THE BULLETIN

of the
Genealogical Forum of Oregon, Inc.
Portland, Oregon

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THE BULLETIN

**Deadline*s* for submissions
to the BULLETIN:**
September issue – July 1; December issue – October 1;
March issue – January 1; June issue – April 1

**Send submissions to:
gfobulletin@gmail.com**

Thank you

**To all the people who helped
put this issue together**

THIS PERIODICAL IS INDEXED IN PERSI

SPRING SEMINAR

We welcome ...

Thomas W. Jones

Ph.D, CG, CGL, FASG

SATURDAY

2 APRIL 2011

9 AM - 4 PM

MILWAUKIE ELKS LODGE

Host Organization—Genealogical Forum of Oregon, Inc.
www.gfo.org

Tom Jones' Topics

~ **Five Ways to Prove Who Your Ancestor Was**

~ **How to Avoid Being Duped by the Internet**

~ **Solving the Mystery of the Disappearing Ancestor**

~ **Finding "Unfindable" Ancestors**

SEMINAR FEATURES:

- *Nationally Known Speaker*
- *Genealogical Treasures Drawings*
- *Book Vendor*
- *GFO Surplus Book Sale*

JONES 2011 SPRING SEMINAR SIGN-UP FORM   **2 APRIL 2011**

Name _____ Member # _____

Email for confirmation _____

Address _____

City, State & Zip _____

Telephone _____

MEMBERS: { } $40 received by Mar. 28th, { } $45 received after Mar. 28th (no lunch)

NON-MEMBERS: { } $45 received by Mar. 28th, { } $50 recvd after Mar. 28th (no lunch)

LUNCH: { } $11 must be received by Mar. 28th   TOTAL ENCLOSED: _____

Checks made payable to Genealogical Forum of Oregon or "GFO", PO Box 42567, Portland, OR 97242-0567

** FEE AT THE DOOR $50 MEMBER, $55 NON-MEMBER **

LUNCH

Buffet lunch in the Elks Dining Room with payment for lunch. The buffet for $11 includes pot roast, baby red potatoes and three salads. Coffee, hot tea and cold drinks Included.

No lunch available after 28 Mar 2011.

SEMINAR REGISTRATION : 8 AM—9 AM   ON SATURDAY 2 April 2011

First class starts at 9:15 am.... With a morning break, a one hour lunch and an afternoon break. Program ends about 3:30 pm. Snacks and drinks at morning and afternoon breaks included with admission.

Refund policy: For cancellations received after 28 March 2011, refunds will be made in the amount of the registration fee less a $10.00 cancellation fee. Lunch fees are non-refundable if cancelled after 28 March 2011.

TOPICS FOR THE SEMINAR

Thomas W. Jones, Ph.D, CG, CGL, FASG, FUGA, FNGS has edited the *National Genealogical Society Quarterly* since 2002. He is a former trustee and a past president of the Board for Certification of Genealogists, past board member of the Association of Professional Genealogists and the recipient of its 2004 Grahame T. Smallwood Jr. Award of Merit. Retired from a thirty year career in higher education and professor emeritus at Gallaudet University in Washington D.C., Tom works full time as a genealogical researcher, writer, editor and educator. His research has encompassed records of every state east of the Mississippi as well as Iowa, Missouri, Texas, England, France, Germany, Italy, Ireland and Wales. He specializes, however, in Georgia and Virginia and is most interested in solving "brick wall" genealogical problems.

~**Five Ways to Prove Who Your Ancestor Was** Case studies will illustrate five ways—some reliable and other not—that genealogists prove an ancestor's identity: using information provided by others; using a single source; following a chain of evidence correlating evidence from multiple sources; weighing conflicting evidence. Attendees will learn how to use the Genealogical Proof Standard (GPS) to identify their ancestors accurately.

~**How to Avoid Being Duped by the Internet** The internet brings increasingly bountiful amounts of information to genealogists' desktops—some valid, some erroneous and much of unknown accuracy. Attendees will learn practical strategies for discriminating between correct and misleading information. They will also learn how online genealogical information—even if its accuracy is unknown—can lead to valid conclusions about ancestors.

~**Solving the Mystery of the Disappearing Ancestor** Genealogists may be frustrated by not finding ancestors in the records and places where they logically expect them to be. This presentation will explain seven reasons why such ancestors seem to have disappear, provide examples from actual case studies and suggest strategies to help find your elusive ancestors.

~**Finding "Unfindable" Ancestors** The failure of common research practices to identify ancestors does not mean they are unfindable. This session will describe and demonstrate nine approaches to locating difficult–to–trace ancestors.

Site of Seminar

Milwaukie Elks Lodge

13121 SE McLoughlin Blvd., Milwaukie, Oregon

Situated on the west side of McLoughin Blvd., Oregon Hwy 99E, 1/2 mile south of the town of Milwaukie. Located between SE Park Avenue (traffic light to the north) and the Bomber (restaurant to the south). Look for Milwaukie Elks Lodge sign.

Mailing Address:

2011 Spring Seminar
Genealogical Forum of Oregon
PO Box 42567
Portland OR 97242-0567
Phone 503-963-1932 Website: www.gfo.org

LIBRARY HOURS: M, T, W, TH 9:30 am—5 pm
SAT 9:30 am—3 pm, SUN Noon—5 pm

THE BULLETIN

of the

Genealogical Forum of Oregon

SPECIAL FEATURES

REGULAR COLUMNS

Letter from the Editor . . .

As a member of the GFO writer's group I have been hearing parts of Ron Subotnick's story, *Unraveling a 1942 Poem*, for over a year now. We all agreed it was compelling when we first heard it-now tears come to my eyes when I read it. I think you will be moved as well. (You might even like to join us in our monthly Writer's Group meeting as we share our stories, and learn writing skills.) Ron's chronicle is a fitting story for this issue, which focuses on Jewish genealogy.

I get inspired over every topic we highlight in the Bulletin. I could go on forever reading and researching, but there's always a deadline to be met and a new topic waiting to be researched. This issue is filled with Jewish genealogy information. There are so many more stories and topics we could cover, we could have doubled the size, as various researchers, teachers, writers and Jewish Genealogical Society of Oregon members were willing to share their work with us.

In November I attended a Family History Fair at the Milwaukie Family History Center, where Toby Blake had a presentation about Jewish names and tombstones. I found it to be a fascinating topic, and an important one for those doing Jewish genealogy research. Toby graciously agreed to contribute the information for our publication. Barbara Hershey, Jewish Genealogical Society of Oregon President, contacted JGSO members; Ron Doctor agreed to share his extensive research knowledge, and Sue Axel allowed us to include her moving family story. We are fortunate to have these guest contributors, as well as great articles by our own talented group of writers and editors.

For our newest column, "Educate Yourself," Susan LeBlanc has compiled a list of reference books to stock our genealogy libraries. We also have a group of reviewers who judiciously read and review our books so don't forget to check the Book Reviews. You'll probably find something you want to read.

We welcome comments, suggestions and submissions. If you have an idea for *The Bulletin,* or a story to submit let us know.

If you learn one thing, have a good read, or shed a tear –we've done our job.

Judi Scott
RB5522@aol.com

Genealogical Forum of Oregon Writing Contest

Why enter?
You may never get around to writing down your family stories!

The GFO Writing Contest encourages you to:
    • Write an engaging story that future generations will enjoy, and
    • Base your story on good, sound research.

Find more information at http://gfo.org/writingcontest/index.htm

Plan to attend the award presentation for this year's contest at the GFO Monthly meeting on Saturday, April 9, 2011.

Feature Article...

Who were my ancestors;
How do I find them?

By Dr. Ronald D. Doctor

Too often, I hear people saying, "I'll never be able to find who my ancestors were because the Nazis destroyed all the Jewish records in Europe." Fortunately, that belief is a myth. Since the mid 1990s we have learned that an enormous number and variety of Jewish records have survived in the countries of Europe, even in obscure archives in Eastern Europe. Documents and cemeteries that trace the lives of our ancestors survived the Holocaust as well as centuries of war and devastation that ravaged Jewish populations in Europe. Through incredible volunteer efforts, these records are becoming increasingly available.

So, the question is not whether we can find our ancestors, but rather how do we begin? Almost all genealogy gurus suggest that you begin by writing down what you know about yourself and your immediate family: names (including birth as well as married names for women), dates of life cycle events (births, marriages, deaths etc.), places where those events occurred, relationships (parents, spouse, children, grandparents etc.), dates and places of immigration and ancestral towns or countries if you know them. Once you have this information you can build a basic family tree or pedigree chart.

Start with what you know about yourself and your immediate family. Then, work backwards, one generation at a time. Record your data using simple forms or a genealogy program. Don't forget to interview your older relatives and record what they have to say. Besides important data, their family stories are invaluable and will be cherished. As you accumulate more and more information, you will be able to make connections between your family data and stories and the information you find in online and documentary databases. Be sure to note the source of each piece of new data.

Census and Burial Records

Finding our ancestors among the tens of millions who immigrated from the mid 1800s through the early 1920s can seem like looking for a needle in the proverbial haystack. Fortunately, America, like the countries of Europe, had bureaucracies that created paper trails. These help us track the movement of our ancestors as they left the old country and migrated to America. Our goal is to figure out where our ancestors came from … what country and what town or village.

First you need the name of your immigrant ances-

tor, both the Americanized name and his/her "Jewish" name, the name the immigrant used in the old country. The Jewish name is what will appear on the passenger ship manifest that documents the immigrant's arrival in the U.S. You can get these names from family stories and by interviewing older family members. You also can get names from gravestones. Gravestone inscriptions usually have both Hebrew and Americanized names, as well as the Hebrew name of the father or spouse.

Once in America, our immigrant ancestors often associated with others who came from their towns. They formed synagogues and social organizations, called landsmanshaftn. These landsmanshaftn purchased sections of Jewish cemeteries for burial of their members. The name of the landsmanshaft is a good clue to the name of your ancestral village. For example, I'm researching a potential ancestor who is buried in the Kamenets-Podolier section of a New York Jewish cemetery. So, he probably was from the town of Kamenets-Podolskiy, Ukraine. Many of his relatives are buried near him. This helps me figure out how he is related to my family and where in Eastern Europe I must look for additional records.

Some Jewish cemeteries now have their free burial databases online. A list of cemeteries in the greater New York City area is on the Web (http://www.jgsny.org/nycem.htm). Most will provide the name of the landsmanshaft that owns the burial section. The Center for Jewish History in NYC has information about landsmanshaftn (http://www.cjh.org/pdfs/Landsmanschaftn.pdf). Many cemeteries will send you a digital photo of the gravestone. You can find Jewish cemeteries in other cities by doing a Google search. Also, search the Jewish-Gen Online Worldwide Burial Registry, JOWBR (http://www.jewishgen.org/databases/Cemetery). It lists more than 1.57 million burials in 3,050 cemeteries in 47 countries, including 8,439 Oregon burials from 1809-2002. Some database entries include a gravestone photo and the landsmanshaft name. All include the cemetery name. Hopefully, these searches will give you the Hebrew name of your ancestor and they may provide clues to his/her ancestral town.

Next figure out when your ancestor immigrated, and gather more clues to his/her ancestral town. There are several ways to do this. For now, I'll focus on U.S. Census records. They are easy to search and provide a wealth

of immigration and naturalization information:

> • the year each person immigrated and number of years in the US (1900, 1910, 1920 and 1930 Censuses);
> • naturalization status (1910, 1920, 1930) and year   naturalized (1870, 1920, 1930);
> • whether or not the parents were of foreign birth (1870);
> • birthplace of person and parents (1900, 1910, 1920, 1930 - usually pretty general, like "Russian Poland."

You can access U.S. Census records free from the computers at Multnomah County Library branches and from your home computer. All you need is a Multnomah County library card or a card from a cooperating library. With this information, you can begin following your ancestor's paper trail back to the old country. (Editors Note: Access to Ancestry.com including US Censuses is available at the GFO).

Immigration Records

Immigration records can tell us what towns or villages our ancestors lived in just before they left the old country. First we have to understand a little about the immigration process. There were five major "waves" of Jewish immigration to the U.S.

> **1654-1825** Jews of Spanish origin (Sephardic) followed by German Jews
> **1825-1880** Second wave of Germanic Jews; Jews from Hungary
> **1880-1929** Eastern European Jews (Russia, Poland ,   Romania, Austro-Hungary)
> **1929-1945** European Jews fleeing the Nazis
> **1945 - on** Holocaust survivors; Immigrants from the (former) Soviet Union

Emigrants from the old country traveled on foot, by wagon, and by rail, generally to northern European seaports like Hamburg, Bremen, Rotterdam, and Antwerp. As they boarded passenger ships for their journey, the ship's Purser created a passenger manifest listing each passenger's name and other information. Most of these passenger lists have been preserved. Manifests from 1890 onward (and some before 1890) include the town where the immigrant last resided, the name and location of the closest relative left behind, and the name and address of the person who would meet them at their destination. The recorded names almost always are the old country names, transliterated to the English alphabet, e.g. Yakov or Yankel instead of Jacob, Jake, or Jack. The names were written down the way that they sounded. Do not expect to find your ancestor's name spelled as it is today — realize that your immigrant

ancestor wouldn't be able to recognize the written name even if it were shown to him/her, if they read only Russian and/or Yiddish/Hebrew."[1]

In 1880, only 280,000 Jews lived in the U.S. But, between 1880 and 1925, about 2.4 million Jews entered the U.S., mostly through New York City, but also at Boston, Baltimore, Philadelphia, New Orleans and Galveston. I'll focus on the period 1880-1929, and on immigration to New York City ports.

Before Ellis Island began operations in 1892, immigrants to New York City landed at Castle Garden at the lower end of Manhattan. Passenger manifests for ships disembarking at Castle Garden (1855-1891) are available on microfilm at the National Archives branches and can be ordered through LDS Family History Centers. They can also be accessed using Ancestry.com. Ancestry has a good search engine, but Steve Morse's One Step website (stevemorse.org) is better. On Morse's website select Castle Garden in the search box at the upper left corner, and have your Ancestry ID and password ready.

Ellis Island passenger manifests (1892-1924) also are on the Web and access to them is free (http://www.ellisislandrecords.org/). Steve Morse's One Step website (stevemorse.org) offers a better way to search the Ellis Island records. You can do a Basic Search (white form) or an Enhanced Search (gold form). I prefer the gold form.

I usually begin by putting a minimum amount of information into the form. Type in your best guess of the immigrant's surname, as it would have been in the old country. Since the database is riddled with transcription errors, the same surname may be spelled differently for different family members. Recognizing this, Morse allows you to select "starts with", "sounds like" or "contains" when you fill in each search box. Try each one to get a feel for the kind of results that each produces.

If you are fairly sure of when your immigrant arrived, specify the "Year of Arrival" search box, but bracket it by one or two years. So, if you think your grandfather arrived in 1907, specify a search for 1905 to 1909). Be aware that some manifests extend over two pages, so when you view a manifest page, also check the preceding and following pages. You can narrow your search by selecting "Jewish" in the ethnicity section. This will show you records in which ethnicity is designated as "Hebrew" on the passenger manifest. Although you greatly reduce the number of irrelevant results, you run a risk of "losing" some relevant records. Try both ways, with and without ethnicity selected.

When the results appear, scan the list of names, towns, birth years and arrival years. When you find a likely candidate, you will have several choices for examining the record: passenger record, text manifest, and scanned

manifest. Click on the word "view" in the scanned manifest column. The manifest will appear. Record the "page" and "line number". Clicking on the image magnifies it allowing for easier reading. Note the information in the manifest header: ship name, departure port and date, arrival date, and column headings. Scroll down to the line number for your immigrant and see if the data matches what you know to be true. Some manifests extend over two pages, so be sure to check the preceding and following pages. Repeat the process for another passenger name if the person you selected is not your family. This is a very time consuming exercise, but when you finally find an ancestor, your exhilaration will make the effort well-worthwhile.

Passenger manifests from other ports also are available at Ancestry.com. The Galveston database is available free online at http://www.galvestonhistory.org/immigration-login.asp. Also, the Hebrew Immigrant Aid Society (HIAS) and its predecessors helped many immigrants on their journey to America. They have records dating from 1909 through today and will do searches for you. Contact information is on their website, www.hias.org/programs/find-family.

Naturalization Records

Naturalization is the process by which immigrants become citizens. The United States naturalization process began when Congress passed the first naturalization law in 1790. The process typically produced three important documents over a five-year period. First the immigrant filed a Declaration of Intention to become a citizen ("First Papers") after residing in the U.S. for two years.After another three years, he/she filed a Petition for Naturalization. Then a Certificate of Naturalization was granted after review of the Petition.

These documents, especially the Declaration of Intention, may give your ancestor's birth date and birthplace as well as immigration year, occupation, marital status, and spousal information. Other documents associated with naturalization may provide even more information. To locate these documents, we have to differentiate between naturalizations that occurred before and after September 27, 1906, and we have to be aware of how the law applied differently to women, children and men.[2]

Before September 27, 1906, naturalizations could be performed in any court: federal, state, county, or local. Each court maintained its own records. There was no central repository and no uniform procedures. Information contained in these records varied greatly from court to court. Volunteers and commercial services are working to computerize the pre-1906 records and create name indexes to them. However, computerization is not complete. For now, it is best to use both on-line resources

and microfilm/paper resources.

After September 27, 1906, the process became more uniform. A new law required all local, state and federal courts to send copies of new naturalization documents to the Immigration and Naturalization Service (INS). For post-1906 naturalizations, you can learn what is available and obtain documents from a single source, the US Citizenship and Immigration Service (USCIS), successor to the INS (https://genealogy.uscis.dhs.gov/). The US-CIS offers a two-step fee-for-service process. An Index Search ($20 fee) to identify file numbers for a deceased immigrant will cover Naturalization files, WW2 Alien Registration Forms, Visa files and more, for various time periods after 1906. The USCIS website has good explanations of the documents they can provide. After you receive the file numbers, you can order copies of specific files on-line ($20 to $35 per file).

The easiest way to check whether your ancestor was naturalized before or after 1906 is to check US Census records. The 1900 through 1930 Censuses give naturalization status. By examining successive Census entries, you can estimate when he/she was naturalized. The 1920 Census tells you the year naturalized. If you still can't tell when naturalization occurred, you will have to search both time periods.

If your ancestor was naturalized before September 27, 1906, start by searching various name indexes on-line. Those of us with ancestors naturalized in the New York City area can search the Jewish Genealogical Society of New York (www.jgsny.org) and the Italian Genealogical Society (www.italiangen.org.) Both have name indexes for the courts of each Borough as well as surrounding counties and Trenton, New Jersey. These databases also include indexes for post-1906 naturalizations. Use Steve Morse's website to search both websites in one-step and with greater ease. All these index searches are free. Three other on-line name indexes are useful:

• Joe Beine's "On-line Searchable Naturalization Indexes & Records" (http://home.att.net/~wee-monster/naturalization.html.)

• Ancestry.com - reportedly more than ten million naturalization index entries and original documents

• Footnote.com - records for selected localities in 8 states (http://tinyurl.com/ql4md8.)

All three of these on-line resources cover both pre-1906 and post 1906 naturalizations. If your index search is successful, you can order the records directly from the local jurisdiction, the National Archives and Records Administration (NARA) or on microfilm from a Family History Center. NARA's list of microfilmed state, county and local court indexes and records, arranged by state, is on-line at http://www.archives.gov/genealogy/natural-

ization/naturalization.html. NARA's list of microfilmed indexes and records for federal court naturalizations is at https://eservices.archives.gov/orderonline/. You can submit a research question online at www.archives.gov/ contact. Microfilmed naturalization indexes and documents are available through local LDS Family History Centers.

In the 1930's, for a few regions of the country, the Works Project Administration (WPA) prepared comprehensive indexes to pre-1906 naturalization records, including New England (all 6 states, 1790-1906) and New York City (all 5 boroughs, 1790-1906). Microfilms of these card indexes are at NARA's regional branches and also are available through all LDS Family History Centers.

Useful Organizations

There are 67 local Jewish Genealogical Societies (JGSs) in 12 countries. Two of these are in Oregon: The JGS of Oregon (http://www.rootsweb.com/~orjgs) and the JGS of Willamette Valley (http://www.nwfam. com/jgswvo.html). All JGSs are affiliated with the International Association of Jewish Genealogical Societies (IAJGS). Most have considerable information available for the areas they serve. All meet regularly and even the most distant are eager to help answer genealogical questions you may have. All you have to do is ask. Websites and e-mail contact information are at http://www.iajgs. org/members/members.html.

There are many websites useful for Jewish genealogy. JewishGen (www.jewishgen.org) is, by far, the most important. It is a gateway to tens of millions of records and other websites. It hosts 20 country and region-specific Special Interest Groups (SIGs) like Jewish Records Indexing-Poland (http://www.jewishgen.org/jri-pl) and Litvak SIG (http://www.jewishgen.org/Litvak). JRI-Poland provides searchable databases with more than 4 million translated records from ancient and modern Poland. Litvak SIG offers over 600,000 records from a variety of sources, some dating to the early 1800s.

JewishGen began in 1987 as an electronic discussion group with 150 participants. Today, it has more than 400,000 active members, 40,000 web pages, and 14 million database records. The JewishGen Family Finder (http://www.jewishgen.org/jgff/) lists 86,000 researchers and the 440,000 surnames and towns they are researching. More than 4,000 people from all over the world have submitted their family trees to the Family Tree of the Jewish People (http://www.jewishgen.org/gedcom). It now has more than four million names. The Jewish-Gen Online Worldwide Burial Register (http://www. jewishgen.org/databases/Cemetery) is a searchable database with more than 1.57 million records from the 15th century to today. It covers 3,050 cemeteries in 47 countries. JewishGen's Holocaust databases have more than two million records. JewishGen offers online courses in basic and intermediate Jewish genealogy. They have had 14 classes with more than 800 students. The classes always are oversubscribed within a day after announcement. This is only the "tip of the iceberg." JewishGen has many more important features. With all these resources, and a fairly complex structure, JewishGen can be pretty intimidating.

All of this coalesces in the annual IAJGS Conference on Jewish Genealogy. There is something for everyone, from beginners to specialists. Many sessions focus on research in specific regions and countries. There are sessions devoted to DNA, genetics, and Jewish genetic diseases. DNA testing is the hot new area for confirming or rejecting possible relationships between people. New technology is also a hot topic. The 2011 conference will be in Washington D.C. and the site for 2012 is set for Paris. That's one I don't want to miss!

Records from the Holocaust Era

Very few of us are in families that were untouched by the Holocaust. Even if most of our direct ancestors came to America before World War II, it is almost certain that many were left behind: great-grandparents who were too old to travel, distant aunts, uncles and cousins. They may or may not have escaped or survived the Nazi onslaught. Traces of most of these people exist in various archives. These paper trails can help us identify our great-grandparents' ancestral towns. Equally important, finding these records can help us memorialize our murdered ancestors and locate long lost living cousins who are their descendants. There is something that is both horrifying and satisfying about this pursuit. The first time I identified a family member who had been lost in the Holocaust a chill ran down my spine. Yet, the feeling of triumph that I had in being able to record his name for future generations was very special.

So, how do we find these people who were lost?

It helps to consider three time periods: pre-Holocaust (1920s-1930s), World War II, and post-Holocaust. The Central Archives for the History of the Jewish People (in Jerusalem) gathers pre-Holocaust documents from archives all over Europe. Their collection is impressive and growing.

Israel's Yad Vashem (http://www1.yadvashem.org/ yv/en/resources/index.asp) is our premier resource. Their excellent on-line databases are constantly expanding. The U. S. Holocaust Memorial Museum (USHMM) in Washington D.C. is a major source of documentation, both online (http://resources.ushmm.org) and in print. The International Tracing Service at Bad Arolsen, Germany

(ITS) has tens of millions of records. Until recently, these were locked away and queries to ITS went unanswered for years. That logjam now is being broken and records are becoming available, but, it still will be a while before that treasure is publicly available. You can request data from the ITS Archives by contacting the USHMM (http://www.ushmm.org/museum/exhibit/focus/its). The Yad Vashem and USHMM websites focus on Holocaust victims. These websites are incredible, but they can be overwhelming. An easy place to begin is on JewishGen's Holocaust Global Registry (http://www.jewishgen.org/Registry). The Registry focuses on survivors and their descendants. Its purpose is to connect living people. It is a collection of 158 datasets joined by a single search form. Each dataset is itself a collection of lists, reports, and other documents. Do a search for a surname, given name, town name, or keyword and JewishGen will produce a list of databases with the number of your "hits" listed for each database. Some of those hits will have images of the original document. These are downloadable and will enrich your family history. Some documents have information on both sides of an index card. Data on the back of the card often includes names of children, but, in many cases, the database lists only data from the front. So, be sure to look at the images, front and back, carefully.

Yad Vashem's Central Database of Shoah Victims' Names is extraordinary. It has names of more than four million Holocaust victims. Besides Pages of Testimony (PoT), you'll find records from:

Yad Vashem Shoah Survivor's Database

The Soviet Extraordinary State Commission to Investigate German-Fascist Crimes Committed on Soviet Territory

Testimonies, Diaries and Memoirs

Auschwitz Death Registers

Holocaust Documentation Center and Memorial Collection, Budapest

Deportation Lists

Many other sources like correspondence of Nazi bureaucrats, personal documents of Jews, documents of Jewish institutions, etc.

A "Basic Search" requires only surname, given name and/or town. The search engine does phonetic searches, so input names as they sound in English. Also try the "Advanced Search" option which allows Exact, Fuzzy, Soundex, and Synonym searches. The Search Form explains these terms (http://tinyurl.com/ndjr7e). For each name found, a table of results gives town, district, region, country, birth date and source of data. Click on a name and a new page gives a summary of information in the PoT.

Let me illustrate what you can expect. My paternal grandmother, Reyzl Vurer, was born in Kremenets, Ukraine in 1872. Her father, Duvid was from Yampol, a nearby town. All of them and their relatives lived in Yampol and surrounding shtetlach for almost 300 years. As far as I knew, only Reyzl and her sisters made it to America. A Basic surname search produced 7 hits; an Advanced Soundex search, 15 hits; an Advanced Fuzzy search, 23 hits. Four of these were from Kremenets.

Wurer Meshulam KRZEMIENIEC, POLAND 1910   Page of Testimony

Wurer Yehoshua KRZEMIENIEC, POLAND 1870 Page of Testimony

Wurer Yosef , KRZEMIENIEC   POLAND 1915   Page of Testimony

Wurer Hinda KRZEMIENIEC   POLAND 1892 Page of Testimony

From other data previously obtained, I know that Yehoshua Wurer was Yehoshua Eliezer Vurer, my great-grandfather's brother. Clicking on his name in the results list produced an English summary of the PoT:

"Yehoshua Wurer was born in Jampol in 1870 to Meshulam. He was a grocer and married to Tzeitl nee Halperson. Prior to WWII he lived in Krzemieniec, Poland. During the war he was in Krzemieniec, Poland. Yehoshua perished in 1942 in Krzemieniec, Poland. This information is based on a Page of Testimony (displayed on left) submitted on 27-Oct-1956 by his daughter. [More Details]"

The "More Details" button gave the same information in tabular form. It also names Yehoshua's daughter, Bruria Wurer. Bruria registered the Hebrew PoT in Israel. She submitted the other PoTs for her family: brothers Meshulam and Yosef and sister Hinda (from Yehoshua's first wife, Chaya). All were victims of the Aktion on 14 Aug 1942 … 15,000 Kremenets-area Jews murdered and dumped into a mass grave. The figure shows Yehoshua's PoT.

1. Family name, Hebrew: Vure, English: Wure
2. Given name: Yehoshua
3. Name of Father: Meshula
4. Name of Mother: not given
5. Birth year: 1870
6. Place of birth, Town & District: Yampol, Krementz
7. Permanent residence: Kremenitz Krzemieniec
8. Occupation/Profession: Grocer
9. Citizenship before war: Polish
10. Residence before war: City of Kremenitz
11. Place of death: Kremenitz Ghetto, 1942

12. Family status, no. of children: 4
13. Name of wife, maiden name: Tseitl Halperson, birth year: 1885
14. Names of children under 18:
Declaration and signature of Bruria Vurer

These PoTs are in Hebrew. Others may be in any of 20 languages. Translations to English are done by computer. This sometimes results in names spelled in unfamiliar ways. Also, the English translation sometimes doesn't include all data that is in the original. So, if you can read the language of the PoT, look it over and verify the English translation.

After my joy at finding this PoT, I wondered if Bruria was still alive, and if so, how could I locate her. Fortunately the Israel Genealogical Society [IGS] offers a service to help us locate people who submit PoTs. Send full information to: "Rose Feldman (rosef@post.tau.ac.il). She will post your info to www.isragen.org.il where the "Projects" button on the side bar has a category called "Searching for Submitters of Pages of Testimony in Israel".

My attempt to locate Bruria Vurer was too late. "Bruria Vurer, daughter of Jehoshua, b. 1912, came to Palestine in 1935. She never married and died lonely in August 1974. She was buried in Holon Cemetery, Part 6, division 1, row 24, grave N-18."

Father Patrick Desbois, a French Catholic Priest, was the keynote speaker at the 29th conference IAJGS held in Philadelphia in 2009. His talk, "Holocaust by Bullets: A Priest's journey to uncover the truth behind the murder of 1.5 Million Jews", was moving and informative. Father Desbois and his team travel to the small villages of Eastern Europe trying to identify mass burial sites where the Nazis and their collaborators murdered Jews from 1941 to 1944. He does this by interviewing elderly villagers who were children at the time. The villagers open up to Father Desbois, providing previously untold eyewitness accounts of the mass murders, and, in the process, give names to previously unknown Holocaust victims. When a mass grave is identified, Father Desbois' team honors the victims with proper burials and brings their long untold stories to life. Father Desbois' book, "The Holocaust by Bullets" tells the story of this effort. For more information, visit his website, www.yahadinunum.org.

Introduction to Records from Eastern Europe

The fall of the iron curtain in the early 1990s was more than an important geopolitical event. To Jewish genealogists, it meant a fairly rapid opening to resources that could only be imagined in wild genealogical fantasies … treasures that were long hidden in dusty archives and in fading memories. As the doors of many of these archives opened, individuals and organizations of various kinds began identifying these treasures and took actions to make them accessible. This process continues today. Researchers and archivists constantly uncover new caches of records.

It is important to understand a little about the history of the region. Wars and nationalistic uprisings resulted in centuries of shifting boundaries and changes in governance. Until recently, four major powers contended for the lands of this region: Prussia, the Austro-Hungarian Empire, the Polish-Lithuanian Commonwealth, and the Russian Empire. The Polish-Lithuanian Empire was huge. It extended from the Baltic Sea in the north to the Black Sea in the south and served as a buffer between Russia and the western powers. It was home to the largest number of Jews in Europe. Jews were oppressed and restricted to a greater or lesser extent under all governing powers, but under Polish rule, Jewish communities were largely self-governing Kahals. Kahal leadership was obliged to comply with State requirements involving tax collection and military conscription, both of which required extensive recordkeeping.

Between 1772 and 1795, the Polish-Lithuanian Commonwealth was partitioned; its lands divided among the other three powers. The Austro-Hungarian Empire got the southwestern lands known as Galicia. Russia took all of central and eastern Poland, including what is now Lithuania, Latvia, Belarus, Moldova, and Ukraine. With these lands, Russia acquired a large and largely unwelcome Jewish population. Catherine the Great created the Pale of Settlement in the newly acquired lands in order to keep Jews out of the Russian heartland. For a while, the Kahal system of Jewish self-governance was left intact, although it was gradually eroded as the State took greater control.

With each shift in governance there were changes in the way records were kept, changes in language, and changes in rights and restrictions of Jews. As Napoleon conquered much of Europe and marched eastward into Russia he instituted numerous civil reforms, granting Jews rights that had been withheld under other regimes. One reform is particularly important: the adoption of permanent family surnames. Previously each person was known by his/her given name and name of his/her father. This patronymic system resulted in names like Yakov ben Yitschak (Yakov, son of Yitschak). Very few families had permanent surnames. Nevertheless, it was decades before the transition from patronymics to surnames became almost universal. Even today, however, we find modern-era gravestones that give only patronymics, not surnames. This can make it difficult to trace a family back in time.

Each governing power required recordkeeping. Written records had several purposes. They provided information the government needed to control the movements of its inhabitants and to determine their legal status. Most important, record keeping was needed for taxation and military conscription. Recordkeeping was done by church clergy, by state-appointed rabbis, and by civil authorities. Here is a short list of the kinds of records and resources available from various East European archives.

> *Vital records (births, marriages, deaths, divorces)*
> *Census records (Revizskie Skazki) and the 1895-*
>   *1897 Russian All-Empire Census*
> *Family lists*
> *Kahal documents, including tax lists*
> *Magnate documents*
> *Police records*
> *Conscription registers*
> *Registers of community members*
> *Registers of permission to leave*
> *Military records*
> *Business directories*
> *Cemetery gravestones* [3]

Shortly after Eastern Europe opened up to the West, the Mormons began microfilming original records in archives throughout the region. To find out if microfilms exist for your town, go to the LDS FamilySearch website (www.familysearch.org). Of course, all of these records are in languages other than English; they are handwritten in unfamiliar scripts; and they are voluminous to. Fortunately, there are many people and groups in the Jewish genealogy community who are helping to translate records obtained from Eastern European archives. Here are a few you should try:

•Jewish Records Indexing-Poland (JRI-Poland), http://www.jewishgen.org/JRI-PL/. JRI-Poland, together with the JewishGen All-Poland database (http://www.jewishgen.org/databases/Poland/), gives you searchable access to more than 4.3 million records.

•Litvak Special Interest Group All-Lithuania Database (http://www.jewishgen.org/Litvak/all.htm) and JewishGen Lithuania database (http://www.jewishgen.org/databases/Lithuania/) together have more than 830,000 records.

•Belarus Special Interest Group, All-Belarus database has more than 430,000 records (http://www.jewishgen.org/databases/Belarus/)

•Ukraine Special Interest Group, All-Ukraine database has more than 1 million records (http://www.jewishgen.org/databases/Ukraine/).

•The JewishGen Hungary Database has more than 800,000 records (http://www.jewishgen.org/databases/Hungary/). It includes Hungary, Slovakia, Croatia, northern Serbia, northwestern Romania, and subcarpathian Ukraine.

• JewishGen has other, slightly less extensive databases of translated European records arranged by country (http://www.jewishgen.org/databases). Individual "Shtetlink" projects also provide translated eastern European records for specific towns and regions. Records are constantly added to all of these databases as they are obtained, translated and proofread.[4]

How to obtain records from Eastern Europe

Doing Jewish genealogy is like working on a couple of mixed up jigsaw puzzles. Sometimes you have a piece from the wrong puzzle, sometimes pieces are missing and you have to work around them. If you have sufficient pieces, you can complete enough of the puzzle so that you can see the whole picture. That's the way it is with Eastern European records. Some of the pieces are wrong … same name, different person. Some of the pieces are missing … lost through war, intentional destruction, and neglect. But, with a little luck, we can find enough pieces of data to re-construct at least a partial picture of our family history in the old country. There are six primary ways to obtain records for your ancestral town:

1. Travel to the old country and visit the archives that hold your town's records. Unless you speak the language, you will need a skilled researcher and translator to accompany you

2. Hire a researcher who specializes in the country or region of your ancestors. The best way to find a researcher is by personal recommendation. Post a query on the JewishGen Discussion Groups or on one of the country-specific discussion groups (http://www.jewishgen.org/JewishGen/DiscussionGroup.htm).

3. Request records by writing directly to the Archive that is most likely to hold records for your town [5] When you write to an archive you will have to provide specific names and approximate dates. The archives will do a search and will respond with a general description of what they have found and how much the records will cost. You must send payment before they will ship the records. This is a bit risky since it is likely to be expensive and you don't know if the records they found really are for your family.

4. Check JewishGen country and town-specific translation projects and Shtetlinks webpages for projects that already are underway for your town. JRI-Poland alone is indexing records for more than 500 Polish towns and has more than 3.5 million records online and searchable (http://www.jri-poland.org/). JewishGen has many hundreds of other town projects online. In addition to the JewishGen web pages listed above, check out

the Shtetlinks pages (http://www.shtetlinks.jewishgen.org/).

5. Check the LDS for microfilmed records for your town (www.familysearch.org). If the records have been microfilmed you can order the films into a local Family History Center. Once you learn how to identify your surnames in the language of the film, you can browse the films, frame-by-frame. This is tedious, but when you find family, the result is exhilarating. You also should post messages on JewishGen's discussion groups asking if anyone has already indexed the microfilms for your town. If not, then consider starting a town-based group so that others who are interested can join in a cooperative translation project

6. Check the Central Archives for the History of the Jewish People (in Jerusalem). They have been actively acquiring documents from all over Europe, especially Eastern Europe. Their website is at http://sites.huji.ac.il/cahjp/. Polish sources at the Central Archives for the History of the Jewish People, published in 2004, lists their holdings at that time. This book is in JGSO's Library. Unfortunately, there is no up-to-date catalog of their holdings. Contact them via e-mail or hire a researcher from the Israel Genealogical Society (http://www.isragen.org.il) to check for your town's documents.

Documents you receive from Eastern European archives will be handwritten in the language of the governing power when the record was created. The first thing you should do is to become familiar with the handwritten alphabet and sounds of your ancestral country's language, and with the Hebrew alphabet. Once you get used to the handwriting and the relatively constant format of the records, you will be able to pick out names and keywords. The books by Shea and Hoffman and by Franzin are particularly helpful in showing you how to do this. In addition, I have developed a

number of transliteration and translation aides for my Kremenets project. These include files that show images of handwritten given names, surnames, and keywords extracted from the Kremenets vital records and censuses. The image files (showing Russian and Hebrew/Yiddish) along with transliterations and translations are on the web (http://www.shtetlinks.jewishgen.org/Kremenets/web-pages/transliteration.html). These images can help you by showing how names actually were written. Then, by "pattern matching" you can begin to pick out names in your own documents.

Here's an example of how to get useful information from foreign language records even if you don't know the language. I will focus on records from the 19th century Russian Empire, but the basic techniques apply equally to records from other nations. In some ways, the Russian records are more difficult than others because they use the Cyrillic alphabet (and sometimes Hebrew). Getting familiar with these alphabets requires a little more effort than dealing with records that are written in a Latin alphabet.

Vital records (birth, marriage, divorce and death) for Jews from much of the Russian Empire usually are in two languages, Russian and Hebrew (often with a little Yiddish thrown in). Sometimes the information in one language differs from that in the other. Before 1920s they are handwritten. You can glean useful information from these documents if you take a little time to learn the alphabets and how to sound out the letters of the language. [6] I'll focus on my grandmother, Reizl Vurer, her sisters and her ancestors.

The left side of the ledger page is in Russian; the right side is in Hebrew. The right column for each is the name of the newborn. The next to last column gives the names of the father, sometimes his patronymic, his registration town, and, often, but not always, the same kind of information for the mother.
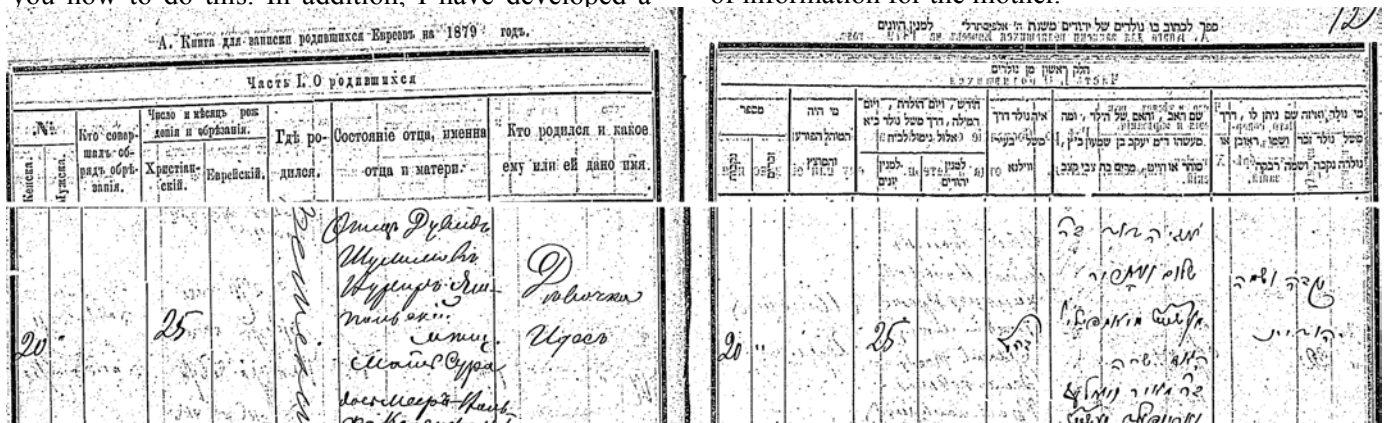
1. 1879 Kremenets birth record for Reizl's sister Yehudit.

In this case, both Russian and Hebrew give the same information, although sometimes one language gives more information than the other and names are in different forms. Figure 2 is a closer look at the two name columns of the Russian record. Even if

Father Duvid Shulimov'		(newborn) girl
Vurir Yampolskij townsman Mother Sura		Ides
daughter of Meyer Vol'f Korenfeld (from) Poritsk townsman		

2. The names part of the Russian birth record of Ides (Yehudit-daughter of Duvid Shulimov Vurirfrom Yampol and Sura Korenfeld from Poritsk
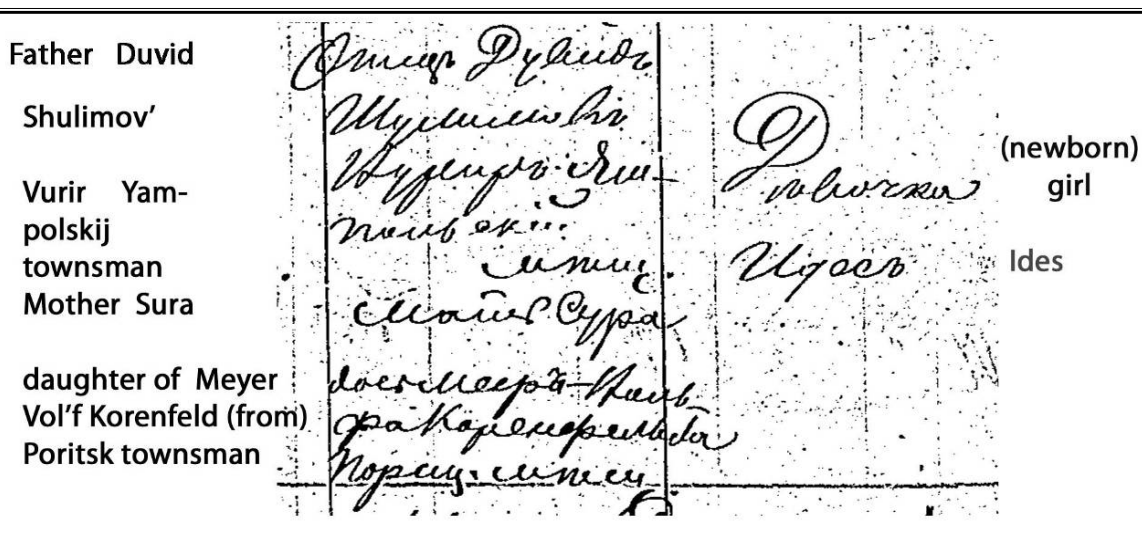
you don't know Russian, can you identify the names in this record? By "pattern matching" you can begin to pick out names in your own documents. This method of name identification is difficult, but it works. If you do not know the language this is a way to extract the names of your ancestors from otherwise unintelligible documents. With practice, your task becomes much, much easier.

We have explored sources and methods you can use to build your family history. Now you can put the information together, piece by piece, to trace your family lines.

(Endnotes)

1 As "JewishGen's Passenger List" InfoFile notes (http://www.jewishgen.org/InfoFiles/faq.html#Passenger)

2 I suggest reading Marian L. Smith's excellent article about citizenship for women at http://www.archives.gov/publications/prologue/1998/summer/

3 Miriam Weiner, has published two books (Jewish Roots in Poland and Jewish Roots in Moldova and Ukraine) that identify the types of records available in each of the many archives in modern Poland, Ukraine, and Moldova. Both are in the library of the Jewish Genealogical Society of Oregon (JGSO) at Neveh Shalom Congregation's Library. The best way to access Weiner's updated lists is on her website (http://www.rtrfoundation.org/).

4 The "Avotaynu Guide to Jewish Genealogy" (Sallyann Amdur Sack and Gary Mokotoff, editors, 2004) is an excellent starting point for information about country-specific resources. This 608 page large format book has almost 400 pages devoted to country-by-country descriptions of genealogical resources in 52 nations outside of the US. It is available in the JGSO Library.

 If you write in English, a reply may be delayed. Several books in the JGSO Library provide letter writing guides in the language of each country. Also, Jewish Records Indexing-Poland (JRI-Poland) provide

 instructions for ordering records from the Polish State Archives

(http://www.jewishgen.org/jri-pl/psa/neworder.htm).

5 Miriam Weiner's website (http://www.rtrfoundation.org/) is a good place to find out what exists for your town. She provides addresses for all Eastern European archives and suggestions for writing your letter. You also can find archive addresses and advice on country-specific web pages of JewishGen's Special Interest Groups (http://www.jewishgen.org/JewishGen/sigs.htm and http://www.jewishgen.org/JewishGen/hosted.htm).

 6 The Kremenets website has some aides to help you in this effort. Go to http://tinyurl.com/yetcexk. On that webpage, Joe Armata's guide to handwritten Cyrillic is especially useful. JRI-Poland's guide to Polish, Russian, and German is more comprehensive; and Al Bell's illustrations of actual records serve as an excellent guide when you are getting started.

Ron Doctor was an Associate Professor in the Graduate School of Library and Information Studies at the University of Alabama until retirement in 1997. Since moving to Portland, he has been involved with the Jewish Genealogical Society of Oregon in many capacities: former president and current Board member, serving on the Advisory Board of JewishGen's Ukraine Special Interest Group and the Administrator of the Kremenets-District Research Group. He is involved with collecting, translating (Russian, Polish, Yiddish and Hebrew) and making publicly available, documents about the Jews of the Kremenets District in western Ukraine, including Yizkor Books, Vital Records, Census Records and other documents dating back to the 1500's. Ron has given numerous genealogy presentations in Oregon and at annual conferences of the International Association of Jewish Genealogical Societies (IAJGS). His publications include "Getting Started in Jewish Genealogy: A Handbook for Beginners, with Supplementary Information for Advanced Research", "Vital Records of Kremenets", and the JGSO CD-Rom

An Introduction to Jewish Surnames and Given Names

By Toby Forim Blake

The evolution of Jewish surnames

The ancient Jewish system of naming is to simply use the first name with the addition of the father's name – e.g., Eliezer ben Yehuda, Yitzchak ben Avraham.

Among Sephardic Jews, that is Spanish and Portuguese Jews and Jews in Italy as early as the 10th or 11th century, family names were common, a practice taken from the Arabs. In addition to traditional Jewish names, like Avraham ibn Ezra (ibn is Arabic for "son of") or Moshe ben Maimon, many Sephardic surnames are derived from the names of localities.

Among Ashkenazi Jews, Jews from Central and Eastern Europe, surnames are a comparatively recent phenomenon that mostly resulted from state regulations. The process began in 1787, when Emperor Joseph II of the Habsburg Empire decreed that people in all Austrian provinces take permanent family names. This decree affected Jews living in Austria, Bohemia, Moravia (today Czech republic), Bukovina (today part of Ukraine) Galicia (today SE Poland and Western Ukraine), Hungary and Slovakia. In Bohemia the provisions of the law passed in 1787 restricting Jews to Biblical names were not rescinded until August 11, 1836.

In 1791 Catherine the Great established what is known as the Pale of Settlement, a territory for Russian Jews to live. The Pale of Settlement included the territory of present-day Poland, Latvia, Lithuania, Ukraine and Belarus. More than 90% of Russian Jews were forced to live in the poor conditions of the Pale, which made up only 4% of Imperial Russia. In the Russian Pale of Settlement, with the exception of Poland, a surname decree was issued in 1804 but not enforced until 1835. In Russian Poland, the decree requiring family names was issued in 1821 but wasn't strictly enforced. These statutes allowed Jews to alter their family names but did not require them to adopt them. In 1844-45, when all Russian Jews were required to enter their names in public registers, family names were assumed.

In Western Galicia and Krakow surnames were required beginning in 1805.

With the Décret de Bayonne, issued on 20 July 1808, Napoleon ordered that all Jewish people in France or immigrating permanently to France, who did not have a fixed and hereditary surname, be required to choose one. The decree forbade Jews to take names based on localities or to adopt names of famous families.

In various German states, name decrees were issued as follows: Frankfurt 1807, Baden 1809, Westphalia and Prussia 1812, Wuerttemberg 1828, Posen 1833 and Saxony 1834. The Baden Law of January 13, 1809 forced Jews to change their names if they were of Biblical origin. Many of these names were replaced with place names.

Types of surnames

Often patronymics (father's given names) were used. These surnames were created by adding a suffix meaning son of or daughter of:

Russian/Polish suffixes: -vich (Polish -wicz) for a male (meaning "son of"), or -ovna (Polish -ówna) for a female (meaning "daughter of"). Example, in Polish: Abram Leizorowicz Rozenbaum means Abram, son of Leizor, surname Rozenbaum. The son of Berk became Berkowicz and son of Mortka/Mordechaj was called Mortkowicz.

Slavic suffixes: -owicz, -ovitch, -off,-ov/ova, - kin. Example: Simonovitch-son of Simon

Germanic suffixes: -son-sohn. Example: Mendelsohn- son of Mendel

Romanian suffix: -vici Example: Simonovici- son of Simon

Hungarian suffix: -vics

Hebrew: ben (masculine) bat (feminine)

Some surnames were derived from Toponyms, names based on a geographic place name. The suffix "ski" or "er" were added. Generally the person's locality became the source of the name, e.g. Weiner -one from Vienna or Berliner –one from Berlin; Warschauer, Warszawski or Warski, indicating one from Warszawa (Warsaw).

There are surnames derived from occupations or vocations, e.g., Reznik (Polish/Yiddish) or Shochet (Hebrew) mean butcher; Shnyder (German/Yiddish), Kravits (Polish/Ukranian) or Portnoy (Russian) all meaning tailor or Melamed (Hebrew) meaning learned or teacher.

Other names were based on personal description or characteristics, e.g., Schwartz meaning black, Weis

meaning white, Klein meaning small.

Religious surnames include variations on Cohen, Levy and Israel. The surname Cohen comes from kohein, the Hebrew word for priest, and refers to patrilineal descendants of Aaron. Variations on this surname include Cohn, Cahn, Cone, Kohn, Kahn, Kovacs and possibly Katz. Katz is an acronym of Kohein Tzaddik, which means Righteous Priest. The surname Levy comes from the biblical tribe of Levi. Variations on this surname include Levin, Levine, Levitt and many others. Israel basically means the Jewish people. Variations on this surname include Israeli, Yisrael, and Yisroel.

Artificial names are names that are fanciful or ornamental. Sometimes, these names were imposed on Jews by the civil authority, including Rosenberg-Mountain of Roses, Finkelstein -glittering stones, Forem - form/image. Some Jews chose biblical names, like Abraham or Benjamin. It is important to note that spelling of surnames was not consistent or standard in early records. For example, my maiden name is Forim. I have found records where it is spelled Forim, Forym, Forem, Forin, and Form.

Jewish given names

I am indebted to Warren Blatt who presented a Jewish given names presentation at the 18th Seminar on Jewish Genealogy, Los Angeles, July 1998, and who has generously posted his presentation on JewishGen.org, for much of the following information.

Most Jewish males and many females have two names — a religious name, called the shem hakodesh, and a secular name, called the kinnui in Hebrew. Those secular names might be different in meaning from the sacred name but are closely associated with it. Kinnuim (plural of kinnui) could be used to replace the sacred name in everyday use.

The religious name is a Hebrew name, and the secular name is in whatever vernacular language is in use. American Jews today have a religious Hebrew name, and a secular English name. Among the Jews of Eastern Europe, Yiddish was the everyday or secular language, so they had a religious Hebrew name and a secular Yiddish name, the kinnui. After immigration to a new country, a new secular name was chosen in the secular language of the new country. For most genealogical research, we need to know an ancestor's secular name as this is the name (or some variant) that appears in civil documents. The shem hakodesh, the Hebrew name, generally appears only in connection with Jewish religious observances: a record of a bris (circumcision), a ketuba (marriage contract), a get (writ of divorce), or a matzeva (tombstone).

Naming Traditions

Ashkenazi Jews of Eastern Europe had a strong tradition that a baby be named after a deceased relative. It is important to understand that this is a tradition, and is not codified in Jewish law.

Generally, the child was named for the closest deceased relative for whom no one else in that immediate family was already named. Highest priority goes to the child's mother, if she died in childbirth, or the father, if he died before the baby was born. If any of the four grandparents were deceased, a baby would be named after one of them; otherwise the great-grandparents or, perhaps, a sibling of one of the parents. When a newborn's grandparents are deceased, especially if a first born, the child was given a double name: first from the father's side and second from the mother's side. During the 19th century in Eastern Europe, a girl was typically named after a female relative, a boy after a male relative. Usually, a baby was not given the same name as a sibling who had previously died, although some cases of this have been seen.

Sephardic Jews (from Iberia and the Middle East), name their children in honor of living grandparents, usually in a fixed order. The first son is named for the father's father, the first daughter for the father's mother. The next son is named in honor of his mother's father and the second girl for her maternal grandmother.

The tradition to name after deceased relatives often enables a researcher to estimate an ancestor's date of death. For example, if first cousins born after 1900 were all given their grandfather's name, but no cousins born prior to that date carried the name, it is safe to assume that the grandfather probably died shortly before 1900.

Name Relationships

Today we tend to think that an individual has one name, his or her "real" name, and it remains that person's name for life. That certainly was not the case with Jewish ancestors. They frequently had multiple names and nicknames, often in different languages. Genealogists need to know where to research the commonly related names, because when an ancestor cannot be found under one name, it may be possible to locate him or her under a different name.

Some people have unrelated double names -- two names that have nothing to do with each other, e.g. "Sura Rivka" or "Dovid Hirsh". The two names could reflect the names of two different deceased relatives, e.g. "Sholem Wulf" named after his two grandfathers, "Sholem" and "Wulf".

Any given document might show one name, the other name, or both names, in either order. One document might refer to this person as "Sholem," while another says "Wulf Sholem," and a third says "Sholem Wulf." They are all the same person. The principle to note is that the pattern of recording names was completely inconsistent; consequently, research may need to be done using all possibilities.

A major category of related names is Biblical associations, which derive from the blessings that Jacob gave his sons and grandsons (Genesis 48 and 49), in which Jacob compared them to various animals: Binyomin to a wolf, so the Yiddish name Wulf often is associated with Binyomin; Naftali to a deer, the Yiddish word Hirsh means deer; Efraim with fish, the name Fishel in Yiddish; Yissakhar with a donkey to reflect the meaning "hard-working". As the donkey has a different connotation in Western culture, it has been replaced by the bear, the name Ber in Yiddish. Yehudah is seen as a lion from the lions of Judah; Leib means lion in Yiddish. The names Yehudah and Leib are related due to the Biblical association.

Another category, calques, is a translation of a word with the same meaning into another language. Names cannot be translated, but many of them have underlying meanings that are translatable. Some typical Hebrew to Yiddish calques are the following: Aryeh means lion in Hebrew, and Leib means lion in Yiddish; therefore Aryeh Leib is a common name pair; Ze'ev(Hebrew) and Wulf (Yiddish) is another common pair — both mean wolf; Tzvi (Hebrew) and Hirsh(Yiddish) mean deer or stag; Tzipporah(Hebrew) and Feige(Yiddish), women's names that mean bird; Asher (Hebrew) and Zelig(Yiddish) mean happy or joyful; Uri and Shraga mean light or candle.

Language variants are names that vary between Hebrew and Yiddish, usually resulting in slight pronunciation changes: Yitzkhak became Itzik, Yaakov became Yankel, Yosef became Yossel, Mordechai became Mordke, Avarham became Avrum, and Yehudah became Yuda. For most feminine names pronunciation changes with the Hebrew consonants remaining the same.

Nicknames and Diminutives are very obvious to Yiddish speakers, but not to someone unfamiliar with the language. Often in creating a Yiddish nickname, the first part of a Hebrew name is dropped. Some masculine examples: Efroyim becomes Froim, Elkhanan becomes Khanan, Yeshaya becomes Shaya, Yisrael becomes Srul, Alexander becomes Sender, Eliezer becomes Leizer, and Yekhezkel becomes Haskel. Sometimes a diminutive is made by adding a suffix in Yiddish such as ka-ek-el-ush

for males. Moshe became Moshka or Moszek, Ber became Berel or Berka or Berko or Bertsha, Leib became Leibish or Leibke or Leibel, and Hirsh became Hirshel or Hirshka. Depending on the region, diminutive suffixes may be formed with l, k or other letters. The suffix -ish was popular in Galicia, Hungary and Romania. The introduction to Alexander Beider's *A Dictionary of Jewish Surnames from the Russian Empire* describes which suffixes were common in which regions. Popular diminutive endings for Yiddish female names were l, el, la, del or dl. Examples: Raisa became Raisel, Sheina became Sheindl, Feiga became Feigel, Yenta became Yentil.

Name Meaning

The underlying meaning of many Jewish names can fall into several categories. There are the traditional Biblical names: Abraham, Isaac, Jacob, Moses, Sarah, Rachel, Leah, Rebecca, etc., which have underlying meanings that are theological or obscure or debatable.

There are names whose underlying meaning is the name of an animal: Aryeh and Leib (lion), Ze'ev and Volf (wolf), Tzvi and Hirsh (deer), Dov and Ber (bear), Fishel (fish), Devorah (bee), Tzivia and Hinda (doe), Tzipporah and Feiga (bird).

Some Yiddish female names which are colors, refer to complexion, hair color or eye color: Breina means brown, Charna means black, Gella means yellow or blond, Gruna means green, and Roza means red. Others reflect personal qualities: Sheina means beautiful, Liba means lovable, Malka means queen and Tova, Gitel and Dobra all mean good.

With typically large families, and a high incidence of infant mortality, people often ran out of deceased relatives to memorialize. The practice of names related to a time came into being. A child born on the holiday of Purim might be called Esther or Mordechai (the heroes of the Purim-Book of Esther); one born during Passover could be called Pesach; Shabbatai, if born on the Sabbath; or Nison, if born during the Hebrew month of Nisan.

Amuletic names were given for good luck. Examples are Chaim and Chaya, which mean "life", Alter and Alta meaning "old one", Bubbe and Zayde meaning "grandmother and grandfather". These names were often given when a child became very sick. A Jewish superstition which began during medieval times and remained current until very recent times, imagined the Angel of Death had a list of names. It was thought that if he came looking for a sick child with a specific name, and could not find a child with that name, then the Angel of Death would leave, sparing the sick child.

American Names

There are no rules regarding these transformations. There is no one-to-one correspondence. The names don't translate or mean anything. People were free to choose whatever name seemed fashionable. These changes were not officially recorded, for the most part -- the immigrant just started using their new 'American' name. Some given name adaptations included: language-equivalent names (example Avrom to Abraham); calques -- names with the same underlying meanings (example: Bluma to Flora); phonetic similarity -- someone named "Moshe" or "Mendel" or "Mordcha" in the old country might become Max or Morris or Marvin; or there was no correlation between the old and new names.

Toby Forim Blake received her MA in Jewish History from Baltimore Hebrew University. She served on the Baltimore Community Board of Jewish Women's Archives where she was involved in personal history interviews as well as other phases of the project. She has been a Jewish educator in the classroom, in administration, for the Baltimore Board of Jewish Education and a former International Baccalaureate Coordinator for the Primary Years Program at Portland Jewish Academy. Toby has been researching family since the late 1980's.

Sound	Letter	Name	Number
Silent letter	א	Aleph	1
B as in Boy / V as in Vine	ב	Bet	2
G as in Girl	ג	Gimmel	3
D as in Door	ד	Dalet	4
H as in House	ה	Hey	5
V as in Vine	ו	Vav	6
Z as in Zebra	ז	Zayin	7
CH as in BaCH	ח	Chet	8
T as in Tall	ט	Tet	9
Y as in Yes	י	Yod	10
K as in Kitty / CH as in BaCH	כ ך*	Kaf	20
L as in Look	ל	Lamed	30
M as in Mother	מ ם*	Mem	40
N as in Now	נ ן*	Nun	50
S as in Sun	ס	Samech	60
Silent letter	ע	Ayin	70
P as in People / F as in Food	פ ף*	Pey	80
TS as in NuTS	צ ץ*	Tsade	90
K as in Kitty	ק	Qof	100
R as in Robin	ר	Resh	200
SH as in SHape / S as in Sun	ש	Shin	300
T as in Tall	ת	Tav	400

Vowel sounds:
- a as in yacht
- ee as in bee
- ay as in hay
- eh as in bed
- o as in low
- oo as in pool
- silent/short-sound

Handy Hebrew Alphabet
Sephardic Pronunciation

letters next to * are final letters.
letters represent number nex to it.

Tales of Genealogy

By Sue Axel

While doing a taped interview with my uncle, he casually mentioned that his father, now an American citizen, had applied for a passport in 1922. That clue led to finding out where his siblings had gone. It also led to enough information from the passport application to ask, while in a small group meeting at the International Jewish Genealogical Conference in London last summer, if anyone knew of my family. In a heart stopping moment, someone did and put me in touch with them.

Since that time I have found relatives all over the world. Some of my cousins are in the United States and we have met and formed a wonderful relationship. We are looking forward to meeting more of my relatives in Canada this summer. Everyone in the family has been marvelous about sharing stories and information that can be documented.

The other side of the family has been more of a problem to locate, i.e., not much in the way of clues, hard data, or reliable information. My 90+ year-old aunt told me where she thought her mother's family had come from. We looked through census after census of the Jews in Hungary but found nothing. Obviously they had to have come from some place, but as the years we were searching were in the 1800's, nothing was forthcoming. It was an extremely frustrating enterprise.

We knew the general area where my mother's family lived and decided to explore it on a recent trip to Hungary. We went to every town mentioned by anyone in the family. The towns were amazing. I had read of shtetls and assumed they had a market square with houses around. This was not the case in northeastern Hungary. The houses bordered each side of the road with large yards, many including a barn, stretching away to fields. Other than the main road, we rarely saw streets. Some of the towns had clearly been recently rebuilt, probably due to flooding of the Tisza River.

We came upon a dilapidated, overgrown cemetery by the side of the road near Nyirlovo. Unfortunately most of the stones were impossible to read and brambles precluded going deeply into the cemetery. There were a few newer stones, but they were not of my family.

Our trip continued to Kisvarda. The town had been mentioned by my aunt, as was Nyirlovo. We went into a magnificent building that had been the Ksvarda synagogue and was now a museum, as are so many in Eastern Europe.

Inside the West entrance, the walls were covered with names in Hungarian and Hebrew of more than 1,000 Jews who died in Auschwitz, June 1944. There on the wall was my family. The feeling was bittersweet, as here I had documentation of where they had lived and where they had died, but what can one say, seeing your family's name and knowing what had transpired? It definitely was not the best way to obtain documentation.

Hungarian Jews (including the author's family, Moskovits, who died

in Auschwitz.

We went to the city hall to find the street where they had lived. We found the street, but my cousin said it was the wrong house. This cousin is the granddaughter of my great uncle. Her father survived the war in Budapest or in the nearby woods. My aunt was correct about the towns, but it was not her mother's side of the family, but her father's who lived there. So in the end all the research, clues, persistence and luck have been well worth the effort. Best of all, connecting with our family has been a fabulous experience.

A Jewish cemetery near Nyirlovo, Hungary.

Old South Portland

By Judi Scott

The interviews in this article are from Steven Lowenstein's *The Jews of Oregon 1850-1950* **They are reprinted with permission from The Oregon Jewish Museum.**

In 1853 the Jewish population of Portland was 19. Included in those 19 were Jacob Goldsmith and Lewis May, who arrived in Portland in 1849 and opened a store on Front Avenue. When Simon and Jacob Blumauer arrived in Portland, in 1851, they also opened a store on Front Street.[1]

Between 1860 and 1880 foreign born residents of Portland made up 25-35 per cent of the population.[2] The Jewish population grew, often by way of the California gold fields. As the California mines panned out, and the miners and the people who supplied them began moving north, Portland began to grow. By the late 1860s the Jewish population expanded to 467; by the end of the 1870 it was 768.[3]

This early Portland Jewish community was primarily young, single male German immigrants. A large number of these immigrants were tradespeople, merchants, peddlers and artisans. They established themselves in Portland, started businesses or worked for relatives who had started businesses and became part of the community.

The majority of the early Jewish immigrants settled in South Portland. Two thirds of immigrant Jews lived there. The area was about a mile and a half (north to south) and less than a mile wide. Many of the men owned or worked in stores in the neighborhood. By 1880 the Jewish population had changed from primarily young single men to married men with families. The young men immigrated, became established and many found wives from their homeland.[4]

Because of this shift in population new religious and educational institutions were needed for the growing community. In 1858 a small group of men met to organize a congregation, and Congregation Beth Israel was founded, the first in Oregon. Early services were held in a loft on First Avenue. The Hebrew Benevolent Association was founded in 1859 and assisted with medical care, burials and other charitable assistance, and in 1864 a Jewish womens' organization was formed to help women.[5]

Governments changed, boundaries shifted, new laws were enacted, and the life of Eastern European Jews became increasingly grim. They fled, enduring extreme hazards and hardships; between 1881 and 1910, 1.5 million emigrated. By 1928, 3 million of the 4.2 million Jews in the United States came from Eastern Europe.[6]

Between 1900 and 1910 the Jewish immigrant population of Portland grew at about the same rate as the city's population, doubling to about 2,300. The 1919 Oregon Jewish population had grown to nearly 10,000. In Portland these new immigrants settled in the South Portland neighborhood. These were Eastern European Jews, from Russia, (including Congress Poland), Austro-Hungary and Rumania. Russian Jews generally emigrated as families, or husbands would come first and send for their wives and children in a short time. So, among Portland's immigrant Jews in this time period, only 55 percent of the adults were males, and of these only 14 percent were single.[7]

These new immigrants were not single men, they were entire families. They looked different, they spoke differently, they behaved more "enthusiastically" than the staid German Jews. This new wave of immigrants were not always viewed kindly by the established German Jews of the United States. They were often poor, illiterate, non-English speaking, had Orthodox views and most importantly, often believed in socialism. They were treated better in Portland, however, than many U.S. cites, in large part due to Ben Selling, Ida Lowenstein and Stepehen Wise, rabbi to Beth Israel[8] Selling was a successful businessman, a well known philanthropist with "a profound desire to help others."[9] Ida Lowenstein was one of the founders of the Portland Chapter of the National Council of Jewish Women and of Neighborhood House, which provided necessary services to the new arrivals.[10] Stephen Wise, a progressive rabbi, worked with the Jewish Women's Council and was a driving force behind the creation of Neighborhood House [11]

The South Portland area became a vibrant self-contained, community. Nearly everything families needed for daily life could be found within a few blocks. The stores along First Avenue " were crowded on Thursday and Friday, because Sabbath meals had to be prepared and everything made ready for the Sabbath….When sun-

down came on Saturday and the Sabbath was over, most of the neighborhood could be found strolling along First Avenue, just enjoying themselves or shopping for the coming week."[12]

And I can remember Saturday nights in South Portland, especially in the summertime, of course. People would come out and they would set on the stoops of different stores and they would rubber-neck people coming down to South Portland to buy Kosher stuff.…People would be sitting out on their porches, talking to others across the way. …I love South Portland. It bred an awful lot of wonderful people. (Mollie Blumehal)[13]

When we grew up in South Portland; that area housed practically every Orthodox Jewish person in the city. There were very few who lived anyplace else. It was really a teeming place for Jews and what an exciting place! They brought up their children there; they educated them; they sent them to Hebrew school.... The children grew up in the neighborhood and more or less stayed in the neighborhood all the time they were growing up. All of my lifelong associations from then until now were made right there. Those people that were my friends at that time remain my friends now. [1975]

What I liked most about my neighborhood was the fact that it was an ethnically Jewish group.... You were at home in ten houses on the block. You could knock on any door or you would not even have to knock; you could just open the door and walk into so many homes. Everyone in the neighborhood looked out for you. You could send your child out to play and it couldn't get hurt or mistreated because someone else's mother was always looking out to see that nobody hurt it. Everybody knew who you were. We were close to our neighbors. Yes, our house was literally very close to that of our neighbors. (Frieda Cass Cohen)[14]

Augusta "Gussie" Kirshner Reinhardt talking about the neighborhood:

People chose to live close to each other and it was a wonderful way to live, really, very much as we think of a shtetl because in this small area anything that anybody needed for good living was available within walking distance…

Mrs. Levine, shopowner: I owned a fish market. See, so the ladies they went to bed early, they knock at my door, five o'clock in the morning. They wake me up to open the store and I have to do that. Then in the night I had to deliver my orders. My daughter Esther was a young girl and my boy also helped. This was my life.... So I had this fish market and two big tanks.... I got a little net and I took out a carp and these ladies told me 'she said the head is too big.' I took another one, she said 'the stomach is too big'" so I went, and I was the fish lady. ...I had to attend one year eight hundred pounds carp, to sell myself and cut salmon, halibut, black cod, white fish.[15]
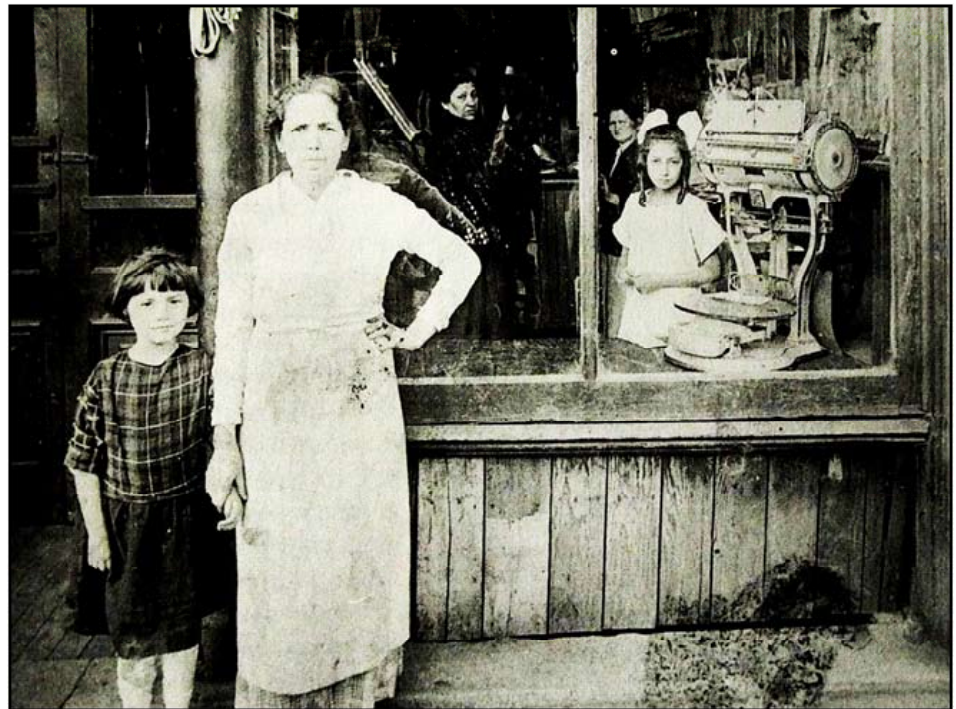
Mrs. Levine and her fish market
Photo courtesy of Oregon Jewish Museum

A joy in my life was always going to Mrs. Levine's Fish Market, where the fish were alive in a great big, huge tank, and standing looking down into this tank and seeing all these hundreds of fish

Members of the Portland Chapter of the National Council of Jewish Women.

swimming around, and they would catch one with a net, lay it on a piece of paper, and rap it on the head with a hammer and that's the fish you took home. Jack Hecht[16]

In additions to the stores there were also movie theaters along First Avenue, including Gem Theater, and Berg's. where admission was five cents.

They had a theater on First and Grant [Berg's] ..and lived in the Solomon Apartment building. One of their girls who was friendly with my sister, Lillian, was Minnie Berg, who everybody knows became the very well-known opera singer, Mono Pallay. You know it was the days of the silent movies. They had a bath-room, as I recall, up on the stage, so that whenever somebody had to go to the bathroom they would have to walk on the stage and sometimes it would obscure the pictures. In addition to that, they had an old matron... who would be playing the piano all through the show. The First Avenue Theater was really something. [Norman Robin] [17]

Neighborhood House was an integral component of the South Portland neighborhood. Originally founded by the Portland Chapter of the National Council of Jewish Women in 1905, the organization, which has gone through many transformations, still exists today. The mission statement of today's Neighborhood House echoes the purpose of the original. "Neighborhood House brings neighbors together to feed the hungry, house the homeless, and educate young and old. We strengthen community by providing resources to support self-reliance, economic independence and dignity in people of all ages and

backgrounds" It was initially, (1896), a Sewing School for Girls and "an Americanization Center for Immigrants living in what then was Old South Portland."[18]

In 1904 a new building was constructed at 3030 S W Second. Nearly all Jewish immigrant in South Portland (and many non-Jewish immigrants) were involved with Neighborhood House in some manner. They provided kindergarten, Well- Baby clinics, English lessons, household and training skills, virtually any service needed by new immigrants; for the most part these were carried out by volunteers, earlier residents of the neighborhood. The Hebrew School was at Neighborhood House, as well as various clubs and recreational activities. A pool and handball court were added in 1925. Although most services continued until after World War I, the flow of new immigrants declined, and the focus shifted more towards recreation; In 1955, Neighborhood House was incorporated as a non-sectarian community center, and in the 1970's the organization returned to its early focus of social service.

As the Jewish population became firmly established in Portland, and the children or grandchildren of first generation immigrants became successful, married and had children, many chose to leave the old neighborhood; often they moved to more affluent sections of East Portland, some to the Southwest suburbs, and gradually to smaller Oregon cities and towns.

The South Auditorium Urban Renewal District was created in 1958, and over 50 blocks in South Portland were demolished. Most of the Jewish population had moved away but there was still an attachment to the old neighborhood, and some of the elderly in the community still lived there.

Flora Steinberg Rubenstein related the feel-

ings of many who she said:

> It was a lovely neighborhood. We had every-thing we needed. There were kosher butcher shops. There were bakeries. There were grocery stores. There was everything here and people were friend-ly. Some people consider this a gorgeous sight, but to me it's an atrocity because no building, no mat-ter how gorgeous or how high it stands, can take the place of people. There are no stores around here… There is absoutely nothing…South Portland com-munity life is…done away with; it's dead.[19]

(Endnotes)

1 Steven Lowenstein, *The Jews of Oregon 1850-1950*, (Portland: Jewish Historical Society of Oregon, 1987)
2 Scott Cline, *Oregon Historical Quarterly, Spring 1987,* "The Jews of Portland Oregon: A statistical Di-mension, 1860-1880", 5
3 Ibid., 5
4 Ibid., 17
5 Lowenstein, *The Jews of Oregon 1850-1950,* 57
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7 Lowenstein, *The Jews of Oregon 1850-1950*, 74
8 Ibid., 79
9 Ibid., 80
10 Ibid., 82
11 Ibid., 84
12 Ibid., 96
13 Ibid., 95
14 Ibid., 94
15 Ibid., 96
16 Ibid., 96
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18 *Neighborhood House,"* Our Legacy of Service", http://www.nhpdx.org/WhoWeAre/history.html, http://www.nhweb.org/about-us/history.shtml
19 Lowenstein, *The Jews of Oregon 1850-1950*, 216, accessed 20 December 2010

FIRST FAMILIES OF MULTNOMAH COUNTY

- Were your ancestors living in Multnomah County before the formation of the County on 22 December 1854?
- Did they arrive prior to the Transcontinental Railroad completion to Portland 11 September 1883?
- Did they come before the closing of the Lewis & Clark Exposition held in Portland 15 October 1905?

Each time period constitutes a level of settling in the area—Pioneer, Early Settler, and Lewis &Clark Expo.

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Educate Yourself...

Reference Books for the Genealogist Wish List

By Susan LeBlanc AG®[1]

Genealogy books are plentiful and knowing which ones will be most beneficial in your genealogy education is important. While taking classes through Brigham Young University, I made the following list of books used in the various classes or suggested by the instructors. It is certainly not everything on my shelves, which contain over 100 reference books, but it will help to get you thinking about creating your own list. Many of my other books are for specific localities and foreign research. Of the 45 books listed, eleven are still on my wish list. An important feature of creating a list is to mark off the books that you have, so when you go to purchase books you will know which books to add to your individual library. Our local librarian requested the list, as she wants to build our library collection. To keep costs down for the home library one can purchase used books at a fraction of the original price. The most recent publication does not always provide many changes from previous versions. While you may be able to access the book online, having a hard cover copy is nice for leisure reading and ready reference. Being able to mark a book for personal use is something true book lovers relish.

Standard World Atlas, Deluxe Edition, Hammond Incorporated. This is a vital tool even with online map services. A variety of atlases for various time periods is important for specific research projects.

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Reading Early American Handwriting, by Kip Sperry, Genealogical Publishing Company, 2002, 289 pgs. (There is also a video lecture.)

Professional Genealogy, A Manual for Researchers, Writers, Editors, Lecturers and Librarians, editor Elizabeth Shown Mills, Genealogical Publishing Company, 2002, 654 pgs.

Becoming an Accredited Genealogist, Plus 100 Tips to Ensure Your Success, by Karen Clifford, AG, Ancestry, 1998, 230 pgs.

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A Preservation Guide, Saving the Past & the Present for the Future, by Barbara Sagraves, Ancestry, 1995, 41 pgs.

The Family Tree Problem Solver: Proven Methods for Scaling the Inevitable Brick Wall, by Marsha Hoffman Rising, 2005, 240 pgs.

American & British Genealogy & Heraldry, a selected list of Books, by P. William Filby, American Library Association, 1975, 467 pgs.

The Researchers Guide to American Genealogy, by Val D. Greenwood, Genealogical Publishing Company, 1990, 609 pgs.

Genealogy in America, by Norman Edgar Wright, Deseret Book Company, 1968, 299 pgs.

Handbook of Genealogical Sources, by George K. Schweitzer, Ph.D., Sc.D., 1991, 217 pgs. (George has written many small books on various topics, including specific localities and wars. Even though they are somewhat dated, they offer some good information.)

(Endnotes)

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Comments and suggestions should be sent to the
Column Editor: Susan LeBlanc@aol.com

Oregon Snapshots...

Temple Beth Israel

By Alene Reaugh

In the early part of the 19th century, the Jewish people were among the first immigrants in this country, mainly from Poland and Russia. Many moved west from the East Coast for more opportunity in business. As they moved into the Portland area it became increasingly important to them to form a congregation as none existed in the west.

A group of eight men held a meeting to form a congregation on May 2, 1858 at the National Hotel in Portland. They resolved "To organize a congregation for the worship of the One, only, everlasting God, according to the ancient ritual of the Jewish Faith."[1] A second meeting was held the following Sunday and temporary by-laws and election of officers took place. On June 13, 1858, permanent by-laws were established, a charter roll completed and the name Beth Israel was adopted. The name Beth Israel, as translated from Hebrew is the "House of Israel." By this time, the group had grown to 21 members and they held services in a rented hall above a livery stable on First Street. That was the birth of the first congregation in the Pacific Northwest.

In 1859, the congregation began planning to build a synagogue and intended to build it as soon as they could raise enough money. By 1861, the congregation grew considerably and they were able to purchase a piece of land 100 by 100 feet from Benjamin Stark at the corner of 5th and Oak. Architect A.B. Hollock drew up the plans, and the first synagogue of Portland was built, "… it was a modest single story, pitched roof, wood-framed clapboard building with Gothic, pointed-arch windows and door." [2]

As Portland changed from a frontier town into a city, the synagogue membership of Beth Israel had increased substantially, outgrowing the small quarters. To accommodate this growth, in May 1887 they made plans to build a larger building. "In 1889 an imposing new synagogue for Beth Israel was erected at Twelfth and Main Street with Moorish and Byzantine motifs. It was semi-Gothic and had large stained glass windows and two soaring towers topped with exotic onion domes."[3] It could accommodate 750 worshippers, the largest religious edifice in this city and with the two onion domed towers it soon became a Portland landmark.

On December 29, 1923 about 9:15pm, a devastating arson fire engulfed the synagogue. The Oregonian reported, "It was spectacular, picturesque. The streets for blocks about were as light as day. Masses of flames wrapped themselves about the huge ball-like towers, leaped to the sky and seemed to defy the efforts of the fireman." [4] The building was a total loss estimated at $250,000. Everything was lost, the sacred vessels, vestments and the "Scroll of Law" as well as the rabbi's library. Insurance only covered $50,000 of the damage.

Authorities reported that there had been a mysterious fire two months earlier at another synagogue, which they suspected to be arson, and another four months earlier at Glencoe School believed to be arson. In February the following year there was reported to be another fire where the … "torch used to light one part of the fire was

a copy of the Oregonian in which was contained the story of the fire at Beth Israel synagogue."[5] An arsonist was never apprehended.

The board of trustees for the congregation met January 10, 1924 to take the necessary steps toward rebuilding. They estimated the cost at $300,000 to build on the same property at 12th and Main. In June, the School and Community Center on 13th & Main that was under construction before the fire was now ready to open and was dedicated for use as the house of worship until the new synagogue was built. The sealed bids from the architects were opened on May 14, 1926 and the plans presented by Morris H. Whitehouse and Herman Brookman were selected. Harry A. Herzog a member of the congregation was appointed as supervising architect... The new synagogue was built on N.W. 19th and 20th streets between Glisan and Flanders, rather than the original site. It was a structure in the early Byzantine style with seating for about 1000 people. The outstanding feature was a beautiful 100-foot dome visible by much of the city.

Morris H. Whitehouse, a member of the American Institute of Architects, became very well known in Portland for many buildings that he designed including Jefferson and Lincoln High Schools, Failing Grammar School, University Club, Waverly Country Club, Multnomah Club and the Federal Building in downtown Portland. Whitehouse was chosen to display his architectural plans for the Temple Beth Israel at the George Washington bicentennial in Washington DC on Feb. 22, 1932. Following this, the exhibition was permanently on display at the American Academy in Rome, Italy.

The cornerstone was laid on June 5, 1927 in a ceremony that included an address by D. Solis Cohen who spoke at the laying of the cornerstone in 1888. Much of the prior service was repeated at this service, including assistance from the pastor of the Church of our Father (Unitarian) reading from the Bible. The children of the Sunday school sang and members of the confirmation class recited the Ten Commandments in Hebrew.

The City Guide to Sacred Places best describes the architectural design of the new synagogue:

> Octagonal in shape with a double dome, the synagogue is clad in terra-cotta shingles, sandstone blocks, and locally produced brick. The color of the building materials blends gracefully with the surrounding Portland greenery and parks but the form of its dome announces the location of Congregation Beth Israel. Warm, natural hues of the Pacific Northwest are incorporated in the design. Over the main doorway two majestic lions are carved from sandstone. Soaring 100 feet up,

the dome is awe inspiring and the focal point of the temple. Constructed from steel and plaster, it is decorated with tan and blue tiles. These brilliant tiles also act as the acoustic baffle within the Temple. At the center of the dome is an oculus, containing the Star of David which provides natural light for the congregation. The spacious interior of the temple follows the curvature of the dome. Eighteen stained glass windows allow natural light into the sanctuary including the "Fellowship Window," a gift from Portland's Christian community. A round window depicting a menorah fills the sanctuary with light from the morning sun. The nature of the temple is to be like a cathedral. The ark, located on the altar, holds the Torah scrolls. Two monumental bronze doors depict the biblical reference to the Burning Bush and the Twelve Tribes of Israel. Much of decorative woodwork surrounding the altar was hand-carved giving it a rippling effect with the reflection of light and shadow. Hungarian artist Frederic Littman designed the ark considering it a consummate achievement in his artistic oeuvre[6]

The congregation of Beth Israel located in Northwest Portland has grown and there are now about 3000 members. They have continued to expand over the years to include a religious school, community center and a smaller sanctuary with a modern chapel. The synagogue was listed on the National Historic Register of Places in 1979.

Almost 100 years ago you could see the dome of the synagogue from most of Portland; today however, you must know it is there, search it out or come across it by accident while exploring the city. Whatever way you find it, it is worth seeing, as the Temple is stately, magnificent, and breathtaking.

(Endnotes)

1 Steven Lowenstein, *The Jews of* Oregon 1850-1950 (Portland, Oregon: Jewish Historical Society of Oregon, 1987) 50
2 Alfred Asper and Julius J. Nodal, *The Ties that Bind: A Century of Judaism on America's Last Frontier* (Portland, Oregon: Temple Beth Israel, 1959) 14
3 Lowenstein, *The Jews of Oregon 1850-1950*, 55
4 The *Oregonian* December 30, 1923 pg 6 col 1
5 The *Oregonian*, February 7, 1924 ph 6
6 www.pbs.org/godinamerica/art/pdx_cityguide.pd

Comments and suggestions should be sent to the Column Editor: softwalk2@yahoo.com

Written in Stone...

Decoding Jewish Gravestones

By Dr Ronald D. Doctor

Material for this column has been condensed from a more comprehensive lecture given by Dr. Ronald D. Doctor for the Jewish Genealogical Society of Oregon. It includes highlights from the lecture and points the reader to some resources for the interpretation of Jewish tombstones. Carol Surrency

Looking at a Jewish gravestone may cause one to wonder, "How am I going to get any information from this? I can't speak Hebrew". In addition, some words on the gravestone (matzevot) may be inscrutable because they are abbreviations or acronyms. Information in this article will give you some clues to help begin your search. Humanity has marked gravesites since early prehistoric times and the tradition of marking the places of our dead continues today across human cultures. The first tombstone mentioned in the Bible was the monument that Jacob placed at the grave of Rachel. Older stones tend to be in Hebrew, although some may be in Yiddish, or use Yiddish words. Some inscriptions are written as acrostics, with the initial letters of each line forming the name of the deceased. The Jewish calendar is a lunar calendar that begins with the "the creation of the world". In order to obtain the death date on a headstone, you must be able to recognize the Hebrew month and know its approximate equivalent on the Gregorian calendar used in western cultures. A wealth of genealogical information may be found on Jewish gravestones, although not all of it is reliable. Following are some of the items you may find:
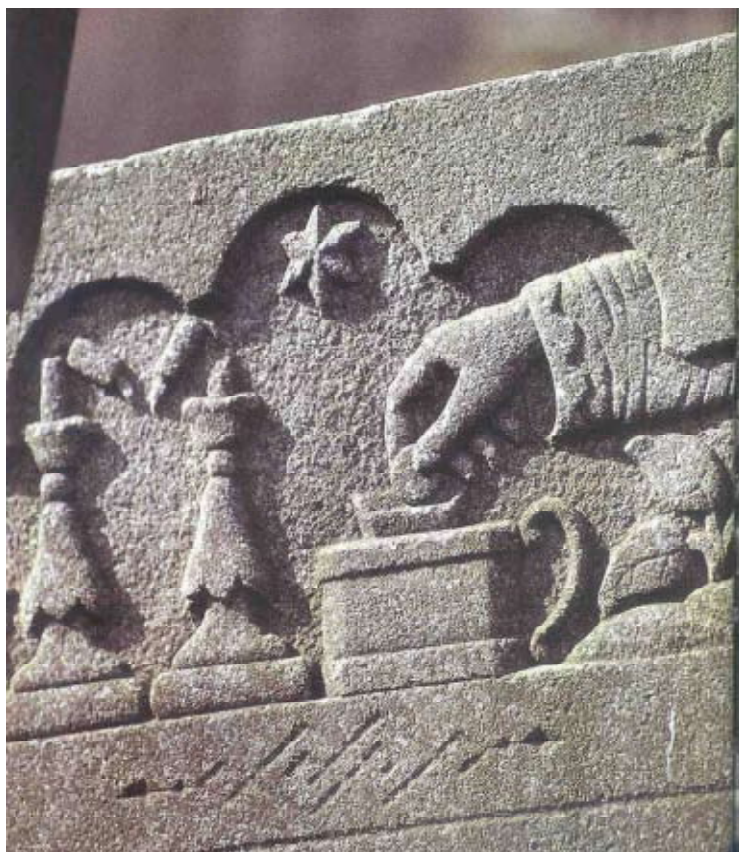
Given name of the deceased

Surname (maybe)

Given name of the father (probably) in the form of a patronymic

Town that the deceased and/or deceased's father was from, if different from cemetery location

Date of death (month, day, year; sometimes day of week; sometimes holiday)

Age of deceased (occasionally)

Information regarding status of the deceased (Rabbi, Kohen (descendent of Aaron), Levite)

Profession or trade (e.g. tailor)

Characteristics of the deceased (usually on older stones)

Most stones will not have all of this information, but older gravestones will have more than modern ones.

Charts containing the Hebrew alphabet, Hebrew months with their modern equivalents, numerical days of the month in Hebrew and common Hebrew phrases appearing on gravestones, together with an explanation of the material, can be found on www.jewishgen.org/infofiles/tombstones. The Jewish Online World Burial Registry lists about half a million burial in cemeteries worldwide and the Jewish Genealogical Society of Oregon's burial database is included in the World Registry. In addition, many Jewish Genealogical Societies will help you research cemeteries in their area. You can find a list of these on the website of the International Association of Jewish Genealogical Societies. The Israel Genealogical Society can be helpful for burials in Israel.

Following is a guide to symbolism that appears on Jewish gravestones:

Symbol   Meaning

Tribes, Religious Symbols & Names

Priest's hands raised in the Kohen blessing……………….…… Kohenim – a descendent of Aaron, priestly line
pitcher of water pouring over hands, or, Cluster of grapes…… Levite
basin or vase-shaped jug………………………………….…… Levite
circumcision knife……………………………………………. a mohel (Jewish man trained in rite of Circumcism)
moon and sun……………………………………………………associated with Kabbalah; a Kabbalist, or, a
                                                                                     member of the Khevra Kadisha
wild ox……………………………………………………………Tribes of Ephraim & Menashe
lion …………………………………………….………….…… Tribes of Dan, Gad, or Judah: also a person named
                                                                                       Yehuda, Leyb, or Ari
wolf……………………………………………………….…… tribe of Benjamin; also a man named Ze'ev
birds…………………………………………………………….a woman with the Yiddish name Feygel, Kohut, Hahn
                                                                                       or Hahneles; also a man named Jonah
bear………………………………………………………….… a man named Ber or Dov
ram ………………………………………………….………… a man named Lamm or Lampel
deer……………………………………………….………….… a man named Naftali, Hirsh, or Tsvi; also represents tranquility
ram's horn……………………………………………….……… Messianic symbol of resurrection

Musical instruments ……………………………………… represents namesakes or musicians

harp …………………………………………….……………….King David
timbrel………………………………………………….……… Miriam
violin…………………………………………………….…….… musician

Personal Characteristics

candelabrum ……………………………………………….…… righteous woman, pious woman
broken candles……………………………………………….… loss of a woman
heavenly hands wielding an axe to fell the tree of life …………a flourishing life cut short
,or a broken bridge; or a brokenship's mast   or a broken
 branch,
single lamb………………………………………………….……death of a young child
skeleton & death's head……………………………………….… frequently found on Sephardic memorials; also,
                                                                                       symbols of mortality
fallen crown ………………………………………………….… loss of the head of the family; also represents piety, or the law
fish ……………………………………………….……………. symbol of fertility & rebirth; also, surnames
                                                                                         of Fischel and Karpeles
fruit………………………………………………….…………. associated with the Holy Land, or fruitful work or riches
deer……………………………………………….……………. represents tranquility; also, a man named Naftali,
                                                                                       Hirsh, or Tsvi

Occupations

charity box………………………………………….………… philanthropist or Gabay
inkwell & quill……………………………………………….… scribe
parchment & a goose feather……………………………….… scribe
chains and a crown   goldsmith
Holy Ark (sometimes with a scroll, more often with books)   a man of knowledge, a Rabbi, teacher, scientist
open book……………………………………………………… a man of learning
mortar and pestle……………………………………………… an apothecary
pair of shears……………………………………………………. tailor
scales………………………………………………….………… moneychanger
plow…………………………………………………….………. farmer
lion and sword……………………………………….………… physician
trussed ox   …………………………………,.………………… ritual slaughterer (shohet)

Comments and suggestions should be sent to Column Editor Carol Surrency, lcsurr@gmail.com

Relics...

Moses Seller:
Oregon Crockery Merchant

By Harvey Steele

M. SELLER COMPANY
5th and Pine Street   Portland, Oregon

Over a hundred years ago, our Oregon ancestors had only a limited number of sources for purchasing the earthenware and porcelain dinnerware for their tables. The heirloom dinnerware that some families still prize was obtained from a handful of retailers or sometimes from the mail order merchants, notably Sears and Wards. The wholesalers who located and imported those wares were seldom identified. Large merchants, like Meier and Frank and Olds and Summer (predecessor to Olds, Wortman, and King) are identifiable in the lore of genealogical shopping but never the firm that sold them the dinnerware.

Portland's merchant princes have been the subject of numerous historical studies.[1] Operating from their buildings along Front Street, many of them prospered and their memory survives in the current street names of the city: Ainsworth, Corbett, Dekum, Failing, Goldsmith, Kamm, Ladd, Lewis, Pittock, Selling, Thompson, and others.[2] One merchant, Moses Seller, was one of the most successful, yet he is relatively unknown.

Seller, then unmarried, came to Oregon from Bavaria by

ship with the family of Clara Fox in 1852, settling in Corvallis. German-born Julius Friendly married Clara soon after and worked in the small town for his brother Max, a sawmill operator. Seller established a retail store in the town and members of the Fox and Friendly families worked for him. [3]

In 1859, Seller moved his business to Portland, building a small shop at the corner of Stark and Front streets. Between 1851 and 1860, several Oregon merchants had established their operations nearby on Front. The list includes:

Bernard Goldsmith - Jewish import merchant
William S. Ladd - Presbyterian general merchant
Ben Selling - Jewish dry goods merchant
Phili Wasserman - Jewish tobacco importer
Henry Corbett - Presbyterian general merchant
Van DeLashmutt - General merchant
Cicero Lewis - Episcopalian import merchant
John Ainsworth - Presbyterian transport specialist
Henry Failing - General retail merchant

Lewis and Goldsmith were the only ones listed above who wholesaled crockery and glassware besides Seller and they obtained their stock from New York and England (via San Francisco) in contrast to Seller, who sold mainly Bavarian and other European wares shipped from Bremen. Most crockery purchased at wholesale was earthenware, dinner sets made from clay that was not as white or fine-grained as kaolin, the ingredient of porcelain. Although high-fired porcelain was available, it was prohibitively expensive and seldom included in wholesale lots.[4]

By the1870 census, Seller is listed living in Portland with his wife and children. The census shows him to be a "crockery dealer" with $2000 in real estate and $9000 in personal estate. In that year, he is listed at age 36, his wife Rosa 23, oldest child, Freddy 4, youngest child Laura 3 and an unnamed child 6 months. Also in the household are Mary Allen, a domestic servant born in Ireland and Thom Kessau, a Bavarian-born bookkeeper shown to have personal wealth of $1000.[5]

Between 1850 and 1890 Portland developed into the largest city and leading commercial center in the Pacific

Northwest, although it remained financially subordinate to San Francisco. As it grew from a few thousand in 1850 to about 90,000 in 1900, it became a major market for crockery, glassware, and other housewares. Until 1860, the trade store at Fort Vancouver had supplied most of the dinner ware to the population, primarily the blue and white transfer printed earthenware manufactured by Copeland and Garrett of Staffordshire, England. Later merchants like Corbettt, Failing, and George Abernethy, continued to buy English earthenware from wholesalers in New York City, shipping to San Francisco at relatively higher prices than the Hudson's Bay Company, which relocated at Fort Victoria in 1860.

After his brief experience as a retail merchant in Corvallis, Seller had decided to function as a wholesaler and jobber, purchasing earthenware dinner sets and other household ceramics and glasswares and selling the lots to retail merchants and to other contractors requiring large lots. He had established contact with several Bavarian crockery manufacturers. Bauscher at Weiden manufactured utility wares, some of which featured cobalt blue ornamentation. J.N. Muller at Schonwald also sold painted and unpainted utility wares and Seller had noted the growing market in the U.S. for whiteware "blanks" which could be used by amateur china painters and the growing number of instructional studios after exhibitions at the 1876 Philadelphia Centennial Exposition. In downtown Portland, George Jeffery, an Englishman who had worked as a china painter for Royal Crown Derby, established a studio and purchased Seller blanks made by Muller. Until Seller, the large factory of Theodore Haviland in Limoges, France, had monopolized the trade in china painting blanks, porcelain and earthenware. Seller found that he could purchase at wholesale prices 20% below the Limoges figures and soon began to sell blanks to retailers west of Chicago, although the Havilland firm maintained offices in New York City. [6]

Other Bavarian factories used by Seller included Schuman, Zeh & Scherzer, and Thomas Company, a factory that furnished painted and unpainted whiteware to Seller from 1881 to 1931. Thomas Company was affiliated with the best-known ceramics factory in Bavaria, Rosenthal China, which manufactured very high quality porcelain rather than the inexpensive earthenware dinner sets that Seller depended on. Another long-term contract was with a factory in Czechoslovakia started by Count Thun (and using his name), renowned for elegant thin-bodied earthenware sets, from 1882 to 1931. [7]

The records of the company indicate moderate returns and growth until 1875 when Seller made a crucial decision. He decided to live permanently in Frankfurt-on-Main, Germany (with his wife), and direct the operations of the company in Oregon through others, including fam-

ily members. His access to crockery and glassware manufacturers was enhanced by the move and he even added metal housewares to his stock. By concentrating on German and continental goods exported from Bremen, the company became very profitable in the last quarter of the 19th century. In Selb, Bavaria, over 50 factories, some employing up to 2500 employees, were available.[8] Glassware, Seller's second product area, was also abundant in Bavaria. In

M Seller Co. catalog Bohemia China Devonshire Pattern

northeastern Bavaria, particularly in Fichtelgebirge and the Spessart Forest zone, there were an estimated 15,000 glassworkers working for over 100 companies in the Nuremburg and Fuerth urban centers, specializing in plate glass, mirrors, and functional household glassware.[9]

To establish his reputation as a jobber, Moses Seller joined with four other Portland merchandisers, C.H. Myers, George W. Vaughn, E.J. Northrup, and Walter Brothers, to provide hardware and supplies to outfit the Steamer "Active" a sternwheeler built in Canemah, Oregon, for the Willamette Steam Navigation Company. The significance of this enterprise was in recognition of the growing number of shipbuilding projects in the region and the need for maritime provisioning.[10]

During the 1870s and 1880s, Seller was looking for additional markets for his crockery and glassware in the Pacific Northwest. In 1890 there were over 30 retail merchants selling dinnerware sets and only two other regional wholesalers, F.G. Howell and Charles Hegele & Co., both operating in Portland. Seller had opened a branch in Spokane Falls during this period, anticipating the impact of the transcontinental railroad on wholesale business.[11]

Competition was on the horizon. In Chicago the first Sears & Roebuck Catalogue was issued and, by 1894, it had grown to 322 pages, including English dinnerware and glassware. At that time, the Sears (and later Montgomery Ward) crockery was purchased from New York wholesalers but, because of large volume discounts, could be sold at relatively low prices. In addition, rival Pacific Coast wholesalers, like Ackerman & Co. of Sacramento and San Francisco, expanded their scope, directing

their marketing to the hotel trade and featured majolica, bisque, parian marble and many so-called "high-end" ceramic wares. M.Seller responded by increasing their California operation and constructing large buildings and showrooms in San Francisco and Los Angeles in 1889.[12]

One of the main concerns of crockery and glassware wholesalers was the U.S. tariff. Profits in the trade depended on predicting the tariff duties (and the "invisible" tariff restrictions, such as country of origin marking requirements) that would apply to each new shipment. Indeed, tariffs changed regularly in roller-coaster fashion when a new party entered office. High tariffs were followed by low tariffs, which were succeeded by high tariffs. The tariff acts of 1883, 1890, 1894, 1897, 1912, 1922, and 1930, were passed close on the heels of federal elections, with each peak in the tariff rate associated with Republican control of government and each trough with Democratic control. Moses Seller had a marginal advantage that ranged from 25-30% lower wholesale prices for the continental European goods over the very popular British crockery and the high labor cost American industry, but in periods of high tariff duties (e.g. 1890, 1922, 1930) the advantage was reduced. In addition, the McKinley tariff of 1890 imposed the requirement that each commercial import be marked with the country of origin and U.S. Treasury Department rulings of the 1920s made additional requirements (such as adding "Made in (country)" and elimination of impermanent paper labels), restrictions that affected the cost accounting formulas of the world crockery industry.[13]

By 1911, the firm of M. Seller & Company was one of the largest west of Chicago devoted to the jobbing and importing of crockery, glassware, tinware, stoves, and house furnishing goods. They occupied eight floors for offices and showrooms at the corner of Fifth and Pine streets in Portland and also had large warehouses at Thirteenth and Kearney streets, directly on the tracks of the transcontinental railroads. Moses Seller was still the senior member of the firm, with controlling financial interest, but he continued to live with his wife Rosa in Frankfort-on-the-Main in Germany, where he maintained the European offices of the firm.[14]

When World War I broke out, the German merchant fleet, second in the world only to the British fleet, was paralyzed. Trading vessels in home ports were confiscated by the Imperial Navy and converted into auxiliary warships. The major part of the cargo fleet, over 400 vessels, was frozen in enemy ports or mothballed in Germany. The crockery and glassware wholesale business was closed in Germany and even the Staffordshire English trade was ended by the U-boat menace. Firms like M.Seller took huge losses[15].

The chain of military mobilization disrupted business operations all over continental Europe but particularly in the central area of Seller's supply sources, Bavaria and Czechoslovakia. After a year of frantic telegrams, the company leaders received news that Moses Seller had died in Germany February 12, 1915. Rosa Seller, his wife, had died January 11, 1915. With its large inventory, the Portland operation now continued under the direction of Philip Lowengart, president, but Fred M. Seller, manager, died in 1920. In1926 a merger with the Heyman Weil Company of San Francisco was made on February 26. Later in the year, on November 21, the company purchased the Pacific Housewares Company of Portland for an undisclosed sum. From records and correspondence it is clear that the company was expanding its role from crockery and glassware to more housewares of metal and other materials and purchasing from American and Japanese manufacturers, including Noritake. Sanford Lowengart, junior partner, succeeded his father Philip as president upon the latter's death in 1926.[16]

The company had made another decision in 1884, in recognition of the expanding potential of railroad transportation to Spokane. They had then contracted with the Red Wing Stoneware Company in Red Wing, Minnesota, to purchase wholesale quantities of Bristol glazed stoneware jars (up to 15 gallon capacity), churns (up to four gallon capacity), milk pans, flower pots, water jars (up to five gallon capacity), chicken drinking fountains, jugs, and bean pots at prices up to 30% lower than similar items manufactured in the Spokane area. This type of crockery, a mainstay of the nineteenth century trade, was continued through 1931

M. SELLER COMPANY
50c GIFT ASSORTMENT
MAKE WONDERFUL GIFTS AND CARD PARTY PRIZES

030—Assortment of 100 popular every-day useful gifts—containing two each of 50 different and di... items; Tea Pots, Vases, Cracker Jars, Sugar and Creamer Sets, Tea Sets, etc. All sets counted as o... ... Attractive colored floral and moderne designs that sell on sight when properly displayed. Each ... ...ent in case. Weight 140 lbs.

and Seller then became the exclusive Pacific Coast distributor for the giant Red Wing factories.[17]

In 1931 the company published its general catalogue, a 438-page well-illustrated tome that showed their new commitment to housewares in general, rather than merely the crockery and glassware lines, which now took up pages 263-373 in the book. The open stock dinnerware included "Decorated Bohemian China Dinner Ware" by Thun, a Czech firm and Thomas of Bavaria, but also dinnerware by Noritake of Japan, W.H. Grindley of England, Johnson Brothers of England, Maddock and Son, England, Myott and son, Ridgeways. W.S. George Pottery Co., U.S., McNicol China Co., and other manufacturers not identified.[18]

In 1945 the company name was changed to Seller – Lowengart Company, with headquarters at 122 SW 5th Avenue, in Portland. Ben Ettelson, a member of the firm since 1895, headed the Portland division, and was vice president. The president of the firm was Sanford Lowengart Sr., also director of the San Francisco branch.

In 1953 the M.Seller Company ended its 94-year span in Oregon. The company was purchased by a group headed by Michael G. Hersh of Seattle. The sale included the San Francisco branch and showrooms in Seattle, Spokane, and Los Angeles.

Before Moses Seller arrived, merchants and customers in the Pacific Northwest were relatively unaware of the excellence of the fine ceramics manufactured in Bavaria and nearby Czechoslovakia between the Civil War and the Depression. Many families on the Pacific Coast have heirloom crockery sets and individual pieces that were the product of the Bavarian and Czechoslovak manufacturers in Selb and other continental trade centers in the 19th century and later.

(Endnotes)

1 Arthur L. Throckmorton, Oregon Argonauts, Portland: Oregon Historical Society, 1961, is probably the most comprehensive of the early historical accounts of Oregon merchants but he makes no mention of Moses Seller or any of the other crockery and glassware merchants.

2 Paul G. Merriam, Urban Elite in the Far West: Portland, Oregon, 1870-1890, Arizona and the West, Vol. No. 1 (Spring 1976) pp. 31-35.

3 Robert Levinson, The Jews of Eugene, in Jews of Eugene, Oregon, Volume 30, Issue 1 (October 1997) p.7.

4 M.Seller & Company Records, Mss. 1297, Oregon Historical Society Research Library, Portland, Oregon, 1864-1900. The collection is 25 cubic feet (5 folders) and includes business correspondence 1875-1904, inventory book 1910 (one volume) legal papers 1900-1905, advertisements, samples of correspondence and other forms and printed ephemera. The archive includes no material after 1904. The crockery listed in the record is almost exclusively earthenware (in dinner sets) although it is clear that high-fired porcelain of very high quality (Meissen and Rosenthal) was available to Moses Seller.

5 U.S. Census 1870, City of Portland, Oregon, page 88.

6 China & Glass Trade Directory, Pittsburgh: China, Glass, and Lamps, 1928

7 Records 1875-1900; Susan and Al Bagade, Warman's English and Continental Pottery and Porcelain (Radnor Pennsylvania: Wallace Homestead and Co.) 1991

8 Records 1875-1900

9 Hubert A. Bauer, Economic Adjustment in Bavaria, Economic Geography, Vol. 6, No. 3 (July 1930) p. 267.

10 Records 1875-1900

11 R.L. Polk & Co., Oregon, Washington and Idaho Gazetteer and Business Directory, 1889-1890, (Portland: Polk and Company) 1890

12 1897 Sears Roebuck Catalogue, ed. Fred L. Israel (N.Y.: Chelsea House) 1978. This reprinted edition includes crockery manufactured by J. and H. Meakin and W.H. Wetherby, Hanley, England; Dunn & Bennett, Burslem, England; C.F. Haviland, Limoges, France; and dinner sets by unknown makers, sold at prices about 20% less than the M.Seller wholesale prices; A.A. Bynon, compiler, Oregon State Directory 1881 (Portland: Himes the Printer) shows that H. Ackerman & Co. had established a wholesale and retail crockery business in Portland by 1880, however, their goods were purchased from English Staffordshire makers, especially Johnson Brothers, also at prices 20% or more than Seller.

13 David Epstein and Sharyn O'Halloran, The Partisan Paradox and the U.S. Tariff, International Organization, (Vol. 50, No. 2, Spring 1996) pp. 301-324.

14 Joseph Gaston, Portland, Oregon: Its history and builders, Chicago and Portland: S.J. Clarke Pub. Co., 1911. Pp. 667-8.

15 L.U. Scholl, Shipping Business in Germany in the Nineteenth and Twentieth Centuries, in Business History of Shipping, Tsunehiko Yui, ed., (Tokyo: University of Tokyo Press) 1985: pp. 185-218

16 Gaston 1911: 668

17 Blue Book of Housewares 1931; G. Hubert Smith, Minnesota Potteries: From Pioneer Craft to Modern Factory, Minnesota History (Vol. 33, No. 6) Summer 1953: pp, 229-235.

18 Blue Book of Housewares 1931

Comments and suggestions should be sent to the
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Story Teller...

Unraveling a 1942 Yiddish Poem

By Ronald Subotnick

One evening at an event at Shaarie Torah Synagogue, I overheard Menachem "Manny" Teiblum mention a poem he wrote in 1942 during the Holocaust when he was only 13 years old.[1] I asked Manny about his poem. Sadly he told me that he had for years tried to get his poem translated, but had been unsuccessful. I asked Manny for his phone number and told him I would see if I could help him.

Manny made a copy of the poem and left it at the Shaarie Torah synagogue office for me to pick up. Although I was expecting to see a hand written document in cursive letters, not a typed document, I felt chills down my spine when I opened the envelope and took the poem in my hand. Although I did not understand all the words in the poem, I could clearly see at the bottom of the poem the year 1942 and the word Warsaw in Yiddish.[2]

Manny Teiblum

Later one day when I was talking to Manny on the phone, he volunteered that "no one had a typewriter in the Warsaw ghetto" and that the original poem was handwritten in 1942, but not typed until about 1950. Manny had the original and made me a copy of the handwritten poem.

Why has Manny not been able to find someone to translate his poem? The poem is an historical document and belongs not only to Manny, but also to the Jewish people as a witness to the experiences of the Warsaw Ghetto during the Holocaust.

But who could translate the poem? Manny asked for help from Jewish organizations known for outreach to Jews who want to learn more about Judaism. They told him they would help him, but they did not follow through. Yiddish speaking members of these outreach organizations have one thing in common. They have a belief in God, in *Hashem*.[3] They often use Yiddish as their vernacular language for asking questions and

discussing Talmudic texts written in Hebrew. Using Yiddish, rather than Hebrew, is a way to reserve the biblical Hebrew language and text only for holy purposes.

Although Manny's poem was a religious poem expressing his faith, the outreach organizations may have seen his poem as secular Yiddish poetry. There is a long history of opposition to secular Yiddish literature by these groups who saw this as a historical challenge to religious thought and orthodoxy. "Yiddish lives on as a spoken language today among only a number of ultra-Orthodox Hasidic communities in America, Israel and elsewhere, and these communities frown on secular literature."[4] There was another outreach organization that Manny also asked for help who spoke Yiddish, but they also did not follow through. Both these organizations may have lacked the skill to translate the poem, but did they also lack the commitment? In my mind, unraveling the meaning of the poem was more important than just helping Manny.

Manny said, "translating the poem was a way to honor the six million *neshomes* murdered by the Nazis."[5]

Since the religious Yiddish speaking Jews had not been able to help him, I thought that I probably should seek out the advice of Kol Shalom, a secular Jewish organization that has a monthly Yiddish class. I reasoned that they might be more knowledgeable because of their commitment to secular Yiddish literature going all the way back to the Arbiter Ring, or Workmen's Circle, during the 1930's. During that time, they helped Jews organize to get better working conditions and had their own schools and self-help societies.

I called Kol Shalom's office and spoke to their administrator explaining my predicament. I pointed out that Manny's past attempts to get the poem translated were frustrated since no one was willing to follow through and make sure that it happened. At first Kol Shalom said they were not sure if it could be translated. Their Yiddish teacher was not sure if she could do it justice. What is needed, they told me, is not just someone who can translate Yiddish, but an expert in *Yiddishkeit* --- a

"*Yiddishist.*[6] Manny had told me he wanted someone to translate the poem that had a *Yiddishe Haimish* feeling for the language[7]

A *Yiddishist* is someone who not only understands how to speak and read Yiddish, but someone who is an expert on Yiddish literature and poetry. Just translating the words would not convey the meaning of the poem --- the rhythm and cadence of the poem would be lost in the English translation. In fact, he told me that he had shown the poem to Rabbi Geller, of blessed memory, who told Manny that although he understood the Yiddish words of the poem, substituting English words would destroy the poem and it would lose all meaning for anyone reading or listening to the poem.

As the difficulty of translating the poem began to sink in, I began to understand why Manny was having so much trouble. There were no Yiddishists in Portland available to translate the poem.[8] There were religious Yiddish speaking Jews in Portland, but their primary concern was studying *Halacha*, or Jewish Law --- they did not usually study secular literature that would qualify them to translate a Yiddish poem.

After a lapse of several days, I received an email from Kol Shalom telling me they had located someone outside the country at the Peretz Centre in Vancouver, British Columbia, who might be able to translate the poem. [9] The Peretz Centre is part of a group of secular Jewish Humanist organizations that have preserved Yiddish literature and culture. They forwarded my scanned copy of the Yiddish poem to the Yiddishist that they thought could translate the poem.

After a delay of about a week, the Yiddishist sent me the translation via email from Barcelona, Spain. He was temporarily visiting Spain, but the request was sent to him and he responded. One phrase was unclear to him. This phrase includes the word *gehleh* that means yellow or blond colored, but also includes another word, l*eroyta*, that means red. I asked Manny about it and after consultation with the Yiddishist and Manny, we finally were able to understand how to translate the poem into English after more than 60 years.

I later learned that Manny had mistakenly copied the word leroyta from the original cursive handwritten poem. The word he meant to type, transliterated, is *lahteh* meaning a patch. In spite of this confusion, the English translation was correct.

According to Manny, the phrase that confused the Yiddishist involved a colloquialism that is peculiar to Yiddish spoken in Poland. The Yiddishist interpreted the phrase to mean, "Revenge for the yellow armband!" required by Jews to identify themselves.[10] Copied from the handwritten cursive Yiddish script, the phrase, read from right to left phonetically, is "nehkumah far lahteh

dee gehleh." In Poland, this meant, "Revenge for the yellow patch with the Star of David!"[11] Manny told me "there were other groups who also wore armbands who were Nazis" and that in Poland it meant a patch sewn onto a garment, not an armband.

נקמה פֿאר לאַכטע די געלע !

In order to understand what was going on, so I could communicate with the Yiddishist and Manny at the same time, I had to learn the meaning of the words in the poem so I could broker an agreed interpretation that was true to the original. The Yiddishist gave us permission to improve upon or make changes. What I could not do, and what nobody but a Yiddishist could do, is figure out how to come up with the English phrasing that would not destroy the rhythm, cadence and meaning of the original Yiddish. It is a highly specialized art and very few people can do it well. Manny thinks in Yiddish, not in English, and it is difficult for him to find the correct English phrasing that approximates the Yiddish, especially in a poem. He finds it easier to translate Yiddish prose.

Since I am retired, I was able to spend a full month finding a translator and then learning how to read portions of the poem in Yiddish. I also used Uriel Weinreich's *Yiddish English Dictionary* and the Stephen Morse program, "Translating between Yiddish and English in One Step," on the Internet, where I inserted Hebrew characters that formed Yiddish words to clarify the meaning of each word.[12,13]

After considering the experience of dealing with just this one phrase, it became clear that Manny's Yiddish poem would not yield to an easy translation by those who did not have the skill to translate it. I could not translate the poem any better than the Yiddish speaking Orthodox; but in spite of my limitations, I found someone who could translate the poem because I thought it was my duty as a Jew and a friend to get it translated. Failure was not an option.

After the Holocaust, Jewish survivors and escapees from Nazi persecution initially did not want to share their experiences in Europe.[14]

New immigrants did not want to appear to be new immigrants and Yiddish was only spoken to their own kind. They wanted to look as though they had lived here for a long time. This is described in the Yiddish song "Greena Cousina" about a green cousin who had just arrived from the Old Country and had not learned American culture. You would hear phrases like 'Not in Yiddish Ma' by the children to their parents if spoken in a public place.[15]

The result was that eventually Yiddish was not spoken by future generations. Immigrants who spoke Yid-

dish were less willing to share their stories with others who did not speak Yiddish. Many Jews did not understand the richness of the secular Yiddish language and literature in their effort to become Americanized. Jewish Humanistic organizations like Kol Shalom have always remained interested in learning and studying Yiddish as a secular language, which is why I sought their help. They are the exception in Portland.[16]

The Yiddishist said he preferred to remain anonymous and did not want to take credit for the translation because "it was only a rough translation." I think he was being overly humble as I wrote back and told him that I thought it was an excellent translation, but said I would respect his wish to remain anonymous. I immediately called Manny and told him that his poem had finally been translated. He could not believe it. He said he had tried for many years, but no one would translate it. I read the translation to Manny over the phone and asked him if the English translation captured the poetic meaning of the original Yiddish. He said it did. He was overjoyed and could not thank me enough.

Menacham Manny Teiblum, Hebrew name Menachem Mendel ben Israel, was born in Poland July 22, 1928 and was only ten and one-half years old when the Germans invaded Poland in 1939.[17] His family had lived in Warsaw for a thousand years. His entire family was required to live in the Warsaw Ghetto after the Nazis defeated Poland.

After escaping the Warsaw Ghetto, joining the Jewish partisans, fighting the Nazis, taking part in the 1948 Israel War of Independence, and outliving two wives, Manny has found a way to move on with his life and feels connected to the community.[18] When only 22 years old, he married Feiga Brenner, the daughter of Aaron and Sara Brenner. They had a daughter, Rosa, who was born in Israel. From his daughter, Rosa, he now has five grandchildren. In addition, his grandchildren married and he now has three great grandsons. His family lives in Canada and he usually visits them during the Jewish observance of Passover. One of the reasons Manny wanted the poem translated was so he could read it to grandchildren and great grandsons. They do not read or understand Yiddish and it was frustrating to Manny that he could not read his poem to them

Volunteer work to help others is an important part of Manny's life. He is a volunteer at Friendly House in Northwest Portland where he is welcomed as part of a close-knit family of volunteers. He says that when he volunteers there, he feels the same as if he was in his own home.[19] It is important to Manny that children born after the Holocaust remember, so that history does not repeat itself. For this reason, he is available to visit schools and share his experiences with high school students. [20]

Manny has the ability to reach out to others and make new friends. In addition to his volunteer work, Manny is the *Gabbi* at Shabbat early morning services at Shaarie Torah Synagogue, while also filling in as a cantor when necessary.[21, 22] Living independently on his own terms, he has made a new life for himself while giving back to the community.

In spite of the limitations of finding a Yiddish-to-English translator in Portland, what I find especially profound is the Yiddishist's comment on why it was so difficult to get the poem translated. In an email to the administrator of Kol Shalom forwarded on to me, he said:

I'm pleased that I could be of some help and that both gentlemen, Ron and Manny, are happy. Really, it was just common courtesy, and as I said before, the translation didn't take much time and is rough. But what a sad state of affairs for Jewish culture, that in a large city like Portland there was nobody who could do Manny the favour. All around the world, here in Catalonia, Spain where I'm living at the moment, people fight tooth and nail to maintain their language and the culture that goes along with it, but secular Yiddish-speaking Jews themselves willingly (almost) abandoned theirs. The Hebrew language and culture of Israel is no substitute; it in no way resembles the secular Yiddish-speaking culture I grew up in. . . .

There's really no need for Manny to send a thank-you letter, but here's my address in any case.…

I gave this information to Manny as he told me he wanted to write a thank you note in Yiddish and send it directly to the thoughtful person who took the time to translate the poem.

His experiences in the Warsaw Ghetto inspired Manny to write his poem. One evening Manny returned to the Warsaw Ghetto and found his father, mother, younger brother and younger sister were gone. He did not know what happened to them. He waited for several hours, but they did not return. Manny found a way to go outside the Ghetto in the evening to get food from a friendly farmer. This farmer supplied food to his parent's grocery store before they lived in the Ghetto. As fate would have it, Manny was gone the evening the Nazis rounded up his family and took them away. This saved his life and was the inspiration for his poem. [23]

The translated poem gives Manny an opportunity to be heard and to be believed. It also serves as both a historical artifact and as a witness to history --- a counter weight to Holocaust deniers who want to rewrite history and deny the importance of living memory.

Manny does not want to release the complete poem to the public just yet. He is writing a book in Yiddish

and wants to include the original Yiddish poem with the English translation.[24]   After the poem was translated, Manny confided to me that he had stopped writing his Yiddish book because he had lost hope that anyone could translate his poem.   He told me "if my poem cannot be translated, then what chance is there that my book can be translated?" Now that the poem has been translated, his spirits have been lifted and he has a renewed sense of purpose. [25]

> On a still and cold night,
> I sit on my little bed
> tired, sick, and I think:
> where will I go,
> how will I find some bread
> so my brothers and sisters
> don't die of hunger.

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Endnotes

1 Monthly Shaarie Torah "Empty Nesters" group at a private home year 2008.

2 Quote   from the original Yiddish 1942 poem.

3 The word Hashem means "The Name" and is another word for God.

4 On Language by Philologos, The Forward Newspaper Feb 5, 2010, Arts&Culture, Section B, pg 11.

5 Neshamah is a singular Hebrew noun suggested by Charles Schiffman, retired Executive Vice-President of the   Jewish Federation of Greater Portland, after he read a draft of Manny's story. It is related to the Hebrew word "nefesh" meaning soul and is pronounced "neh-sham-ah." Manny changed this word to the plural Yiddish "neshomes" pronounced "neh-shom-es," which I quoted in telling Manny's story. Please consult The YIVO Encyclopedia of Jews in Eastern Europe for additional uses of this term.

6 Yiddishist is a word that Kol Shalom used but not found in standard dictionary.

7 Haimish is a Yiddish word meaning "home like" or "from the home."

8 Portland State University Jewish Studies translation request, but was told they do not provide this service.

9 Named after I.L. Peretz, (1852–1915), a modernist Yiddish language author and playwright.

10 The Jewish Star of David symbol is sewn onto the yellow shoulder patch.

11Quoted from the Yiddish 1942 poem using   Ain Yiddishe Fronts Traditional Cursive.   "Star of David" symbol was not part of the phrase, but was implied by the context and everyone knew what it meant.

12 Son of Max Weinreich, founder of YIVO, acronym for The Yiddish Scientific Institute. YIVO promotes standardized Yiddish grammar for writers and speakers.

13 http://www.stevenmorse.org,   http://www.stevenmorse.

org/hebrew/ytranslate.html.

14 "The Faith and Doubt of Holocaust Survivors," pg.4, Reeve Robert Brenner, The Free Press 1980.

15 Abner Cohen interview Silver Springs, Maryland Oct. 19, 2009 during his 95th birthday celebration.

16 Kol Shalom is part of the Congress of Secular Jewish Organizations (http://www.csjo.org)

17 Manny is Menachem's legal English middle name, not his nickname as I thought.

18 For historical background, see Jewish Partisan Educational

Author's picture of Manny Teiblum today

Foundation at http://www.jewishpartisans.org/

19 The Oregonian, July 18, 2002," A Place to Belong," by Erin Hoover Barnett, Updated 3-30-09 by Jerry Casey.

20 *Lake Oswego Review*, March 15, 2007 "Meacham [sic] 'Manny' Taiblum is living proof of "Surviving then, Surviving now" by Mara Woloshin, Updated October 30, 2009.

21The Gabbai calls congregants up to the bimah, an elevated platform, to read from a parchment scroll [Torah] of the Five Books of Moses.

22 The word Shabbat is the Hebrew word for day of rest observed on Saturday.

23 Valiant Pride 2004 Newspaper article by Sawako Yonekawa, published by Valley Catholic School.

24 Manny is retired and he will need a pro-bono editor to help him translate his Yiddish book.

25 Manny has given me permission to include the first stanza of his 1942 Yiddish poem below translated into English.

Comments and suggestions should be sent to the Column Editor: Judi Scott, JudiScot@gmail.com

Oregon County Research...

Researching Josephine County

By Joan Momsen
For the Josephine County Historical Society Research Library
512 S.W. 5th Street, Grants Pass, OR 97526
(541) 479-7827

The Josephine County Historical Society was incorporated under the laws of the State of Oregon in 1960 but had existed for decades through the efforts of local historians as they accumulated historical memorabilia. Therefore, the Research Library has 150 years of collected information which is available for research.

Just what is available in the Research Library?

There is a photo file with photos dating back to the 1860's. where people might locate a photo of a relative that has disappeared from family possession.   We get many photos donated, although it is sometimes hard to part with the original. We will scan people's precious photos and make family files where these photos will be preserved if they bring them to our office. Sometimes we can recognize the place, but pictures of people with no notations are extremely hard to identify. We are constantly identifying unnamed faces when new additions come into our possession. We also have an extensive postcard collection, some unused and some with addresses and postmarks.

Many people have used our resources and their own memorabilia to write books about events in Josephine County. Those books are available for purchase and research

Some of the larger publications include:

110 Years with Josephine, a picture book from 1856 to 1966

A History of Josephine County, a book with short biographies of local families

The Dam Picture Book and *Another Dam Picture Book,* photo books about the building and removal of dams along the Rogue River

First There Was Twogood, history of Sunny Valley and Leland area

Josephine County Historical Highlights, Vol. 1 and 2

Murder, Mayhem and Mischief in Josephine County;

Mythical State of Jefferson
Grants Pass the Golden Years

We have several publications; a list is available on our web site: www. josephinehistorical.org, along with other information about the Historical Society

Most of our material is for Josephine County but we do have some statewide information. We are not a lending library, but will make copies for a fee. We sell photo images printed on paper up to 8 by 10 inches but will also make computer discs in different dpi's so they can be blown up to two by three feet for offices.

These are some of the items people use for research:

• Information on natural history of the area.
• Old Telephone books going back to the 19th century.
• Street directories
• Obituaries and cemetery information.
• Local high school year books back to 1907.
• Many old newspapers, on microfilm and bound hard copies.
• Individual family files provided by local residents.
• Donation land claims.
• Affidavits of title.
• Old maps of claims, forts, battles, etc.
• 1860 to 1930 census records of Josephine County, plus a few from Jackson and Douglas counties.
• Booklets put out by the city of Grants Pass and Josephine County enticing people to move here one hundred years ago.
• Josephine County sales books to bring people to area in 1920s-1940s.

Those of us who work or volunteer here, are constantly finding information we did not even know we had mainly because the Historical Society is non-profit and we do not have the staff to catalog everything.

Our volunteers are bridge-builders to the community. They are also bridge-builders to the past when they volunteer in the Historical Society's Research Library. The Society prints books in a large format of 8 ½ by 11 inches and with a spiral binding. Many of these books are written by members who also volunteer to write a book whose sales support the Society. They give their time and talent, using the files of the Society, and produce books of local interest.

Besides books, the Historical Society contributes articles for weekly or monthly publications. There is an on-going need for an article a week for the almost two-decades old "Mondays Make History" in the local newspaper, the Grants Pass Daily Courier. The deadline comes every week and a volunteer always gets the job done.

Schmidt House Museum

Claus and Hannchen Schmidt homesteaded in early Grants Pass and opened a grocery store in the late 1890s, Claus had a home constructed in 1901 from locally made bricks; later two additions were built. Anna and Flora, the daughter of Claus and Hannchen Schmidt,

lived in the house until 1978, when they donated it to the Josephine County Historical Society

Schmidt House. early 1900

…Today the rooms contain many original furnishings spanning the lifetimes of Anna and Flora. Guided tours are given to visitors during which the guide relates the growth of the family to the growth of the community and interprets the growth through historical themes of colonization such as homesteading, farming, business, gold mining, transportation and homemaking. Each room in the Schmidt House has its own spe-

cial focus. A collection of antique toys in the children's room is a delight to visiting youngsters. The sewing room features needlework done by the Schmidt women, a treadle-foot sewing machine, examples of early quilts and other handicrafts. Claus Schmidt's Grocery Store is depicted with photos and artifacts from the store, and the kitchen contains the original family wood-burning cooking stove. One of the largest rooms serves as an exhibition room where the Society changes displays of community interest…[1]

The Schmidt House was listed on the National Register of Historic Places on January 21, 2004.

In addition to the Research Library and Schmidt House Museum the Society has the Living History Players and assorted volunteers who visit schools and meetings to provide historical talks or re-enactments. The Society opens the Schmidt House and Barn to the public several times a year, including a Christmas open house (Dec. 18th, this year), a July pie social and special openings for special events. In 2010 we had an appreciation open house for the members who donated to build the new bandstand and another for the men who built it. We also celebrated our 50th year of incorporation on May 9.

Our biggest off-site event is the fall Graveyard Tour where Living History Players perform as past citizens of Josephine County by telling their stories to groups who wander through the Odd Fellows Cemetery. This has been an event for the past 14 years and has been duplicated by other historical societies in Southern Oregon, but Josephine County Historical Society takes pride in the fact that they were the first to offer Graveyard Tours.

The Josephine County Historical Society is a nonprofit educational organization located in Grants Pass which receives no governmental money. The Society survives on citizen's good will: through bequests, book store sales, donations, events and membership dues. Membership is only $15.00 per year and membership dues enable each member to use the Research Library free of charge. Non-members can use the Research Library for $5.00 per day and the staff will do research for people for $20.00 per hour.

(Endnotes)

1 Schmidt House Museum, http://www.josephinehistorical.org/index.cfm?organization_id=125&section_id=1860&page_id=7618

Comments and suggestions should be sent to the
Column Editor: Judi Scott, JudiScot@gmail.com

Extracts . . .

Masonic Proceedings Collection

Data extracted by Loretta Welsh & Jim Rogers
File proofed by Eileen Chamberlin & Jim Rogers

A Grand Lodge of the Territory of Oregon was organized on the 16th day of August 1851 at the Masonic Hall in Oregon City. The Forum has a set of the books which contain an account of the proceedings of the annual conventions held in Oregon starting in1852. Our set starts with proceeding year 1851 (their year end was May)and goes through 1998. The Forum has only indexed the 1851-1910 books. Lodges from Idaho and Washington were included in the early books. Each proceedings book has an accounting of the officers and master Masons for each lodge and a list of members that were admitted, demitted, entered apprentices, died, suspended, or rejected. We have indexed the following information contained in the proceedings; a biography, a portrait/phototype, the death of a member since the last convention, and memorial plates. A member's name may have variations within the same book and the variations have been noted.

continued from Volume 60, No. 2, December 2010

Surname	Given Name	Death Year NR if no date	Lodge Name & No.	Pg #	Book Year	Memo-rial (Y/N)	Comments
Keys	Isaac D	NR	Corinthian #17	60	1866	N	
Kimsey	T L	NR	Amity #20	157	1878	N	
Kirk	A	NR	Weston #65	179	1877	N	
Kohlberg	J H	NR	Willamette #2	52	1866	N	
LaDow	George A	NR	Pendleton #52	244	1875	N	
Laffer	Philip	NR	St Helens #32	243	1872	N	
LaForest	Eugene	NR	Multnomah #1	106	1877	N	
Lane	H B	NR	Boise #37	128	1867	N	Idaho Territory
Latshaw	Joseph	NR	Corvallis #14	44	1860	N	
Law	Henry	NR	Harmony #12	57	1866	N	
Leach	John	NR	Brownsville #36	134	1869	N	
Leslie	David (Rev)	NR	Salem #4	115	1869	N	
Levy	B	NR	Warren #10	119	1869	N	
Lewis	E S	NR	Hiram #67	165	1879	N	
Lewis	J H	NR	Jennings #9	197	1876	N	
Lewis	John	NR	Thurston #28	62	1866	N	
Lewis	John W	NR	Multnomah #1	188	1874	N	
Lewis	W P	NR	Jennings #9	51	1862	N	
Lipscombe	H S	NR	Corvallis #14	59	1866	N	
Locey	J D	NR	Multnomah #1	196	1875	N	
Logan	Wm	NR	Wasco #15	59	1866	N	
Londen	J L	NR	Warren #10	226	1872	N	
Loomis	James	NR	Willamette #2	60	1859	N	
Love	John S	NR	Warren #10	119	1868	N	
Lowe	David	NR	Multnomah #1	60	1859	N	
Lownsdale	D H	NR	Willamette #2	48	1862	N	

Surname	Given Name	Death Year NR if no date	Lodge Name & No.	Pg #	Book Year	Memo-rial (Y/N)	Comments
Luanger	Henry	NR	Wasco #15	115	1879	N	
Lyons	W	NR	Jefferson #33	222	1876	N	
Mack	M W	NR	Corinthian #17	125	1869	N	
Magruder	T R	NR	Warren #10	226	1872	N	
Mallory	R H	NR	LaGrande #41	124	1870	N	
Marhold	Fred	NR	Canyon City #34	131	1879	N	
Martin	Thomas	NR	Thurston #28	129	1869	N	
May	E T	NR	St Helens #32	141	1877	N	
McAllister	James	1855	Olympia #5	34	1856	N	Yakima Indian War comments
McCoy	O P	NR	Umatilla #40	135	1879	N	
McDonald	M M	NR	Union #43	234	1875	N	
McGhee	James	NR	Salem #4	137	1878	N	
McInich	E E	NR	Corinthian #17	56	1862	N	
McKay	Jonathan	NR	St Helens #32	129	1879	N	
McKinney	R	NR	Aurora #59	252	1875	N	
McKinney	Robert	1874	Aurora #59	177	1875	N	
McMillen	Jas	NR	Holbrook #30	165	1878	N	
McMillen	Wm	NR	Harmony #12	110	1870	N	
McPherson	John	NR	Warren #10	205	1875	N	
Mellen	W A K	NR	Salem #4	43	1871	N	
Millard	Justin	NR	Willamette #2	40	1857	N	
Miller	A H	NR	Warren #10	199	1876	N	
Moore	John	NR	Washington #46	181	1878	N	
Moore	S C	NR	Laurel #13	112	1879	N	
Moore	Wm M	NR	Columbia #42	151	1877	N	
Morrow	George	NR	Tuality #6	113	1877	N	
Moses	A B	1855	Steilacoom #8	34	1855		War comments
Motley	John R	NR	Prairie City #90	158	1879	N	
Munger	R C	NR	Wasco #15	59	1866	N	
Newell	R	NR	Champoeg #27	116	1870	N	
Nichols	J R	NR	Baker #47	182	1878	N	
Noffsinger	Samuel	NR	Scio #39	122	1870	N	
Nordheimer	A	NR	Idaho #35	66	1866	N	Idaho Territory
North	M N	NR	Blanco #48	184	1878	N	
Norton	Z C	NR	Lone Pine #53	151	1879	N	
Nye	Jacob (Sr)	NR	Lebanon #44	234	1876	N	
O'Brien	Simon	NR	Tualatin #6	54	1866	N	
Olney	Nathan	NR	Wasco #15	118	1867	N	
Orendorf	H F	NR	Harmony #12	198	1874	N	
Osborne	J W	NR	Scio #39	227	1876	N	
Overbeck	A B	NR	Warren #10	226	1872	N	
Palmer	S	NR	Laurel #13	112	1879	N	
Paris	J H	NR	Laurel #13	87	1861	N	
Parrish	Jesse	NR	Corinthian #1	7118	1879	N	

Surname	Given Name	Death Year NR if no date	Lodge Name & No.	Pg #	Book Year	Memo-rial (Y/N)	Comments
Perrin	E W	NR	Umatilla #40	230	1875	N	
Perrine	Charles E	NR	Rainier #24	123	1879	N	
Pillow	Chas B	NR	Ainsworth #10	47	1860	N	
Pollock	C M	NR	Harmony #12	198	1874	N	
Post	A K	NR	Amity #20	89	1863	N	
Powless	J A	NR	Willamette #2	60	1859	N	
Raymond	G M	NR	Holbrook #30	223	1875	N	
Reed	C H	NR	St Helens #32	159	1871	N	
Renfew	A	NR	Eugene #11	119	1877	N	
Ricker	Timothy	NR	Blanco #48	240	1876	N	
Riely	Rodger	NR	Canon City #34	79	1865	N	
Rink	Matthias	NR	Chadwick #68	166	1879	N	
Roberts	M R	NR	Union #43	234	1875	N	
Robinson	B F	NR	Corvallis #14	125	1877	N	
Robinson	Ely B	NR	Laurel #13	67	1859	N	
Sayers	H F	NR	Corinthian #17	129	1877	N	
Schaffer	S S	NR	Multnomah #1	48	1862	N	
Schellworth	C H	NR	Baker #47	182	1878	N	
Schrader	E F	NR	Willamette #2	101	1869	N	
Shay	Peter	NR	Temple #7	72	1865	N	
Sherlock	Samuel	NR	Harmony #12	121	1877	N	
Sherman	E N	NR	Amity #20	217	1875	N	from Preston, MN
Shorp	N D	NR	Warren #10	196	1874	N	
Simpson	D B	NR	Umatilla #40	286	1873	N	
Sinclair	James	1856	Multnomah #1	34	1856	N	Yakima Indian War
Skinner	E F	NR	Eugene City #11	73	1865	N	
Slaughter	Wm A	1855	Steilacoom #8	34	1856	N	Yakima Indian War
Small	W J	NR	Warren #10	118	1877	N	
Smith	A	NR	Jefferson #33	222	1876	N	
Smith	Delazon	NR	Corinthian #17	90	1861	N	
Smith	J B	NR	Oakland #16	117	1879	N	
Smith	J W	NR	Pacific #50	225	1874	N	
Sparks	N M	NR	Corvallis #14	54	1862	N	
Spear	J G	NR	Western Star #18	56	1862	N	
Sprenger	A B	NR	Corvallis #14	88	1861	N	
Springer	J B	NR	Corinthian #17	210	1876	N	
Staeglich	A	NR	Harmony #12	208	1875	N	
Stevens	H A	NR	Eugene #11	201	1876	N	
Storey	T H	NR	Union #43	139	1879	N	
Stott	S L	NR	Holbrook #30	223	1875	N	
Stowe	F M	NR	Union #43	250	1872	N	
Stratton	C P	NR	Salem #4	259	1873	N	
Stricklin	John	NR	Umatilla #40	173	1878	N	

Surname	Given Name	Death Year NR if no date	Lodge Name & No.	Pg #	Book Year	Memo-rial (Y/N)	Comments
Strong	W R	NR	Rainier #24	71	1859	N	
Sturgill	F H	NR	Baker #47	182	1878	N	
Sweitzer	C E	NR	Multnomah #1	36	1860	N	
Tatom	Isaac	NR	Lyon #29	279	1873	N	
Taylor	J N	NR	Chadwick #68	183	1877	N	
Taylor	James	NR	Jennings #9	40	1858	N	
Taylor	John	NR	Salem #4	111	1877	N	
Taylor	W S	NR	Scio #39	285	1873	N	
Terry	G W	NR	Pendleton #52	164	1877	N	
Thomas	Tobias	NR	Willamette #2	134	1878	N	
Thompson	E T	NR	Halsey #61	175	1877	N	
Thompson	Robert	NR	Willamette #2	37	1860	N	
Tomlinson	A	NR	Columbia #42	232	1875	N	
Tracey	E W	NR	Willamette #2	109	1867	N	
Trenchard	C J	1867	Temple #7	111	1868	Y	
Trenchard	C J	NR	Temple #7	118	1868	N	
Vanduyn	Henry	NR	Thurston #27	59	1862	N	
Vaughn	John	NR	Jefferson #33	282	1873	N	
Vaughn	William	NR	Jefferson #33	168	1878	N	
Vite	John	NR	Tuality #6	113	1877	N	
Waldron	Henry J	NR	Wasco #15	115	1879	N	
Walker	D J	NR	Corvallis #14	114	1879	N	
Walling	J D	NR	Amity #20	115	1870	N	
Ward	Thompson	NR	Salem #4	38	1860	N	
Warren	Henry	NR	Wasco #15	271	1873	N	
Wasserman	H	NR	Willamette #2	102	1870	N	
Weatherston	Adam	NR	Multnomah #1	132	1878	N	
Weigand	Charles F	NR	Portland #55	302	1873	N	
Westerfield	A B	NR	Lafayette #3	103	1870	N	
Wheeler	E E	NR	Scio #39	246	1872	N	
White	F B	NR	Union #43	290	1873	N	
Whitney	Jonas	NR	Wasco #15	126	1877	N	
Wilk	G W	NR	Tualatin #6	54	1866	N	
Wilkins	Charles V	NR	Portland #55	193	1878	N	
Wilks	Israel	NR	Canyon City #34	131	1879	N	
Williams	C A	NR	Brownsville #36	132	1879	N	
Wills	Thomas	NR	Lone Pine #53	165	1877	N	
Wilson	A E	NR	Multnomah #1	81	1861	N	
Winn	J M	NR	Corvallis #14	206	1876	N	
Wright	J H	NR	Lebanon #44	178	1878	N	
Wright	J S	NR	Lebanon #44	154	1877	N	
Young	Joseph	NR	Lone Pine #53	151	1879	N	
Zewel	Robert	NR	Corinthian #17	125	1869	N	

Book Reviews...

Jozef J. "Jeff"Goethals, *GOETHALS, 880-1900, THE STORY OF THE GOETHALS STORY,* Gateway Press, Baltimore, Maryland, 2008, pg. 296. Jozef Goethals, 318 Rossiter Ave., Baltimore, MD 21212.

Audience: Descendants of the four surviving grandsons of General George Washington Goethals, chief engineer in construction of the Panama Canal and namesake of the G.W. Goethals Memorial Bridge in New Jersey will be amazed at this compendium of family history. If your name is Goethals or you are related to the name or just a history buff, this book will tell you how the Goethals family lived through a thousand years of Flemish Belgian history. Reportedly originating in Italy in 880, they are the subject of tale and legend told down through the centuries. From the early 12th century, the Goethals flourished in Ghent and Kortrijk in Flanders (Belgium). Although you may not be able to trace and document your connection to a particular person in one of the historic branches, you may marvel at the remarkable history of the Goethals family to which your DNA perhaps has connected. About 6,900 Goethals can be found worldwide; 5,000 still live in Belgium and more than 300 live in the USA and Canada.

Purpose: The purpose here is to describe definitively the notable series of 19th Century Goethals literature, commentaries, expansions and corrections to the genealogical sources, previously only available in French, Dutch and Latin, and to publish for the first time in English three classical branches of the Goethals of Ghent, the capital of East Flanders.

Author: Jozef Goethals has definitely earned the right to compile this work. He demonstrates skill and familiarity with many languages and academic disciplines, uses precise research techniques and takes care to distinguish between facts and opinions. After researching 14 generations of his own family and the ancestors of General Goethals without finding a connection, he finally turned to genetic genealogy through the services of Family Tree DNA. He found that his DNA closely matched that of a grandson of General Goethals which indicated that the two shared a common ancestor within the last 17 generations. He had found the "link" he needed. His scholarly background was heavily supported by six academies and the artist, Mr. Gaston Desmet, who contributed his drawings of Ghent. Inserted in the text are 77 illustrations and histories of Flanders-- boxed

in gray-- to provide the reader with cultural, political and historical background.

Content: The book's contents include research of the records of 11 parishes of Ghent from 1563-1796. Archival sources include Goethals Family papers and locations from the City Archives of Ghent: public records of Ghent and Wevelgem; Notarial Records; Guardianships; Catholic Church Records of Ghent, Kortrijk, Stekene, Sleidinge, Lovendegem, Kalken, Laarne, and Wetteren; Civil Service Records of Stekene and the Private Archives of Mr. John Buyse of Stekene, Belgium and those of Dr. Thomas Goethals of Vineyard Haven, Massachusetts, USA.

Organization: The Story of the Goethals Story is organized in a way that the casual reader can be taken by the hand to have an appreciation and an interest and understanding of this complex topic. There is an extensive List of Illustrations, then a Foreword by Dr. Marc vanderHeyden of Rhinebeck, New York, who describes the objectives of the author.

      "Human history is the compilation of the stories of families. The Goethals Story is a beautiful example of how a family's story is intertwined in the fabric of society over many generations, crossing physical and political boundaries, crisscrossing classes and structures of society, touching the sacred and profane."

The Preface tells of Jozef's personal quest. The Acknowledgments provide us with his support personnel and the Introduction gives us a short history of Flanders-Belgium from 1863 to 1900, encompassing the Burgundian Period, 1383-1477, and the Habsburg Period through the Protestant Reformation and finally toward Independence and Constitutional Monarchy. A page or two helps the reader to understand Belgian sources. The first four chapters discuss the various family branches in Ghent. Chapter Five reveals the ancestors of George Washington Goethals, "Builder of the Panama Canal." Chapter Six covers the noble ancestors, with inserts on Brewers and Beer in Flanders and Nobility in Belgium. The final chapter gives the History of Kortrijk and "a question of origins?" Appendices cover Ghent, "The Rebellious City" and Goethals Households in the parish records. An index of the chapters and branches of the family is inclusive of all Last Names and Spouses, pages 253 to 275, (mostly European, too numerous to cite here).

Accuracy: Everything is sourced in footnotes and his conclusions reverberate as the ongoing narrative of individuals continues. The many pictures and other illustrations plus the gray historical inserts make the vol-

ume a pleasure to peruse. Just the introductory material on individuals is of interest to anyone interested in West European history and trade.

Gretchen Martin

Helen Hoban Rogers, *Freedom & Slavery Documents in the District of Columbia, Recorder of Deeds Office*, Gateway Press, Inc., Baltimore, Maryland. Vol. 1 1792-1806 in 2007; Vol. 2 1806-1816 in 2008, 281 pgs.; Vol. 3 1816-1822 in 2009, 253 pgs. Contact for orders: Helen Hoban Rogers, 4607 Connecticut Avenue, NW, Apt 719, Washington, DC 20008-5746.

Audience: Researchers whose family lived in the District of Columbia from 1792 to 1822, including those who were involved in slavery, will be interested in these compilations of records from the early District of Columbia land records at the Recorder of Deeds in Washington, D.C.

Purpose: The purpose is to facilitate usage of records that in the past have often required difficult onsite researching.

Author's qualifications: No information provided.

Content: The content includes Bills of Sale, Certificates of Freedom, Certificates of Slavery, Emancipations, and Manumissions from the early District of Columbia land records at the Recorders of Deeds in Washington, D.C. which are freedom and slavery documents. The author provides an explanation for the types of documents found recorded in the land indexes and in the deed/document books (Libers) at this office. A brief early history of the District of Columbia is useful in understanding the areas included in the records.

Writing Style: These books are written in a very easy to use style and provide a wonderful format for understanding the content.

Organization: Each volume includes a description of the documents, with a user's guide, location of records and additional research done by the compiler. Conveniently, the following volumes also include the indexes for Surnames of Enslaved & Free Persons of Color lists and the Surnames of Slaveholders lists from the previous volumes. The Index of Entries and the Abstracts of Entries, which are referred to as endnotes for the entries found in the index, follow these lists. There is a need to become oriented to the organization, but once that is understood the books are very easy to use.

Accuracy: The compilations of information are very detailed and should lead one to the original records found in the repository. The author is very consistent and this appears to be a very thorough representation of the

documents found. The author notes, "that many entries in the Libers were not found in the Index, but were instead found by reviewing the Table of Contents in the front of each individual Liber. This is how most certificates of freedom and certificates of slavery were found."

Conclusion: This three-volume set of books contains valuable information for researchers wanting to locate family information for people who lived in the District of Columbia. The author provides a wealth of information in an easy to use format, with clear explanations of the process and origination of the documents referred to. She notes, "there are still many more bills of sale, certificates of slavery, chattel mortgages, deeds of gift, and deeds of trust involving enslaved person from mid-1822 through April 16, 1862 (the date when enslaved persons in the District of Columbia were freed) waiting to be abstracted and published for researchers to use."

Susan LeBlanc

Donald D. Darwin and Gretchen J. Flynn, Darwin & Rutherford Genealogy with Related Families, Gateway Press, Inc., Baltimore, MD, 2008, 665 pgs.

Audience: Descendents of Rutherford and Rutherford families. Good information for anyone wanting to publish their own genealogies.

Purpose: The author stated   purpose is to share some of the family heritage with his descendants and to provide a baseline from which others, who may choose to continue the work, will have a starting point.

Author's qualifications: Self-proclaimed genealogist, no credentials listed.

Content: Estimated by author, there are 818 families. There is an index of the families and the book includes a bibliography. Daniel Darwin, son of Thomas Darwin, was born about 1690, in Nottingham County, England. Descendant, Robert Charles Darwin, came to America in 1858 and settled in Joliet, Illinois. Descendants and relatives lived mainly in England, Maryland, North Carolina, Ohio, Kansas, Nebraska, and California. Surnames included are Anderson, Auvil, Bates, Bellamy, Bernhardt, Brown, Burke, Butler, Cady, Clary, Cooper, Cordell, Cox, Davis, Dover, Drake, Dunn, Duty, Ervin, Gardner, Garrett, Grant, Griffith, Hatcher, Hewitt, Heyns, Hodson, Johnson, Karnatz, Kirkman, Layton, Lehigh, Lovine, Martin, Mayberry, McIntyre, McKnight, Mickle, Mills, Mitchell, Moran, Mucklow, Murphy, Ohmstede, Parker, Parrish, Payne, Pollard, Pyke, Ramsey, Rice, Rister, Robison, Romine, Rutherford, Simpson, Smith, Stephens, Stewart, Stookbury, Strader, Summers, Taylor, and related families.

Writing Style: The book is very well written and

organized. It gives stories, pictures, documentation and resources, all in a very easy to read format. This has nothing to do with my family but I felt like I wanted to read more about these people in the book.

Organization: The book is organized by chapters of what appears to be Heads of families continuing with that family by each subsequent generation. There are appendices that embellish information about certain people and an all surname index at the end making it very easy to look up people of interest.

Accuracy: There are some footnotes in the book, but he integrated most of his notes in the story throughout the book Included in his notes are places he researched and people he spoke with to locate information and details about the results of his research. The work of the author seems to be very thorough and accurate

Conclusion: This is a very well written book for the family searching these lines. There is much to glean from this book if this is your family and leaves no doubt about what has or has not been done already.   But, on top of that there is much to learn for someone writing their own story. I definitely took away ideas from what this author has done to use in writing my own story.

Shirley Wilderson

Harold G. Glasgow, DOWN THROUGH THE YEARS; A Family Record of the Owen, Owens, Johnson, Cheatwood, Kent, Peters, Watson, Shepherd, Williams, Dean, Treadaway, Crews, Holley, Hayes, and Related Families, 1660-2010, Volume II, Otter Bay Books, Baltimore, MD, 2010, 899 pgs., including an Errata page. Ordering information: Harold G. Glasgow MajGen USMC (Ret), 8115 Covington Court, Brentwood, TN 37027-7303.

Audience: "This publication is intended to provide lineage to the descendants of four proud Americans whose parents or grandparents were born in England and landed in British ships at Cape Henry (three major landing areas generally in the current day area of Norfolk, Virginia), in America during the 16th and 17th centuries."

Purpose: To continue the writings of his earlier Volume I, which was an autobiography. Volume II was written to share the vast knowledge he gained in reviewing the family history of the related fami**lies listed above.**

Author's Qualifications: Not noted in the book.

Content: The book jacket says "Over a period of 62 years, the author gathered information from noted genealogists and living descendants of all of the families and put the family record in narrative form." He says he "then cross checked the information with United States Census Reports, State Probate Records, Online information from Ancestry and several online search engines, family records, family bibles, obituaries and hundreds of personal interviews. The author does not portend (sic) all of this information is correct and documented. He walked the lands where many of the ancestors lived and worked, studied the data collected and wrote the narrative in accord with supporting information. All of the data is on file and will be made available to anyone who has an interest or need."

Writing Style: Almost every paragraph begins with the name of the subject person. This is followed by a recitation of vital records and other pertinent educational and cultural data for that person. The style is very redundant and lacks variety to maintain a reader's interest.

Organization: This book lacks any standard organizational form. The author has created a list of some ten keyboard symbols that separate each section in the book. This reviewer was unable to casually read the book because of having to constantly go back to the prior pages to see how the current subject is related to prior ones if at all. There are several standard systems in use by both professional genealogists as well as by more casual authors. This book could still be edited to include any standard system of notation. This reviewer believes that may never happen. It's unfortunate that the author collected such a volume of information for six decades and doesn't feel it is necessary to use standard notation. In effect, that cuts most readers short and will precipitate them discontinuing reading of the book.

Accuracy: There is no way to determine accuracy for this book. The author deliberately leaves out any references to information in the text. There are no footnotes or end notes. The author expects the reader to go to the large index in the rear of the book, find the page for the person of interest, and go to that page. From there, the author claims one needs to simply go forward to find descendants and backward to find ancestors. Without some graphic or notational system, there is no way to know one has found either one or the other.

Conclusion: Reputable family historians recognize the need for standard numbering systems to facilitate locating any individual and to determine kinship. Credible genealogists use references to identify sources of facts being stated. As is often spoken in the family history world, Genealogy without documentation is Mythology.

Gerald Lenzen

Comments and suggestions should be sent to the Column Editor: Susan LeBlanc, dsleblanc@aol.com

In Memoriam…

MARIEL JEAN (SPRAGUE) KOBERSTEIN

Mariel was born in Portland on June 26, 1925, passing away on November 5, 2010, at age 85. She is survived by her sons, Mark and Neil. Mariel was preceded in death by her husband, Henry K. She worked for Southern Pacific Railroad as a secretary. A memorial service was held on Friday, Nov. 12, 2010, in Tri-City Baptist Temple, Gladstone. Arrangements by Lincoln Memorial Park & Funeral Home.

GFO NOTE: Mariel served in recent years as the monitor for the overdue books at the Genealogical Forum of Oregon, as well as assisted with mailing preparation for the Forum Insider newsletter and The Bulletin. Her focus of research was on the following names: Carr, Dunn & Ross.

§

WILLIAM ROBERT SMITH
Dec 25, 1942 0 Dec 19, 2010

William Robert Smith passed away Dec. 17, 2010, after a long battle with a neurological disease.

He was born Dec. 25, 1942, in Evanston Ill to Mary and Wallace Smith. William graduated with a degree in physics from the University of Houston in 1965 and went on to a successful career in the computer industry. In the early 1980s he was one of the founders of Quantitative Technology Corporation (QTC) in Beaverton. He loved working with computers, which supported his love of travel around the world, including one of his favorite stops in Hawaii, the Maui High-Performance Computing Center.

In retirement he volunteered for the Genealogical Forum of Oregon, and developed a deep interest in genealogy. He traced his family tree and assisted others in doing the same. William was fascinated with archaeology, enjoyed cooking and great food with family and friends, and was an avid reader who loved Powell's Books. He will be missed.

William is survived by his wife, Barbara; sons, David and James of Portland; mother, Mary Smith of Wisconsin, brother, Richard of Calgary, Alberta; brother David of Salt Lake City; sister, Cathy of Waukesha, Wis; and many friends.

No memorial services will be held. Memorial donations may be made to the charity of your choice.

(from a Paid death notice in The Oregonian)

Please contact Lyleth Winther when hearing of the passing of one of our members.
Lylaw1@frontier.com or 503-658-8018)

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