

שם טוב

SHEM TOV

JEWISH GENEALOGICAL SOCIETY OF CANADA

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HOW USEFUL ARE CANADIAN SHIP MANIFESTS TO GENEALOGICAL RESEARCH

by Glen Eker

Among the sources available for genealogical researchers looking for records of their ancestors' arrival in Canada are the Canadian Passenger Ship Manifests which have been microfilmed by the National Archives of Canada and are available from them through Interlibrary loan. In Toronto, a complete set of these lists is available on microfilm reels in the Canadiana Room on the sixth floor of North York Public Library and at the Archives of Ontario on Grenville Street.

These manifests are available for Canadian ports up to 1919, but those after 1919 have not been released by the National Archives. These manifests are almost completely unindexed. The quality of the microfilming and the legibility of the handwriting on the manifests ranges from good to poor with most reels somewhere in between. The information is arranged on the reels chronologically by year and date. There is an average of two to five reels per year for larger and more frequently used ports such as Halifax and Montreal/Quebec City, while there may be fewer for smaller ones such as North Sydney, Saint John, and some Pacific Coastal Ports. Most years overlap on at least two reels; each reel consists of a number of months from each of one or two years.

The following are the specific ports whose manifests are available to researchers, the years of availability and the total number of reels:

- (1) Montreal/Quebec City, 1865-1919, 98 reels
- (2) Halifax, 1880-1919, 43 reels
- (3) North Sydney, 1906-1919, 20 reels
- (4) Saint John, 1900-1918, 15 reels
- (5) Vancouver, 1905-1919, 11 reels; and
- (6) Victoria, and Small Coastal Ports, 1905-1919, 18 reels.

These manifests contain passengers who are immigrants or tourists, as well as those whose final destinations are either Canada or the United States. The manifests include varying numbers of each type of passenger and destination.

The manifests contain two types of information: information about the ship and information about the passengers. Information about the ship that is provided

includes the name of the ship, master's name, arrival and departure dates and places, landing time, weight, total passengers by class - first, second and third class, steerage, medical information and a passenger total by nationality or race. Information about passengers includes name, age, sex, occupation, country of birth, destination, ability to read and write and amount of cash. Passenger manifests after 1908 have a specific column that asks for origin and religion.

The availability of the previously stated information may vary from manifest to manifest. In some cases little more than name, age, birthplace and destination are filled out. This often occurs with large groups of immigrants whose destination was Western Canada or the United States. Occupation may simply be shown by some general term such as worker or left entirely blank. Tourists listed on them and destined for Canada or the United States may often have their occupation recorded simply as tourist. The exact birthplace is rarely recorded for

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A FRESH LOOK AT NINE OF CANADA'S EARLIEST JEWISH FAMILIES

by Anne Joseph

From a mild beginning of pottering quietly as I tried to put together a family tree for my husband, I gradually realized that the task was expanding into the realm of Canadian Jewish history, and taking on a life of its own. The result is a full-blown (562 page) book *HERITAGE OF A PATRIARCH: Canada's first Jewish Settlers and the Continuing Story of these Families in Canada* which was published in April by the Quebec City house of les éditions du septentrion. Being the wife of William K. Joseph, who is a 5th generation descendant of the patriarch (Henry Joseph) mentioned in the title, had its advantages. Bill handed over piles of boxes of unsorted family papers, which fleshed out much of the material I had culled from various archival collections.

The central portion of the book is presented chronologically to simplify its use as a reference tool. Covering both European and North American history as it affected Canadian Jews, events are drawn together in a manner which illustrates action and reaction. The text is copiously illustrated with mini-trees showing the relationship between various groups of people.

The focus is on the extended Joseph family. Beginning in the 1760s, a goodly number of them made important contributions towards the advancement of the religious, economic, professional and social aspects of life along the Montreal to Quebec City corridor ... and beyond. About 15 of them formally established their community in 1768 when they founded Shearith Israel as the first congregation. By 1831, their number had grown to a still modest total of 107. Strongly

represented in this group were the David, Franks, Hart, Hays, Judah and Solomons families, all of whom were entwined through marriage to the Joseph family. They were later joined by members of the de Sola and Pinto families who married children and grandchildren of Henry Joseph.

For eight generations, Montreal has been home to the Joseph family. There are still twenty-three Jewish families in the area who can trace their ancestry back to Henry Joseph, and seven of them continue the unbroken tradition of membership at Shearith Israel. ✧

UPCOMING MEETINGS

at the Shaarei Shomayim Synagogue
470 Glencairn Avenue

Join us for the Annual General Meeting
Wednesday, June 21 7³⁰ p.m.

10th Anniversary Meeting
Wednesday, Sept. 20 7³⁰ p.m.

For programmes please refer to the "What's New"
column in the Canadian Jewish News

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Contributions are invited: Submit material c/o The Editor, P.O. Box 446, Station A, North York, Ontario, Canada M2N 5T1.

The Jewish Genealogical Society of Canada was founded in 1985 and currently has about 150 members. Membership costs \$30 per calendar year, \$20 for persons living beyond both Metro Toronto and its adjacent suburbs. Meetings are held September to June, usually on the last Wednesday of each month at 8:00 p.m. (doors open at 7:30) at Shaarei Shomayim Synagogue, 470 Glencairn 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 lecturers, 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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ROOTS AND BRANCHES

by Miriam Weiner

YAD VASHEM PUBLICATIONS HELP DOCUMENT FAMILY HISTORY

Virtually everyone who visits Jerusalem comes to Yad Vashem, the world's foremost institution for Holocaust research and scholarship. There, they see and feel the horrors of the Holocaust through the exhibitions, memorials, documents and photos. In addition to the museum and memorials, Yad Vashem encompasses other equally important departments including the library, archives, education and research centre, and publishing division.

In tracing family history, eventually each of us wants to know what happened to our ancestral town during the Holocaust and the Yad Vashem publications represent a primary source for such information.

In 1970, Yad Vashem published the first volume of Pinkas Hakehillot (Encyclopedia of Jewish Communities) and to date, eleven more have followed covering Poland, Germany, Hungary, Netherlands, Romania, Yugoslavia and Latvia/Estonia. Each volume in this ongoing series is anxiously awaited by historians, genealogists and anyone who wants to know the detailed history of their ancestral town.

These comprehensive volumes commemorate the Jewish communities destroyed during the Holocaust beginning with a history of the Jewish presence, accompanied by maps, photographs of synagogues and other well-known buildings along with pictures of communal leaders and rabbis. Statistical tables trace the Jewish population and the extensive bibliography leads the reader to other valuable sources. What makes this series so valuable is that many of the localities included here are very small, and often the entry represents the only available source of information. The series is published in Hebrew although most volumes include an English index.

If your ancestors came from the Soviet Union and served in the military, you may find extensive biographical information in Under Fire: The Stories of Jewish Heroes of the Soviet Union compiled by Gershon Shapiro. The book is a collection of 150 biographies (with photo) and descriptions of heroic deeds of Jews who were awarded the distinction of "Hero of the Soviet Union" during the war between Germany and the Soviet Union, 1941-45.

If your family came from Romania, Resisting the Storm: Romania, 1940-1947, Memoirs is a "must". In addition to the names index, the place index enables you to immediately focus on the area where your family once lived. The book includes many photos and documents from the Memoirs of Alexandre Safran, the former Chief Rabbi of Romania during the most tragic years of the community: the destruction of the Bessarabia and Bukovina Jews and the rescue of the Jews from old Romania and South Transylvania.

Famous for its vibrant Jewish cultural life, Vilna was known for generations as the "Jerusalem of Lithuania". For those with roots in Vilna, see Ghetto in Flames: The Struggle

and Destruction of the Jews in Vilna in the Holocaust authored by Yizhak Arad, Chairman of Yad Vashem Directorate. Anyone whose family came from Lithuania is likely to find references to their ancestral town in the place index. The well-documented chapters are augmented with extensive photos, maps, statistical charts and a detailed listing of archival material all providing a vivid description of the fate of the Jews of Vilna and a history of one of the largest ghettos.

Each year, Yad Vashem publishes another volume of Yad Vashem Studies containing a wide range of papers, documents and book reviews dealing with various aspects of the Holocaust written by outstanding scholars from Israel and abroad. Twenty volumes have been published to date. One branch of my family came from Shepetovka in Volhynia district; therefore, a research paper by Shmuel Spector in Vol. XV was of particular interest to me: "The Jews of Volhynia and Their Reaction to Extermination" which formed the basis for his subsequent book, The Holocaust of Volhynian Jews: 1941-1944.

A unique chronicle of the Nazi extermination of over six million Jews and other "undesirables" can be found in The Pictorial History of the Holocaust, a joint publication of Yad Vashem and Macmillan, Inc. and edited by Yizhak Arad. This highly acclaimed oversized book is an extraordinary compilation of photos, maps and explanatory text.

The more than 400 photographs from Yad Vashem's archives and private collections were taken at a time when such photography was against the law in Germany and other occupied territories.

Quoting from the "Jerusalem Post":

"This well ordered volume leads the reader on the terrifying journey...the reader will be pulled from page to page by the stark photographs....[Arad] seems to have hit just the right balance between too much and too little."

These publications are found in many Judaic libraries or may be purchased at Yad Vashem's bookstore. To order by mail or to request a listing of titles, write to Yad Vashem, POB 3477, Jerusalem 91034 Israel. Specify if you prefer listings of publications in Hebrew or English. ☆

Miriam Weiner is co-editor of the recently published Encyclopedia of Jewish Genealogy and also is coordinator of "Routes to Roots" Genealogy Tours offered by ISRAM Travel in New York. For information on how to research your family history, send a stamped self addressed envelope to Miriam Weiner at 136 Sandpiper Key, Secaucus, New Jersey, 07094 U.S.A.

INSTRUCTIONS TO PURSERS.—Each passenger should be given a card, indicating the number of sheet

No.	NAME IN FULL	AGE		SEX		MARRIED	IF SO	How Long	Have you ever been in Canada before?	Have you ever been in the U.S.A. before?	Have you ever been in the U.K. before?	COUNTRY OF BIRTH
		Years	Months	Male	Female							
1361	Domela V. 29			Male			Wife		Yes	Yes	Yes	Haly
1362	Frederick V. 27			Male			Wife		Yes	Yes	Yes	Russia
1363	Bondet V. 5			Male					Yes	Yes	Yes	do
1364	Huchfiu Kondrat V. 35			Male					Yes	Yes	Yes	do
1365	Thurston Martin V. 30			Male					Yes	Yes	Yes	do
1366	Worfolney Wotizer 29			Male					Yes	Yes	Yes	do
1247	Gross Julius 45			Male					Yes	Yes	Yes	Germany
1253	Strachman Alvir 45			Male					Yes	Yes	Yes	Russia
	do Hava 40			Female					Yes	Yes	Yes	
	do Brucha 13			Female					Yes	Yes	Yes	
	do Ana 16			Female					Yes	Yes	Yes	
	do Dina 10			Female					Yes	Yes	Yes	
	do Haia 6			Female					Yes	Yes	Yes	

THIS IS ONE PAGE OF THE SHIP'S MANIFEST OF THE S.S. ROYAL GEORGE, WHICH SAILED FROM BRISTOL, ENGLAND ON SEPTEMBER 21, 1910. PLEASE NOTE, GLEN EKER'S GREAT GRANDPARENTS ALTER AND HAVA STRACHMAN AND THEIR FOUR DAUGHTERS; BRUCHA, ANA, DINA AND HAIA ON THE LIST ABOVE.

(Continued from page 1)

passengers; generally only the country is listed. The exception to this is found on manifests from ships carrying almost exclusively passengers from the British Isles. These ships have a different form of manifest which asks for more specific information, including the passenger's last place of residence in the British Isles. This can be an important clue for determining a possible birthplace when a specific city or town is provided. The ethnic origin may be prefixed to the name of the country of a passenger's birth; e.g., Russian German, Russian Jew, Russian Pole, etc. This helps to provide a clue to the individual's background. Generally the information found in these manifests about passengers is very basic for most European immigrants except those from the British Isles, for whom greater information is provided.

The manifest's greatest use is probably to provide a record of the person's landing or passing through Canada as well as to establish names and numbers of related family members who came with him or her. The basic problem that occurs however, is finding the person in the manifests. This task may be

relatively easy if the name of the port and year of arrival is known. If they are not, the researcher must be prepared for a long search since there are no nominal indexes to these manifests. In this case an approximate year and a port must be chosen. Most immigrants however, came through either Halifax or Montreal/Quebec City. Searching these manifests is a slow process and takes approximately one to two hours per reel.

There are also some additional manifests for ships that came to Canada via New York City or via Eastern United States ports. For New York City, these manifests cover the period 1906-1919 and consist of 37 reels. For Eastern United States ports, they cover the period 1905-1921 and consist of 11 reels. In both cases, they contain only the names of passengers who stated their intention of proceeding directly to Canada.

Since no overall index to the passenger manifests exists, the researcher should select a port of entry and date of arrival as a starting point for a search. As the reels are organized by port, a port and time period covering several months or years before or after the suspected time of arrival should be examined.

Line on sheet on which name is to be found. Columns 2, 29 and 30 are to be filled in by the Immigration Agent at the Port of Landing.

This sheet is to be used for "ETHIOPIA" passengers only.

No. of Passenger	RACE OF PEOPLE	DESTINATION.		WHAT WAS YOUR OCCUPATION IN COUNTRY FROM WHICH YOU CAME?	WHAT IS YOUR INTENDED OCCUPATION IN CANADA?	IF SO.			RELIGIOUS DENOMINATION.	TRAVELER'S STATUS	ENTRALS or CIVIL RESIDENCE.
		Port of Call	Province			Where	How Long	Where			
1	Italian	Genoa	Ill	To join husband					Roman Catholic	CAN. INC.	[Signature]
2	do	do	do						Roman Catholic		
3	Hebrew	Lydons	N.B.	H. Wife	Same				Hebrew		
4	do	do	do						Hebrew		
5	do	do	do						Hebrew		
6	Russia	Winnipeg	Man	Farmer	Same				Hebrew		
7	do	do	do	do	do				Hebrew		
8	do	do	do	do	do				Hebrew		
9	German	Winnipeg	Que	Agent	Cabinet maker				Hebrew		
10	Roumania	Toronto	N.B.	tailor	tailor				Lutheran		
11		N.		Joining husband					Hebrew		
12									Hebrew		
13									Hebrew		
14									Hebrew		

ALSO ON THE SAME PAGE IS THE FATHER OF OUR MEMBER DR. LARRY GAUM, LISTED AS MENASHE LATUCHA, TOGETHER WITH HIS BROTHER BENDET AND HIS MOTHER FREIDE. PLEASE NOTE THAT MENASHE IS LISTED (BY MISTAKE?) AS A FEMALE. THE LATUCHA FAMILY HAD IN THEIR POSSESSION \$1.25.

There is however, an additional source that may be of use to those researchers whose ancestors arrived between 1906 and 1920. These are the Manifest Lists. These lists are done for each ship entering an eastern Canadian port between 1906 and 1920. They were designed for port authorities and organized passengers alphabetically but gave few details other than the person's name. These lists may also be divided into classes - first, second, third, and steerage. They can be searched faster than the manifests themselves and may help establish whether a particular manifest should be examined.

Canadian Passenger Ship Manifests may be of great use to the researcher in establishing evidence of arrival and providing basic genealogical information. The lack of a nominal index, however, provides a significant problem when little information is known, as research then becomes a long process. ☆

This is another informative article on Canadian Research by our Glen Eker.

HOLLAND IMMIGRATION LISTS

"If you cannot find arrival records in the US or Canadian National archives for relatives who sailed from Rotterdam, the passenger lists of the Holland American Line can be searched by writing to Gemeente (City Archives) Rotterdam, Postbus 25082, 3002 HB Rotterdam, Holland. Lists are arranged by date of sailing from Rotterdam. For each year from 1900-30, there are alphabetical indexes of family names. The Mormons have not yet microfilmed these lists. Research may be conducted by mail for 25 Guilders per half hour of research (about U.S. \$13.75). Half an hour is adequate to find the person when at least the exact year and month is known. If only the year is known, more time is needed and the charge will be higher.

Discovery, Winter 1994

NEWS FROM ROBERTS LIBRARY

by Henry Wellisch

After the successful seminar on Jewish Genealogy hosted by our Society in 1993, it was decided to use some of the surplus funds to make a donation to the Roberts Library of the University of Toronto. According to information supplied by Mr. Barry Walfish of the Collection Department of the Library, the following books were purchased:

- Alperin, Richard. Rimmonim Bells. Ten generations of the Behrman, Drucker, Hahn, Stockler and Sztynberg Families. Philadelphia, 1980.
- Kagan, Berl. ed. Shidlovtser Yisker-bukh. New York, 1974.
- Stern, Malcolm. First American Jewish Families: 600 Genealogies 1654-1988. 3rd ed. Baltimore, 1990.
- Stern, Malcolm. The Descendants of Solomon Jaroslawski. Privately published, 1956.
- Korn, J.M. The Korn Legacy: Two centuries. 2 vols. Baltimore, 1990-1992.
vol. 1: Bergman(n)/ Jacob-Hertzman(n)/ Badt (Bath)
vol. 2: Leisten/ Korn/ Tuchscherer/ Volkman (Folkman)

☞ ☞

The Library has now subscribed to "AVOTAYNU," the International Review of Jewish Genealogy.

☞ ☞

At the end of WWII, the American army captured the entire Central Archive of the Nazi party, (Hauptarchiv der N.S.D.A.P.), which was transferred to the U.S. and stored at the Hoover Institute. In 1962 before the archive was returned to West Germany, the entire collection was microfilmed. The Roberts Library in the Microtext room on the 3rd floor has a copy of the entire archive consisting of 135 rolls. (Call No. mfm/JN/N375.) A detailed index in book form is available at the counter of the Microtext room. Almost the entire collection, consisting of many thousands of documents is in German, and there is quite a bit of material of interest to Jewish genealogists. Here are some examples:

A list of Jews from the Muenster Area from the year 1784.

A list of Jews from Neu Ulm dated 1936 employing "Aryan" female servants.

A long list of members of Viennese Jewish societies, such as B'nai B'rith for the year 1933 (One member: Prof. Siegmund Freud).

A number of Jewish doctors and dentists from the Riga area in Latvia, whose equipment was handed over to local Latvian doctors, dentists and hospitals.

A large number of decrees and regulations from the 18th and 19th centuries concerning Jews in Bohemia and Moravia.

There are a few documents on Jewish Affairs from Poland from the 18th century.

A partial list of members of the German-Jewish Comrade Federation (Deutsch-Juedischer Kameraden Bund) from Munich for the years 1920 and 1922.

There are many documents dealing with individual Jews. I found two documents concerning Dr. Leo Plaut a first cousin of Rabbi Guenther Plaut. Since Mrs. Elizabeth Plaut is one of our members, this document caught my eye.

I looked at only three reels which seemed to me the most interesting. They are reels 3a, 25, and 84. There are, of course, hundreds of other documents concerning Jewish affairs not necessarily of interest to genealogists. For instance, a circular letter entitled "Measures to be taken against returning emigrants" dated March 7, 1935, distributed by the Bavarian Political Police, stated that returning male emigrants will be sent to the Concentration Camp Dachau and females to the Concentration Camp Moringen. The minor children, if any, are to be handed over to relatives or to Social Service Agencies. There is a survey of resettlement of 1.6 million persons, dated February 1, 1940 including 450,000 Jews. The resettlement of these people is to start in March 1940.

☞ ☞

In 1946 Prof. David P. Boder of the Illinois Institute of Technology conducted 70 interviews with inmates of displaced persons camps. There is a handy index available on pages 3105 to 3140. This rare material in English is on Microcard No. D808B64 in the Microtext room of the Roberts Library.

ADVERTISING RATES

SHEM TOV is now accepting display advertising for publication. Advertisers are requested to supply camera-ready art and payment by August 1995 for the fall issue. Please indicate how many insertions you would like. As the 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.

	One Issue	Four Issues (1 year)
Full Page	\$60	\$200
Half Page	\$30	\$100
Quarter Page	\$18	\$ 60
Eighth Page	\$10	\$ 32

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

Übersicht über die Umsiedlungen im Generalgouvernement

A. Aus den deutschen Ostgebieten nach dem Generalgouvernement:

40.000	Polen und Juden	ab 15.2.40
1.000	„	„
120.000	„	ab 1.3.40
120.000	Juden	ab 1.5.40
50.000	Litauer	ab 1.5.40

B. Aus dem Generalgouvernement nach Deutschland:

70.000	Länderbauer	ab 1.3.40
50.000	Vollrassendeutsche	ab 1.4.40

C. Umsiedlung von Ostland nach Polen und umgekehrt:

60.000	Polen aus Russl.	ab 15.2.40
15.000	„ nach	„

D. Innere Umsiedlungen infolge der Bereitstellung von Tropfenblutplätzen:

120.000	Polen:	
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Insgesamt: ca. 1,6 Millionen Personen.

PROPOSED SETTLEMENT OF 1.6 MILLION PEOPLE.

Auszug

Gemäss der Akte vom 20. Januar 1942 ist dem I. Staatskrankehaus die Röntgenkabineteinrichtung des jüdischen Arztes J. Bergmann übergeben worden.

(J. Jurk)
 1. Lt. Schriftführer

Auszug

Am 9. September 1941 sind dem Laboratorium des Gesundheitsdepartements von den Sachen des Arztes W. a. s. e. r. m. n. folgende Gegenstände übergeben worden:

- 2 Wasserhähne aus weissen Blech, 16 x 14 x 14 cm
- 1 hölzernes Stativ für 12 Glasröhrchen
- 1 " " " Reaktive
- 8 Glasröhrchen und 5 hölzerne Einfassungstöckchen
- 2 Uhrgläser
- 20 Deckgläschen
- 25 geschliffene Objektgläschen.

(J. Jurk)
 1. Lt. Schriftführer

CONFISCATION OF UTENSILS OF TWO JEWISH DOCTORS IN RIGA.

Verzeichnis

von Seiner Ruhrfürstlichen Gnaden zu Köln Bischofen zu Münster Fürstbischofen zu Osnabrück und Paderborn Hochfürstlichen gnädigst vergeliebten Juden.

A m t - B o l l e t .

Meyer Philipp	Jacob Alexander
Levi Salomon	Isak David
Philipp Salomon	Levi David
Simon	Levi Isaac Cohn
David Heumann	Isak Salomon
David Isaac	Isak Salomon
Hirsch Salomon	Isak Salomon

W e i t e r .

Levi Joseph	Isak Salomon
Salomon Philipp	Meyer Philipp
Meyer Philipp	Jordan Jacob
Salomon Isak	Isak Meyer
Isak Meyer	Isak Meyer
Coppel Abraham	Samuel Salomon
Samuel Salomon Philipp	

LIST OF JEWS IN THE MUENSTER AREA OF GERMANY, DATED 1784.

W. Fischer Friedmann	3. Depotsstrasse 3
K. Fischer Isidor Dr. Med.	2. Mährische 2
W. Fischer Max Ing.	5. Albenstrasse 2
W. Fischer Otto Ing.	7. Kaiserstrasse 2
K. Fischer Robert Dr. Arzt	7. Mariaklosterstrasse 3
K. Fischer Siegfried	8. Jagdstrasse 45
K. Fischer Julius Arzt beurlaubt	
W. Fischer Max Dr. Schriftsteller	19. Gynasialstrasse 6
K. Fischermann Karl Dr. Prim. Arzt	9. Boltzmanngasse 13
W. Fischer Maritz Kon. Rat	6. Schmalzberggasse 22
W. Fischer Alexander	1. Singerstrasse 8/10
W. Fischer Hugo Dr. Rechtsanw.	1. Volkmarstrasse 4
W. Frank Radolf Dir.	19. Cottagegasse 47
W. Frankfurter Albert	9. Albertstrasse 11
K. Frankl Albert Kon. Rat	6. Kärntnerstrasse 11
W. Frankl Rudolf Dir. i. R.	19. Felix Motzstrasse 4
W. Frankl Wilhelm	2. Kleine Fährweggasse 1
K. Frankl Alex. Prof. Kon. Rat	3. Untere Viadrinerstrasse 5
W. Frankl S. Dr. Univ. Prof. Spec	9. Berggasse 19
K. Frankenberg Josef Kon. Rat Gew. Dir.	19. Leubnerstrasse 13

MEMBER LIST OF VARIOUS JEWISH ORGANIZATIONS IN VIENNA, C. 1933. (SEE PROF. SIGMUND FREUD)

SOME DOCUMENTS FROM THE NAZI ARCHIVES

A 1917 OVERVIEW OF JEWISH GENEALOGY

Following is the edited introduction to "The Belmont-Belmonte Family" by Richard I.H. Gottheil, Professor at Columbia University, New York. This rare document was provided to Shem Tov by our frequent contributor Mr. Patrick Gordis of San Francisco.

The study of Genealogies is a science full of pitfalls. It is a part of the larger science of historiography, forming often the basis upon which the account of peoples and events is built up. But the idea that history must be written for the sake simply of depicting the march of events and of understanding the forces of which these events are the exponents is one of comparatively recent date. In former times history was written with a tendency. Its object was to exalt the one, to depreciate the other, whether these were men or combinations of men. In a similar manner genealogies were written for the purpose of proving something, of showing a line of descent in the interest of some one branch or other of a family, for upon such proof depended the right to bear a certain title, to enter into the ranks of a certain order. The real student, however, must have no such object in view. He must pick his way through the mazes and entanglements that surmount his path with the one object in mind, to get at the truth; and when actual proof fails and combinations and suppositions take its place, he must frankly state them to be such.

Happily the student of to-day is placed in a more advantageous position than was his forerunner. Means are at his very elbows which were far removed and difficult of access in times gone by. Libraries are the passion of the day and seductively lure the searcher after truth. In olden times, it is true, family and state records were preserved, but often in an uncertain manner, in unprotected places and in indifferent copies. The spread of writing and printing, the daily mirror of events pictured in the press, will make the work of the future student more certain, even though it renders it more arduous. Families are now more apt to seek and preserve a knowledge of their past. Municipalities and states treasure up their historical documents.

In their infancy, few families consider their own history worth recording and preserving. It is only when some member or other has rendered them of importance that the idea presents itself that their early records may be of value to themselves and to the world at large. Then it is often too late to do more than gather up the scattered remnants which have been picked up along the wayside, the shreds and bones which have whitened in the sun and which a happy chance only has handed down to posterity. Families have as often had reason for actively suppressing information as they have been neglectful in treasuring it up. One branch of a family, one member even, may be actuated by jealousy or some other motive and blot out the record of a neighbouring branch or of another member who towers too high above the ordinary. The genealogist must continually bear this in mind. He must pick up the twigs which have fallen during the storms of centuries; he must gather the branches which have been ruthlessly cut off and thrown away;

and when he has brought together all that remains, he must reconstruct the tree and give it new life and semblance.

The student of Jewish genealogies has to face certain conditions which do not present themselves elsewhere. A peculiar people, the Jews have history that is not only peculiar but difficult to follow and understand. That, at an early time, they preserved documentary evidence of their past is to be assumed as probable in view of the distinct assertions in the biblical records. Not only did the kings of Israel and Judah have their official annalists; the chief families in the land had a care for their genealogies, evidences of which are not uncommon in later history. This care was necessary for several reasons, but chiefly because in a hierarchic state, such as the Jewish one was, certain classes of the population had definite rights and definite duties in matters concerning the public cult. Notable examples are the priests and the Levites, who were bound by certain marriage regulations and to whom definite service was appointed in the Temple régime. Even among the Levites as a class there were certain distinctions, the Temple duties being apportioned to definite families who handed down from one generation to another occult knowledge of the manner in which these duties were to be performed. Events since the destruction of the last Temple in 70 A.D. have dealt ruthlessly with these subdivisions, so that a knowledge of their later development escapes our ken. Yet, strange to say, the grand divisions of the people have persisted. Not only is the distinction between priests (Cohen, Cohanim), Levites and ordinary Israelites preserved in the ritual that is still used in all orthodox and conservative congregations, e.g., in the summoning to the Reading of the Law on Sabbaths and festivals, in the Priestly Blessing given on High Holy days, but it is known and recognized by the people themselves. According to the old law a priest did not dare to defile himself by contact with a dead body. To this day, a member of a priestly family, be he layman or cleric, will refuse to enter a cemetery.

The question of Jewish family and personal names will itself require some detailed explanation. In this connection it is sufficient to note that the distinction referred to above is emphasized in just such family names. All Cohns, Cohens, Kohns, Kohens, Cohnheims, Kahns, Kanns, etc., are of priestly stock; while all Levis, Levys, Lewis', Levysons, Lewisons, Lawsons, etc., are of Levitical descent. In Spain and Portugal the designation was prefixed to some Romance proper name, e.g., Cohen-Peixotto, Cohen Del-Monte, Cohen de Lara, Cohen de Azevedo.

It is also within the range of possibility that even more definite traditions existed in a few families, though all such traditions have to be regarded with a certain amount of reasonable suspicion. The question from which of the twelve tribes a Jewish family may be descended is one that has often interested students of genealogy and colleges of heraldry. The difficulty is narrowed down to a smaller choice than one would at first suppose. The capture of the ten tribes comprising the

Northern Kingdom by King Shalmaneser of Assyria was a very definite loss. These tribes were completely disrupted; their national and tribal feelings were broken forever by the captivity of a large number of their most influential members, and the forced racial mixing which was a constant part of Assyrian "Welt-Politik." It follows that, in addition to the Levites, survivals only of the tribes of Judah and Benjamin are to be looked for, and the overpowering strength of Judah forced Benjamin into the background. It is, therefore, in accordance with the real facts that the whole people at a later time received the name "Judaei," i.e., Jews.

The peculiar fortunes that have attended the Jewish people since 70 A.D. make the task of following the history of individual families an extremely difficult one. Driven from their own land and not allowed to settle definitely in any other, they became the "Wandering Jew" of fact and story. They were dispersed over Europe from furthest east to furthest west; members of one and the same family are to be found in the most diverse countries. Apart from the Synagogue service, there was no activity in their lives where the knowledge of their ancestry or the fact of actual descent could be of any value. On the contrary, in some kingdoms ignorance in this regard was the wisest of policies. Very often the property of the overlord--count or bishop or king--the belongings of the Jews were at the mercy of this lord, or (as in England) escheated to the king upon the death of the possessor. The family of the rich and the noble had thus every inducement to hide their origin, if only to the end of saving a part of their fortune gained in trade or received in heritage.

In spite of these considerations, however, one portion of Jewry forms a partial exception to this rule set forth above, those who lived in the Spanish Peninsula or who derived their descent from Iberian refugees. These so-called Sephardim--from a traditional equation of Sepharad with Spain--have preserved marks of distinction which set them off clearly from the rest of their brethren, marks of distinction in the double acceptance of that term. They were among the earliest inhabitants of the land and they did their full share in the upbuilding of Spanish culture. The coming of the Arabs in the eighth century was greatly to their advantage. These Arabs were Semites as were the Jews. They had a religious system not altogether removed from the Jewish. Their amity was knit in the bonds of a common enmity; the tale was even carried around that in secret they abetted and helped the Moors along their career of conquest.

When finally the great catastrophe came and they were driven out of Spain in 1492 and out of Portugal in 1526, they carried with them their Castilian or Portuguese language, their Spanish manners and a culture that had been developed during many hundred years and which no amount of suffering could efface. To this day their descendants exhibit a physical type which is easily recognized, whether in Turkey or in Amsterdam, in Barbados or in New York. In the Eastern Mediterranean countries their newspapers and books are still written in Castilian Spanish, though printed in Hebrew characters and well down into the nineteenth century the minute-books of congregations in Hamburg and London were

kept in Portuguese. Many of these families had risen to great prominence, had founded, as it were, little family dynasties, and had in exile preserved jealously the traditions of a glorious past. It is for this reason that we find the sense of family importance and the consciousness of a certain descent much more developed among the Sephardim than among the Ashkenazim. Also in regard to family-names the former added to the simple Oriental appellation, "A, son of B," the designation by family-name at a much earlier period than did the latter, though they kept for use in the Synagogue the earlier nomenclature. These family-names, together with the traditions surrounding them, they treasured with great care and with much precision. Among the Sephardic Jews of Amsterdam, of London and of New York such family histories and family trees are not infrequent. In the archives of the Sephardic community at Amsterdam there are many such documents, preserved especially because of the legacies which fall to the lot of many of the descendants of the rich Dutch merchants.

It is largely a matter of chance that certain of these histories have been preserved, either wholly or in part. Very often a whole family has died out, or its descendants have so intermarried into larger and more important groups as to have lost their previous identity or to have completely submerged it. Again, marriage into non-Jewish families has often caused the interest in the Jewish past to pale; and the documents which undoubtedly existed have either been willfully suppressed or have been allowed to go to waste through lack of use. A mere accident may destroy them, but, it must be added, a chance-medley may save them. It may happen that, upon their dispersal, they fall into the hands of an historian or an antiquarian, perhaps, even, of a library, and are saved from being treated as worthless paper. In this connection it is instructive to note the fate of a large part of the records of the Holy Inquisition in Mexico, which were sold in the City of Mexico some thirty-five years ago for their value as waste paper. Thirty-three volumes of this mass fell into the hands of a Mr. David Fergusson of Seattle, who, recognizing their value, communicated with Mr. Charles Lea of Philadelphia the veteran historian of the Inquisition, and placed them at his disposal. Another volume of the same lot was picked up by chance hazard in the rubbish of an antiquary's shop in Washington by the President and the Secretary of the American Jewish Historical Society and proved to contain matter of sufficient interest to form a volume of that society's publications.

We have positive proof that such genealogical trees and genealogical accounts as those referred to above were at one time in the possession of various Spanish-Jewish families--the Texeiras, the Suassos, the Pereiras, the Pimentels, the Aboabs, but their present whereabouts have defied all attempts at discovery. Either they have been lost, or they have been interred with other records in out-of-the-way places belonging perhaps to out-of-the-way members of the families in question. A few others I have been able to unearth in the archives of the Portuguese community at Amsterdam and in the Montezinos Library belonging to the seminary of the same community. ☆

MORMONS, JEWS SIGN AGREEMENT ON BAPTISED HOLOCAUST VICTIMS

Salt Lake City, Utah and New York, New York April 28, 1995

The Church of Jesus Christ of Latter-day Saints and the American Gathering of Jewish Holocaust Survivors have reached an agreement over the issue of posthumous baptisms of Jewish Holocaust victims by the Church of Jesus Christ of Latter-day Saints. The final agreement will be signed at the New York Office of the Conference of Presidents of Major American Jewish Organizations on Wednesday May 03, 1995, at which time a press conference will be held by leaders of both groups.

"The issue came to the attention of the American Gathering of Jewish Holocaust Survivors as a result of an article in a Jewish newspaper which stated, correctly that a Jewish Holocaust victim who was killed in the Gurs (France) concentration camp was posthumously baptized by the Church of Jesus Christ of the Latter-day Saints," said Ernest Michel, Chairman of the World Gathering of Jewish Holocaust Survivors and an authorized representative of the American Gathering.

As a result of this article, Mr. Michel in behalf of the American Gathering of Jewish Holocaust Survivors, initiated discussions with the church which extended over a period of several months.

"From the very beginning these discussions were conducted in a positive and friendly manner," Michel said. "They concluded in today's agreement between the Church and the American Gathering of Jewish Holocaust Survivors," he added.

In a statement issued today, the Church agreed, among other actions to be taken, to remove from the next issue of its International Genealogical Index the names of all known Jewish Holocaust victims who are not ancestors of living members of the Church. The American Gathering agreed to communicate with and inform other major Jewish organizations as to its agreement with the Church. Four other major Jewish organizations have also approved this agreement.

"For more than a century the First Presidency of the Church has taught that the members of the Church have a solemn responsibility to identify their deceased forebears and to provide temple ordinances for them regardless of ethnic background or origin," said Elder Monte J. Brough of the Church's Presidency of the Seventy and executive director its Family History Department.

"However, in the violation of Church Policy, lists of Jewish Holocaust victims and other non-related groups and individuals have been submitted for temple ordinances. The First Presidency directed in March 1991 that temple ordinances for Jewish Holocaust victims be discontinued," Elder Brough said.

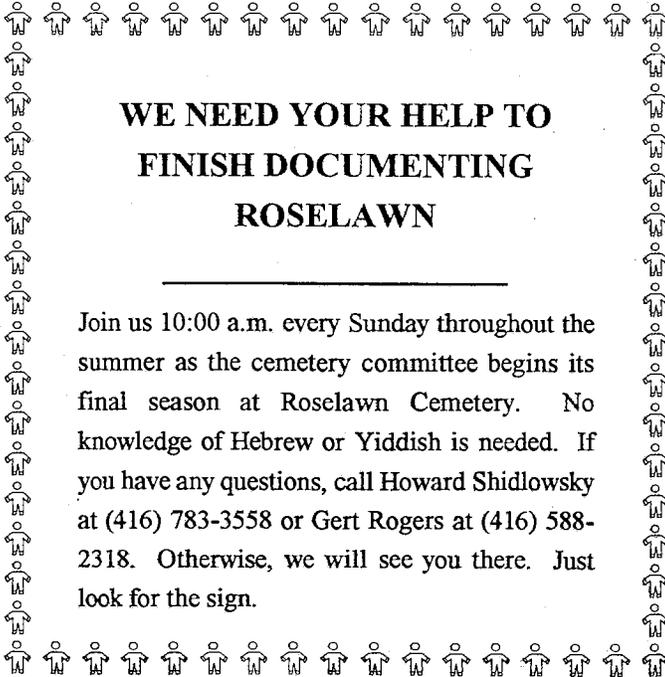
"Unfortunately, subsequent submissions of lists of Jewish Holocaust victims were made by certain individuals and posthumous baptisms in contravention of Church policy occurred," he added.

On January 06, 1995, the First Presidency's again directed that the temple ordinances for Jewish Holocaust victims be discontinued unless they were direct ancestors of living

members of the Church.

As a consequence of these discussions and the First Presidency's directive, the Church has agreed to:

- Remove from the next issue of the International Genealogical Index the names of all known posthumously baptized Jewish Holocaust victims who are not direct ancestors of living members of the Church.
- Provide a list of all Jewish Holocaust victims whose names to be removed from International Genealogical Index to the American Gathering of Jewish Holocaust Survivors, the U.S. Holocaust Memorial Commission, the Wiesenthal Centre in Los Angeles and Yad Vashem Holocaust Memorial in Jerusalem, Israel, and confirm in writing when removal of such names has been completed.
- Reaffirm the policy and issue a directive to all officials and members of the Church to discontinue any future baptisms of deceased Jews, including all list of Jewish Holocaust victims who are known Jews, except if they were direct ancestors of living members of the deceased's immediate family.
- Confirm this policy in all relevant literature produced by the Church.
- Remove from the International Genealogical Index in the future the names of all deceased Jews who are so identified if they are known to be improperly included counter to Church policy.
- Release to the American Gathering The First Presidency's 1995 directive. The First Presidency reaffirmed that the Church, in accordance with past policy, will continue to make its family history records available to the public regardless of religious or ethnic affiliation.



WE NEED YOUR HELP TO FINISH DOCUMENTING ROSELAWN

Join us 10:00 a.m. every Sunday throughout the summer as the cemetery committee begins its final season at Roselawn Cemetery. No knowledge of Hebrew or Yiddish is needed. If you have any questions, call Howard Shidlowsky at (416) 783-3558 or Gert Rogers at (416) 588-2318. Otherwise, we will see you there. Just look for the sign.

NEW MORMONS MICROFILMS OF POLISH-JEWISH VITAL RECORDS

by Warren Blatt

Although Mormon microfilming of Jewish records in Poland has apparently slowed down, it certainly has not stopped. The following table shows 50 Polish towns for which the Genealogical Society of Utah (the microfilming arm of the LDS Church) has microfilmed Jewish vital records in 1991 and 1992. (Note that it usually takes about two or three years for microfilms to become available after filming, due to the transportation, developing, quality control, cataloguing and distribution processes).

These records are all from southeastern Poland, from former Russian Polish territory (not Galicia, which is former Austrian territory). These records were microfilmed at the Polish State Archives of Kielce in 1991, and Zamosc in 1991-92.

<u>Town</u>	<u>Pr</u>	<u>Years</u>	<u>Film numbers (item numbers)</u>
Annopol	LU	1856-1883	#1,808,842 (10-14); 843 (1-3)
Bilgoraj	LU	1876-1888	#1,860,513 (14-24); 514 (1-3)
Bodzentyn	KI	1877-1884	#1,808,863 (5-10)
Checiny	KI	1878-1884	#1,808,863 (11-13); 864 (1-5)
Chmielnik	KI	1877-1884	#1,808,864 (6-8); 865 (1-5)
Frampol	LU	1876-1890	#1,860,526 (10-18); 527 (1-6)
Gorzkow	LU	1871-1890	#1,860,531 (1-19)
Grabowiec	LU	1876-1890	#1,860,534 (6-18); 535 (1-2)
Horodlo	LU	1880-1886	#1,860,078 (18-21)
Hrubieszow	LU	1870-1890	#1,860,160 (14-15); 161; 162 (1-5)
Izbica	LU	1873-1890	#1,860,162 (6-13); 163 (1-9)
*Janow Lubel.	LU	1883-1887	#1,808,843 (11)
Jarczow	LU	1876-1890	#1,860,163 (10-24)
Jaroslawiec	LU	1880-1889	#1,860,163 (25-28); 164 (1-4)
*Jedrzejow	KI	1875-1884	#1,808,865 (6-13); 866 (1-3)
Jozefow	LU	1876-1889	#1,860,165 (5-16)
Kielce	KI	1877-1884	#1,808,866 (4-11)
Klimontow	KI	1880-1887	#1,808,843 (12-13); 844 (1)
Komarow	LU	1873-1889	#1,860,168 (8-22); 149 (1-2)
Konskie	KI	1878-1884	#1,808,866(12-15); #1,809,015(1-4)
Koprzywnica	KI	1882-1884	#1,808,844 (2-4)
Krasnobrod	LU	1874-1889	#1,860,153 (4-16)
Krylow	LU	1876-1888	#1,860,155 (1-11)
Krzyszow Gor.	LU	1878-1884	#1,808,844 (5-11)
Kurozweki	KI	1879-1884	#1,808,844 (12-13)
Laszczow	LU	1876-1889	#1,860,141 (18-23); 142 (1-6)
Nowy Korczyn	KI	1877-1884	#1,809,015 (5-12); 016 (1)
Opatow	KI	1865-1884	#1,808,844 (18-19); 845-846; 847 (1-2)
Ozarow	KI	1858-1884	#1,808,847 (3-6); 848 (1-5)
Pinczow	KI	1878-1884	#1,809,016 (2-9)
Polaniec	KI	1878-1884	#1,808,848 (6-8); 849 (1-4)
Radoszyce	KI	1878-1884	#1,809,027 (11-16)
Sandomierz	KI	1871-1886	#1,808,849 (5-8)
Sobkow	KI	1881-1884	#1,809,027 (17-20)
Staszow	KI	1878-1884	#1,808,849 (9-10); 850 (1-6)

<u>Town</u>	<u>Pr</u>	<u>Years</u>	<u>Film numbers (item numbers)</u>
Stopnica	KI	1878-1884	#1,809,027 (21-23); 028 (1-4)
Szczebrzeszyn	LU	1876-1889	#1,874,504 (2-15)
*Szydlow	KI	1854-1884	#1,809,029 (19-20); 030 (1-9)
Tarlo	KI	1874-1884	#1,808,850 (7-12); 851 (1)
*Tarnogora	LU	1871-1872	#1,874,424 (4-5) ("CHURCH RECS")
*Tarnograd	LU	1877-1890	#1,874,421 (18-19); 422 (1-2)
Tomaszow Lub.	LU	1876-1890	#1,874,411 (1-15)
Turobin	LU	1870-1889	#1,874,316 (9-13); 338 (1-11)
Tyszowce	LU	1876-1890	#1,874,340 (8-19); 341 (1-3)
Uchanie	LU	1876-1879	#1,874,470 (1-2)
Wloszczowa	KI	1878-1884	#1,809,028 (5-12)
Wodzislaw	KI	1878-1884	#1,809,028 (13-16); 029 (1-4)
Wysokie	LU	1876-1888	#1,874,473 (12-20)
Zamosc	LU	1865-1890	#1,874,576 (11-15); 577 (1-5)
Zawichost	KI	1878-1884	#1,808,851 (2-9)
Zolkiewka	LU	1871-1880	#1,874,579 (10-19)

The first column contains the town name. The second column indicates the province heading in the FHLC, the Family History Library Catalog (which still uses Poland's 1945-1975 internal provincial boundaries): LU = Lublin province, KI = Kielce province. The third column contains the years covered by the new microfilms. The fourth column contains the microfilm ordering numbers (and specific film item numbers). Consult the FHLC for details.

The records filmed are mostly from the 1870s-1880s. For most towns, the new microfilms are extensions of existing series of records, i.e. the Mormons have previously microfilmed earlier Jewish vital records for these towns. However, there are several "new towns" on this list; those for which no records have previously been microfilmed -- they are indicated on the above list with a leading asterisk *.

Vital records in Poland are kept in each town's Civil Registration Office ("Urząd Stanu Cywilnego"), and then transferred to one of the regional State Archives branches after 100 years. Therefore, birth marriage and death records AFTER 1895 would be at:

Urząd Stanu Cywilnego
[YourTown], POLAND

The town's Civil Registration Office may or may not write back to you -- it depends upon the whim of the clerk. My experience has been about 50/50.

For records OLDER than 100 years, records are held at the various State Archives branches, but all correspondence must go through the main archive in Warsaw, which will forward your request to the respective regional archive where the records for each particular town are held.

(Continued on page 12)

(Continued from page 11)

Write to:

Naczelna Dyrekcja Archiwów Państwowych
ul. Długa 6
Skr. Poczтовая Nr 1005
00-950 Warszawa, POLAND

The archives require a \$30 U.S. deposit, and charge an hourly fee of \$15, with copies being \$10 each. Responses usually take about six months. Be sure to include dates and places in your request -- without knowing a specific locality, no research can be done.

The Mormons have filmed over 2,000 microfilm reels of 19th-century Jewish vital records in the Polish State Archives branches over the last 30 years -- quite literally MILLIONS of records -- mostly dating from 1808 up through the 1860s or 1880s (depending upon when they filmed the records of a particular town -- they could only film those records that were more than 100 years old at the time).

To see what records have been microfilmed and are available for your town, look in the Family History Library Catalog (FHLC) Locality section under the heading "POLAND, [Province], [Town] - JEWISH RECORDS". To find the correct province (1945-1975 internal boundaries), there's a cross-reference on the first two fiche for POLAND. The FHLC is available on microfiche and/or CD-ROM at all LDS Family History Centers, and is updated annually.

A list of all Polish-Jewish vital records microfilmed as of 1985 was published in "Avotaynu" II:1 (January 1986), pp. 5-17; and was reprinted in Appendix L of "The Encyclopedia of Jewish Genealogy" (1991), pages 202-215. However, this list is now out of date, since hundreds of new microfilms have been acquired. Consult the FHLC for the most up-to-date listings.

In addition to the filmings at Kielce and Zamosc listed in the table above, other recent filming of Jewish records at Polish State Archives regional branches includes: at Lublin and Suwalki in 1987, Lomza in 1988, Czestochowa in 1989, Lodz and Piotrkow Trybunalski in 1990 (towns of Kamiensk, Piotrkow Trybunalski, Radomsko, Rozprza, Sulejow, Sulmierzyce, Szczercow, Tomaszow Mazowiecki, Tuszyn, Ujazd, etc.), and Plock in 1990 (towns of Plock, Sierpc, Wyszogrod, etc).

Since most records before 1860/1880 are on microfilm and available locally, you need to write to the Polish State Archives only for those records not yet filmed, usually 1870s thru 1894.

Civil vital registration in Russian Poland (Kingdom of Poland = Congress Poland) began in 1808, and the records were kept in "Napoleonic format", a paragraph-essay style. For 1808-1825, Jewish registration were recorded in the Roman Catholic civil transcripts. Beginning in 1826, separate registers were kept for each religious community (Catholic, Jewish, Protestant, Russian Orthodox, etc.) Records were recorded in the Polish language from 1808 until 1868, and were kept thereafter in the Russian language, until 1918, when Poland regained its independence.

Some helpful guides to using these records:

"A Translation Guide to 19th-Century Polish-Language Civil-Registration Documents", by Judith A. Frazin. 2nd ed. (Chicago: JGS of Illinois, 1989). 311 pp. ISBN 0-9613512-1-7. {Helps translate Napoleonic format vital records microfilmed by the LDS for 1808-1868}. Available from JGS of Illinois, c/o 1025 Antique Lane, Northbrook, IL 60062. \$25 U.S.

"Russian-Language Documents from Russian Poland: A Translation Manual for Genealogists", by Jonathan Shea. (Orem, UT: Genealogy Unlimited, 1989). 73 pp. ISBN 0-921811-05-6. {Helps translate documents such as vital records from Russian Poland for 1868-1918}. Available from Genealogy Unlimited, P.O. Box 537, Orem, UT 84059. \$12.00 U.S.

Other useful guides include:

"Korzenie Polskie: Polish Roots", by Rosemary A. Chorzempa. (Baltimore: Genealogical Publishing Co., 1993). 240 pp. ISBN 0-8063-1378-1. \$18 U.S. {Focuses on the Roman Catholic majority, and has some misleading information, but still the best book on Polish genealogical research}.

"Polish-Jewish Genealogical Research - A Primer", by Jeffrey K. Cymbler, in "Avotaynu" IX:2 (Summer 1993), pp. 4-12, an excellent overview of available sources;

"Jewish Genealogical Research in Polish Archives", by Prof. Jerzy Skowronek (State Archivist of Poland), in "Avotaynu" X:2 (Summer 1994), pp. 5-8.

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