

THE IVANSK PROJECT e-NEWSLETTER

Issue Number 30 May – June 2008

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as told to David Lederman & supplemented by Bela's daughter, Tova Bahat

In 1942 Bela Nissenbaum was shipped to a Nazi labor camp where she was enslaved producing munitions for the German army. Somehow, she survived, but the family she left behind in Ivansk was exterminated. As a refugee in post war Europe Bela met her husband, Yaacov Milstein. Together, they were determined to start new lives in Israel.

- **Photographs of Ivanskers**

A sampling of previously published photographs of Ivanskers is presented in the hope that readers will provide information on those who remain to be identified in the pictures. In addition, readers are urged to keep sending photographs that reveal more about our collective heritage.

Ivanskers Seeking Ivanskers: Friddy Iwaniski (Antwerp, Belgium)

I am Friddy Iwaniski and I hope you can assist me in finding my Ivansk relatives.

My grandfather, **Chaim Alter Iwaniski**, is the oldest living member of my family and currently resides in the USA. His father was **Yaacov Iwaniski** and his mother was **Alte Broche Cohn (Cohen)**; both were from Ivansk. Unfortunately, my grandfather has little information about his Ivansk family because his parents moved to Lodz when he was a young child. Subsequently, the family was deported to Auschwitz, where only he survived.

My grandfather recalls visiting an "**Uncle Tepperman**" in the shtetl but knows nothing more about him or that branch of our family. For a short time after the war my grandfather was in contact but lost touch with a **Moishe Iwaniski**.

If you can help me trace members of my family, please contact me at: fagi101@gmail.com

Thank you very much.

BELA MILSTEIN'S STORY

As told to **David Lederman (Bat Yam, Israel)**

Supplemented by Bela's daughter **Tova Bahat (Rishon Le Zion, Israel)**

[Ed: It's been 5 years since David Lederman forwarded Bela Milstein's Story to me for publication in the e-Newsletter. Thanks to my foolproof filing system, the manuscript disappeared and I forgot about it all this time. I accidentally came across the story again while rummaging through a pile of documents searching for something else (I never found what I was looking for and now do not even remember what it was. Ah, these "Golden Years".)]

My apologies to Bela, David and all our readers.

It was not easy for Bela to speak with David Lederman about her life; as young woman, she was enslaved by the Nazis and cannot understand how she survived. All her family was destroyed. After rediscovering her testimony, I asked David to contact Bela to fill in some gaps in her story. But Bela just could not go through this all over again. When you read what happened to her, you'll understand why. Luckily, Tova Bahat, Bela's daughter, came to the rescue and coaxed her mother to provide additional information as well as some family photographs.

When I wrote to Tova to seek her assistance, she did not know about The Ivansk Project. I invited her to explore our website. Tova asked Bela to join her at the computer. And this is how she described what happened:

*"I want to tell you that I accessed the Ivansk website and even showed it to my mother. It was the first time for her to sit near a computer. And we were both very excited because we found there a picture and information about her best friend from Ivansk, **Luba Aisenberg (Eisenberg)!**"*

*[Luba was the wife of **Yecheil Eisenberg** whose story was published in The Ivansk Project e-Newsletter, Issue No. 16, January – February, 2006. Luba and Bela had not seen each other in many years and now it was too late because Luba died in 1987. I contacted Yecheil in Lakewood, New Jersey; he was delighted to hear about Bela and I provided him with her phone number in Israel.]*

In presenting Bela's story I used two different fonts: David Lederman's 2003 report is printed in our "regular-style" while the supplemental information that Tova provided in 2008 is indented and italicized in the text.]

* * * * *

Dear Friends,

On a Saturday morning early in April 2003, I paid a visit to **Bela (Nissenbaum) Milstein** and her husband, **Yaacov**. Since 1998 the couple has lived in a retirement home called "Ad 120" ("Till 120"), on a quiet street in *Rishon Le Zion*, not far from *Bat Yam* where I live. Yaacov was already waiting for me at the entrance of the four-story building, which was designed to meet the needs of elderly people who had retired after years of hard work. It is certain that most people who immigrated to Israel from Europe after World War II have interesting and compelling stories to tell.

Bela invited me into their immaculate, unpretentious two room-kitchenette apartment. Many photos of their two children and several grandchildren and great grandchildren were proudly on display. I brought with me my son's tape recorder; I am not an expert in recording, much less at interviewing people, but I tried my best to capture Bela's thoughts and memories. I also brought along a copy of the Kesten-Brauner (K-B) Map, photos of Ivansk taken by Norton Taichman and a picture of a gathering of "Young Ivanskers" in the 1930s (published in the Canadian Jewish News). Although

Bela did not recognize anyone in the photographs, the K-B Map rekindled memories of many people she once knew in Ivansk.

We communicated in Hebrew. That is to say, Bela spoke Hebrew while I stumbled with the words. You see, my mother tongue is Spanish. Years back, when I was a 40-year-old immigrant to Israel, I began in earnest trying to speak Hebrew; however, my conversational abilities are still far from perfect. Nevertheless, from the first moment we met Bela extended great understanding and patience in putting up with my awkward, sometimes impossible phonetics.

Family and Home Life Before The War:

Bela was born in Ivansk in 1925. Her family, the **Nissenbaums** (also spelt *Niesenbaum*), lived on *ul Rakowska* [Polish; Road to Rakow] located just a few steps from the Shul and the Beit Medrash. The site of their wooden, one-story home is designated as #1 in the K-B Map (the map can be viewed on our website).

*Both Bela's parents were born in Ivansk. Her father, **Leibish Nissenbaum** was a wholesaler of kerosene and salt which he sold to merchants in Ivansk and neighboring towns. In relative terms he made a decent living. Bela's mother, **Gitle Brauner** died when Bela was only 3 years old. Leibish remarried, but I do not know the name of his second wife. All together there were seven children: four sons (Moshe, Aizik, David, Joshua) and three daughters (Bela, Hinda and Haya). Their 3-room dwelling combined her father's shop and the family's living quarters.*

Bela does not remember the names of her paternal grandparents but her father's siblings were: Volf, Joshua, Hershel, Michael, Bracha, Shoshi, Adela and Lazer. Bela's maternal grandparents were Yisruel and Ita Brauner and their brothers and sisters were: Bluma, Hava, Haya-Lea, Joseph, and Mordechai-Lazer.

In those days there was no indoor plumbing, electricity or other conveniences we take for granted. Cooking on a wood-fired stove and washing clothes by hand were chores that required much time and physical effort. Even the stove lacked an oven, so bread and challah were purchased from the baker. His large oven was used by several families to prepare the Shabbos cholent, the soul-sustaining, stick-to-your-stomach meal of the week. Water had to be hauled from the well (*brill*), located on the Road to Staszow (*Der Stashover Weg*; see the K-B Map). Although the well was nearby, it seemed so far away when you had to lug the heavy water bucket.

In Ivansk Bela was surrounded by a large, extended family estimated to be at least 60 people. When the war ended, Bela was the sole survivor. Many years ago she submitted the names of her lost relatives to Yad Vashem where they'll always be honored and never forgotten.

As Bela studied the K-B Map, many memories flooded back from the past:

- Her uncle **Hershel Nissenbaum** and his wife **Sara-Baila** lived at house #14 on the Road to Rakow. He died of natural causes. Hershel's children were: Moshe, Miriam, Bluma and Meir.
- **Shlome Lazer Brauner** and his family lived across the road at #87. Before the war his daughter, **Ruchel Kesten** and his son, **Jack Brauner** left Ivansk for Canada and the USA. Ruchel and Jack were responsible for drawing the K-B Map of Ivansk (an appreciation of Jack Brauner's life appeared in The Ivansk Project e-Newsletter, No. 26, September – October 2007).

- Bela's friend, **Shoshanah Vatman** (her married name is Dreilinger) lived at *ul Rakowska* #8, just a few houses away. Shoshanah survived the war and immigrated to Israel. (A photo of both women in Tel Aviv in the late 1940s is shown in "Photographs of Ivanskers", which appears in this issue of the e-Newsletter (Subjects #O16 and #O17.)
- **Sarah Prawerman's** home was located on the same road at #26 or #27; her father was a hatmaker or a teacher. Sarah left Ivansk before the war and lived somewhere in U.S.A.
- **Herschel and Pesle Tajchman** (Taichman) lived next door to Bela. They had 3 sons (Gershon, Yankel and Chamol) and a daughter, Shoshi. Herschel was a good tailor. Gershon joined the Polish Army and during the war fought with the Russians. Shoshi may have moved to Toronto. [The Tajchman house must be added to the K-B map.]
- Bela remembered a **Ruschke Zalzman** who immigrated to the U.S.A.
- **Yoel Goldhar**, the son of **Meir David Goldhar**, lived at house #71 on the south side of the Market Square. (Yoel Goldhar's sister, **Feige Sarah** was my grandmother. She was married to **Meir Wolf Lederman** and lived next to the Police Station at house #46 on the Road to Opatów (*Apt*). My father was born in that house; see *The Ivansk Project e-Newsletter, No 2, Jan - Feb 2004*).
- Bela's uncle, **Yankel Urman** lived with his family in their grocery store at #72 on the Road to Ivansk. His son, **Sholem Urman** survived the war and immigrated to Toronto where he married and had two daughters (Sholem's wife's name was Eileen but the names of his daughters are not known). Sholem corresponded with Bela and planned to visit her in Israel but that did not happen because he died in 1964, and Bela has lost touch with his family. [Ed: If any of our readers have information about the Urman family please let me know and I'll put you in touch with Tova Bahat.]

In the 1930s Ivansk had practically no public services: no telephones or electricity. Automobiles were rarely seen on the roads; if you wanted to go anywhere you walked, saddled a horse, hitched up a horse-drawn wagon or rode a bicycle. People used to gather at the town's only coffee house, which was owned by a Gentile man, to listen to the radio and to read newspapers. No newspapers were published in Ivansk but were brought from Opatów or other larger towns.

Other than what they could do for themselves, there was no "entertainment" for young Ivanskers. Life was not easy; money was scarce, and anyhow there weren't many occasions for celebration. For most young people social life revolved about attending meetings of HaShomer Hatzair and hiking into the neighboring forests singing Hebrew and Jewish songs.

Most Jews in town were craftsmen and artisans, including tailors, shoemakers and cobblers. In many families these skills were passed from one generation to another. Small shopkeepers scratched a living from groceries, meat and poultry, fabrics, textiles, baked goods or trading in grains. The majority of shops ringed the market square, and small-time entrepreneurs bought and sold horses and cattle; a few were tanners or blacksmiths. And then there was a host of men and women whose names and occupations did not appear in the **1929 Business Directory for Iwaniska** (see *The Ivansk Project e-Newsletter, No 11, March – April 2005*). They included teachers of religion, the rabbi, sexton and shochet, haulers of water or other heavy goods, and an array of vendors who sold everything from "soup-to-nuts" in the *Rynek* (market square). Their stalls were set up and taken down every Monday. With the exception of the sabbath, few Ivanskers managed to take time away from work to study Talmud in the Beit Medrash. All were religious to

varying degrees, but only a few Chasidim were “fanatics”. Most people were very tolerant and even supported Zionist aspirations.

Bela recalled that many young people were forced to seek opportunities in distant lands. (My own father was one of them; he left for Vienna when he was only 17 years old.) These were not easy economic times for Polish Jews. They were confronted by anti-Semitic barriers, especially in the late 1930s. Laws and ordinances limiting Jewish trade and commerce were enacted by local authorities and by the Polish Sejm (parliament). Polish nationalists were active in many political parties and promoted boycotts of Jewish goods and shops, that were often accompanied by violence. Jews were not hired in government, in academia and in many industries. These as well as other restrictive measures were designed to squeeze Jews out of the Polish economy and to force them to leave Poland.

To make matters worse, the shtetl-based agrarian economy could not survive the 20th century. Even without the pressures of a hostile economic environment, young Jews had few long-term prospects if they remained in the shtetl. They had to move on, but most were ill-equipped for anything other than the limited world of the small town. Until the end of the First World War, the majority of Jewish children received only religious instruction. When secular education became obligatory, some “traditional” parents never really understood why it was necessary or desirable. Even if they did, nothing beyond the primary school level was available in a place like Ivansk, and few families could afford to send their children elsewhere.

Bela summarized life in the shtetl by saying that the future held little promise and there were no expectations that things would get much better.

And then in 1939 Germany invaded Poland and that sealed the fate of Polish Jews.

1942: the End of Jewish Life in Ivansk

In 1942 Jews were accused of starting a terrible fire which destroyed a large portion of Ivansk, especially the homes located on “Small Street” (see K-B Map). Bela called it, *ul Tima* or “*Die Hinter Gasse*” [the “back street”].

The conflagration was described by Yitz’chak Goldstein¹ (see: The Ivansk Project e-Newsletter, No. 3, March - April 2004). The Jewish community was held responsible for the disaster, and as punishment, the Nazis condemned ten Jews to death. Goldstein indicated that he was the only one who was spared at the last moment. But according to Bela, Goldstein was not on the list of those who were murdered. She said the condemned included Chava, Bela, Eisik (Isaac) and Meir Nissenbaum (all members of Bela’s extended family); four members of the Vatman family and an unnamed mother and her son.

After the fire, scores of people were destitute with no place to live. The Germans used this opportunity to deport many able-bodied men and women to forced labor camps. Bela was among them. She was shipped to a camp outside Skarzysko-Kamienna, a small Polish town, lying southeast of Radom about half way to Kielce.

¹ I asked Bela for more information about Yitz’chak Goldstein. He immigrated to Israel and lived in Holon where he ran a grocery store. His first wife was from Ivansk, but she was killed in the Holocaust. His second wife was from *Ostrowiece* and they had two daughters. His brothers Matis, Moishe and Mordechai did not survive the war, but his first wife’s sisters, Golda and Surele, lived in Toronto. Sima, one of Yitzchak’s daughters lived in *Ramat Gan*; she died some time ago leaving two children (Bela did not know where they are living now.)

For Bela it was too painful to talk about this dreadful time in her life; so I have summarized some of the information I found on the web about this appalling place: approximately 25,000-30,000 Jews were enslaved in Skarzysko-Kamienna camp. Between 18,000-23,000 died there. Inmates worked 12-hour shifts producing munitions, including underwater mines filled with picric acid. The acid caused the skin to turn yellow, and within three months, most prisoners doing this work died of poisoning. Captives received barely enough food to sustain life, and unspeakable sanitary conditions lead to numerous epidemics. Prisoners were regularly selected for execution by sadistic Ukrainian factory police. Underground groups were formed in the camp, and several hundred prisoners attempted a mass escape. But the majority were recaptured and killed on the spot.

Before the war a Polish munitions factory was built in Skarzysko-Kamienna. The Nazis took it over and transferred ownership to the German conglomerate, Hasag, which became the main provider of munitions to the German army. Jewish slaves were placed into one of 3 camps within this industrial complex: verk A, verk B or verk C. One woman who survived testified that, "Skarzysko was Hell, but verk C was the Furnace of Hell". My mother was in verk C.

My mother never told us about those times. She only said that there were no words to describe the horror and the terrible conditions which Jews had to endure. Recently, I read a book, "The Yellow Death", written by Felicia Karai. The subject formed the basis of Felicia Karai's doctoral thesis in the Faculty of History at Tel Aviv University and details the history of the Hasag munitions industry in Skarzysko-Kamienna. She describes precisely the unbearable life in those camps and especially the agony suffered by prisoners exposed to picric acid. Reading this book finally brought me face-to-face with what my mother experienced.

Only a few of the 25,000 slaves remained alive in 1944 when the Russians advanced into Poland. The Nazis murdered several before abandoning the camp and the remainder were transported to Auschwitz, Buchenwald, Tchenstochova or Leipzig. My mother was dragged to Leipzig in Germany to work again in a Hasag munitions factory.

As the Russians crossed into Germany from the East, the Nazis forced my mother and the other Jews on a "toite march" (a death march) deeper into Germany. The Nazis ran off when they reached the River Elba. Finally, the ragged prisoners, who were barely alive, were liberated by the Russians.

Following her release Bela returned to Poland in search of her family. In Klimontów, only a few kilometers from Ivansk, she met her cousin **Bela Lampert** (who now lives in Florida). Finding no one left in Ivansk, Bela set out for Kielce in July 1945 to continue the search. By chance she left the town the day before an infamous pogrom was unleashed against Jewish refugees who were accused of the blood libel. Thirty-seven Jews were killed by a rampaging mob of local citizens while the police stood aside and did nothing.

A New Beginning in Israel

Not wishing to remain in Poland, Bela applied to The Jewish Agency for assistance in reaching Western Europe.



**Bela (Poland, 1945)
just after the end
of the war.**

Bela spent a few days with friends in Prague. On the last night before she planned to leave Prague, Bela met my father. From that night until now they have never been separated.



Straubing, Germany, 1946
Bela & Yaacov with Tova
(approximately 3 months old)

From Prague Bela and Yaacov moved to the American Occupation Zone in defeated Germany. They stopped in a little town near Munich named Straubing. There, the German inhabitants provided the Jews with accomodation in their homes, treating them so nicely that it was hard to believe there had ever been a Holocaust. My parents were married in Straubing in 1945 and stayed there for about two years. In August 1946 I was born and given the name, Gitle (Tova in Hebrew) in memory of my mother's mother.

Many Jewish refugees left Germany for Canada or the U.S.A. As a young girl my mother belonged to "HaShomer Hatzair" and had strong Zionist aspirations. She only wanted to go to Israel (at that time it was still Palestine under British Mandate). The "Hagannah" (a Jewish military organization that operated during the Mandate) sent emissaries to assist European Jews wanting to "go home". But the British had shamefully imposed a quota on the number of survivors permitted to legally enter the country. During "Aliya Bet" the Hagannah smuggled many into Israel despite the British blockade. My parents and I were among them.

*We set sail from Marseilles, France on the night of the 29th of November 1947, the same day that the United Nations voted for the creation of the State of Israel. We boarded a small fishing boat which was renamed, "**29th November**" to commemorate the date of the UN vote.*

I was only 15 months old and the voyage was very difficult. About 400 men, women and children were crowded aboard that tiny vessel with insufficient food and water. Both my mother and I became violently ill, and she thought our lives would end at sea.

It is hard to believe that we were at sea for three weeks. The British discovered us soon after we set sail and their warships escorted us all the way to Haifa. But that was not the end of our misery because the British refused to allow us to remain in Israel. Instead, they took us to the island of Cyprus (Kafrisin in Hebrew), which was then a British colony, and confined us to tents in a refugee camp. It was in February 1948, just a few months before the official Declaration of the State of Israel, that the British finally released us. At last we were free to go home.

We lived in Kibbutz Efal for about a year and then moved to Yaffo (Jaffa).

During the War of Independence my father joined the Israel Defense Forces. For 8 years he was in the Israeli Air Force. In fact, he was one of the first aeromechanics in Israel and contributed much to the growth of our air force. We are very proud of him. When he left the military he continued working in aeromechanics in the Israeli aircraft industry until he retired.

I would like to tell you that my father was born in Slomnik and grew up in Sosnoviech in Poland. When the Nazis invaded Poland, he ran away to the Soviet Union where he worked in a factory that produced airplane engines and studied to be an aeromechanic. After the war he went back to Poland to search for his family and in the process found Bela.

Bela and Yaacov have two children: me and my brother, Zvi. Each of us has three children who have provided Bela and Yaacov with eight great grandchildren. I am a manager in a public library in Gan Raveh. My brother is an Information Systems Manager responsible for running the computerized system of a large firm.

Now Bela and Yaacov live in a retirement house in Rishon Le Zion. My mother has health problems and is physically unable to leave her apartment. My father takes care of her and I visit them almost every day. Mentally they are still vigorous and remember so many things from the past. It is a pleasure to talk to them. My father still reads a lot (I bring him books).

I thank God for saving my parents and pray that He will continue to guard them.



Left: Zichron-Yaacov, Israel (1998). Bela & Yaacov on vacation.
Right: Rishon Le Zion, Israel (2005). Bela and Yaacov with their daughter, Tova (seated far right) surrounded by their grandchildren and great grandchildren.

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Photographs of Ivanskers

I introduced “Bela Milstein’s Story” in this issue of the e-Newsletter by telling you what happened when Bela and her daughter browsed our website for the first time. Unexpectedly, they encountered a photo of Bela’s close friend from Ivansk; someone she had not seen in a very long time.

What a magic moment that must have been.

Numerous e-News readers have made similar surprising discoveries, recognizing a familiar face from the past or stumbling on a relative they never knew before.

These singular rendezvous are possible because many of you have shared images of Ivanskers that you found in shoeboxes or family albums. There are hundreds more unforeseen encounters still waiting to happen, but this depends on you supplying us with additional pictures.

Submitted photos do not need to be accompanied by extensive, detailed descriptions, and not all the faces need to be identified. The images may have been captured in the shtetl or in other locations, such as the Ivansker’s adopted homeland. Just provide a couple of leads, such as the approximate date, the place and the name(s) of those you know in the photo. Leave the rest to our readers; if we’re lucky, someone will tell us who and what is happening in the picture.

With this in mind I invite you to have a second look at several photos that have appeared in previous e-Newsletters. Perhaps you’ll recognize someone who is currently unidentified and tell us something about this person.

In the following pages 16 photos are listed sequentially in alphabetical order; each person in the picture is identified by a number. For example, 10 people in Photo B are identified as B1, B2, B3 etc. Likewise, those in Photo C are labeled C1, C2, C3, etc. Please use this system if you want to identify or communicate any information about the people in the photographs.

In some cases a named individual appears in more than one photograph; reference numbers of where to find him/her are provided in the captions. We have also tried to determine if unidentified persons appear in more than one photograph and suggest possible cross matches. For instance, subject A13 may cross match with subject C2.

Most of the photos that follow were taken in Ivansk in the 1930s and were provided by Niomi Herblum, Lisa Newman and Kobi Silberstein. In addition, we are indebted to Arthur Zimmerman for his research into “The Ladies of the Henry Street Shul” (Ivansk Project e-Newsletter, Issue 17, Mar-Apr 2006).

Please study the photos and let us know if you come up with additional names or insights into the lives of those in the photographs. Also, tell us if you want to question the name assigned to an individual or find inconsistencies in the information that is provided in the captions.

We are depending on you to keep the “magic moments” happening. Thanks!

PHOTO A: Members of Histadrut Hachlutz



Ivansk, 1930s

"Histadrut Pioneers of Iwaniska" was one of many local chapters of the Labor Zionist movement that was active throughout Eastern Europe, especially in Poland. Numerous Ivanskans belonged to Histadrut or HaShomer Hatzair ("The Young Guard"). Both organizations promoted settlement and cultivation of the land in Palestine and instilled a sense of pride, purpose and confidence in young Jews. It is not clear whether all those pictured in this photo lived in Ivansk; some may have come from neighboring towns. Thus far, only a few of the participants have been identified:

#A1: Moishe Shapira (see also B2) [Is Yaacov Shapira (Photos N & O) Moishe's brother?]

#A4: Moishe Goldstein (see also B9) [Is Matis, Mordechai and Yitz'Chak Goldstein Moishe's brothers?]

#A14: Mier Goldhar (see also B4)

Possible Cross Matches of Unidentified Persons:

A13 and C2; A15 and C18; A17 and B5; A22 and C7; A23 and B7; A34 and C15.

PHOTO B: A Group of Young People



Ivansk 1930s

A group of young people poses for this photo; we do not know if this gathering marks a special occasion.

Those identified include:

- #B2: Moishe Shapira (see also A14)
- #B3: Deborah Silberstein (see al
- #B4: Mier Goldhar
- #B6: Malka Silberstein
- #B8: Gitil Hasan ??
(Wife of B9, M. Goldstein)
- #B9: Moishe Goldstein (see also A4)
- #B10: Freida Silberstein

Deborah (B3), Malka (B6) and Freida (B9) Silberstein are sisters.
Their brother Zvi Silberstein is seen in Photos M, N, O.

Note B5 and B6 are wearing dresses made of the same material.

Possible Cross Matches of Unidentified Persons: *B5 and A17; B7 and A 23.*

PHOTO C: A Gathering of Young Men and Women



Ivansk 1930s
This photo appeared in the Canadian Jewish News (Toronto).

None of those in this photograph has been identified.

**Possible Cross Matches of Unidentified Persons:
*C2 and A13; C7 and A22; C15 and A34; C18 and A15.***

PHOTO D : A Gathering by the Stream



Ivansk 1930s

This gathering took place in early spring or late autumn.

The group stands on the bank of a stream, perhaps the one that runs through Iwaniska.

Three people are tentatively identified:

#D1: Gabriel (Surname?)

#D7: Gitel Vatman

#D9: Tepperman (First Name?)



PHOTO E: Freida (L) & Deborah (R) Silberstein

Ivansk 1930s

Their sister Malka (Photo B) and brother Zvi (Photos M, N, and O) can be seen as indicated.



PHOTO F: Enjoying the Brisk Air

Ivansk 1930s

The poor quality of this photo makes identification difficult.

Thus far, none of these people has been identified. However, it has been suggested that F2 may be one of the Goldstein Brothers (Matis, Moishe, Mordechai or Yitz'chak).

(see also Photo I)

Note farm buildings with open slat walls, presumably for drying and storing produce.

PHOTO G: Four Women in Winter

Ivansk 1930s

Presumably this photo was taken at the same time as Photo F.

None of the women has been identified.





PHOTO H: Unidentified Family

Ivansk 1930s

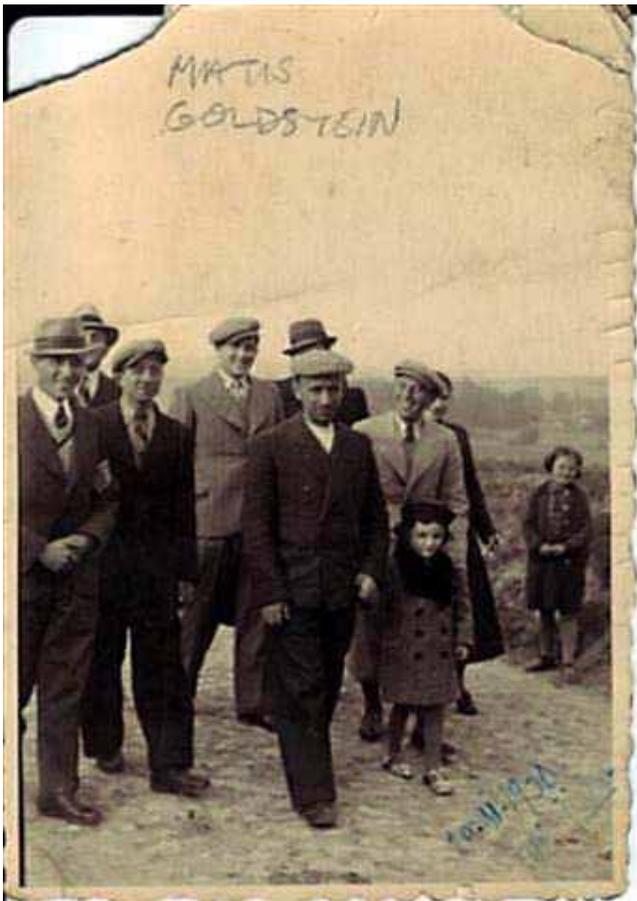


PHOTO I: Matis Goldstein

Ivansk 1930

The man holding the girl's hand may be Matis Goldstein.

Matis had 3 brothers, Yitz'chak, Moishe and Mordechai.

Yitz'chak was the only to survive the war (see e-Newsletter #3, 2004 for his testimony).

Other members of this party have not been identified.



**PHOTO J:
Shumel Mayerowicz**

Date and place unknown.

Shumel is mentioned in the testimony of Yitz'chak Goldstein (e-Newsletter No. 3, 2004)



**PHOTO K:
Peisel (Pola) Mayerowicz**

Date and place unknown.

Wife of Shumel Mayerowicz.
Her maiden name was Mislashov.

We do not know if she was born in Ivansk.



**PHOTO L:
Unidentified Woman With Hat**

Date and place unknown.

Someone has suggested that she may be the wife of Shumel Mayerowicz rather than the person shown in Photo K.



PHOTO M: Zvi Silberstein and Others

Ivansk 1930s

#1 Zvi Silberstein

#2 and #3 are unidentified

Zvi is also pictured in Photo N
and Photo O (#15)

Zvi's sisters appear in Photo B
and Photo E.



PHOTO N: Zvi Silberstein (L) & Yaacov Shapira (R)

British Army in Palestine
1940s

Zvi and Yaacov immigrated to
Palestine before the outbreak
of World War II.

Zvi is also seen in Photos M
and O

Yaacov also appears in
Photo O7.

Is **Moishe Shapira** (in A14
and B2) Yaacov's brother?

PHOTO O: Ivanskers Gather in Tel Aviv, 1948 or 1949



- #1 **Ben Israel Rotenberg**
- #2 **Meir Kahn** (husband of Malka Rotenberg, #018?)
- #3 **Unidentified**
- #4 **Reisel Pinchewski** (Wife of #06, Grinspon)
- #5 **Unidentified**
- #6 **Grinspon** (Grinspan or Greenspan; first name Sender?)
- #7 **Yaacov Shapira** (see also Photo N)
- #8 **?? Zoma Verseger Katz OR ?? Sima Goldstein**
- #9 **Zvi Weisdorf** (see e-Newsletter No 13, July-August 2005)
- #10 **Ben Zion Tepperman** (lives in Canada)
- #11 **Unidentified**
- #12 **Shmuel Dreilinger** (son of #O13 and #O16)
- #13 **Ed Dreilinger** (husband of #O16)
- #14 **Nurit Dreilinger** (daughter of #O13 and #O16)
- #15 **Zvi Silberstein** (see also Photos M & N; e-Newsletter No 5, August 2004, supplement)
- #16 **Shoshana (Vatman) Dreilinger** (wife of #O13)
- #17 **Bela (Nissenbaum) Milstein** (see e-Newsletter No. 30, 2008)
- #18 **Malka Rotenberg** (wife of Meir Kahn, #02?)
- #19 **Yehoshua Nathan Blumenfeld**

PHOTO Q: The Ladies of the Henry Street Shul



Toronto, circa 1908

#1	Mrs. Starkman	#15	Mrs. Fenkel
#2	Mrs. Winrose (or Weinrose)	#18	Mrs. Leodjan (?)
#3	Mrs. Feigel Arbris	#21	Mrs. Goldhar
#5	Tillie??	#23	Mrs. Ray Fish
#6	Mrs. Silverberg	#24	Rivka (Rebecca) Rotenberg
#7	Mrs. Preva Ceresne	#27	Mrs. Bloom
#12	Mrs. Gimpel Paskowitz	#45	Mrs. Lerinbaum
#14	Mrs. Close		
If you can, please provide first and/or maiden names of any of "The Ladies".			