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SHEM TOV

JEWISH GENEALOGICAL SOCIETY OF CANADA (TORONTO)

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December 2000 Kislev 5761

Personal Recollections and Deportation Lists

Here is a report on a lecture given on Oct. 29 to the Toronto Chapter of the Jewish Genealogical Society by Charlotte Opfermann, an internationally recognized authority on the Holocaust. It was prepared by our member Ruth Chernia.

In 1983 Charlotte was invited back to Wiesbaden to give a talk. Since then she has not stopped talking, writing, lecturing and educating about the Holocaust.

Charlotte Guttman Opfermann, was born in Wiesbaden, Germany in 1925. In the early 1930s there were 260,000 inhabitants in Wiesbaden, of whom about 3,500 were Jews. She came from a distinguished family of lawyers and it was expected that she and her brother would follow in the family trade. However, that was not to be. In 1942 she was deported to the detention camp Hermesweg in Frankfurt, and in 1942 deported to Theresienstadt. At Theresienstadt, she and her mother survived, but her father and brother did not. Charlotte was "liberated" (she is quite ironic about that liberation since the Red Army perpetrated so many abuses against the already abused camp inmates) and made her way to the United States in 1946. She has lived there since. Her most recent book, The Ides of November, will be out early in 2001.

Charlotte began her talk by referring to a book that has just been donated to the JGSC library by Peter Cullman, entitled Theresienstadter Gedenkbuch (Memorialbook Theresienstadt). Theresienstadt was set up to be a "model" concentration camp where artists, university professors and other prominent members of the community often were sent. There were artists assigned to paint copies of great works of art. They were very skilled and even today some of these fakes show up in museums and auctions.

Complying with an old Prussian law that the Nazis used, Jewish leaders were ordered to compile detailed lists of the members of their communities. Being good German citizens, used to the rule of law, most obeyed this order. "We were the instruments of our own destruction" according to Charlotte. The result was that when the Gestapo began deporting German Jews "to the East" they could count on having detailed lists to use. This was not the case for others who were deported. Gypsies, Christian Scientists, Jehovah's Witnesses and others were often not identified by name but were simply added to the Jewish deportation lists identified only by their religion or ethnic affiliation.

Starting in 1939, the lists of the Jewish residents of each town had to be submitted to the Gestapo at regular intervals. It was from these lists that the approximately 1000 names for each deportation were culled.

Charlotte worked in her father's office, typing up these lists. She affirms that people knew where they were really going and what was going to happen to them. At first when people arrived in some of the camps, they were given pre-printed messages to send home to tell family member where to send packages of food and clothing.

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UPCOMING EVENTS

*Programs organized by the
Jewish Genealogical Society of Canada (Toronto)
at the Shaarei Shomayim Synagogue
470 Glencairn Avenue*

Wednesday, January 31, 2001 - 8:00 p.m.,

Doors open at 7:30 p.m.
Program to be announced

All members will receive further details
either by e-mail or by telephone.

*Please watch the "What's New" column in the
Canadian Jewish News for the date and program of
our November and December meetings.*

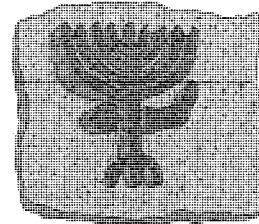
Wednesday, February 28, 2001 - 8:00 p.m.

Doors open at 7:30 p.m.
Program to be announced

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Wednesday, March 28, 2001 - 8:00 p.m.

Doors open at 7:30 p.m.
Program to be announced



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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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(Personal Recollections continued)

These packages were acknowledged initially but once the acknowledgements stopped, those left behind knew that their family members had been killed.

This subject also brings up the controversial issue of the Judenrat. Names like Adam Czerniakow (Judenrat of Warsaw who committed suicide rather than "collaborate" with deportations), Jacob Gens (Judenrat of Vilna), and Chaim Rumkowski (the infamous Judenrat from Lodz) come to mind.

Charlotte herself was eventually deported from Wiesbaden. The suicide rate of those on the deportation lists was very high. She wrote a chapter on the subject in Problems Unique to the Holocaust, by Harvey James Karges. Suicide was a means of resistance. Charlotte's own great grandmother committed suicide after her name appeared on the deportation list for Giessen.

Many of those in the Jewish cemetery in Wiesbaden who died between 1938 and 1945 are of suicides. Everyone knew it was going on. The rate was especially high among baptized Jews. Charlotte has no doubts that many of these were devout, believing Christians who felt betrayed by their communities and whom the Jewish community considered traitors for converting!

As for the idea that many Christian pastors welcomed these converts: Herr Hilfreich, a Bishop from Limburg wrote to his superior in Berlin after 20 converts who found themselves on the deportation list from Frankfurt committed suicide in the Jewish cemetery! Bishop Hilfreich suggested that the deportations were so upsetting to the public that perhaps baptized Jews should be sent to a separate destination on separate transports so that their religious needs could be met. This letter, that Charlotte saw in the Limburg archives years ago, has now disappeared.

There were, of course, exceptions to this. After Kristallnacht, when Charlotte's father and grandfather were arrested and sent to Buchenwald and their home and office were destroyed, a doctor contacted Charlotte's mother. Charlotte's father had applied to become a lawyer who could act on behalf of Jews. To do this he had to sign papers. Charlotte's mother had power of attorney and could sign these papers. This allowed her father to be released from Buchenwald and to continue his actions on behalf of Jewish clients up until his final deportation and eventual death in Auschwitz. For this act and for attempting to keep Charlotte's father's office going after the deportation, Charlotte considers the doctor a resister.

Charlotte told another story about Kristallnacht and its aftermath. One brave classmate pushed her way through the crowds gathered outside their home jeering her mother's efforts to clean up. This twelve-year-old had

brought Charlotte her homework, since the latter was no longer allowed to attend school (which she had been able to do as the child of a World War I veteran).

Ute continued to bring the homework for three days but on the fourth showed up red-eyed and empty-handed. She had been forbidden by her mother to do so any more. After the war Charlotte learned the truth. Ute was actually the adopted illegitimate child of a Jewish mother and Christian father. Her adoptive mother told her that if her true background ever came out, she and all of them would be deported so Ute had to break off her friendship with Charlotte until after the war. (They have remained friends to this day.) In Theresienstadt she became friends with Leo Baeck.

After her talk, Charlotte was asked to comment further on the role of the Jewish leaders in preparing the deportation lists. Many have been critical of their actions. But seen in the context of their times, the leaders had felt they were acting under the law, no matter how unjust. As well, many leaders notified their congregants when their names appeared on the lists (hence the many suicides). ✧

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*We Welcome These New
Members to Our Society*

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GATHERING GARBARSKIs, How We Finally Merged Some of the Branches After Seven Years of Research, Using JewishGen, Email & Plenty of Brainstorming

By Merle Kastner

Note: To more easily follow the information outlined below, please refer to the diagrams on page 5 and 6.

The Prologue:

Shortly after my mother passed away in April, 1993, I found a hand-written slip of paper, indicating that she and her cousin Queenie had been trying to find their great-grandfather, Shlomo Itzhak Goldberg, whose grave is in the "Back River" Cemetery, Montreal's oldest Jewish cemetery. The section, line and plot numbers were marked on the slip of paper, as well as the name, date of death and several telephone numbers.

Part 1, Chapter 1:

Dialing one number after another, I was eventually led to the cemetery's caretakers, a husband and wife team. On the phone, they gave me instructions to find the grave. What they neglected to mention, was that some of the stones in that particular section of the cemetery are so close together that you literally have to climb your way down the rows, holding onto headstone after headstone. And, since my great-great grandfather's date of death was 1912, most of the stones were quite old, weatherbeaten and hard to read. After the first frustrating visit to the cemetery, it was apparent that an appointment with the caretakers would be necessary. They took me to the exact site. Both surprised and delighted to find the headstone in excellent condition, I excitedly took several photographs. My launch into genealogy begun.

Part 1, Chapter 2:

The next step was to contact a cousin, Irwin Miller, in Stamford, Connecticut, who had given a comprehensive slide show at a big Goldberg (the Canadian Garbarski family became "Goldberg" and also "Gordon") reunion, held in Montreal 3 years earlier, before I became interested in the family's history. Irwin was, until I came into the picture, the sole Garbarski family genealogist. With the help of professional researcher, Alex Friedlander, he had traced the family as far back as 1747, to Sejny, a tiny shtetl in Suwalki gubernia, in northeastern Poland.

Part 1, Chapter 3:

In January of 1996, my children surprised me with a computer - my first. This completely changed my life - and my genealogical research. Registering with JewishGen

Family Finders¹, I contacted Steve Gilbert, of South Bend, Indiana, and Bill Feuerstein, of Calabasas, California, two men who had Garbarsky (sic) family ties, traceable to Novgorod (which of the several Novgorods, with variant spellings, listed on ShtetlSeeker²?). The families' given names were so similar, that a link was almost sure, but how were we to handle the issue of the differences in shtetls?

Part 1, Chapter 4:

Concurrently, I had been in touch with Bob Friedman, of New York City, whom I found on JewishGen Family Finders. His ancestor, Samuel Joseph Reinschreiber, had married Chana Garbarsky, the daughter of Isaac Garbarsky. No one in Bob's family knew where Chana was born. Also involved, was Bill Feuerstein, of California, whose daughter had married into Steve's family, which explains his interest in the search. Irwin had already been in touch with all of these men much earlier, but had dismissed any possibility of a connection to our family. Steve, Bill, Bob and I exchanged letters and emails for a while. Then there was a lull in the action, until...

Part 1, Chapter 5 - the human side of the story:

In June 2000, I received an email from Diane Lefkovits Mason, of Nashville, Tennessee, in which she wrote, "... please write back to me to let me know who you are, and if you know of Mervyn Weiner..." Little did Diane know that Mervyn is a very popular cousin of my mother's generation, and I remember him from my childhood.

Soon after my reply to her, came Diane's next email..."This is such exciting news for me, and I'm sure my father will enjoy getting the additional family tree information. someone today about Mervyn Weiner, whom I (also) found in the Family Tree of the Jewish People³, and who would be my father's second cousin.... This would be Bob Sydansk". I answered Diane, telling her that Bob and I were already in touch. Bob, Mervyn and Diane are all descendants of Rachel (Rochla) Garbarski Feinstein, my great-grandfather, Yudel Leib "Louis" Goldberg's half-sister.

Mervyn's words to me, after receiving the print-out of the family tree: "I of course recognized the many names known to me directly. They brought back wonderful memories of the many hours I spent with your mom's

(continued on page 7)

Diagram of Garbarski/Garbarsky Families:

FAMILY No. 1:

Moshe (Mowse) GARBARSKI (b. 1767, Sejny)
m. Maryasha (?)

|
Aryeh Leib (Judah Loeb "Ira" GARBARSKY/SKI (b. 1807, Sejny)
m. Chana JELHANDLER (b. 1807, Raczki)

|
= Yudel Hirsch GARBARSKI (b. 1829)

= Mordechai Schlaimi "Max" GARBARSKY/GILBERT (b. 1837),
m. Hanna Fay (Chana Faygie) "Fanny" LEVY

= Shlomo-Itzko (Solomon Isaac) GARBARSKI/GOLDBERG (b. 1840, Sejny)

= Necha GARBARSKI (b. 1842, Sejny)

= Rachel (Rocha/Rochla) GARBARSKI (b. 1846, Sejny)
m. Moshe/Mowse FEJNSTEIN/FEINSTEIN

|
= Yankel GARBARSKI

= Mariashi GARBARSKY/GILBERT,
m. Solomon LEVY

|
**Irwin J. Miller, Merle Kastner, Mervyn Weiner, Stephen U. Gilbert, Bob Sydansk,
Diane Lefkovits Mason & Bill Feuerstein's son-in-law**

FAMILY No. 2:

Isaac GARBARSKI (b. 1810)
m. (?)

|
1) Chana GARBARSKY (b. bet.1832-1837, "Russia"),
m. Samuel Joseph REINSCHREIBER (b. 1812-14, "Russian Poland")

|
= Adele REINSCHREIBER (b. 1858, "Russian Poland")

= Joseph REINSCHREIBER (b.1858, "Russian Poland")

= Harris REINSCHREIBER (b. 1868, Krasnopol)

= Abraham Isaac REINSCHREIBER (b. 1876 "Russia")

= Morris REINSCHREIBER (b.1887, "Russian Poland")

2) Rachel GARBARSKY (b. 1835)
m. Lazarus MILLER

|
= Fanny MILLER (b.? "Suwalki")

m. Harris REINSCHREIBER - see Chana's children above (b. 1858, "Russian Poland")

|
= Barron MYERS (b. 1854, d. Johannesburg, S. Africa)

= Myer MYERS (b. 1856, "Suwalki", d. Johannesburg)

= Isaac MYERS (b. 1876, "Suwalki", d. Johannesburg)

= & Unknown MYERS siblings

|
Bob Friedman & Jerry Delson (& Julie Toblib?)

Diagram of Garbarski/Garbarsky Families:

FAMILY No. 3:

Moshe (GARBARSKY)

|
Yeruchem GARBARSKY

(adopted the name "GARBARSKY" about 1820)

m. Sora (?) (ca. 1820-25)

|
Dina GARBARSKY

(b. 1831, Sventezers, Lithuania, d. Lazdijai)

m. Peretz DWORSKY (b. Lazdijai)

|
Moshe DWORSKY (+6 other children)

|
Chuck Weinstein

FAMILY No. 4:

Myer Isaac GARBARSKI (who was a Tailor)

|
1) Rachel Leah (Rivka) GARBARSKY (b. 1861)

m. (i) (?) OLENSKI

m. (ii) Isaac FEITELBERG

(marriage took place in Sheffield, England)

|
Nathan FEITELBERG

(settled in Johannesburg, S. Africa)

2) Meyer GARBARSKY

(settled in New York - is thought to have changed surname to GOLDBERG)

3) Philip (possibly Feivel) GARBARSKY (b. Krasnopol)

(left when about 18 years old, to avoid military service; changed surname to GOLDBERG, enroute to England;

m. Mary COHEN - Leeds, England, 1890; migrated to Melbourne, Australia in 1900)

|
Maureen Goldberg's husband

(GATHERING GARBARSKIs continued from page 4)

(Miriam's) family while growing up. They couldn't have been more generous in welcoming and feeding me whenever I would visit... I can still hear your mom's teasing laughter whenever she heard me saying 'it's me' over the phone."

Part 1, Chapter 6:

On June 5, 2000 I wrote to Bill and Irwin, "...The following is from Steve Gilbert, about the Garbarsky family who went to live in South Bend, Indiana and changed their name to Gilbert: "...you ask if Mowse, the father of Aryeh Leib 'Ira' Garbarsky, could have been the husband of Mariashi? I believe that it's another woman by the same first name...." And, so it continued - this same speculation as to whether or not Steve & Bill's Mowse Garbarsky, married to Maryashi, was the same person as the Mowse Garbarski, married to Maryasha, and who belonged to Irwin's family and mine, thereby making them, our common ancestors. In spite of the duplications of the family names, there was still the question of the two different shtetls of origin.

It was then that I created 2 group email lists, one for the more serious researchers, called "Forum for Garbarski Researchers", and the other for social interaction and snippets of wonderful, and useful, family stories, which I named "Garbarski Family Group". Both turned out to reap rich rewards.

Part 1, Chapter 7:

On June 6th, 2000, from Irwin Miller - the justification: "...my tree shows 5 children, but this is information that I obtained through Alex Friedlander about 13 years ago. It's possible that there could have been 7.

At this point, Suwalki gubernia was a part of the Russian Pale. Therefore, children may not have been subject to conscription, because that area was part of the old Kingdom of Poland. Thus, taxes and other regulations were not as stringent as those within the Russian Pale of Settlement. After the Polish uprisings of 1863 and subsequently, by 1868, the Czarist (government) banned the use of the Polish language and civil records now had to be recorded in Russian, school children now had to sing the Russian National anthem, etc. **Thus, Garbarski now became Garbarsky...**"

Later, from Irwin Miller - adding depth to the history of the region:

"...Sejny, province of Suwalki, Poland, in the northeastern neck, controlled by Czarist Russia since 1815. It is really southwestern Lithuania, where the Yiddish spoken was not true Litvak, but actually more German. Suwalki is bordered on one side by East Prussia, and on the other by

Belarus (formerly USSR)..."

From Steve Gilbert: "I can't "prove" anything related to Nizhny-Novgorod. Just word-of-mouth! When things calm down, I'll try to come up with something semi-authentic..."

Irwin Miller also had this to say, "Nizhny Novgorod is heresy and coupled with the Ira name that Steve had, I am very skeptical. Let's not forget that Max Gilbert was only 21 years old, when he was back in Sejny in 1858, when his daughter, Jenny Garbarsky-Gilbert, was born. That's why I contend that he married a gal from Nizhny (Chana Faygie Levy), lived there for a few years and came back to Sejny, where his chances of making at least a living appeared much better. That's where his family and friends were." (Note: Chana Faygie's birthplace is still a mystery).

Part 1, Chapter 8:

On June 14th, 2000, from Steve Gilbert - the discovery: "Thank you for your sleuthing. I a great-great-grandson of Aryeh Leib and Chana Jelhandler of Raczki. My family tree says that she was born (in) 1808, the daughter of Yankel (Jacob), and was still alive in 1866. Apparently Mordecai Schlaimi Max was their eldest and I never was aware of his connection on my tree. You have found the missing link between your branch and the Gilbert's..."

On July 19th, 2000, a further explanation from Irwin, "...the connection (off the top of my head) is that Max Gilbert (Mordchai Schlaimi, b. 1837 - Steve Bill's) was a son of Aryeh Leib (as was Shlomo Itzhak, b. 1840 - Irwin's mine), making Max an older brother whom we knew nothing of. The connection, of course, is Aryeh Leib...Max had a child (Jenny Garbarsky - Gilbert, b. Dec. 7, 1858) who was born in Sejny in 1858, indicating that he was back in that town by that date..."

Part 1, Chapter 9:

On June 20th, 2000, from Steve Gilbert, of South Bend, Indiana - the conclusion, following the discovery:

"...my Aryeh Leib now has 7 children - my Mordchai Schlaimi "Max" and Maryashi and your Shlomo Itzko, Rachel, Yudel Hirsch, Necha and Yankel." Jubilation!

Part 1, Chapter 10-A:

On July 20th, 2000 - the key to the mystery - from Irwin Miller: "...Apparently all of Max Gilbert's family, born after 1858, were born in Sejny. If his father was indeed Aryeh Leib (which I suggested to Steve, since his records indicated that Max used to say that his father's name was "Ira"), then living in Sejny, from at least that year, then I believe that Max returned to his hometown after living in Nizhny Novgorod. What is confusing is that Steve's re-

(GATHERING GARBARSKIs continued)

cords indicate NN as the birthplace of previous generations and not Sejny... **It may be something that he heard from someone in the family who confused Max's one-time residence there, as the birthplace origins of previous Garbarski generations!**"

Part 1, Chapter 10-B:

Jumping ahead to August 31, 2000, Bob and I speculated on where "Nizhny Novgorod" would be. He writes: "Well...it depends on which of the many possibilities we're talking about. According to the JewishGen Shtetl-Seeker...the third one down (Nowogrod) is about 10 miles west of Lomza and is the closest to Suwalki. But, I suppose the ones in Belarus Russia are also possible."

Part 2, Chapter 1:

On July 21, 2000, At the IAJGS Conference in Salt Lake City, I finally met Bob and his close Reinschreiber-Garbarsky cousin, Jerry Delson (Palo Alto, California). I was prompted to reactivate the whole process, so convinced was I that we could find the elusive link. And so, the exchanges on the two mailing lists started again.

Part 2, Chapter 2:

Soon after, from Bob, "To add an almost absurd level of complication here, I was recently told by Julie Tobib of Johannesburg, South Africa, that her grandfather, Isaac Myers, was the brother of Fannie Miller, who married ... Harris Reinschreiber (son of my Samuel Joseph), and that both Myers and Miller were altered surnames, the original having been - what else? - GARBARSKY. Isaac Myers and Fannie Miller may well have been siblings in both cases, the father's name was Eliezer Yehuda, a.k.a. Lazris or Izzie. But, was he a Garbarsky? We will have a lot of fun straightening all this out..."

And again from Bob, "You're right about Isaac. I don't have info on where his daughter Chana/Annie was born... Krasnopol, 1858-1868... This was becoming more interesting, but still no connection.

On September 7th, from Bob Friedman:

"At least now we know. FYI with Mapquest⁴ (accessed through ShtetlSeeker) you can expand to a 30-mile radius if you want an even more exhaustive list... **Krasnopol is 6.2 miles west--just a hop, skip, a jump from Sejny.**"

It should be mentioned that, from Sejny, Lazdijai is 11.4 miles northeast, Svetezeris is 15.2 miles northeast, Suwalki is 16.9 miles west. Raczki is 140.6 miles north-northeast of Warsaw, Nowogrod is 77 miles north-northeast of Warsaw and Sejny is 160.5 miles northeast of Warsaw. Not exactly the ends of the earth from one another.

Part 2, Chapter 3:

Maureen Goldberg, from Melbourne, Australia, is researching Garbarskis from Krasnopol. On August 19th, 2000, Bob writes, "not to throw a wet blanket on a hot idea, but I'm doubtful that a relationship will be shown between the G's from Sejny and those from Svetezeris and Lazdijai, despite some similarities in given names. From the dates involved, it just seems more likely to me that they represent two parallel, occupation-related name adoptions."

Part 2, Chapter 4:

On August 7th, 2000, from Chuck Weinstein:

"Moshe (Garbarsky) had a son, Yeruchom ben Moshe, who adopted the surname Garbarsky about 1820. Yeruchom was married to Sora about 1820-25. Dina, one of their four children, was born in Svetezeris, Lithuania about 1831 and married Peretz Dworsky of Lazdijai in 1857. They had 7 children, including my great-grandfather, Moshe Dworsky, who came to the U.S. in 1884, settling in Minneapolis."

The Epilogue:

At this point, we have linked the family, to which Irwin, Queenie, Mervyn, Steve, Bill, Diane, Bob (Sydansk) and I belong. Still unconnected, are the families of Bob (Friedman) Jerry, Chuck, Maureen and Julie. We have devised a tentative strategy for further research, focusing on certain key ancestors, and using Jewish Records Indexing-Poland⁵ as a major resource. With Sejny, Svetezeris, Lazdijai, Raczki, Nizhny Novgorod/Nowogrod and Krasnopol all within a reasonable distance for travel, this makes the possibilities of a connection quite probable. We all have a big job ahead of us. And when we're finally successful - will we have a great international family reunion! ☆

¹ JewishGen Family Finders:

<http://www.jewishgen.org/jgff/>

² ShtetlSeeker: <http://www.jewishgen.org/ShtetlSeeker/>

³ Family Tree of the Jewish People:

<http://www.jewishgen.org/gedcom/>

⁴ Mapquest: <http://www.mapquest.com/>

⁵ Jewish Records Indexing-Poland:

<http://www.jewishgen.org/JRI-PL/>

Portions of this article have been published in 'Landsmen', Vol. 10, No.'s 3-4 (double issue), in summary form.

It's A Small World

by Barbara Held

Two summers ago my husband and I finally made the trip we'd been planning for many years - back to the villages in Germany where our parents were born and raised. We set off with great trepidation and with many negative comments from family and friends "How can you go to Germany?" "You should be interested in living relatives, not dead ones". Perhaps this was true, but we had to go and see for ourselves. We wanted to take our daughter along to see where her grandparents had come from and to try to understand what they had left. The trip turned out to be one of the most fascinating journeys, full of surprises at every turn. Let me share one story with you.

We had been going non-stop for days, meeting people who knew my mother-in-law, searching village archives etc. Shabbat was coming and we needed to find somewhere to rest. We always travel with the Jewish Travel Guide and lo and behold we found a kosher hotel in a spa town Bad Kissingen. They had room for us - wonderful. We could unwind and start out again on Sunday. Dream on Barbara - this turned out to be one of the most interesting Shabbatot we have ever experienced.

We arrived at the hotel in plenty of time for Shabbat. We checked in and, looking around, were amazed to see notices in Russian. Then we heard a group of seniors speaking Russian. "What is this?" we thought. I don't speak Russian but I do have a smattering of German and French, my husband speaks German and my daughter Hebrew. Someone, we felt, would explain.

Davening that evening was in the hotel. We sat surrounded by Russian speakers, one or two Germans, a French lady and an Israeli/Austrian woman. She quickly explained the situation to us. After Glasnost the German Government had opened their doors to Russian Jews. Although the German Jewish community asked to be able to vet those coming in to see if they are really Jewish, the German government decided that if they say they are Jewish - that's good enough.

The Jewish community brings Russian immigrant seniors to this hotel for a two-week orientation to Judaism, their roots and their religion. What a fascinating concept. We wanted to learn more, and we did. Each person had a story to tell and everyone wanted to share it with us. At dinner I was sat next to Mikhail from Odessa. He was a

charming man who spoke to me about his family who had moved to Saarbrucken. He told of his philosophy of life and about people he'd met. We became buddies. By lunchtime on Saturday he felt courageous enough to ask me a question. "Barbara, I want to ask you a favour, but I don't want you to go to any trouble." "Of course," I said, "What can I do for you?" "Well, I have a friend who went to Toronto, her name is Mila and I would like to get in touch with her, only I have forgotten her family name. But you **MUSTN'T** go to any trouble."

Well, of course I was up for the challenge. We agreed to meet on Sunday morning, he with a letter for Mila and me with a pen and paper so that I could record all the details he remembered about his dear long lost friend. I had planned that if necessary I'd put an ad in the Russian paper or call Rabbi Saltzman and see if he knew her. All sorts of ideas were going through my head.

You see, I work for Jewish Immigrant Aid Services (JIAS) and although I am in the National Office, I work closely with the social workers for the Toronto Office, most of whom are from the former Soviet Union.

So, back to Germany - we met the next morning, he with letter in hand, and I wrote down all the family details that he could give me.

A week later I arrived back in Toronto at my office. Everyone there was anxious to hear about my trip. I started to tell them about our Shabbat in Bad Kissingen. Then I told them about "Mila from Odessa" (the name our family had given the mystery lady). "Mila" they laughed, "every second lady in the Ukraine is called Mila." "Well, I went on, this is what he told me about her." And I proceeded to give them the details of her family, profession etc. "Oh", they chorused interrupting me "you mean Mila _____, she's just up the street". And so, two days later I handed 'Mila from Odessa' the letter from her long lost friend.

Working at JIAS, I occasionally get calls from people looking for lost relatives. Although it is not part of our mandate to do people searches, my interest in genealogy makes it often difficult to say no if there is some way I can help. I often refer people to Pier 21 in Halifax where the new museum has lists of those who got off the boat in that city and of course HIAS in New York has a search service for those they helped come to Canada and the USA.

(continued on page 11)



Important Additions to our Library

By Henry Wellisch

Theresienstädter Gedenkbuch

Die Opfer der Judentransporte aus Deutschland nach Theresienstadt 1942-1945

Edition Theresienstädter Initiative, Prague 2000

[Theresienstadt Memorial Book - The Victims of the Jewish Transports from Germany to Theresienstadt 1942-1945]

Our society is pleased to have received this important book from our former member and editor of Shem Tov, Peter Cullman. This German language work was compiled by a number of Czech and German historians who used the material from the archives in the Czech Republic. The book lists 42,124 Jews living within the German borders of 1938 and also in the city of Danzig (now Gdansk) who were deported to Theresienstadt in 329 transports, which were assembled in the following places: Berlin, Munich, Nuremberg, Cologne, Dresden, Hamburg, Düsseldorf, Hannover, Breslau (now Wroclaw), Dortmund, Münster, Frankfurt am Main, Stuttgart, Königsberg (now Kaliningrad), Kassel, Leipzig, Darmstadt, Oppeln (now Opole), Magdeburg and Danzig (now Gdansk).

The book is organized by transport assembly places; for instance persons in the Berlin transports are listed according to the following categories:

- 15,031 Deportierte (deported)
- 13,092 Umgekommene (perished)
- 1924 Befreite (liberated)
- 15 Schicksal Ungeklärt (Fate unclear)

Typical entries as shown below indicate in the 1st line the family and first name. The 2nd line shows the date of birth and the 3rd line the number and date of transport to Theresienstadt. The 4th line indicates the fate of the individual; either the date of death in Theresienstadt or the number and date of the transport to the East or (unfortunately in too few cases) the German word BEFREIT (liberated). There are a few cases where some people died in Theresienstadt after the liberation and there was also a transport of about 1200 persons who were allowed to go to Switzerland (Schweiz) with a special transport on Feb. 5, 1945.

Please note that this book lists only persons deported from Germany to Theresienstadt. In 1995 the Institut Theresienstädter Initiative published a two volume set entitled: *Terezinska pametni Kniha. Zidovske obeti nacistickyh deportaci z Cech a Moravy 1941-1945.*

(Theresienstadt Memorial Book. Jewish Victims of Nazi Deportations of Jews from Bohemia and Moravia) [I know that at least one member of our society owns this book]. It lists also the names of Jews from Bohemia and Moravia, who were deported directly to Lodz, Minsk, Ujazdov and Auschwitz. The main object of this project of the Institut is the step by step publication of data on all persons who passed through Theresienstadt, including those from Austria, Holland, Slovakia and Denmark.

In 1971 the Jewish Committee for Theresienstadt in Vienna published: *Totenbuch Theresienstadt – Deportierte aus Oesterreich* (Deathbook Theresienstadt – Deported persons from Austria). It lists approx. 13,800 victims from Austria. Survivors of Theresienstadt from Austria can be found in: *Exile and Destruction – The Fate of Austrian Jews, 1938-1945* by Gertrude Schneider. It lists 1270 survivors and 149 who returned from Auschwitz and other camps to where they had been sent from Theresienstadt. The two books mentioned last are at the Robarts Library of the U of T.

Typical entries:

Cohn Edith

✧ 27.12.1872

I/49 – 21.8.1942

▼ 13.8.1943 Theresienstadt

This person died in T.

Heymann Emilie

✧ 21.1.1867

I/46 – 18.8.1942

▼ Bo – 19.9.1942 Treblinka

Deported to Treblinka with transport Bo

Dobriner Hans Joachim

✧ 16.4.1936

I/118 – 27.10.1944

Befreit Theresienstadt

Liberated in Theresienstadt

Berlowitz Ruth

✧ 3.1.1912

I/71 – 4.10.1942

The fate of this person is unclear

Henry is a member of our society and was its president from 1993 to 1998.

Important Additions to our Library

By Zachary Baker

Montreal of Yesterday – Jewish Life in Montreal, 1900-1920

Israel Medres; translated from the Yiddish by Vivian Felsen

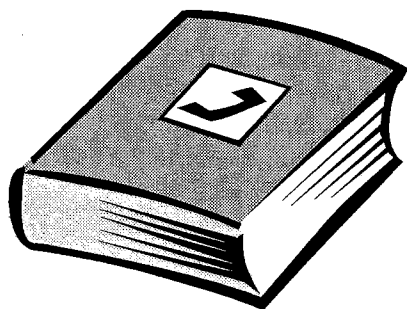
Vihicule Press, Montreal, Quebec, 2000

Originally published in Yiddish in 1947, this classic on Jewish immigrant life in Montreal (1900-1920) is available in English for the first time. With insight and gentle humour Israel Medres writes of all aspects of immigrant life: class divisions, the early socialists, Yiddish vaudeville, culture, the poor, religious observance, the press, and much more.

J.I. Segal's original foreword and Vivian Felsen's introduction and annotations complete this important document of Canadian social history. Vivian Felsen is a translator and visual artist living in Toronto, She is Israel Medres' granddaughter.

Montreal of Yesterday is unique in the world of Yiddish letters. While there is an extensive literature in English on North American Jewish communities, Israel Medres' book is the only one of its type that is written in Yiddish by an accomplished journalist, himself an Eastern European Jewish immigrant, looking back on an era of mass immigration. As far as I know, there are no Yiddish counterparts for such major centres of Jewish settlement as Toronto, Chicago, Philadelphia, or even New York. This is a tribute both to the unique Jewish community that Medres describes and to his own talents as an observer and participant in the important events that he chronicles.

Zachary Baker is the Reinhard Family Curator of Judaica and Hebraica Collections, Stanford University Libraries.



(It's A Small World continued)

About a year ago I got a call from someone in Belgium looking for relatives they thought had come to Toronto or Montreal. I took their details and, as it was an unusual name, over my lunch break I looked in the Toronto phone book. There was a similar name, slightly different spelling so I took a chance and called. I'd found the fit, so gave them the number in Belgium. I hope they connected.

This last summer we went back to Germany with our son Daniel (who coincidentally was in the Ukraine working at a Jewish summer camp while we were in Bad Kissingen with our daughter). We had found some more archives to research and wanted to share with him what we had found the year before. This time we didn't even plan to rest. We knew we would be far too interested in the hotel guests. Daniel wowed them with his few words of Russian and once again I was asked to find someone - this time in Montreal. Of course there was a connection - but isn't there always in this Jewish world? ✨

ADVERTISING RATES

SHEM TOV is now accepting display advertising for publication. Advertisers are requested to supply camera-ready art and payment by February 2001 for the Spring 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 (one 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 (Toronto) and mail to: JGS of Canada (Toronto), P.O. Box 446, Station A, Willowdale, Ontario M2N 5T1.



London2001

21st International Conference on Jewish Genealogy
Intercontinental Hotel, London
8-13 July 2001

Conference booking is open!

See www.jewishgen.org/london2001/ for registration and secure payment on-line, or to download a registration form.

- ✧ Conference rate rooms at Intercontinental Hotel (first-come-first-served basis), details on <http://www.jewishgen.org/london2001/>
- ✧ Shtetlshleppers tours (of Jewish genealogical interest) to Eastern and other parts of Europe.
- ✧ Discounted Airfares to London available.
- ✧ Archivists in attendance
- ✧ Speakers galore
- ✧ Genealogical Resources in abundance
- ✧ Walks excursions and visits to areas of exceptional interest.

Check the WEB site frequently for full details
www.jewishgen.org/london2001/

Book early - avoid disappointment.

Remember, Wimbledon Men's finals on the day the conference starts.

When you are bored with conferencing there are parks, museums, art galleries, shopping, theatre and the Thames.

George Anticoni and Dr Saul Issroff
(Joint Chairmen-LONDON2001)
inquiries: info.london2001@talk21.com

Dr Saul Issroff
London2001 - 21st International Conference on
Jewish Genealogy
8-13 July 2001
www.jewishgen.org/london2001/
info.london2001@talk21.com

The following celebrities found it necessary to change their names to become successful and accepted in their respective fields:

- Asa Yoelson became Al Jolson.
- Milton Berlinger became Milton Berle.
- Fanny Borach became Fanny Brice.
- Bernard Schwartz became Tony Curtis.
- Bobby Zimmerman became Bob Dylan.
- Ethel Zimmerman became Ethel Merman.
- Elliot Goldstein became Elliot Gould.
- Isreal Baline became Irving Berlin.
- Stephanie Federkrewcz became Stephanie Powers.
- Belle Silverman became Beverly Sills.
- Betty Joan Perske became Lauren Bacall.
- Nathan Birnbaum became George Burns.
- David Daniel Kaminsky became Danny Kaye.
- Edward Israel Iskowitz became Eddie Cantor.
- Benjamin Kubelsky became Jack Benny.
- Michael Orowitz became Michael Landon.
- Allen Stewart Konigsberg became Woody Allen.
- Sophia Kalish became Sophie Tucker.
- Joseph Gottlieb became Joey Bishop.
- Natasha Gurdin became Natalie Wood.
- Lyova Geisman became Lee Grant.
- Joyce Penelope Frankenburg became Jane Seymour.
- Joseph Levitch became Jerry Lewis.
- Melvin Kaminsky became Mel Brooks.
- Elaine Berlin became Elaine May.
- Michael Peschkowsky became Mike Nichols.
- Gerald Silberman became Gene Wilder.
- Jacob Cohen became Rodney Dangerfield.
- Joan Molinsky became Joan Rivers.
- Borge Rosenbaum became Victor Borge.
- Amos Jacob became Lee J. Cobb.
- Lazlo Lowenstein became Peter Lorre.
- Emanuel Goldenberg became Edward G. Robinson.
- Judith Tuvim became Judy Holliday.
- Ira Grossel became Jeff Chandler.
- Melvyn Hesselberg became Melvyn Douglas.
- Ivo Levi became Yves Montand.
- Simone-Henrietta Kaminker became Simone Signoret.
- Marion Levy became Paulette Goddard.
- Karen Blanche Ziegler became Karen Black.
- Ella Geisman became June Allyson.
- Sidney Leibowitz became Steve Lawrence.
- Abraham Isaac Arshawsky became Artie Shaw.
- Eitz Chaim, The Journal of the JGS of Greater Orlando, Fall 2000, courtesy of Harry Katzman