an overview of what has been gleaned already and what still needs to be found. It too should contain the number assigned to that individual with references back to his/her position on the Family Group Sheets and/or the Pedigree Charts.

Each Personal History sheet refers to one ancestral individual only and includes spaces for recording more personal information than is available on any Family Group Sheet.

RESEARCH REGISTERS OR CALENDARS

The Research Register or Research Calendar (also called a Research Log) is one of the forms considered most essential to keeping your genealogical research organized. It concentrates less on the information found than on noting the resources which were consulted in locating the data which ultimately ends up being listed on the other forms. Whereas the Pedigree Chart shows the position and parentage of each ancestor within the family tree and the Family Group Sheet provides the statistical and biographical summary of an ancestral couple and their children, both are primarily concerned with recording the information gathered on a particular family and on identifying the information which is yet to be located or proven. The Research Register, however, records the research processes rather than just the results of the research itself. By recording both the successes (positive finds) and the failures (negative finds) of your research, the form allows you to eliminate each source as it is examined, giving you direction for your future research.

PURPOSE OF A RESEARCH REGISTER

The primary purpose of a Research Register is to provide the means of recording all resources that have been searched for information on your ancestors, together with short notations on the results obtained from each source. Everything examined should be included on this register, even if the document failed to provide any direct information at all. If nothing of value is found in a source, you should note "nothing found" or "negative" in the section of the register reserved for notes. Ideally, a Research Register should be established for each ancestral couple and should be filed together with the Family Group Sheet reserved for that particular couple. This ensures that all the resources searched to find information on that family will be readily referenced within their files.

CONTENTS OF A REGISTER

Every Research Register should contain certain basic sections: 1) the date of the search; 2) the title of the resource being searched; 3) the repository housing the document; 4) a call or record group number (so that you can retrieve it again, if necessary); 5) the purpose of the search, (i.e. what information is being sought); and 6) the results of or comments about the search findings.

SHOWING SOURCE AND SOURCE LOCATIONS

A source can be any document, publication or even verbal commentary which provides you with information on your family members. It can be a birth or death certificate, a will, an obituary, a published biography in a local history book or information from another family history. It can be a listing in a telephone book or a city directory, or it can be information related to you by your great-aunt in a taped interview. The location where the information is stored or deposited can be in your personal files (taped interviews, letters to you from relatives, or copies of documents in your possession) or it can be in local archives, libraries, government agencies, court houses, or the homes of relatives or friends.

CORRESPONDENCE LOGS OR CALENDARS

Some researchers prefer to separate their searches into two major categories for general reference purposes: 1) sources checked through correspondence and 2) sources checked in person. To do this, they create both a Research Register and a separate Correspondence Log. Instead of recording incoming and outgoing letters (and the respective results) on the Register, these are recorded on the Correspondence Log. Doing this can be helpful in monitoring your correspondence research and in quickly identifying unanswered queries or responses requiring a follow-up by you.

Every Correspondence Log should also contain certain basic sections: 1) the date of the letter sent or received; 2) the name & address of addressee/addressor; 3) the purpose of search, i.e. what information is being sought by either party; 4) if money sent, to keep track of monies issued to whom and when; 5) if reply received or sent; 6) any results or comments; and 7) a referencing number.

RESEARCH EXTRACTS

A Research Extract form is intended to complement the Research Register in that the extract expands on the entries written in the register. One extract form is completed for each entry made on the Register and repeats the same general information, but gives more details on what is found in the document than the Register form allows. Obviously, one need not make out a Research Extract if the entry proves to be a negative search since the Register already notes this. In addition, extracts can be photocopied and inserted into each ancestor's file about whom the information is relevant.
DOCUMENT SPECIFIC RESEARCH EXTRACTS

Over the years, genealogists have come to realize that there are certain documents which are used by all researchers; records of marriages and interments; the census; wills; land grants and deeds; newspapers; etc. As a result, various genealogical associations and publishers have created extract forms which are subject or document specific. For example, since everyone has to search the census and will ostensibly obtain the same information - i.e., head of household, names of spouse and children, their ages and place of birth, and occupation, etc. - these document-specific extracts are designed to list this information in an orderly fashion and, by following the dictates of the form, it forces the user to enter all the information found in that document in a methodical manner. While these forms vary in design from organization to organization, in principle each produces the same end result - capturing the required information from that document. Some forms, of course, reflect the country for which they are designed and are not interchangeable for the most part; i.e., Census forms created for Canada will not be useful in the United States and vice versa.
Jewish Wedding
From "Die Osterreichisch-Ungarische Monarchie in Wort & Bild" - 1897 (The Austro-Hungarian Monarchy in Word and Picture)

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