Further to the passing of Bill 17 in the Ontario Legislature in February, Ontario marked its first Jewish Heritage Month in May. The inaugural event for the Month was held at Beth Torah Synagogue on May 7th; it was hosted by MPP for Eglinton-Lawrence, Mike Colle, who had introduced the Private Member’s Bill to the Legislature. Also present to speak to those gathered were MPP Dr. Eric Hoskins (St. Paul’s); Dara Solomon, new Director, Ontario Jewish Archives; Rabbi Yossi Sapirman, Bernie Farber, and Susan Jackson. Entertainment was provided by Cantor Solomon Spiro, members of the Beth Tzedec Singers, and Aliza Spiro.

To quote from the programme booklet:

Jewish Heritage Month allows all Ontarians an opportunity to celebrate and honour the heritage, culture, and achievements that the Jewish community has made for over 200 years in communities from Kenora to Cornwall.

Ontarians of all faiths are encouraged to share in acknowledging the significant contributions made by Ontario’s Jewish community in the fields of medicine, law, politics, art, business and philanthropy.

Inaugural Jewish Heritage Month Celebration
Beth Torah Synagogue
Monday May 7th, 2012

In This Issue

1  Ontario’s Jewish Heritage Month
2  Message From the President • JGS Toronto Needs You!
3  Upcoming Events • Ontario Jewish Archives Presents A Sense of Spadina Walking Tours • Our Members in the Community
4  Lessons From a Genealogical Sleuth - Part 2
5  New Members • July in Paris!
6  Branching Out
7  Marc H. Stevens Speaks at Edithvale • Welcome Back to the JGS Toronto Website • How to Buy Tracing Our Roots, Telling Our Stories
8  Cochin’s Defunct Kadavumbhagum Synagogue and the Decline of India’s Malabar Jewry • From the Editor
9  The Story of Canadian Diplomat Klaus Goldschlag • From Nu? What’s New?
10  How to Read Shem Tov on a Tablet
11  Toronto-Centric • TV Genealogy: Post-script • Cemetery Report
12  On a Personal Note
Message From the President

Your Executive has been involved behind the scenes attempting to analyze the needs and interests of our members with the aim of providing programming that is most beneficial to you. We realize that we need your input and to that end we will be asking you in the Autumn to complete a short survey.

The Program Committee has been ably headed for many years by our Vice-President, Les Kelman; in 2013, Les will be succeeding me as President. I am pleased to advise you that Faye Blum has taken on the chairmanship of the Program Committee. Since Faye recently served as Secretary, we are now seeking someone to fill that role; We are also seeking a new Treasurer commencing in 2013, and Chairpersons for the Membership and Website Committees. Please let me know if you are interested in any of these positions.

Renewal is the life-force of any successful organization. Having new people taking on responsible roles will ensure that we stay energized and committed.

I can be contacted by email at president@jgstoronto.ca or call to leave me a voice message at 647-247-6414.

Have a safe and relaxing summer.

Harvey Glasner

JGS TORONTO NEEDS YOU!

Help Update Our Website Content

Our Society’s website has recently been technically upgraded. Now it’s time to refresh the content. Volunteers are needed to review the material and rewrite a number of web pages. Please note that this is a short-term commitment and no previous experience is required. Access to the internet is necessary. Please contact Shelley Stillman for more information: email sstillman@jgstoronto.ca or call 647-247-6414.

Workshops at Amica on Steeles

Amica at Thornhill (retirement home on Steeles east of Bathurst) is looking for a JGS Toronto member to conduct workshops on genealogy this summer. If you are interested, please email president@jgstoronto.ca or call Harvey Glasner at 647-247-6414.

Your Executive has been involved behind the scenes attempting to analyze the needs and interests of our members with the aim of providing programming that is most beneficial to you. We realize that we need your input and to that end we will be asking you in the Autumn to complete a short survey.

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UPCOMING EVENTS
Please look out for emails providing details of programmes.

Wednesday, June 20th, 8 pm at Temple Sinai
(doors open at 7:30 p.m.)
*Brick Walls and Breakthroughs*
Presented by JGS Toronto members

Sunday, September 23rd, 1:30-4:30 pm
Workshop at Edithvale Community Centre
*Genealogy for the Beginner and the Less Experienced*
Presented by Neil Richler and Ruth Burkholder

Hold these dates:
Wednesday evening, October 24: regular programme
Wednesday evening, November 7 (tentative Holocaust Education Week programme)
Wednesday evening, November 28th
Wednesday evening, December 12th

NEW THIS FALL!
Programmes at Schwartz Reisman Centre in Vaughan! Watch for information.

Ontario Jewish Archives presents
*A Sense of Spadina Walking Tours*

Ontario Jewish Archives (a department of the UJA Federation of Greater Toronto) organizes walking tours of the Kensington Market area, home to many Jewish immigrants to Toronto in the first half of the 20th century. Dates for the upcoming tours, which all are held on Sundays at 11 a.m., are June 24th, July 22nd, August 19th and September 23rd. The cost is $15 per person, $12 for seniors and students.

You may register online at oja1@ujafed.org. For details, visit www.ontariojewisharchives.org or call 416-635-2883, ext. 5170.

Our Members in the Community

JGS Toronto member Karen Lasky, an author of a story in *Tracing our Roots, Telling Our Stories*, made a presentation for the Hamilton JGS on April 18th. She spoke about growing up as a child of Holocaust survivors that hid their pasts and about her personal mission to uncover her parents’ histories and records. It turned out to be welcome topic for an interested audience at Temple Anshe Sholom on the evening of Yom Hashoah (Holocaust Remembrance Day).

On May 1st, Elaine Cheskes, our Librarian and also an author of a story in *Tracing our Roots, Telling Our Stories*, delivered a presentation to the Beth Tzedec Sisterhood. She demonstrated how she uncovered from fragmented pieces of secret documents, discovered in Brest-Litovsk, the story of the Czeskies (Cheskes) family who perished in the Holocaust.

On Friday evening, May 11th, Ruth Chernia gave a talk to about 100 congregants at Beth Emeth Bais Yehuda Hebrew Men of England entitled “A Pioneer Jewish Family in 19th Century Ontario” as part of a Sisterhood weekend. The talk was framed by Ontario Jewish Heritage Month. Ruth told the story of Esther Brandeau (the first documented Jew in Canada [New France], 1738-9) who came to Canada disguised as a boy. Once Esther’s identity and gender were discovered, she was interrogated; when she refused to convert to Catholicism, she was sent back to La Rochelle, France, where she disappeared from the historical record. Ruth also spoke about Jewish genealogy, our Society and the importance of telling our stories.
Lesson #4: Keep everything you find in your research and refer back to it often. I knew that this birth registration for Saul and siblings would prove to be valuable and I’m sure I will use it again. Eventually I plan to try and order copies of the actual birth registrations.

Now that I knew there was a family connection, I decided to see what I could figure out about Saul’s grandmother. What if Charles and Lea were brother and sister and that this grandmother brought over was their mother? Going back to the death records, I searched for all Zwerlings and came up with this list.

I had been told that Saul Hoffer came to Canada as a young adult (around 1920) and his grandmother came some time afterwards. From the death results, if one of these was his grandmother then she likely died a few years afterwards. I first tried Sarah Zwerling.

It says that Sarah was 83 years old in 1929 which would fit as a grandmother to Saul. Under informant’s name on the Death Certificate it said Charles Zwerling, so I knew that this was Charles Zwerling’s mother. The Certificate also lists the “Length of Residence At Place of Death” as 8 years, and on the next line for “In Province” it just has ditto marks which to me implies that she arrived in Nova Scotia 8 years prior to her death. Putting this date at 1921, it fits with approximately the time that Saul Hoffer came to Canada.

The only proof I determined from the above research is that Charles Zwerling did work for JIAS and that his mother was Sarah Zwerling. I know that Saul’s mother was a Zwerling, so while I was reasonably convinced that Sarah Zwerling was Saul’s grandmother, I didn’t have definitive proof yet. In order to gather some more information, I went to the website for the Beth Israel Synagogue in Halifax. The members of the synagogue have taken pictures of all tombstones in the Baron de Hirsch Cemetery in Halifax. Going through the pages from http://www.thebethisrael.com/cemetery/ I was able to find gravestone pictures for Charles and his wife Celia, and for Sarah Zwerling.
I noticed from the website that there are other Zwerling graves so my next step will be to see if I can track down any descendants of Charles Zwerling to learn more about this family and connections to the Hoffer family. I have not yet found a ship record that shows when Saul Hoffer arrived in Canada. It would be great to find out that he travelled with his grandmother and was documented as such but I will have to keep on looking for evidence.

Lesson #5: While it may be helpful to have working theories about family connections, do not make assumptions as you might miss other evidence that proves an alternate situation. I have a theory that Sarah Zwerling was Saul Hoffer’s grandmother but until I have more definitive proof, it will remain a theory and I will explore all possible alternatives.

I left all of this new information for a few days while I tried to figure out how I might find a living relative. I looked again in my genealogy software database to see if I had any other clues that I might have missed. Sure enough, I found that there was a Zwerling listed in the family tree, except not where I expected to find it. When my sisters got married, I also began to research their husbands’ families and incorporated their information into my database. It turned out that my brother-in-law’s grandfather had a first cousin named Sol David who married Pearl Zwerling. I immediately emailed my brother-in-law’s mother Audrey to ask what she knew about this family. Audrey told me that Sol and Pearl David are in their eighties and living in Halifax. Audrey put me in touch with Pearl’s nephew Mark who gave me both Pearl and her daughter Debra’s email addresses. After sending an email to Pearl and Debra, I received a very warm and friendly reply. Pearl’s father Isaac was a brother to Charles Zwerling. It turns out that Debra has done extensive genealogy research and sent me a very detailed email with lots of facts and stories about the Zwerling family. She had even interviewed relatives who told me things about my wife’s grandparents and great-uncles that we didn’t know!

Lesson #6: It’s always better to expand your research further to include extended family. By having information about the families of my brothers-in-law I had an easier time finding my wife’s relatives.

As for the question about whether Sarah Zwerling was Saul Hoffer’s grandmother…Debra confirmed that Sarah Zwerling was the mother of Charles Zwerling and his siblings. Interestingly enough, Debra was not familiar with the name Lea Zwerling. With all of this new information, I searched JRI-Poland again and found the birth records for what appear to be Lea Zwerdling and her siblings:

From the above record, it appears that Lea, Ksiel and Issak were all siblings, including two who died young. Ksiel is likely Charles. The parents’ names fit with what I had deduced, and this even gives the maiden name of Sarah Zwerling.

This proves the connection between the generations from Saul through to his grandmother Sarah. I have yet to find the ship record that shows when they came over, but it was likely in the same time period. I hope to learn more from Pearl, Debra and their family. I had a really nice phone conversation with Pearl and she was so glad to have reconnected with this branch of the family. As rewarding as it is to learn more about one’s past, it is even greater to find living relatives.

NEW MEMBERS
JGS Toronto is very pleased to welcome as new members:

- Honey Apter
- Joy Cohen
- Mike Feldman
- Ron Graner
- Joanne Lebovits-Brodkin
- Paulette Volgyesi

JUILLET A PARIS – JULY IN PARIS!

The 32nd IAJGS International Conference on Jewish Genealogy
A fully bilingual French & English Conference is being held in Paris, France at the Hotel Marriott Paris Rive Gauche from July 15-18

Hosted by the Cercle de Généalogie Juive in partnership with Jewish Genealogical Societies of Belgium, Switzerland and Luxembourg.

Arrangements can be made for genealogical trips to other European countries and Israel both before and after the Conference.

Please see the website for information: [http://www.paris2012.eu/](http://www.paris2012.eu/)

Bon voyage to those attending!
New Acquisitions to the JGS of Canada (Toronto) Library Collection at the North York Central Library, 5120 Yonge Street, 6th floor, Gladys Allison Canadiana Room

Book Reviews


_The Arrogant Years_ describes the hardships of acculturation from the Levantine world of Cairo to life in Brooklyn. Lucette Lagnado, of the *Man in the White Sharkskin Suit,* writes her memoir with particular consideration of her relationship with her mother, Edith.

Lagnado vividly describes the exotic life in Cairo: kings, palaces, and pashas (high officials) together with the poor, uneducated, and downtrodden. When Nasser took control of Egypt, the Jews were forced into exile, and Lucette’s family moved to New York where life became a daily struggle. Poverty plunged them into cramped living quarters with barely enough food for survival. They were strangers in a strange land. Lucette tried to fit in. When she discarded the religious traditions of the past and adopted the new ones, they felt foreign. Her education was erratic as she floundered from school to school. Socialization was difficult with “American kids.”

According to her parents, “The family was breaking up piece by piece, member by member ... That was America for you - a land where children went away and parents were left behind and family was no longer sacrosanct.” Yet Lucette was a devoted and loyal daughter. She staunchly supported Edith during her years of depression, and provided constant nursing care when her mother suffered a stroke.

As an adult, Lagnado attempted to recapture her identity, and questioned the choices that she had made in her life. Why was she rebellious in her childhood, in her “arrogant years?” Why did she shun the protection and security that Edith so generously granted?

Although this book is not a genealogical reference resource it relates with compassion, emotion, and sincerity the adversities that Jewish immigrants encountered in a new land. A very worthwhile read!

1. Lucette Lagnado _The Arrogant Years_ (New York: Ecco, 2011), 172


_One Hundred Years at the Junction Shul_ is a meticulously detailed account of the impressive history of this synagogue and vividly depicts Jewish life in Toronto in the early twentieth century.

From the initial concept of building a synagogue, the founding members united to raise money for the construction and completion in 1911 of Knesset Israel (the Junction Shul) located at 56 Maria (pronounced Mariah) Street in Toronto’s west end. The book’s beautiful glossy illustrations capture the magnificence and splendour of this Orthodox synagogue.

Of interest to the genealogist, the authors have carefully researched and provided numerous photos and interesting stories about founding Shul members and their countries of origin, marriages, and occupations. Most of the Jews who settled in this community came from Poland and Russia. They remained in this area because the Junction had three railways, and they knew that it would be good for business.

Cantor Bernhard Wladowsky, in 1906, and Rabbi Mordecai Langner, in 1924, were the officiating clergy in the early years of the synagogue. Although services today are not held on a daily basis, for special holidays and _simchas_ (joyful occasions), a cantor or congregants conduct the rituals. Today five generations of Alexandroffs, Goldsteins, Tanenbaums, Kronis’s, Greenblatts, Osheroffs, Usprechs, Moskoes, Nikolaevskys regard the Junction Shul as their “spiritual home.” Currently, more than 300 families are members of the Shul, with the majority living outside the district. Knesset Israel has great appeal due to its smaller size, warmth, and camaraderie.

The Junction, with street names such as Runnymede, Fiskin, Shipman, Gilgorm, and Clendenan (streets perhaps unfamiliar to many Torontonians), was the centre of a unique, self-
Marc H. Stevens Speaks at Edithvale

On May 30th, author Marc H. Stevens captivated the JGS Toronto audience with the remarkable story of his late father, Peter Stevens, that he relates in his book Escape, Evasion and Revenge.

Research Tips from Marc H. Stevens

- Join associations in your field of research, and use the services of their administration
- For military records – Write to the Personnel Department of the appropriate branch of service
- Visit archives and ask for help; chances are, they’ve had many similar requests and can make short work of your demand
- Visit museums

To see Stevens’ Research Notes, please visit our website or blog.

Branching Out - continued from page 6

tained, vibrant community of Eastern European Jews. However, this district was totally isolated from the downtown core of Jewish immigrants who lived in the Ward.

In the west end, the Jewish merchants ran their own small businesses, such as bakeries, feed stores, grocery stores, dry goods stores, paint and wallpaper stores, barbershops, pharmacies, and shoe stores. Many who were skilled artisans worked for Heintzman pianos, and also carved the beautiful interior of the synagogue. Others worked in construction and demolition.

The chapter entitled The War Years honours the young men from the Junction who enlisted in the Second World War, while the final chapter lists deceased members of the Knesset Israel Synagogue and the locations of their burial plots.

Although most members of the Jewish population have moved from the west end, the succeeding generations remember their heritage and revisit the Junction Shul. On January 15, 1982, the City of Toronto designated the Junction Shul (Congregation Knesset Israel) an historic site under the Ontario Heritage Act.

1 Lorne S. Miller and Neil Ross One Hundred Years at the Junction Shul (Toronto: ECW Press, 2011), 48

WELCOME BACK TO THE JGS TORONTO WEBSITE

www.jgstoronto.ca

To resolve security issues for website visitors, we upgraded our program Joomla from 1 to 2.5. We have also addressed the problem that some members experienced when logging in and trying to recover their passwords.

We trust that you will continue to use our website as a trusted resource for your genealogical research.

How to Buy

Tracing Our Roots, Telling Our Stories

The book is available for purchase for $25.00 online through http://www.familychronicle.com/books.htm It also may be purchased at these GTA Judaica shops:
- Aleph Bet on Bathurst Street
- Israel’s, both Eglinton Avenue West, Toronto, and Clark Avenue, Thornhill locations

Books are sold at JGS Toronto programmes for $20 (members’ price).

To see Stevens’ Research Notes, please visit our website or blog.
ERNAKULAM, India -

The spicy human masala of south India’s Kerala state (pop. 33-million), also referred to as the Malabar Coast, contains historic communities of Christians, Muslims, Hindus and Jains. But one flavor is missing here today – the centuries-old congregations of Jews, almost all of whom have emigrated to Israel.

Elias (Babu) Josephai in front of the Kadavumbhagum Synagogue’s Torah ark. Only 46 “black” Jews remain in Ernakulam today, and the Kadavumbhagum Synagogue located just off Jew Street ceased functioning in 1972. While the historic building’s sexton Elias Josephai, 55, better known as Babu, rules that the handful of Jews don’t get along and won’t pray together, he did succeed this Hanukkah in getting the congregants to assemble recently to light the menorah.

But the synagogue property is not abandoned. Josephai utilizes the courtyard and former cheder (schoolroom) for his business Cochin Blossoms which sells houseplants and tropical fish. A tiny sign announces the synagogue from bustling Market Street. Most of Josephai’s clients are unaware of the sanctuary that lies behind the heavy teak doors at the back of his entrepôt.

Speaking in fluent Hebrew, Babu explains Jews have lived here on the Malabar Coast for three millennia from traders arrived here from King Solomon’s Red Sea port Etzion Geber – about the same time the Hindu epic the Mahabharata was composed. Tolerance was challenged beginning in 1498 when Vasco da Gama crossed the Arabian Sea to begin colonizing the area for Portugal, and introduced the Portuguese Inquisition. Within five years of the establishment of Israel In 1948, all but 100 of Kerala’s 2,400 Malabari Jews had emigrated there. Babu himself stayed behind to preserve his community’s legacy.

“My family wouldn’t allow me,” he said. “My grandmother said that there wouldn’t be anyone for Friday prayer services if I left. I was about to go to Israel but God kept me over here.”

Like Kerala itself, the Kadavumbhagum Synagogue reflects a variety of cultural influences. A rainbow array of glass lamps and Belgian chandeliers hang from the two-story ceiling which is decorated with scores of hand carved and painted wooden lotuses. The ten large windows are said to represent the Ten Commandments. An intricate red and gold Torah ark stands at west end of the room. The brass bimah was stolen in 1977.

Like most of the Jewish residents from this area, the Torah scroll that once was housed in the ark is now in Israel. Indeed the community’s Kadavumbhagum Synagogue today is part of the permanent collection of the Israel Museum in Jerusalem, along with historic shuls from Germany, Italy and Suriname. Many Malabari Jews live in Nevatim near Beersheva, Josephai says proudly.

While the black Jews here lived in harmony with their neighbors, the same cannot be said for their fellow Jews. In the 16th century, Sephardi Jews from Spain, Portugal and elsewhere arrived in what is now Kerala and were viewed as Paradesis, or “foreigners.” A power struggle ensued between the lighter skinned Paradesi Jews and the darker skinned Malabari Jews – who may be descended from Indian servants of Jewish families who converted to Judaism. Each group sought to declare itself the original Jewish settlers in the region, to claim certain privileges from the maharajah of Cochin.

In caste conscious India, the two groups would not mix. While the caste system is now illegal in India, the racism lingers. For the last three and a half years Josephai has refused to pray at the Paradesi Synagogue across the busy harbor in Mattancherry near the former European canton of Fort Cochin. “It was too humiliating,” he shrugs.

Like the Malabari Jews, the Paradesi Jews also moved en mass to Israel. While only nine remain in Kerala, their synagogue continues to function thanks to the Chabad House in Fort Kochi, as the neighborhood is today called. Since arriving in 2010, every Shabbat Chabad emissary Rabbi Zalman Bernstein and his wife Sheindi attract several dozen Israeli backpackers making their post-army trek across India. Chabad’s rapidly expanding shlichut empire now includes 13 outposts across the Indian subcontinent from the Himalayas to Sri Lanka and the Andaman islands. Unlike Kochi, most have no permanent Jewish community.

Josephai plans to remain in Kerala. But he expects his daughter, 20-year-old Leya, to join her older sister Avital, 23, who has already moved to Israel and is studying at the Technion in Haifa.

After 3,000 years have the Jews along the Malabar coast finally crashed their karma? Josephai cites the former synagogue in the town of Chennangalalam near Parur 35 km north of Kochi which is now a museum operated by the Indian Department of Antiquities. He plans to restore the Kadavumbhagum Synagogue, and hopes the 700-year-old building will be reincarnated as a memorial to the historic black Jewish community of Kerala.

Gil Zohar is a Torontonian who resides in Israel where he is a writer and tour guide. This article is reprinted with permission of the author.

From the Editor

Submissions to Shem Tov are always welcome. Share your items of interest, details of your latest genealogical discoveries, or research tips.

Remember too that each issue features On A Personal Note, an account of up to 1,500 words (See p. 12).

Please send your articles to editor@jgstoronto.ca. The next deadline is August 15th.

Judy Kasman
“Diplomat overcame tremendous obstacles”: This story by Sandra Martin that appeared in the May 15, 2012 edition of The Globe and Mail held my attention; it reinforced for me how our lives are shaped by many twists of fate.

I had never before heard of Klaus Goldschlag. In reading this article, I learned that he was born to Jewish parents in Berlin in 1922. His father died when Klaus was young and so his mother, being poor, put him in an orphanage; she visited him on weekends. Meanwhile, Alan Coatsworth, a Canadian Methodist insurance broker, had started in Toronto the Young Maccabees, a social club for impoverished Jewish boys. In the mid-1930s, Coatsworth ventured to Berlin with the intention of adopting a Jewish boy from an orphanage so that he would become a rabbi in Canada; he did so to counter Hitler’s plan to erase Judaism. As Goldschlag scored the highest marks on the test provided by his orphanage, he was chosen. This brought him to Toronto where he resided with Coatsworth and attended Vaughan Road Collegiate and Holy Blossom Temple, with no intention of becoming a rabbi. At the outbreak of WWII, Goldschlag tried unsuccessfully to borrow money from Temple elders to bring his mother to Canada. Miraculously, one morning, Goldschlag found at his door an envelope with the funds needed (from an anonymous donor) to allow his mother to board a ship to the Dominican Republic. The two reunited in Toronto in the late 1940s.

Goldschlag graduated from the University of Toronto (U of T) in 1944 and then served with the Canada Army in Berlin in the military intelligence unit. He obtained his master’s degree at U of T, followed by a second master’s in 1949 from Princeton University in Oriental languages, after which he became a foreign service officer with the Canadian Department of External Affairs (External). He purportedly said he would not accept the position if he had to change his name, as requested by his Department. In 1953, he began his illustrious career when he became second secretary in New Delhi. He was sent to London in 1955, then Vienna in 1959 where he was first secretary. He served as External’s secretary of state under Mitchell Sharp from 1968-74. Goldschlag received an appointment as ambassador to West Germany in 1980. Early in this posting, when undergoing neck surgery in Bonn, he tragically suffered a stroke due to a surgical error. This event prematurely ended Goldschlag’s stellar work as it rendered him physically disabled and severely impeded his vast communication skills.

Goldschlag died this past January 30th of pancreatic cancer.
If you have an iPad or another type of tablet, you have options for where you want to read the current issue. This article will show you how.

First, launch Mail and open the message containing the link to the current Issue.

For the next step, you will need the free iBooks app. If you do not already have it installed, it is a free download from the app store.

Tap on the link to open up the issue of Shem Tov. This will open Shem Tov in the Safari web browser. You may choose to read it from here, but it will not be saved for viewing when you do not have an internet connection. Tap the icon Open in iBooks to open and save this issue in the iBooks app.

This is the full screen view of what Shem Tov looks like in iBooks. Just tap left or right to scroll through the issue. The same pinch and zoom motion will allow you to zoom in as required.

If you tap the Library button at the top left it will take you back to your iBooks library and will show you other books and documents.
The 9TH Biennial Ashkenaz Festival in Toronto
August 28-September 3rd at Harbourfront
Come down to Lake Ontario to participate in this wonderful celebration of Yiddish culture: visual arts, talks & workshops, performances, dance, film, and lots of lively music, especially klezmer music, performed by artists from around the world.

At The Art Gallery of Ontario (AGO)
Ayala Zacks 1912-2011: A Tribute
At the E.P. Wood Gallery until February 2013
Ayala Zacks was a prominent one-time Toronto resident who donated over 300 works of modern art to the Art Gallery of Ontario. The AGO’s website states: “A Tribute to Ayala Zacks juxtaposes Ayala’s artistic taste with her extraordinary life, her wartime heroics, her role in the founding and building of Israel and her powerful personality. Included in the exhibition is a video of reminiscences by friends about her extraordinary life and her collecting.”

Max Dean: Album
At the Isadore and Rosalie Sharp Gallery until September 9, 2012
Toronto artist Max Dean: Album has zeroed in on a subject of interest of genealogists: the family photo album. Dean has collected over 400 albums and in May, as part of the Scotiabank CONTACT Photography Festival, he appeared at various locales in his Foto Bug (1996 VW) showing his albums and passing them along to willing takers. As stated at the AGO’s website: “As Dean has remarked, ‘Photo albums are the one, and possibly only, story many of us write.’ As photo albums become unmoored from their original, personal contexts, many have entered the public realm as collectible objects. In sharing his own collection—essentially an album of albums—Dean invites us to think about the changing nature of photographic objects, to consider anew what these objects meant in the past and what they still mean today. More urgently, he is also challenging us, collectively, to preserve our rich visual culture.”

United Bakers Dairy Restaurant Celebrates 100 Years
Aaron and Sarah Ladovsky could not have imagined in 1912 that one hundred years later, their small Toronto dairy restaurant would continue to thrive! The United Bakers started out on Spadina Avenue, in the heart of the burgeoning Jewish community, near Kensington Market and many clothing factories. Some seventy years later, it followed the northward trajectory of the Jewish community and opened at Lawrence Plaza under the ownership of the Ladovsky’s son, and later (and to this day) by their grandchildren. The restaurant has continued to offer traditional *haimishe* Jewish dairy foods, over the years taking on a modern twist. In May, the community was delighted to celebrate the 100th anniversary of the founding of this Toronto institution with the Ladovskys and their staff.

TV Genealogy: Post-script
by Judy Kasman
By the time this article was written, the two TV shows dealing with notables’ genealogical research had both come to an end.

In case some of you did not catch the episodes on TV, there is still the opportunity to see them online: the PBS series, Finding Your Roots with Henry Louis Gates Jr., can be viewed at [http://www.pbs.org/wnet/finding-your-roots/](http://www.pbs.org/wnet/finding-your-roots/) (where there are also many genealogical resources listed) and the NBS series, Who Do You Think You Are?, sponsored by ancestry.com, is at [http://www.nbc.com/who-do-you-think-you-are/](http://www.nbc.com/who-do-you-think-you-are/).

It was so surprising to see how many of the featured celebrities had Jewish roots! For the benefit of those readers who will watch the shows online, I will not spoil the surprises. Let me just state that the final show of Finding, featuring three individuals of Latino background, reveals one person’s crypto-Jewish ancestry (i.e. hidden Jews of Spain living in New Mexico 10 generations later).

The main difference between these two series is that Who Do You Think you Are? features one celebrity per episode whereas Finding Your Roots combines by theme the back-grounds of several individuals. Also the latter does more than research by conventional means of family lore and research: it routinely utilizes DNA analysis for each person.

Cemetery Report
I would like to recognize the following people for assisting me with updating the records for our Society’s cemetery project: Faye Blum, Stephen Creed, Kevin Hanit, Chaim Lax, Linda Offman, and Robert Limberski. They have helped either index, transcribe, photograph, or crop and rename the tombstone pictures.

Linda has transcribed the Hebrew from the tombstones of most sections of Lambton Hills Cemetery and some other cemeteries. We have documented an additional 3,000 records and have completed photographing and indexing of all twelve of the Jewish cemeteries in the GTA.

We now have documented over 73,000 records. The most recent submission due date to the Jewish Online Worldwide Burial Registry (JOWBR) was May 31st with the goal of being live by mid-June.

Our team will now start recording cemetery information for some other locales in Ontario as such as London, Kitchener, Oakville and Waterloo.

Allen Halberstadt,
Cemetery Project Coordinator
Family Story vs. Ship Manifest
by Lil Blume, JGS Toronto member

At Halifax’s Pier 21 Research Centre computers, I typed my mother’s family name and the family’s year of arrival: Halpern, 1926. The names of five family members appeared on the screen along with the truths and lies the officials had recorded. According to a researcher at Pier 21, the manifests were typed by the ship’s purser. Upon arrival in Canada, these lists were given to the immigration officer who handwrote further details. I was surprised to read the items that contradicted what I knew from family legend.

My grandfather, grandmother, and three children ages 6, 3, and 10 months were listed on the manifest of the Pennland which sailed from Antwerp on June 4, 1926. They arrived in Halifax on June 13. The Pennland could carry 600 cabin-class passengers and 1,500 third-class passengers. My family’s records are on sheet #5 of the third-class lists.

The manifest includes the migrants’ names, ages, and occupations. My uncle, Abraham Halpern, was born on February 2, 1925. At the time of sailing, he would have been 16 months old. The purser typed 10 months next to his name.

It cites my grandfather, Rubin Halpern, age 42, as a teacher in Warsaw, and my grandmother Chaja Halpern, age 43, as a housewife. A biography of Chaja in The New Yiddish Literature (a book in the Montreal Jewish Library) gives her birth year as 1884. Family members say that she was a year younger than Rubin who was actually born May 15, 1883, but there are no records of his true birth year. His documented year of birth is 1884 and that is the year on his Certificate of Naturalization. Many Jewish mothers did not register a son’s birth until his first birthday so he would be older and better able to withstand the rigours of Russian army life should he be conscripted. This false birth record was always a source of irritation to my grandfather. It was a teacher and Chaja was a housewife. It sounds stable and conventional. Listing Rubin as a revolutionary was out of the question.

The next column on the manifest has the question, “By whom was passage paid?” The manifest states that their passage was paid by my grandmother’s “brother,” and I read the name “Sam Wenger” of Montreal. Sam Wenger was the husband of a first cousin of my grandmother, not her brother. The family was heading to Montreal and the Wengers found them an apartment and gave them a great deal of assistance. However, I’d been told all my life that another of my grandmother’s cousins, Alex Wein of New York, had paid their passage after my grandfather wrote him from Warsaw asking for help. My grandfather was in Berlin at that time, but came home as soon as Chaja wrote him of Alex’s promise of help. Rubin then wrote Alex separately and secretly asking that his passage be purchased first, and saying that he would send for Chaja and the children after he had settled. Chaja received a letter from Alex by the next post, telling her to inform my grandfather that either he travel with the whole family or stay in Poland. The Wein family had likely heard of Rubin Halpern’s adventures and did not want to risk their cousin Chaja being stranded in Europe. Alex paid for the family’s passage, but due to restrictive US quotas, the Halpers could only immigrate to Canada. Alex Wein’s sister, Rose, and brother-in-law, Sam Wenger, would have offered to help the Halpern family set up in Montreal. In filling out the ship’s manifest, it seemed like a strong argument for permanence and stability to call Sam Wenger a “brother” and cite him as paying for the journey.

The manifest then asks about health issues. Their health had been checked in Antwerp prior to boarding the ship. My grandfather was three months pregnant with my mother at that time. She told my mother repeatedly how relieved she was that her condition was not detected. Perhaps pregnant women were considered too fragile to risk the sea voyage, or she feared pregnancy would be considered a medical condition that would make her ineligible for immigration.

I’m lucky that my aunt, Sophie Katz z”l wrote down her memories of immigration and that I interviewed my uncles. Without the family version, I would have only the version on the ship’s manifest – but the truth is I don’t really know which version is true, or if there is yet another story. The ship’s manifest, though, brings me back to 1926 and the courageous journey that made my life here today possible. Near the far right side of the manifest, the official stamped the words LANDED.

Continued on page 9