

שם טוב

SHEM TOV

JEWISH GENEALOGICAL SOCIETY OF CANADA (TORONTO)

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TALES OF THE SHEM TOV ... AND BEYOND

AN ODD INTRODUCTION TO GENEALOGY

By Harvey Glasner

This past July my wife and I, and two other couples, travelled to Israel for a 19-day vacation tour. When checking in for the El Al flight at Pearson Airport in Toronto, we were asked by the ticket agent if we were travelling with any other Glasners. We knew of no one else in our immediate family who was planning to go to Israel, but considered the possibility that we would be surprised by our 14-year old nephew, who might be part of the teen tour.

On arrival at Ben Gurion Airport in Tel Aviv, my wife Adena noticed a large black duffel bag with GLASNER neatly printed in large block letters coming on to the carousel. This was a piece of luggage belonging to a group of teenagers attending a camp trip. Curiosity got the better of me and I followed the group of campers and asked to whom the bag belonged. "That's Jeff's bag. There he is over there." I introduced myself to the young man and told him that I too was a Glasner and that I thought I knew of all of the Glasners in Toronto. As it turned out, Jeff was from Vancouver, and after a brief exchange of pleasantries, we parted.

On returning to Toronto from our wonderful trip (celebrating our 25th anniversary), I received a call from my brother Earl, who told me that he had received a phone call from Vancouver, from a Kenneth Glasner (Jeff's father). Kenneth heard about the Ben Gurion encounter from his son and was interested in learning more about the Toronto Glasners; he found my brother's name in a law journal (both Ken and my brother are lawyers). I contacted Ken and he was eager to see if we might be related.

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THE DISENHOUSE-DEITELBAUM-SOLNIK CONNECTION

By Gert Solnik Rogers

In the previous issue of Shem Tov (Dec. 1996), there was an article called "I Wonder If We Are Related," written by one of our members, Sid Disenhouse. In it he explained how he managed to find members of his family on the internet.

I was very interested in reading about Sid's find, since we were both searching the areas in and around Stashow, Poland. Sid mentioned in his article that, through one of his relatives who uses the internet, he was contacted by a Heshel Teitelbaum who had searched the Disenhouse family in that same area (Stashow).

After reading the article, I decided at that point to put

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We Welcome These New Members To Our Society

Julius Bell Clifford Goldfarb

Dr. Lester Krames Norman Lipson

Ken Pivnick Gladys Rothman

Stan Zeidenberg

Ernie Rubenstein joined a few months ago; his
name was improperly spelled in the last issue of
SHEM TOV.

ADVERTISING RATES

SHEM TOV is now accepting display advertising for publication. Advertisers are requested to supply camera-ready art and payment by May 1997 for the Summer 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.

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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 (Toronto) and mail to: JGS of Canada (Toronto), P.O. Box 446, Station A, Willowdale, Ontario M2N 5T1.

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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, \$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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TALES OF THE SHEM TOV ... AND BEYOND

AN ODD INTRODUCTION TO GENEALOGY

(Continued from page 1)

I had no idea as to how to get started on a genealogical search. Fortunately, I discovered the JewishGen web page on the internet and came into contact with a Shelley Kellerman Pollero, author of TRACING YOUR JEWISH FAMILY TREE, e-mail: <rpollero@umd5.umd.edu>. Shelley advised me to contact Henry Wellisch of the Toronto branch of the Canadian Genealogical Society.

After having joined the CGS in September I received an extraordinary letter from Williamsville, N.Y., from Ferne Mittleman (founding member of the Buffalo Jewish Genealogical Society). Ferne's letter began, "Dear Cousin Harvey, I recently saw the September issue of SHEM TOV and found your name listed in it as a new member of the Jewish Genealogical Society of Canada. So I was excited to learn that you are also interested in tracing your roots." I knew of no relatives in Buffalo!! What was going on??

Well, Ferne is related to me through my late mother's father!! My grandfather and Ferne's mother were brother and sister, making Ferne and me second cousins. Ferne grew up in Toronto and remembered my parents coming to her mother's home for regular cousins' club meetings in the 1940s.

What a stroke of luck!! A chance meeting with a young man who shared my surname, along with another fortuitous twist, led me to find a cousin in the U.S. (who knows a great deal about genealogy and who is enthusiastic about meeting and sharing her information).

Adena and I visited Ferne and her husband Gordon last December. We spent an exhaustive day going through her research on the Fineberg (also spelled Feinberg) family.

Ferne had an interest in genealogy from the time she was 12 and has spent the last 25 years doing serious research. Remarkably, she was able to find the ship's register (in the North York Central Library) in which both my father's parents (Ethel and Hyman Glasner) and my mother's parents (Fanny and Harry Fineberg) were listed. They travelled together (after having met in London, England) to Halifax, aboard the Pretoria in 1905, from Liverpool. My mother's parents had changed their name from Osiovich to Fineberg while in London. The Finebergs came from Lithuania and the Glasner's from ("Austria") Galicia.

I have acquired a great deal of knowledge about my mother's line but nothing about my father's parents. My next step is to write to Ottawa and see if I can get the immigration papers of my father's parents by invoking the Freedom of Information clause in our Charter of Rights.

Kenneth Glasner of Vancouver knows the town in Galicia from which his grandparents originated and this somehow might connect us. I shall keep our group informed of my progress. ☆

Harvey Glasner is a newer member of our society.

THE DISENHOUSE-DEITELBAUM-SOLNIK CONNECTION

(Continued from page 1)

it aside, since it didn't seem to pertain to my own research; however, as I was putting it down, it hit me that both my grandmother and Heshel had the same last name (Teitelbaum). Just on the off chance that he may have some information, I decided to contact him although I had some doubts because, after all, if he were part my family I should have known him.

On Dec. 22, 1996 I sent him an e-mail message and in it told him that my grandmother had been Roiza Teitelbaum (Deitelbaum) and that her father was Sender Teitelbaum, and I wondered if he had any information on them. He immediately e-mailed back and asked if I knew her birth date, because he had two Roizas, one born 1874 and the other 1877, in his records. I hadn't known when my grandmother was born; but just prior to his response to me, one of my sisters had mentioned that if she (my grandmother) were alive today, she would be 120 years old. I told him this and again, within two days, he sent me information on my grandmother's ancestors going right back to 1745!

The other fascinating aspect to this story is that I had always been told by various members of the family that my grandparents were cousins. Heschel, seeing my name Solnik on the e-mail, also told me that my great grandfather's sister, Laja Itl Dajtelbaum, born in 1822, married a Kalman Solnik in 1842, and that's probably where the connection started. I now realize that I should not discount anything, and that I should pursue every avenue at my disposal in my research, including the use of e-mail. ☆

Gert Solnik Rogers is one of the veteran members of our society and has served in various functions on the executive.

VOLUNTEERS NEEDED

Roselawn Cemetery data

is ready for entering in our database. Please call Gert Solnik-Rogers at (416) 588-2318 or e-mail her at: <gert_rogers@tvo.org> and offer to help finish the project. Even if you have called before, please do so again. Specify if you are using Windows 3.1 or Windows 95.

Thank you.

TALES OF THE SHEM TOV ... AND BEYOND

EVERY JOURNAL ITEM IS IMPORTANT TO SOMEBODY

By Florence Kellam

Last year, after drifting around the fringes of genealogical research into my family, I happened to glance at the list of new members being welcomed to the Greater Boston Area Genealogical Society. There was someone whose family name, Bohnen, was identical to one of the major names in my family tree. That was the final impetus for me to actually attend the 1996 Boston seminar as a participant instead of going there merely as a tourist.

Since I had finally obtained the photos and papers from my father's privately hoarded treasures to add to the handwritten lists of names and dates left by my mother, it was time for me to actually do something with them. Some years before, my father had drawn up rough family trees from both his and my mother's ancestors and relatives, but the information on them was rather stark, containing birth year and sometimes marriage and/or death year in each case.

I had fully intended to consult a Toronto relative who might know something about this Michael Bohnen in Boston, but the pressures of getting my garden going, as well as remembering to phone only at either too early or too late an hour, found me on the way to Boston with no specific information. However, the family name of Bohnen was not likely a very common one.

Saturday:

7 p.m.: Luckily, I was able to obtain the syllabus binder on Saturday night, and I checked the names and towns which that "possible" Bohnen relative was researching; the town in the Ukraine, Rogatin, was probably not much more than 10 miles from the one which was on my list, Pomoryany.

Sunday:

9 a.m.: I signed up for an interview with Alexander Beider at a time when I would not be attending any session. (Bader is the author of "A Dictionary of Jewish Surnames from the Russian Empire" and "A Dictionary of Jewish Surnames from the Kingdom of Poland.")

9:02 a.m.: In the resource room, I posted a note to Mr. Bohnen on the message board indicating that I might possibly be one of his relatives.

Sunday:

9:03 a.m.: I made photocopies of the family trees that my father had made some years previously.

9:05 a.m.: Turning around with my photocopies made, I was approached by someone who had my note in one hand, a puzzled look, and a question as to how we might be related. We sat down and within two minutes appeared to have found third cousins! Not only that, but my rough family tree had an early ancestor's name that surprised my new-found cousin.

Shortly thereafter, the same relative in Toronto whom I had not wanted to telephone too early was awakened by a call from my cousin, wanting to confirm my information; I had registered under my maiden name to have some degree of anonymity as a rank amateur, so the name had not provided any clue to our relationship, especially if his family tree did not include my parents.

7 p.m.: I was presented with a computer printout of our common relatives; it contained a combination of his information and mine, except for some of the more recent generations.

I probably had an advantage over my cousin, because I expected that he would likely attend and that we were possibly related; he had no idea of who I was or that I would attend, so it came as a complete surprise to him.

Since each society sends a copy of its quarterly journal to every other society, it can be useful to read them through completely to see what nuggets of information may be found. I might also mention that several issues previously in the Georgia journal, "Yichus Y'All," there had been a short item from a member recalling his experience with my cousin's father in Europe at the end of WWII. I had seen Michael's father a great many years before when he was in Toronto.

My reading of these journals was time well spent, and who knows what I might find in future. It really does pay to look them over carefully on a regular basis, as others can and do recount. It may even provide dividends to submit articles to your own society's journal; for me, there's still e-mail left to explore. ☆

Jewish Genealogical Society of Canada (Toronto) Library Update

By Deborah Pekilis, Librarian

Following are the new materials in our collection, located in the Canadiana Room of the North York Central Library:

The Bones of Berdichev - The Life and Fate of Vasily Grossman: John Garrard and Carol Garrard, New York: The Free Press, 1996.

Capital Collections - Resources for Jewish Genealogical Research in the Washington D.C. Area: Ed. Sharlene Kranz, Jewish Genealogical Society of greater Washington, 1995.

Computer Resources for Jewish Genealogy: Bruce Kahn, 1996.

Congregation Temple Sons of Israel, Whitney Avenue (Sidney, Nova Scotia)- History 1897 - 1987: compiled by Mr. and Mrs. Dave Epstein, Mrs. Jack Levinter and Mrs. Garson Lecker.

Descendants of Leopard Benario: Ruth and Yaacov Goldbery (family tree)

A Dictionary of Jewish Names from the Kingdom of Poland: Alexander Beider, Teaneck, N.J.: Avotaynu, 1996.

Eastern European Yizkor Books in Los Angeles Libraries: Jewish Federation Of Greater Toronto, Holocaust Remembrance Committee, 1996.

Embers Plucked from the Fire - The Rescue of Jewish Cultural Treasures in Vilna: David E. Fishman, New York: YIVO Institute for Yiddish Research, 1996.

Emigranten Adressbuch fuer Shanghai mit einem Anhang Register: Tess Johnston and Duke Erk, Hong Kong: Old China Press, 1995.

Genealogical Resources in the Atlanta Area: Gary M. Palgon, Atlanta: Custom Enterprises, 1994.

The German Minority Census of 1939 - An Introduction and Register: compiled by Thomas Kent Edlund, Avotaynu, 1996.

How to Document Victims and Locate Survivors of the Holocaust: Gary Mokotoff, Avotaynu, 1995.

Index to Jewish Residents in the 1921, 1935, and 1945 Censuses of Newfoundland: Glen Eker, 1996.

Index to Memorial to the Jews Deported from France, 1942-1944 (Memorial by Serge Klarsfeld): prepared by Cercle de Genealogie Juive, Avotaynu, 1996.

Jessurun Family Tree: David Jessurun.

Jewish Genealogical Finder and Consolidated Surname Index on Internet: Association of Jewish Genealogical Societies, Avotaynu, 1996.

The Jews of South Wales- Historical Studies: Ed. Ursula R. Q. Henriques, Cardiff, Wales: University of Wales Press, 1993.

Jubilee Book - 25th Anniversary Talmud Torah "Eitz Chaim": Rabbi Samuel Sacks et al under direction of I.M. Karolnick and A. Tanenbaum, Toronto: Morris Printing, 1943.

Metro Toronto's Jewish Resource Guide - The Authoritative Resource Directory of Community Organizations, Services, and Facilities: Jan Levine and Saul Podenski, Toronto: The Creative Marketing Group, 1996.

Obuda Census of 1850 - Indexes and Complete Census: compiled by Richard Panchyk, Avotaynu, 1996.

Pinkas of the Chevra Kadisha of Slutsk - 24 September 1900 to 24 April 1924: compiled by Harry Boonin, Historical Society of Slutsk, 1995.

Razumny Family Tree: Louis and Ann Bagg, Stanley D. Ferst.

Rumania! Rumania! Family Finder: Jewish Family Towns and Ancestral Towns in Banat, Wallachia, Moldavia, Transylvania, Bessarabia, Donbriya, Maramures, Bukovina and Today's Romania, Moldavia, and Southern Ukraine: Rom-Sig News, Annual Seminar on Jewish Genealogy in Boston, 1996.

San Francisco Bay Area - A Gold Mine for Jewish Genealogical Research: Robert Weiss, 1994.

Search Out the Land - The Jews and the Growth of Equality in British Colonial America 1740-1867: Sheldon J. Godfrey and Judith C. Godfrey, Montreal: McGill-Queen's University Press, 1995.

A Selective List of Resources on Jewish Genealogy at the Roberts Library: JGS of Canada (Toronto).

Shaarei Shomayim Congregation Cemetery - Diagram and List of Burials - Thunder Bay, Ontario: Shaarei Shomayim Congregation, 1996.

Shalom: The Prayer and Hope of Toronto's Jewish Community: Irving Abella et al, Toronto Star, Thursday December 3, 1992, Section H, pp. H1-H16.

Sigilla Veri - Ph. Stauff's Semikuerschner: V. Bodung Verlag, Erfurt, Zweite Auflage, 1929.

Statistics of Jewry of the Kingdoms and Countries [Of Austria] Represented in the Reichsrat [Parliament]: According to Sources of the Royal and Imperial Ministry of the Interior, Vienna, 1873.

Summary of Historical Jewish Monuments in Poland - A Report to the United States Commission for the Preservation of America's Heritage Abroad: World Monument Fund, an International Preservation Organization, Jewish Heritage Council. March 1993.

BRINGING THE PAST TO LIFE ... AND INTO PRINT

By Ruth Chernia

On 18 December 1996, Elaine Kalman Naves spoke to the Toronto meeting about her family history documented in her book, Journey to Vaja (McGill-Queens University Press, 1996, hardcover & paper). Ms. Naves was born in Hungary in 1947 and came to Canada with her parents and a sister to Montreal, via London, England, in 1959. She is currently a literary columnist of the Gazette and has published short stories in Lilith, Viewpoints, and other journals. This was her first public talk about her book in front of a source, her father's cousin Zsuzsi.

The book is subtitled "Reconstructing the World of a Hungarian Jewish Family," and that is what Naves has done. She has used the genealogy of her family and her skill as a historian to bring us into a vanished world of farms and small villages in northeastern Hungary that existed from the end of the 18th century until 1944.

Although her book is about a specific family, the story is universal. This could be extrapolated to describe the general life of thousands of rural-dwelling Ashkenazi families of the time.

Her father was the inspiration for her work. When she was about six years old, he told her "I feel sorry for you because your world starts only with me and Mummy." And then he proceeded to tell her stories about the family.

Naves talked about some of the cardinal rules of genealogy: Talk to the oldest members of the family; get them down on paper or tape. She illustrated this by telling us about the chain she wore around her neck. Her grandmother, Ilona Weinberger, had worn a watch on a long chain. At the beginning of World War II, when her three sons were pressed into duty in Jewish labour gangs, she cut the chain in three and gave one section to each. After the war, only one son survived; somehow he had kept that chain and when he married had presented the chain to his wife. When Naves published her book, her mother gave the chain to her; but Naves now realizes there must be an incredible lost story (her father died in 1990) connected to the chain. How had he kept it through all the privations he had experienced? Even as a child, Naves knew that most of her family had died in the Holocaust but she never had

asked her father about the chain. The first rule, more important than any information you can find in an official archive, is to talk to the people older than you. Ask them everything. They are a bridge - the links in the chain of life. Naves decided to write Journey to Vaja as a way for her to bridge the gaps in her life history.

It helped that, being born and beginning her education in Hungary, she had many of the linguistic skills to carry out the basic research and to talk to the few surviving family members still in Europe. It also helped that her father was a natural storyteller and that not only had Naves written down the stories her father told her, early on she had decided to tape them beginning twenty years ago when her first daughter was born, and those first stories were told in Hungarian.

Then came another turning point: In 1981 someone sent her parents a magazine article about a branch of her father's family that had lived in Kaidano and Munkacs, north of Vaja. She realized that her family had a history, that it was more than just her parents and grandparents. In fact, her family indeed had a history and was prominent enough in the area that a stranger would write about it forty years later.

Her family was made up of "village Jews" who had farmed in the same area for generations. Many villages in the Austro-Hungarian Empire were like Vaja; it was named for the Vays, the local noble family who leased out their land to Jews and others to farm under the Hungarian variant of the feudal system that lasted until 1848. Her family considered themselves Jews and Magyars. Most members of her family were bicultural and orthodox in their observance but many were open to modern and secular ways.

Another breakthrough came when her father gave Naves a package of letters and other paper souvenirs that he had somehow kept. These included letters written to him by his family before deportation and even his grandfather's will (from 1921), which ran to 17 typed and carefully annotated pages.

As a result, Naves realized that she should embark on

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the family study. She made three trips to Hungary to take photos, interview surviving family members, and conduct other research.

Having been trained as a historian was an advantage; she had a methodology. The genealogy was only part of the story. For Naves, her immediate family - parents, grandparents and great-grandparents - were the prime interest. However, she soon discovered that the stories and legends about other members of the family, whose existence was confirmed by genealogical research, formed the rich background tapestry for her immediate family's life. First of all, Naves had the 150 hours of tape, most of it in Hungarian, to transcribe. Each tape resulted in 20 pages of typescript. Then these had to be sorted, cross-referenced and checked against historical reality.

The family legend was that the family had arrived in the Nyirseg in Szabolcs County during medieval times; in fact, the Jews of Hungary were repeatedly invited in and expelled for hundreds of years. Most of the ancestors of the current Jewish population of Hungary arrived from Bohemia, Galicia, Poland and other parts of the Austro-Hungarian Empire during the late 18th and early 19th centuries. This is confirmed by historical studies and even by studying the surviving cemeteries. The gravestones are not ancient; in fact, census records show no Jews in the area before that time. Another book about the history of the Jews in Hungary, *When the World Was Whole*, honours the legends as fact; but Naves was warned by the chief rabbi of Budapest not to confuse legend and fact. Her great-grandfather's will mentioned his own great-grandfather as living in the area in the late 18th century. Eventually, she was able to confirm the fact of two of her great-grandfather's own great-grandfathers. She was able to link her ancestor Yankev Fisch with the Tzaddik of Kallo, Rabbi Itzhak Eisik Taub, 1781-1821.

Many of these newcomers became small farmers, leasing land from the noble families who needed people to work their estates. Eventually, Jews were allowed to purchase their own land. Another ancestor was confirmed as being the first to own land in the area; he took the name Derzser, since he lived in Derzs and had probably arrived in the late 1780s. In the 1780s Hungarian Jews were required to take German-sounding names and so two

generations later the family name became Schwarcz. Throughout the district Itzig was known for his tzedakah. He was sympathetic to the great numbers of travellers in the area since he was also a newcomer. His table was always set for travellers. That table survived until the 20th century, forming the centre part of the family's dining table, with the addition of many leaves and legs over the years.

Naves also took her knowledge of her family to the Hungarian national archives where she met frustration. First of all, births and deaths were only registered from the 1890s on and many of the dates had been falsified to help young men avoid army service. As well, the archivists told Naves to continue her study in "America" as the Mormon church had filmed the archives already, and so she did much of her research in the Etobicoke library of the LDS. Naves also mentioned using the Tracing Service of the Red Cross to find out about the possibility of any unknown survivors; none were found. She took out an ad in *Menorah* (the magazine of the Hungarian-Jewish community) and received a letter from a man who had spent several months with one of her uncles. He provided details about his last few months. Another man, a Torontonion from Vaja, was able to describe the village as it was during World War I and could tell her about her great-grandfather, with whom he spent some time. She did indeed find out more about the chain of life of which she is a part. She did not restore life to the dead but she had tried to convey a sense of time and place, to restore some sense of who they were and how they lived. Through her book we come to know many of her relatives; they are depicted with all their good and bad qualities; they walk off the page and live again in our imaginations. ☆

Dear Members,

On behalf of the Cemetery Committee, I would like to thank you all who were so generous with your donations.

It is this response that makes this project work,

Once again, thank you.

Len Green

THE JEWISH POPULATION IN THE 1851 RELIGIOUS CENSUS OF GREAT BRITAIN

by Glen Eker

The first census of England, Scotland and Wales was conducted in 1801; further censuses were conducted every ten years. Those up to and including the census of 1891 are open to the public. The personal census does not ask for the religion of individuals in the British population; this makes it difficult to determine the size of the Jewish population and where that population was located in Great Britain during the census periods of the nineteenth century.

The exception to this was the 1851 Census of Great Britain. There was still no religion question for individuals in the 1851 census, but there was, however, an Ecclesiastical or Church census directed towards religious institutions. This census was voluntary and the census returns were completed by the places of worship. They showed the name and denomination of each place of worship; the amount of accommodation measured by seats or spaces for each place of worship; the estimated attendance on March 30, 1851, the estimated attendance for the months preceeding March 30, 1851; when the church was consecrated or licensed, how and by whom the church was erected, and how the cost was defrayed; location of the church, and name of the minister. The census population summary statistics for this census are provided in: British Parliamentary Papers, Volume 10, Population Volume 10, 1851 Census of Great Britain 1852-1853 Report and Tables on Religious Worship England and Wales. This census is valuable for showing what churches and synagogues existed in a particular location. It also helps to show the approximate number of adherents to the religion in a particular location as measured by accommodation and/or attendance.

The census shows that in England and Wales in 1851 there were 53 synagogues with accommodation for 8,438 worshippers for the Jewish population. There is also a section dealing with congregations that are difficult to classify: there was a group called the Israelites with one religious institution that had accommodation for 30 worshippers; there was also a group called the Christian Israelites with 3 religious institutions and accommodation for 1,050 worshippers.

The following table shows the geographic distribution of the Jewish population along with the number of places of worship, and number of "sittings."

Registration District	Number of places of Worship	Number of Sittings
County of London		
St. James, Westminster	1	462
Mary-Le-Bone	1	333
Strand	1	160
City of London	5	2,487
Stephney	1	50
St. George, Southwark	<u>2</u>	<u>200</u>
Total	11	3,692
South-Eastern Counties		
Medway	1	84
Canterbury	1	53
Sheppey	1	39
Thanet	1	100
Dover	1	39
Brighton	1	75
Portsea Island	1	160
Southampton	<u>1</u>	<u>77</u>
Total	8	627
South-Midland Counties		
Oxford	1	30
Bedford	1	20
Cambridge	<u>1</u>	<u>-</u>
Total	3	50
Eastern Counties		
Ipswich	1	37
Yarmouth	1	60
Norwich	<u>1</u>	<u>89</u>
Total	3	186
South-Western Counties		
Exeter	1	90
Plymouth	1	150
Falmouth	1	60
Penzance	1	36
Bath	<u>1</u>	<u>40</u>
Total	5	376
West-Midland Counties		
Bristol	1	260
Cheltenham	1	85
Wolverton	1	30
Dudley	1	10
Birmingham	<u>1</u>	<u>360</u>
Total	5	745
North-Midland Counties		
Lutterworth	<u>1</u>	<u>50</u>
Total	1	50

Registration District	Number of places of Worship	Number of Sittings
North-Western Counties		
Liverpool	3	710
Bury	1	-
Manchester	2	428
Haseingden	<u>1</u>	<u>-</u>
Total	7	1,138
Yorkshire Counties		
Leeds	2	140
Sheffield	1	500
Hull	<u>1</u>	<u>95</u>
Total	4	735
Northern Counties		
Sunderland	2	116
Newcastle-Upon-Tyne	1	104
Tynemouth	<u>1</u>	<u>30</u>
Total	4	250
Welsh Counties		
Merthyr Tydfil	1	40
Swansea	<u>1</u>	<u>72</u>
Total	2	112
Total England and Wales	53	7,961

The discrepancy between the total number of sittings provided in this chart and the total number of sittings previously stated may possibly be accounted for by the adjustment for missing and incomplete returns. Thus there may also be more than 53 synagogues in England and Wales. These statistics provide an approximation of the number of synagogues in England and Wales in 1851; the actual total may possibly be higher. The statistics also provide an approximation of the number of Jews in England and Wales in 1851 based upon number of seats in the synagogues; the actual total may be higher or lower. The census also does not take into account places where there may be Jews but where there are no synagogues; therefore it provides a guide to where Jews may be located in England and Wales in 1851 but cannot be considered completely accurate. A personal census in which each individual is asked their religion might have provided more accurate statistics. ☆

Glen Eker, a longtime member of our society, is a frequent contributor to Shem Tov

UPCOMING EVENTS



Wednesday, March 26, 1997 - 7:30 p.m.

At the Shaarei Shomayim Synagogue
470 Glencairn Avenue

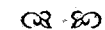
Migration Patterns of the Jews of Poland
Professor Piotr Wrobl,
History Department of the University of Toronto



Wednesday, April 30, 1997 - 7:30 p.m.

At the Shaarei Shomayim Synagogue
470 Glencairn Avenue

**Czech Jewry - Old Routes,
Future Pathways**
Yaacov Glickman Ph.D.
Centre for Russian and East European Studies
University of Toronto



Please note that, to accommodate the speaker, it was necessary to move this meeting from the last Wednesday in May to the date shown below.

Wednesday, June 04, 1997 - 7:30 p.m.

At the Shaarei Shomayim Synagogue
470 Glencairn Avenue

**Genetic Archeology: The Y-Chromosome
of Jewish Priests**
Professor Karl Skorecki, MD, FRCP
Director, Department of Nephrology and Molecular
Medicine, Technion - Israel
Institute of Technology, Haifa.
Department of Medicine, Pediatrics & Clinical
Biochemistry, University of Toronto.



Please watch the "What's New" column in the Canadian Jewish News for the date and program of our late June meeting.

NOW IS THE RIGHT TIME

By Elisabeth Plaut

How often as I delved into genealogical matters have I heard it said that the questions came 20 years...10 years...sometimes even only one year...too late to learn the answers. I'm told, "If only when I was young I had thought to ask questions of my mother, my aunt, my grandmother, my grandfather, while they were alive;" "When I was growing up, I didn't listen attentively to family stories;" "I meant to ask but was always too busy;" or "It didn't seem to be the right time."

Now is the right time. See that the heritage of the past is not lost. Otherwise when your children and future descendants wish to know some details, there will be no one to contact for answers.

The factual and the anecdotal are two major ways of recording the past. Both are important in genealogy.

Start with the factual, which deals with members of the family and their relationship to each other, as well as data about those who married into the clan. Begin with the earliest ancestor you know; that is, your grandparents, or great-grandparents, great-great-grandparents. Did they have brothers and sisters? Who were they and whom did they marry? Did they have children? Who were their children? Continue into the present generation.

Details about members who are not in your direct line may be sketchy. Search out anyone who may be able to supply needed information and so be helpful in bridging gaps in your tree. Make your record as full as possible. Include dates and places of births, marriages, and deaths.

If you want to trace your direct line, and branch out only in your or your parents' generation, start with your progenitors (ancestors). Record your two paternal and two maternal grandparents, your eight great-grand-parents, etc. After tracing your ancestors as far as possible, you are ready to record details about your parents' generation: your father's and your mother's brothers and sisters and their children and their descendants. Now you have come to your own generation, which includes you and your siblings. This part of the tree will be easier to record, but you may need help concerning the families of your great nieces and nephews.

In your immediate family you should have no problem listing details down to the youngest twig in the family tree. Won't that child be pleased to see his/her name as the culmination of all these past generations!

Don't expect to write all the data at one sitting. Names, dates and places will come to you often when you are not trying to recall them. Take your time in filling in the blank spaces, but be persistent. Make the tree as detailed as possible now while you have more time and maybe desire something worthwhile to fill your days. Besides that data, include wherever possible what members of the family did for a livelihood or an avocation. Record where the relatives live.

Charting your tree may help you establish contact with members of the family with whom you haven't recently been in touch and let you share memories with like-minded relatives. You probably will find a new dimension and interest in your life. You may also come to understand some of the things which had always puzzled you.

As part of the factual side, collect all registers, documents, and pictures of the family. Properly identify and label all of them, so who they are and where they belong on the tree becomes evident to future generations. Old letters and memorabilia often give important details about families. (Too many old photos and documents are left unidentified until the one who could fill in the details is no longer alive.)

Now comes the second part, the anecdotal, which only you can supply. Your early life was spent in a world different from today's. There were a multitude of things which are common today but did not exist in the late 1930s. There were no nylons, drip-dry materials, Scotch tape, instant coffee, frozen foods, electric dishwashers or dryers, electric typewriters, ball-point pens, credit cards, TVs, computers, xerox or fax machines, helicopters, spaceships. The 5 & 10 cent stores had merchandise for 5 & 10 cents. You could buy a piece of candy, sometimes two, for a penny. A full meal in a restaurant might have cost 75 cents.

You had experiences which were uniquely yours in the

(Continued from page 10)

framework of the time when you were growing up. Tell about the community in which you spent your childhood, about the quality of life and what you and your friends did for entertainment, what school was like, etc. Recall incidents that exemplify the good and the bad of those days of your youth and early maturity. Write down events of your childhood and adulthood with little vignettes of interesting events, and share anecdotal happenings you like. Tell what you remember about your parents and the rest of the family and include stories they told you about their parents' lives.

Since your recollections will not follow a sequence, write each story or remembrance on separate pages so later on you can reassemble them into chronological order or subject. The most important thing is to write. Don't allow events that are important in recreating your life and days of the past be forgotten; transfer them from your mind into permanent records. You will not only be preserving them for future generations' interest, but will also be reliving them for your own present-day enjoyment. ☆

Elisabeth Plaut has just had a book published by Ktav: The Guggenheim/Wormser Family, A Genealogical 300 Year Memoir. It s launching will be at Holy Blossom Temple, May 07, 1997 - 8:00 p.m.

TO ALL OUR MEMBERS

At our meeting at the end of June we are holding our annual election for the executive committee of our society. If you would like to participate as a member of the executive or if you wish to nominate someone, please contact one of our current executive members. The names and phone numbers are on page two of SHEM TOV.

New Web Site for Russian Poland Research

Are you interested in the Kingdom of Poland (Russian Poland) in general, and towns and villages in the Kielce and Radom gubernias in particular? (A partial town list is included below). Visit the brand new web page (still under construction) of the Kielce-Radom Special Interest Group (KR SIG): <<http://www1.jewishgen.org/krsig>> Contact Gene Starn <genes@iag.net> for further information.

Following is a partial list of towns in Kielce and Radom gubernias:

Bialaczow	Bialobrzegi	Bodzentyn
Bogoria	Boleslaw	Brzesko
Busko-Zdroj	Checiny	Chmielnik
Chomentow	Ciepielow	Cmielow
Dabrowa	Daleszyce	Drzewica
Dzialoszyce	Gielniow	Glinice
Glowaczow	Gniewoszow	Gowarczow
Grabowiec	Granica	Ilza
Iwaniska	Janowiec nad Wisla	Jastrzab
Jedlinsko	Jedrzejow	Kazanow
Kazimierza Wielka	Kielce	Klimontow
Klwow	Konskie	Koprzywnica Korczyn
Koszyce	Kozienice	Kromolow
Ksiaz Wielki	Kunow	Kurozweki
Kurzelow	Lagow	Lasocin
Lelow	Lipsko	Lopuszno
Magnuszew	Maliniec	Malogoszcz
Miechow	Morawica	Nowa Tymienica
Odrzywol	Olesnica	Olkusz
Opatow	Opoczno	Osiek
Ostrowiec[Swieto.]	Ozarow	Pacanow
Pierzchnica	Pilica	Pinczow
Piotrkowice	Polaniec	Promnik
Proszowice	Przedborz	Przysucha
Przytyk	Radom	Radoszyce
Rakow	Ryczywol	Sandomierz
Secemin	Sediszow	Sieciechow
Sienno	Skala	Skalbmierz
Skaryszew	Skarzynsko-Kamienna	Skrzynno
Slawkow	Slomniki	Slupia Nowa
Sobkow	Solec	Starachowice
Staszow	Stopnica	Stromiec
Suchedniow	Szczekociny	Szydlow
Szydlowiec	Tarlow	Wachok
Wasniow	Wieniawa	Wierzbica
Wierzbnik	Wislica	Wloszczowa
Wodzislaw	Wolanow	Wolbrom
Wysmierzyce	Zarnow	Zarnowiec
Zawichost	Zwolen	

JEWISHGEN
A Global Jewish Genealogy Group

**RUSSIAN AND EAST EUROPEAN IMMIGRANTS
WHO SETTLED IN CANADA**

Arlene Edwards

If you have had a family member enter North America through Canada, check out:

<http://www.archives.ca/www/genealogicalsources.html>.

This page lists microfilm and microfiche of Imperial Russian Consular Records in Canada for the years 1898-1922.

The Passport/Identity Papers series consists of about 11,400 files on Russian and East European immigrants (Jews, Ukrainians, Poles, Finns, etc) who settled in Canada in the first two decades of the twentieth century. The files include documents such as passport applications and background questionnaires. Many of the records are written in Russian Cyrillic; the National Archives does not provide a translation service. If you have difficulty accessing this URL, check out : <<http://www.archives.ca>> and go from there!!

**B.C. CANADA VITAL STATISTICS
NOW ON-LINE**

Ed Goldberg

On the local news last night it was announced that you can now access B.C. births, deaths and marriage records on-line through the B.C. Archives Web site at www.bcarchives.gov.bc.ca. I have just visited the site and can confirm that marriages from 1872 to 1921, and deaths from 1872 to 1976 can now be accessed. Births (1872 to 1896) will, in fact, only be available in the spring of 1997.

To try it out I did a death search on David Oppenheimer, Vancouver's first Jewish mayor.

[Ed. There is a professional researcher in Victoria, who will provide photocopies of original entries. She charges: One registration \$10.00, two registrations \$18.00, three registrations \$25.00. Her address is: Zandra Henderson 6662 Rey Road, Victoria, BC V8Y 1V2 Tel. (250) 652-4498]

**NEW EUROPEAN JEWISH
INTERNETWORK**

Menno Nykerk

A new Internet resource has been created to bring together European Jewish communities. Developed by the European Council of Jewish Communities, it provides a "virtual community center" where European Jewry meets on the Internet. The network, known as JEWL, offers a comprehensive list of links to Jewish websites in Europe, currently more than sixty individual sites in 18 countries, ranging from newspapers to student groups to communal bodies.

In addition to linking the communities, JEWL offers the latest information on the activities of the ECJC, which has 50 member organizations in 35 countries. In addition, JEWL is a guide to some of the most useful Jewish resources available in cyberspace, including pedagogical centers, museums, Torah learning, and youth work. JEWL can be accessed at <http://www.ort.org/ecjc>

**NEW YORK STATE
VITAL RECORDS**

Charles Liebowitz

The NY State Health Department has a web site which will give you the details for obtaining birth and death certificates, etc. It even gives you sample forms and, of course, current fees and addresses.

The web site is at: <http://www.health.state.ny.us>

When you access the home page, go into "vital records" and you will see a sub-heading for genealogy.