

*This issue contains another installment of  
Utah's Jewish History and  
pictures from the Congregation B'nai Israel dedication!*



**ATSMI UVSARI**  
 “MY BONE AND MY FLESH”

**עצמי ובשרי**

Issue #22

Winter 2009

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## The Spirited in the Land of Zion and a Side Trip to Hawaii

by Rochelle Kaplan

Although the Ransohoff Brothers sold liquor wholesale along with other items in their downtown Salt Lake City store as early as 1864, Jacob Moritz was the most successful of Utah's entrepreneurs of spirits, in his case, beer. A 1909 biography states:



**Kahn Bros. Wholesale Grocery and  
N.S. Ransohoff Wholesale Liquors  
SLC Telegraph, 16 July 1864**

Jacob Moritz, who is the energetic and progressive vice-president, treasurer and general manager of the Salt Lake Brewing Company, is a native of Germany, born at Ingenheim, Rheinpfalz, February 22, 1849. His father, Isaac Moritz, was a merchant and hotel proprietor in the old country. Jacob attended the schools of his native city, and subsequently graduated from a business college in Mannheim, Germany, and immediately entered upon a business career. September 14, 1866, he emigrated to America and soon secured

employment with the F. M. Schaefer Brewing Company, one of the best in New York, where he remained for two years, acquiring much knowledge of the business in that short time. His next place was with the Anheiser-Busch Brewing Company in St. Louis, where he remained for a short time and then determined to try the mining business. He went to Helena, Montana, and engaged in that work until 1871, when he came to Salt Lake City. About that time he started the Montana Brewery, under the firm name of Moritz & Richter, near Warm Springs, and conducted a successful business there for four years, when the new brewery was built within the city limits. Success still followed him, until to-day the plant of the Salt Lake City Brewing Company is without doubt the



**Jacob Moritz**

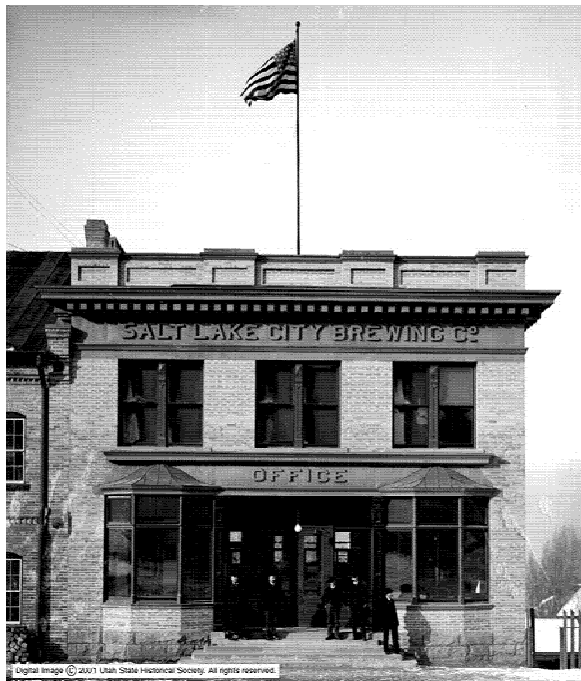
(Continued on page 3)

*(Utah's Jewish History, Continued from page 2)*

largest in the inter-mountain country, having a capacity of four hundred barrels a day, and bottling one thousand three hundred dozen per day. The brands are American Beauty, Pilsener, and Export, and also an excellent Porter Triple.<sup>1</sup>

I found Moritz on the 1880 Census in Blackfoot Precinct in Oneida County, Idaho Territory. Listed as Bavarian-born and a brewer, he was thirty-one and single. In 1884, Moritz was the vice-president, treasurer, and general manager of the Salt Lake Brewing Company, positions he retained until his death. In 1885, Moritz served on the grand jury when the prosecutor sought indictments against two men whose prison terms for unlawful cohabitation were set to expire. At the time, the prosecutor could

prosecute a man multiple times for the same offense, each indictment naming a different date, and thereby imprison polygamists indefinitely. Moritz objected and was dismissed by the judge for refusing to cooperate. For this stand, Moritz earned the respect of Mormons, despite his liberalism and involvement in the alcohol industry.<sup>2</sup> By 1900, he owned a brewery and was living with his wife, Lahela, at 975 Fourth Street South, Salt Lake City. He owned his home and had been married eleven years. Born in February 1850, he had lived in the US for thirty years and was naturalized. His much younger wife was listed on the census as born in January 1870 in Hawaii to German-born parents; she had been in the US for eleven years, arriving in 1889, the year she wed. Hawaii was annexed to the United States only in 1898. The Moritz family had a Swedish-born live-in servant, Anna Gustafson, 25, who'd come to the US in 1891.



**Salt Lake Brewing Company, 1905**

In 1909, the capacity (of the Salt Lake Brewing Company) is about 125,000 barrels per annum, shipping to Idaho, Wyoming, Montana, Nevada, Colorado, and California. They employ about one hundred men, and the brewery is equipped with all the modern machinery in the plant, and everything known in the modern science of brewing beer is employed. The plant is a model one in every respect, and the output as pure and good as capital and brains can make it. The brewery in point of excellence is second to none in the country, and has a complete electrical equipment.<sup>3</sup>

Since there are 330 bottles of beer in a barrel, in 1908, Moritz's company produced 41,250,000 bottles of beer. Before Prohibition, the Salt Lake Brewing Company was the largest brewer

*(Continued on page 4)*

1. Sketches of the inter-mountain states: together with biographies of many prominent and progressive citizens who have helped in the development and history-making of this marvelous region: 1847-1909, Utah, Idaho, Nevada. Salt Lake Tribune, 1909, p. 263.
2. Parshall, Ardis. E. Emo's Grave? No, it's the resting place of master brewer Jacob Moritz, Salt Lake Tribune, July 12, 2009
3. Sketches of the inter-mountain states.

*(Utah's Jewish History, Continued from page 3)*



**Salt Lake Brewing Company Ad (Excerpt)**  
**Salt Lake Herald, December 1906**

in Utah and one of the largest in the West. His output eclipsed the next five largest Utah breweries combined. Moritz's genius was trumpeted in a full page ad from the Salt Lake Herald of December 1906 with a wonderful tagline: Beer contains less alcohol than apple cider. An October 13, 1907 Salt Lake Tribune headline announced that Moritz planned to build a business block on Second South, between Plum and Commercial Streets, in an area filled with pawnshops and saloons. He paid \$100,000 for the property. He had, years earlier, established the Brewery Saloon on Commercial Street and by the early 1900s, operated thirty-six saloons.<sup>4</sup>

Mr. Moritz served a term in the State legislature, and was a member of the Constitutional Convention, and in many ways has evidenced a keen interest in the welfare of his party and the city of Salt Lake. Besides his connection with the brewing company, he is interested in the Burning Moscow Mine and Milling

4. Parshall, Ardis. E.
5. Sketches of the inter-mountain states.
6. Parshall.

Company, a director in the Little Chief Mining Company, and is a large holder of real estate in Salt Lake City.<sup>5</sup>

Moritz was an Alta Club member and President of Temple B'nai Israel when Utah was granted statehood in 1905. He was a Republican in national politics and a Liberal in Utah's party system. He chaired committees to advance Utah's mining industry. Active in the Commercial Club, he raised money to build the first Salt Palace. He donated to charities,



**Cornerstone of Commercial Club Building**  
**1909**

including \$100 toward food to send to survivors of the San Francisco earthquake of 1906.<sup>6</sup> He died of stomach cancer in his native Germany, in Wiesbaden, in 1910, and was cremated. His estate was appraised at over \$327,000 which, in 2009 dollars, is over \$7.6 million. Moritz's ashes were in a grave in Salt Lake's B'nai Israel Cemetery and a curious legend about his tomb persists. Apparently, if you circle the grave three times while chanting, "Emo, Emo, Emo", and then look quickly into the window at the remains of a shattered urn, you'll see Emo's bloodshot eyes glow. It's unclear who Emo is or how the legend started. Due to repeated vandalism of the grave, the ashes were moved for safekeeping to another location, although the memorial vault remains.

*(Continued on page 5)*

*(Utah's Jewish History, Continued from page 4)*

Curious about Moritz's Hawaiian-born wife, I decided to do some research. One article noted,

The press, both Californian and Polynesian, featured regular columns headed: "From the Sandwich Islands" and "News from California." The islands saw a considerable number of California pioneers, who came in the winter for vacations, and also apparently in connection with mercantile reconnaissance. This personal acquaintance with the Sandwich Islands also applied to many Jewish individuals... Abraham Watters undertook a trip to the islands in 1857.<sup>7</sup>

(An earlier article for the UJGS newsletter about Utah's Jewish History mentioned the Watters brothers, Ichel and Abraham. Abraham divided his time between San Francisco and Salt Lake City until 1878 when he and his wife moved to Birmingham, England. In 1888, he returned alone to his brother's home in Salt Lake City and remained there until his death in 1893.)

The first Jewish mercantile establishment was a San Francisco firm which opened a branch in Honolulu. As with many other Jewish families of merchants in California, it was a large family which could well afford to staff the branch of the firm in the islands with a partner, while other family members remained in San Francisco. A. S. Grinbaum is to be regarded as the first founder of a firm of this kind. He arrived in Honolulu in 1856 and remained there seven years. Due to his business success, he was able to have one of his nephews, Morris Louisson, settle there permanently. Together with another nephew, Morris S. Grinbaum, he founded the firm M. S. Grinbaum and

Company. This firm was numbered among the most important export and import firms on the islands. It was also active in the development of the sugar industry, operating both plantations and sugar mills... The Grinbaum, Hyman, and Phillips firms were the outstanding Jewish-owned companies prior to the annexation of the islands by the United States in 1898.<sup>8</sup>

Lahela Louisson, who wed Jacob Moritz in Honolulu in 1889, was the eldest child of Morris Louisson, and the first Jewish woman born in Hawaii.

In the Sandwich Islands Jewish, social life was integrated with that of the Germans. M. Louisson was president of the German Club in 1870. The Odd Fellows Lodge was established in the islands in 1846. An 1885 report by the Excelsior Lodge in Waikiki noted the presence of M. Louisson and his lady guest.

The Hawaiian Gazette noted the first Jewish wedding:

Tuesday, the 22nd of July, 1879, in the presence of a numerous society of invited guests belonging to the elite of Honolulu in the house of the uncle of the bride, Mr. Louisson, Esquire, in Honolulu, the wedding of Mr. I. Hyman of the firm Hyman Bros. of this city with Miss B. Frankel, niece of Mr. and Mrs. Louisson took place. Everything imaginable or available for money had been done for the pleasure of the company. The stately and elegant home of Mr. Louisson was arranged with great taste and lavishness. Outside the main building a tent was set up and adorned with green plants, tropical flowers and the flags of the United States, Hawaii, and the German Empire, the porch and tent were splendidly

*(Continued on page 6)*

7. Western States Jewish Historical Quarterly, April 1974, Vol. VI, Number 3, pp. 177-187.

8. Ibid.

*(Utah's Jewish History, Continued from page 5)*

illuminated by Chinese lanterns and tastefully decorated. In the tent itself, for the comfort of the guests who numbered 200, an excellent meal was served.

Exactly at 8 o'clock, the fixed time, the bride and bridegroom entered the hall where the guests were assembled and also Mr. Peck, a Jew and friend of the families sent by a Jewish rabbi at San Francisco to perform the wedding ceremony in accord with the Jewish rite, which he did in the Hebrew language reciting from a book. It is important to note that Mr. Peck, before he functioned as a substitute for the rabbi in San Francisco, used the precaution of procuring for himself the authoritative power of Hawaiian law which permitted and legalized the ceremony. Thus not only the holiness of the Jewish religion but the civil law of this kingdom was secured at the same time to make the bond of marriage a rightful one, and to serve as a precedent for all future cases.<sup>9</sup>

The article continued with a description of a Hawaiian musical band, with Mr. Berger conducting, in a pavilion, the roomful of elegant presents for the couple, and the happiness of the first Jewish wedding in the Hawaiian Islands. The piece notes the wedding of the first Jewess born in the islands. In May 1889, Mr. Jacob Moritz was married to Lahela Louisson, who was born in Honolulu.<sup>10</sup>

Lakela is Hawaiian for Rachel, according to a Hawaiian/English dictionary; Lahela is a variant. Lahela was born January 1, 1868 to Morris and Therese, nee Guenther. (The 1900 census makes Lahela two years younger.) Lahela's California-born siblings were Abraham Lincoln Louisson, born in January 1864, during the Civil War, Henry Louisson, Hawaiian-born William Saul, born 1874, and Julius Lester born

1876. I found some of the Louisson family on the 1880 Hawaiian Islands Census of 1900, in Hamakua District of Hawaii Island. Henry was listed as the head, born in January 1866, single, a rancher, who had come to the Hawaiian Islands in 1896, Abe L., rancher, single, who had immigrated to the Hawaiian Islands in 1893, parents Morris, born March 1825 in Germany and a merchant who immigrated to the Hawaiian Islands in 1866 and was naturalized, and Morris's wife Therese, born in Germany in July 1847. They had been wed 38 years and Therese had borne seven children, six of whom survived. She also came to the Hawaiian Islands in 1866. A Japanese-born cook, Sataro Inada, lived with the family. Morris's son William S. at the time lived in Seattle, Washington, listed as a prospector. Another son, Julius, was living in Portland, Oregon with his sister Belle, born in Honolulu in October 1871, her German-born husband Gustav Simon, 42, a dealer of wholesale cigars, their daughter Helen, 8, and two servants. Julius, born in Honolulu in May, 1876 was an owner in the business with his brother-in-law and was naturalized in 1893. Gustav Simon was naturalized in 1880 and Belle was listed as having immigrated to the US in 1890. The couple were married eight years and had a daughter. The family remained in Oregon in the cigar business and Julius also stayed in Oregon, wed, and had two daughters. Abe and Henry remained partners and owners of a coffee plantation in Hawaii and were still single in 1910; in 1920 they were mistakenly labeled Octoroons (ancestry one-eighth black), and Abe was listed as divorced. William S. was a dentist in Goldfield, Nevada in 1910 and married and living in Santa Monica in 1930. Henry by 1930 was retired and living with his wife in San Francisco. Julius, now widowed, was an executive vice president and owner of a fruit packing company in San Francisco. How amazing this family's odyssey is.

*(Continued on page 7)*

9. Western States Jewish Historical Quarterly, April 1974, Vol. VI, Number 3, pp. 177-187.

10. Ibid.

*(Utah's Jewish History, Continued from page 6)*

Lahela, once married, became a leader of the Hebrew Ladies' Relief Society in Salt Lake, while Moritz served as president of the B'nai Israel Congregation. Lahela remarried, after Jacob Moritz died, to Joseph Lippman, a widowed lawyer in Salt Lake City.

Lippman too is profiled in the Sketches of the Inter-Mountain West. Born in Alabama, he studied and practiced law in Pennsylvania, then went to Chicago and to Colorado, before moving to Utah. He first was in the newspaper field, publishing and editing the first Gentile evening newspaper, *The Chronicle*, in the Territory of Utah, beginning in October, 1882. In 1884, he joined the Tribune as city editor and later telegraph editor. He returned to law practice in 1889.

A staunch Republican, he found in Utah no such party to which he could ally himself, and he devoted himself and his paper to the Liberal cause, which was opposed to church interference in politics, and from then on to the time of its dissolution, took an active part in the campaigns of the Liberal Party. He was one of the founders of the American Party in Utah, in 1904.<sup>11</sup>

He served as manager of the Tribune for a year and a half in 1904 to 1905, was U.S. District Attorney from 1902 to 1906, served as Territorial librarian and statistician from 1890 to 1892, and was Salt Lake County recorder in 1893 and 1894. In 1909, he had lived for thirty years at 603 Third Avenue with his son and stepdaughters. After he married Lahela, the Lippmans lived at 1067 E South Temple and 15 E South Temple in 1930. Lahela died in Los Angeles in March 1959, and was long widowed.

Although Jacob Moritz was the most prominent brewer, other Jewish alcohol sellers offered their wares. Simon Hanak advertised wines, liquors, and segars as a wholesale dealer and importer in an 1876 ad.

**WINES, LIQUORS, SEGARS.**

**HANAK & CO.,**

**WHOLESALE DEALERS AND IMPORTERS** of all kinds of Wines, Whiskies, Brandies, Cass Goods, Tobaccos, & segars, etc., Main street, opposite Cliff House, Salt Lake City. 1876

E. and G. Boukofsky concurrently advertised both wholesale and retail sale of liquor.

**E. & G. BOUKOFSKY**

Wholesale and Retail

**Liquor Dealers!**

INVITE THEIR FRIENDS AND THE public generally, to inspect their large and complete stock of Liquors, Wines and Cigars.

—SOLE AGENTS FOR—



**J. F. CUTTER,**  
**J. A. MILLER,**

11. Sketches of the Inter-Mountain West, page 215.

*(Continued on page 8)*

*(Utah's Jewish History, Continued from page 7)*

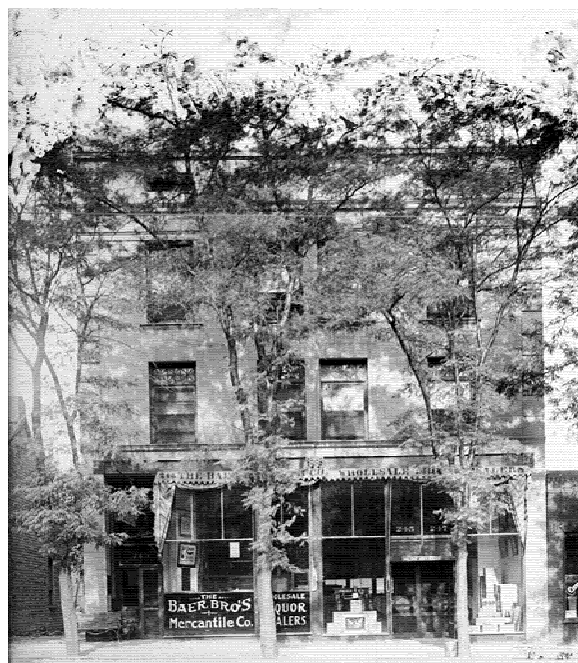
Michael Amshler advertised a beer hall and city brewery in the Corinne Daily Register in the 1870s.

**CITY BREWERY**  
—AND—  
**BEER HALL,**  
MICH. AMSHLER, Proprietor,  
(Successor to M. E. Campbell.)  
Cor. of Colorado and Second St.,  
Corinne, - - Utah.

**I AM NOW PREPARED TO FURNISH AL-**  
ways the best of  
**LAGER BEER AND ALE,**  
**BOTTLED BEER,**  
WHOLESALE AND RETAIL.

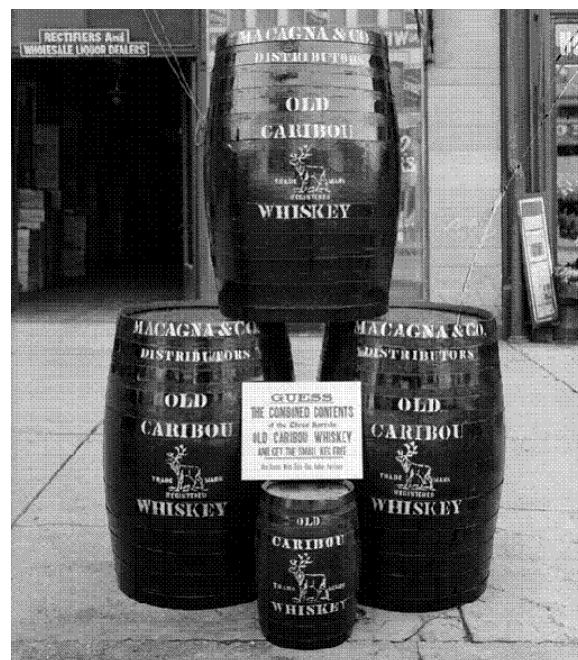
Orders from a distance promptly filled.  
out? if

And the Baer brothers (Isaac and Adolph) moved from Leadville, Colorado to establish their company in Salt Lake City in 1909. Originally from Baden, Germany, both were prominent businessmen in Leadville. Adolph was a founding member of Leadville's B'nai Brith and its first Vice President. He was a member of the synagogue choir, President of the Hebrew Benevolent Association, and superintendent of the Sabbath school. He was on the building committee of Congregation Israel and its first president. Isaac was an officer in 1880 of the Leadville Turnverein Corporation, a society of Germans in Leadville. The brothers were partners in a wholesale liquor and cigar company. By 1910, the Baer Bros. Mercantile Company, wholesale liquor



**Baer Bros. Building, 1910**

dealers, was located at 245-247 S State Street in Salt Lake City. Old Caribou Whiskey was one of their products. Adolph's daughter Minette married Daniel Alexander, a prominent Salt Lake City attorney.



(Photographs courtesy of the Utah State Archives.)

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**Who We Are**

The Utah Jewish Genealogical Society is a non-profit organization which provides a forum and assistance to members researching their Jewish ancestors. Our goal is to bring together all Utahns interested in pursuing their Jewish genealogy, regardless of faith.

President	Banai Lynn Feldstein	<a href="mailto:president@ujgs.org">president@ujgs.org</a>	801-432-0436
President	Lane Fischer	<a href="mailto:president@ujgs.org">president@ujgs.org</a>	801-489-9378
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UJGS regular meetings are held every other month at 6:30pm on the second Monday of the month at Congregation Kol Ami in Salt Lake City, Utah. Please check our calendar for exact dates and locations as they sometimes change.

**Atsmi Uvsari**  
**My Bone & My Flesh**

Is published by the Utah Jewish Genealogical Society. This newsletter is distributed to UJGS members and other IAJGS member organizations and can also be downloaded from our web site at <http://ujgs.org/>. The information in our newsletter can be used freely for all academic and other non-profit purposes.

UJGS members are encouraged to submit their genealogical research experiences for possible publication in Atsmu Uvsari. The editor reserves the right to accept, reject, or publish in revised form.

We welcome comments, submissions, and questions. Send them via email to our Editor, Banai Lynn Feldstein, at [editor@ujgs.org](mailto:editor@ujgs.org).

We strive for accuracy, but cannot be responsible for unintentional errors. Views and opinions expressed in articles are those of the authors and do not necessarily represent those of Atsmi Uvsari or the Utah Jewish Genealogical Society.

## Zip Tip

by *Marelynn Zipser*

The Revolution Continues! Remember when we were so happy to have "fancy" microfilm printers?

How about the first generation scanners (which were basically the same printers hooked up to computers)? There were only four of them in the Family History Library and they had to be scheduled for an hour at a time.

Well, now we have ScanPro 1000. There are five of them on B1, five on B2, and thirteen on the US/Canada floor. Only one on each floor can be reserved for one hour but the others are available for everyone to use. Some of the scanners have chairs so you can sit and relax while scanning.

Yes, there is a learning curve (and some of us catch on faster than others). The Library Staff has been very accommodating and patient with everyone. But the results are fabulous.

You can send your scan to your flash drive, save it to the hard drive to burn to a CD-ROM, or you can print it out (fee charged/dedicated printer). You can even send the saved scans to

your email account directly from the machine.

What makes these scanners so great are the graphic buttons that can be used to customize your scans.

You can:

- Zoom in or out
- Select the resolution
- Tilt the image to straighten it out
- Adjust brightness (automatic brightness button does a great job)
- Adjust contract manually
- Adjust focus (again, the automatic button is good)
- Scan whatever size you need -- can scan the left and right sides of the page together

There is even an option to highlight an area and adjust the brightness just to that. Ever have records that are perfectly readable except for that one corner? Now you can lighten or darken that one spot and see it in the scan.

There is motorized film control for scanning through the film, and a rewind when you are finished..

## Letters to the Editor

Thank you for sending me your publication! Boy, was I excited when I saw the picture of the Newhouse Hotel!!! I stayed there in 1965! I ran upstairs to my matchbook collection and sure, enough, there was the red matchbook with a big N and the slogan: "One of the Great Hotels of the West." When I attended the JGS conference in the 90s I looked for the hotel but was told it was a parking lot. I am so glad to have a picture of the place to add to my photo collection. Thank you, again!

Linda Volin  
Editor, Lineage, JGS Long Island

I enjoyed reading your Summer 2009 newsletter -- especially about the IAJGS conference since I was not able to attend.

Kim Sheintal  
President and Newsletter Editor  
JGS of Southwest Florida

Thanks for your newsletter. Our members will enjoy reading it. It is packed with interesting articles. Your newsletter committee puts in a lot of work.

Reeva Kimble  
President, JGS Willamette Valley Oregon

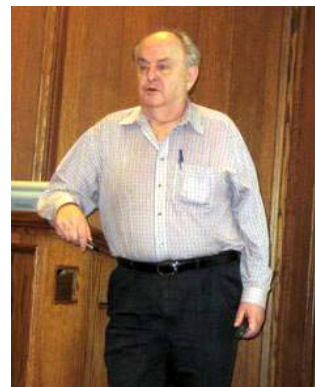
Gary Mokotoff Presents to UJGS

by Louise Lindorf Silver

Gary Mokotoff, a well-known genealogist visiting from New Jersey, in November presented a lecture to the UJGS and all interested Family History Library patrons. Mr. Mokotoff is the first person to receive the Lifetime Achievement Award of the IAJGS and winner of the Malcolm Stern Humanitarian Award of the Federation of Genealogical Societies, among other honors.

Mr. Mokotoff organized the first group trip to the International Tracing Service (ITS, http://its-arolsen.org/) in Bad Arolsen, Germany in May 2008. The facility, opened to the public in November 2007, is considered one of the major repositories of information about people caught up in the Holocaust. The archive, financed by the German government, was originally directed by the International Red

Cross as a finding aid to help people locate their lost relatives. As the years passed, the records retain more of a historical function than a humanitarian one. The ITS represents 11 countries who meet annually in May. The ITS archives contain 26,000 meters of records, 55 million entries on index cards, covering 17.5 million people (all those persecuted by the Nazis, not only Jews), and 2.5 T/D (Tracing/ Documents) case or inquiry files. Examples of its records include Dachau death records and French deportation lists. All records are digitized, but one can view the source document.



Gary Mokotoff

<b>YAD VASHEM</b> Martyrs' and Heroes' Remembrance Authority P.O.B. 3477 Jerusalem, Israel		<b>דף-עד</b> רשות-הזיכרון ירושלים, ת.ד. 3477		<b>יד ושם</b> ירושלים, ת"ר הזיכרון ת.ד. 3477	
THE MARTYRS' AND HEROES' REMEMBRANCE LAW, 5713-1953 determines in article No. 2 that - The task of YAD VASHEM is to gather into the homeland material regarding all those members of the Jewish people who laid down their lives, who fought and rebelled against the Nazi enemy and his collaborators, and to perpetuate their NAMES and those of the communities, organizations, and institutions which were destroyed because they were Jewish.		חוק זכרון השואה והנצורה - תשי"ג 1953 קובע בסעיף מס' 2 : תפקידו של יד-ושם הוא לאסוף אל המולדת את זכרם של כל אלה מבני העם היהודי שנטלו ומסרו את נפשם נלחמו ומרדו באויב הנאצי ובעוזריו, למנוחם ולכבודם, ולשם הקמתם ולחובתם ולכבודם ולשם זיכורם בכל העתידות לעם היהודי. מספר חוקים מס' 111 ת"ר 28.5.53			
מרטי הניספת: נא לרשום את שם של כל ניספת על דף נפרד ולהכניס באותיות דפוס בלבד DETAILS OF VICTIM: INSCRIBE EACH VICTIM ON A SEPARATE PAGE, IN BLOCK LETTERS					
1. שם משפחה מנוקה מוקוטוב		2. שם מרטי מוקוטוב			
3. שם משפחה קודם (אם יש)		4. תאריך לידה/גיל משוער 1896			
5. מצב משפחתי נשוי		6. מקום לידה וארץ פולין			
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11. מקום מגורים קבוע וארץ פריז		12. מקום מגורים זמני וארץ פולין			
13. תאריך/שנה של מות 1942-3		14. מקום מות מקום המסתור/התנגדות קמפיטובווא			
15. מקום המות ומסיבות המות מקום המות מקום המסתור/התנגדות		16. מקום המות מקום המסתור/התנגדות מקום המות מקום המסתור/התנגדות			
Reported by: <u>אריאל מוקוטוב</u> I, the undersigned, <u>אריאל מוקוטוב</u> Reading at (address): <u>18 תל-אביב, מ. 4445</u> Relationship to victim (family/other): <u>בן</u> I HEREBY DECLARE THAT THIS TESTIMONY IS CORRECT TO THE BEST OF MY KNOWLEDGE. Place and date: <u>7/5/96 12.12.16</u> Signature: <u>אריאל מוקוטוב</u> During the war I was in: Camp/Ghetto/Resistance: <u>12</u>					
"...ונתתי להם בתי ובחומותי יד ושם אשר לא יכרת." "...even unto them will I give in mine house and within my walls a place and a name...that shall not be cut off." -Isaiah, lvi:5					

Sample Page of Testimony

Gary Mokotoff researched Mokotoffs from Poland. He noted that many documents may exist for the same person and showed examples of what he found. Additionally, Mokotoff talked about researching from Yizkor books, suggesting that it is not necessary to read Hebrew or Yiddish. Instead, he encourages researchers to learn their pertinent surnames and town names in Hebrew and Yiddish and then scan the Yizkor book and necrology for those names. Mokotoff also offered two additional sources of Jewish genealogical data: The U.S. Holocaust Memorial Museum (http://ushmm.org/) and Yad Vashem (http://yadvashem.org/)

UJGS members and other visitors present seemed intensely interested in the information Gary Mokotoff shared.

## Message from the Outgoing President

*by Rochelle Kaplan*

It's been a privilege serving as the President of the Utah Jewish Genealogical Society the past two years. I'm thrilled to be handing over the baton to Banai Feldstein and Lane Fischer.

I accomplished some of what I set out to do and fell short in other areas. We grew the membership and retained most members. For the last several meetings, we had excellent outside speakers Roger Lustig, Crista Cowan, John Colletta, and Gary Mokotoff and attendance at our meetings spiked. Three of our members, Banai Feldstein, Daniel Schlyter and Kahlile Mehr, were presenters at IAJGS conferences and Kahlile serves on the IAJGS Board. They reprised for our membership the workshops or talks they gave at the conferences. The web site remains current, enjoyable, and informative, thanks to Banai.

We fell short on the newsletter, publishing scantily in 2009. I hope we'll produce more issues in the coming year and that more of our members will contribute articles. I had hoped to completely photograph the graves in the local Jewish cemeteries but did not do so. In the next year, I hope to send this info to JOWBR. I am disappointed that although we place free advertisements regularly in the Wagner Jewish Community Center and Kol Ami bulletins, we have not gained members from either source.

Banai, Lane, and I welcome ideas for future speakers or projects. Lane had a great suggestion to have some meetings, which will go back to being bimonthly, at the Family History Center. I plan to adapt my PowerPoint on Utah's Jewish History into a book and if I'm lucky, I'll find a publisher.

Thanks for your support the past two years. Here's something to make you chuckle.

Top 10 indicators that you've become a geneaholic

10. You introduce your daughter as your descendant.
9. You've never met any of the people you send email to, even though you're related.
8. You can recite your lineage back eight generations, but can't remember your nephew's name.
7. You have more photographs of dead people than of living ones.
6. You've taken a tape recorder and/or notebook to a family reunion.
5. You've not only read the latest GEDCOM standard, but you also understand it.
4. The local genealogy society borrows books from you.
3. The only film you've seen in the last year was the 1880 census index.
2. More than half of your CD collection is made up of marriage records or pedigrees.
1. Your elusive ancestor has been spotted in more different places than Elvis!

Source: <http://members.home.nl/sjouwke/genealogie/jokes.htm#indicators>

**JGS Southern Nevada Visit to Salt Lake City**  
**or**  
**How to be More Efficient at the Family History Library**

*by Banai Lynn Feldstein*

This October, members of the JGS of Southern Nevada, with a few other guests, made their annual trip to Salt Lake City. Staying at The Plaza hotel, they arranged for a speaker to present a lecture and invited UJGS members to join them. Three of our members attended the presentation from George Ott titled *Getting the Most Out of Your Research at the Family History Library* which he explained was basically, How to be More Efficient at the FHL.

George provided handouts that included maps of each floor of the FHL, screen shots of the computer screens, a list of items in the US reference section, and some Dewey Decimal codes.

First, George reviewed a map of the third floor, pointing out that every floor has an area of computers, books or films, a reference counter, and library attendants. He explained that all of the books at the FHL were cataloged by the Dewey Decimal system. In that system, every place has a specific number. For example, Virginia is 975.5, so all books about Virginia will begin with that number. Additional numbers are assigned to each county, city, etc. Then the FHL assigns a letter, its own system, to describe the kind of information that is contained in the book. For instance, books containing maps or gazetteers will be E, histories are signified by H, church records or other religious significance, Jewish included, are K, vital records and civil registries are V, and census records are X.

Continuing to the computers, his handout contained images of several of the computer screens seen on the FHL computers. On the patron desktop, there are links to the FHL catalog, subscription web sites, and databases

on CD, among others.

According to George, only about half of the microfilm collection is at the FHL. Microfiche are in specific locations on each floor, but some are found at the attendants' windows.

Emphasizing this point, George directed everyone to the reference areas on the maps. He insisted that using the books and binders on these tables will save a lot of time that would be spent searching for microfilm numbers in the FHL online catalog. Some of the US reference books include directories to cemeteries, libraries, and churches, guides to the National Archives and federal courts, naturalization registers, books about the Mayflower families, and many LDS resources. I can personally vouch for some of these references, specifically the New York naturalizations; sometimes it seems like the catalog is deliberately set up to make using it more difficult.

Another important tool for genealogy research, George mentioned, is the telephone. Need an obituary? Call up the local library and ask if they can do a quick look-up. Then ask if they can read it over the phone to you, in addition to mailing a copy.

It's important to remember that you don't have to know everything; you just have to know how to find it.

During the short question session at the end, George pointed out that the FHL does not create microfiche, but anything in their collection on fiche was purchased from some other organization. Also, he stated that the FHL has stopped filming records and instead is now digitizing everything.

## Dedication of Congregation B'nai Israel

by *Banai Lynn Feldstein*

On November 5, 2009, a new historic plaque was unveiled at the Peery Hotel in downtown Salt Lake City commemorating the first permanent Jewish house of worship in Utah in 1883. Several UJGS members were in attendance as well as several members of the IAJGS Board, as a board meeting concurrently took place in the city.

Rabbi Tracee Rosen of Congregation Kol Ami began the ceremony with a bit of history of the Jews in Utah. Thanks to Rochelle Kaplan's series, *Utah's Jewish History*, published in *Atsmi Uvsari*, I was familiar with the topic, including the first Jewish settlers in Utah: Julius and Fanny Brooks, Nicholas Ransohoff, and the Auerbach Brothers. Rabbi Rosen went on to mention Brigham Young's donation of land for the first Jewish cemetery in 1869, the formation of the first synagogue, B'nai Israel, in 1873, the date in 1881 when 23 Jewish families voted to purchase land to build a synagogue at 100 West 100 South, that synagogue's subsequent break-up shortly after it's first High Holiday services, and the reunification a century later, only 37 years ago, as Congregation Kol Ami.

Salt Lake City Mayor Ralph Becker spoke next, recounting how his roots go back to Ichel Watters, his maternal grandfather, who settled in Salt Lake City 140 years ago and who often officiated at services at B'nai Israel. He and Rabbi Rosen revealed the plaque on the side of the Peery Hotel commemorating the location of that first synagogue.



**Rabbi Tracee Rosen and  
Mayor Ralph Becker**

Other speakers included Elder Jay E. Jensen of the Presidency of the Seventy of the LDS Church, Jerry Klinger, President of the Jewish American Society for Historical Preservation, and Danny Burman, the immediate Past President of Congregation Kol Ami.

Danny also included a bit of Utah's Jewish history, proud of the fact that Utah was the second state to have a Jewish governor, Simon Bamberger, in 1916, and that Salt Lake City had a Jewish mayor, Louis Marcus, in 1932, before New York City had a Jewish mayor. He recognized Utah's four existing synagogues and several Jewish organizations, thanked the owner, Gary Peterson, and the general manager, Ryan Brown, of the Peery Hotel.

Several other prominent people in attendance and acknowledged by the speakers included Mark Shurtleff, the Attorney General of Utah, Rabbi Benny Zippel of Bais Menachem, and the Reverend Monsignor J. Terrence Fitzgerald of the Catholic Diocese of Salt Lake City.

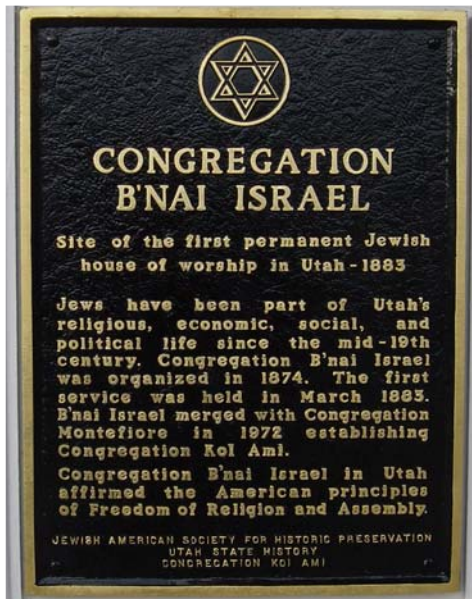
More pictures from the event can be seen on the next page.



*IAJGS Board Members Michael Goldstein, Joel Spector, and Jan Meisels Allen*



*Danny Burman and UJGS member Alan Bachman in the crowd*



*Rochelle Kaplan  
UJGS Secretary and  
Immediate Past President*



*Rabbi Rosen and Mayor Becker  
Revealing the Plaque*

**Small Miracles of the Holocaust:  
Extraordinary Coincidences of Faith, Hope, and Survival**  
by Yetta Halberstam & Judith Leventhal

*Reviewed by Lane Fischer, Ph.D.*

Coinciding with the seventieth anniversary of *Kristallnacht* in 2008, Halberstam and Leventhal published a collection of stories of miracles of survival during the Holocaust. They acknowledge the atrocity of the Shoah but hold on to moments of light during the nightmare. Why? "These must be told... if for no other reason than to redeem the sullied image of Man..." Three of the stories are of greatest interest to genealogists as they illustrate the enduring connection between family members across the veil of death.

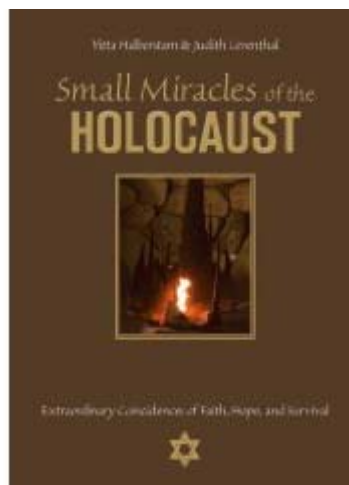
### **My Betrayer, My Savior**

Chaim Berel heard the execution of his parents and witnessed the cold-blooded murder of his sister by an erstwhile family friend. He escaped into the woods and was helped by a little boy who took him to his father, Draka. Draka betrayed Chaim to the Nazis for the reward of a bag of salt. As Chaim lay in his prison cell that night he fell into a deep sleep. His mother came to him in a dream and told him not to sleep but to be ready to escape. She insisted that he not sleep and gave him specific instructions to move a stool to a window through which he could wriggle. She told him that a newly-arrived prisoner had smuggled in bread and matches which Chaim was to take with him. Chaim awoke and followed his mother's instructions explicitly. He did escape and again ran to the forest. He was disoriented and eventually ran directly into Draka. Before he could flee again, Draka dropped to his knees and thanked G-d that Chaim had escaped. He then explained that Chaim's mother had come to him in *his* dreams

that night to scold him for betraying her son for a mere bag of salt. Draka immediately took Chaim into safety and devised a plan to hide him in the town for the rest of the war.

### **Melvina's Dream**

Melvina Muller's parents were taken away. She was captured but sent to a tolerable prison by a judge who loved her parents. While at the prison she had a dream that confirmed to her that her parents had died but that they were still caring for her. Melvina's father came to her in a dream and instructed her that no matter what, no matter how cold, she was not to wear a coat to her work assignment in the morning. She awoke but returned to sleep. The dream was repeated again and again. In the morning, the temperature had dropped below zero. Nevertheless, she followed her father's instructions as she was led to an office to clean windows. The windows were extremely tall and very narrow. As she worked she heard a voice outside whispering for her to jump through the window. A very tall man stood below encouraging her to jump to his arms. She glanced at the Nazi guard who was looking down the hall for his replacement. In that instant, she slid through the narrow window and jumped. Had she been wearing her coat, she would not have fit through. Had she been wearing her coat but tried to remove it, she would have been detected. Her escape was made possible because she followed her father's instructions exactly.



*(Continued on page 17)*

*(Small Miracles, Continued from page 16)*

### A Dream Escape

Esther and her older brother, Yidel, watched their parents' execution. They were then loaded onto a transport and shipped from one labor camp to another. Surprisingly, they were kept together in each transfer; Esther on the women's side and Yidel on the men's side of each camp. At one camp the men attempted an escape. In the morning, Esther was told that Yidel had been with the men but that he had been killed. She was devastated.

Esther was then transferred from the labor camp to the death camp of Sobibor. Of the 800 captives that arrived that morning, only Esther and six other women were spared because they had special skills needed by the Nazis. Knowing that no one ever survived Sobibor for very long, Esther and her friends planned the most successful revolt in any of the camps. They reasoned that it would be better to be shot escaping than to be killed in the gas chambers. On the eve of the revolt, Esther had a dream in which her mother came to her. She asked her mother, "Mama, what are you doing here? Don't you know that we are revolting tomorrow?" Her mother said, "Yes, I know, dearest one. I came to tell you that you will escape, and I came to tell you where to go when you do." Esther was then shown an image of a weathered barn that she recognized as belonging to an old family friend. Her mother pointed to the hayloft and said, "This is where you must hide. You'll be safe here".

On the morning of the revolt, as the escapees joined up with partisans in the woods, Esther

bid them farewell and told them she had to go a different way because of the dream. She trekked for five days before finding the old barn and hiding in the hayloft. In the morning, hunger drove her to a nearby farmhouse where she was given bread and milk. She took the food back to the hayloft. She misplaced the jug of milk in the hay and, while she was searching for it, she awakened a sleeping man who had been hiding in the hayloft as well. As he spoke, she immediately recognized the voice of her brother, Yidel. In amazement and joy, she told how their mother had directed her to the barn. Yidel told the story to their old friend who agreed to also hide Esther. Together, Esther and

Yidel hid out the final nine months of the war in the hayloft as directed by their mother.

As Halberstam and Leventhal concluded, "Today, there are

only thirty survivors of Sobibor left to tell the story, but more than six decades later, Esther is among them - all thanks to a mother's love that transcends both time and space, and is eternal." (p. 258)

Whether we interpret these three stories as literal visitations by loved ones across the veil of death, or as projections taking the image of psychically introjected parents, the message is the same. We are fortunate when we have loving family members to introject and rely on psychologically in times of crisis, or to be sealed across eternity to beings that continue to care for us. Surely, it is this same caring that leads us as genealogists to preserve the names of those who have gone before us. Our hearts are turned to them as theirs were to us.

Atsmi Uvsari

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*"Surely, it is this same caring that leads us as genealogists to preserve the names of those who have gone before us."*

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**They Called Me Mayer July:  
Painted Memories of a Jewish Childhood in Poland before the Holocaust**  
by Mayer Kirshenblatt and Barbara Kirshenblatt-Gimblett

*Reviewed by Rochelle Kaplan*

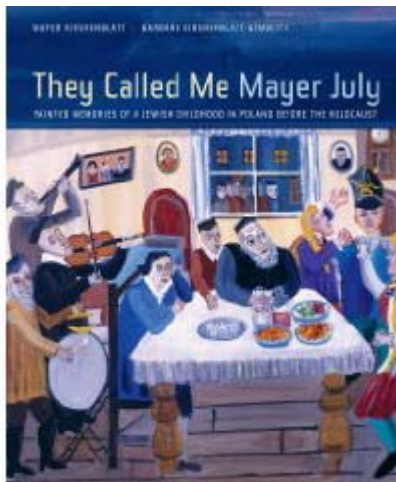
Illustrated by Mayer Kirshenblatt with transcription by his folklorist daughter, Barbara Kirshenblatt-Gimblett, They Called Me Mayer July is a book of painted memories of a Jewish childhood in Apt (Opatow), Poland before the Holocaust. I bought the 2007 book when I read about it a few years ago and decided to give it a closer reading after seeing an exhibit of Mayer's paintings at the Jewish Museum in New York this summer. Mayer, a lively 92 year old living in Toronto, Canada, is a primitive painter who nonetheless brings back a lost world.

The exhibit also contained a short ten minute film about the artist and his visit to his hometown and another video to accompany a puppet theater production based on Mayer's memories and art. Mayer began painting at age 73, at the urging of his daughter and wife, who asked him to paint what he remembered. His first painting was of his mother's kitchen, because his daughter asked him to describe it.

"When I am about to start a new painting, I think about it. I lie down and daydream about it. Memories keep flooding in and I just keep going. I sometimes have a hard time getting started. I'm afraid. I can't sleep at night. Every so often, I go down to my painting room and have a look. Did I do it right? Did I do it wrong? But once I start, I can't stop. I just wonder what's going to be next. How will it turn out? I think to myself, 'Can I do this better?' I hesitate to rub out something that I've done. If I do away with it, will I be able to do it again? Once I've finished a painting, I'm done. Then I forget about it and wonder what I'm

going to do next."

My favorite painting shows the town kleptomaniac slipping a fish down her bosom. Mayer recounts that Benyumen Lewensztajn (Yumen for short) had the only working automobile in town, a brand new 1928 Essex, an open touring car. "Yumen was very well-to-do. He owned the biggest lumberyard... Would you believe it, Yumen's wife was a kleptomaniac. She used to steal. Everyone knew. The merchants would keep track of what she stole, and her husband would write down what she brought home. Every Monday morning, all the merchants would come to Yumen and tell him what they were owed, and he would pay up. My mother told me that Yumen's wife would steal a fish and hide it in her bosom. It was a live fish, of course. Who would want to steal a dead fish? She was a beautiful little woman, always impeccably dressed. There she is in brown, with a matching hat and guilty look, slipping a fish down her dress."



The book includes a map of the town as Mayer remembers it, sections on my town, my family, my youth, my future, and an afterward by Mayer's daughter on the process of gathering and recreating the remembrances. There are instructions for building a dreydl and for making a shofar.

Mayer recalls that more than two-thirds of Apt's population was Jewish in 1921. He said he had friends who were Christian, "but that's where it

*(Continued on page 19)*

*(Mayer July, Continued from page 18)*

ended because he (the friend) belonged to one side of town and I belonged to the other side. I paint the places that exist no more, remembering them as a little boy looking through the window."

Another painting and story I like is *Boy with Herring*. "You can see me coming home with a herring. Mother sent me to my grandmother's store to buy a herring. They did not wrap herring in paper, because paper was in short supply, and even newspaper was precious. One newspaper would be shared among several families, rather than each family buying their own. The shopkeeper wrapped a little piece of newspaper around the middle of the herring, just big enough for my hand to hold it. Brine would drip from the head and tail of the herring. On the way home, I would lick the drops of brine... Herring was an important part of the diet. A woman could make a whole banquet from a herring. When purchasing a herring, you always asked for a male. After washing the herring and opening it up, Mother would remove the milt, or milekh, a long sack of semen. She would open the milt and scrape the semen away from the membrane, which she threw away. To the semen, the zumekhts, she added minced onion and a little vinegar and sugar to taste to make a sauce, a zuze -- it was called a kratsborsht, or scratch borsht, because the milt had been scraped. Everyone got a little piece of herring, a small piece of bread to dip in the kratsborsht, and maybe also a boiled potato. That was supper."

Mayer describes the Jewish Street with the synagogue and two of the bes-medrushim (study houses). "The synagogue, the high synagogue, was never used during the week but only on Friday evenings, Saturdays and holidays. It was huge and unheated. In the

winter, it was bitterly cold inside, and there were barely enough people to make a minyan, a prayer quorum of ten men. Usually, services took place in the besmedresh, shtibl (Hasidic house of prayer), or local (meeting hall) of one of the Zionist organizations. Everyone went to these places for morning and evening prayers... When the synagogue was built, about five hundred years ago, Jews were not permitted to build the synagogue higher than the church, lest the synagogue dominate the church. A sunken floor thus gave the synagogue interior extra height."

Mayer paints the synagogue exterior and a Saturday morning inside the shul. Another painting shows flagellation before Yom Kippur, to show contrition. "This was called malkes. The flogger, the shmaysler, was paid a small amount by his victim. A counter was standing by to keep track of the strokes in case the flogger got too enthusiastic."

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*"When the synagogue was built... Jews were not permitted to build the synagogue higher than the church... A sunken floor thus gave the synagogue interior extra height."*

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Other paintings show Yom Kippur eve, blessing rituals, Tisha b'Av, blessing the new moon and the first rays of the sun, Simchas Torah, Saturday Bar Mitzvah, weddings, death rituals, and more. Each vivid painting is accompanied by an equally vivid story.

The scenes evoke not only Jewish scenes but scenes of an entire town, including church processions, the Cloister, market days, the town prostitute, circus performers, musicians, house interiors, workers, children at play during the seasons. There are paintings reflecting emigration (shipping offices, Warsaw train station, the ship arriving in Canada) and descriptions of the wrenching experience.

"If Mayer leaves, the other ones will grow up and want to leave too. Your family will scatter all over the world and you will have nothing.

*(Continued on page 20)*

*(Mayer July, Continued from page 19)*

You have got to do something. You have to bring us to Canada. So my father went and he hocked himself up to here. We were paying a dollar a week for the ship tickets. There were five of us -- the four boys and my mother. There were many months of preparation. We had to be checked out by the eye doctor and the physician. We needed statements from the police and city hall. We had to be in perfect health and of perfect character. Finally, the happy day arrived. We were ready to leave. Most of our things were already spoken for. They were promised to my maternal grandmother, Mother's sister in Nieklan, and one of my Mother's first cousins in Apt who was also named after my great-grandmother, Rivke. We put everything that had not already been spoken for, particularly the bedbugs, outside. Fortunately, it was a warm day. People

started shlepping away beds, chairs and other household effects. We gave away the potted plants, and were promised that they would be looked after. Whatever was left, my grandfather sold or gave away. Everything had a value. The wagon was waiting. We piled our luggage on the wagon, including the featherbeds, the brass mortar and pestle, the pair of silver candlesticks that Mother used for lighting the candles for the Sabbath and other holidays, and the beautiful Hanukkah lamp that I inherited after my mother passed away a few years ago. We climbed into the wagon not with sadness but with great anticipation of our new life to come. Everyone turned out to wave good-bye."

I highly recommend this book to anyone who wishes to know what life was like in Eastern European towns before the Holocaust. Writing this, I can smell the herring.

### Upcoming Meetings

Please note that most of the schedule for 2010 has changed from the dates assigned during the October meeting. Meetings are held the second Monday of the month at Congregation Kol Ami, except where noted.

Next meeting is **January 11** at Congregation Kol Ami.

- Arrive at 6:30pm for Schmooze Time. Talk to your fellow society members about genealogy and get to know one another better.
- Business meeting begins at 7:00pm.
- Presentation by Banai Lynn Feldstein.

*Social Networking: Facebook and Twitter and Their Genealogy Uses*

Meeting schedule for 2010

- March 8
- April 27 (Tuesday, at the Family History Library)  
Speaker: Daniel Horowitz
- June 14
- August 9
- October 19 (Tuesday, at the Family History Library)  
Speaker: Gary Mokotoff
- December 6 (first Monday, December 13 is Hanukkah)

## UJGS Meeting Highlights October 2009

by Rochelle Kaplan

### 27 October 2009

Nineteen people attended. Members of Gary Mokotoff's research group were not counted.

1. Gary Mokotoff, noted genealogist visiting from New Jersey, lectured on "Holocaust Research: Documenting Victims and Locating Survivors"
  - a. Gary organized the first group trip to the International Tracing Service (ITS) in Bad Arolsen, Germany in May 2008. The facility, considered one of the major repositories of info about people caught up in the Holocaust, was opened to the public in November 2007.
  - b. Important web sites:
    - <http://its-arolsen.org/>
    - <http://ushmm.org/>
    - <http://yadvashem.org/>
  - c. Mokotoff noted that ITS is now attempting restrictions on access. You must now be a relation to the name on the card.
  - d. Pages of Testimony (PoT) at Yad Vashem are and were submitted by people looking for relations and other victims of the Holocaust. Often three generations are represented on each PoT, since parents' names and children are sometimes listed.
  - e. Gary mentioned he preferred older, more somber Yad Vashem than the way it looks now.
  - f. Yad Vashem still seeks Pages of Testimony.
  - g. Gary demonstrated searches on the Yad Vashem web site using the fuzzy search and search by PoT submitters.
  - h. Yizkor Books are memorials/necrologies of towns and people destroyed in the Holocaust. Almost all the books are in Hebrew or Yiddish.
  - i. You needn't be an expert reader of Hebrew or Yiddish; just learn to recognize the Hebrew or Yiddish for the surnames and town names you seek.
  - j. Yizkor Books are located at Yad Vashem, Holocaust centers and museums, YIVO in NYC, the Library of Congress, and the NY Public Library. Gary recommended the Association of Holocaust Organizations (<http://ahoinfo.org/>).
2. UJGS Business
  - a. Unveiling of historic marker at the site of the first permanent Jewish house of worship on November 5, 3:30pm at the Peery Hotel.
  - b. Mr. Sergei Brin, co-founder of Google, gave \$1 million to HIAS (Hebrew Immigrant Aid Society). HIAS enabled his family to move to the US 30 years ago. The full article, *Billionaire Aids Charity That Aided Him*, is in the NY Times on Sunday, October 25, 2009.
  - c. The Salt Lake Institute of Genealogy will host a five day conference at the Radisson Hotel, January 11-15, 2010. Among the instructors are our member and IAJGS Board Member Kahlile Mehr and John Colletta, who presented too UJGS a few months ago. More info at <http://infouga.org/>.
  - d. Discussion of bylaws/constitution amendments. The group voted to go back to meeting every other month rather than quarterly, meeting the second Monday of the month beginning in January.
  - e. Elections of new officers. Co-Presidents: Banai Feldstein and Lane Fischer, Treasurer: Mark Kleinfeld, Secretary and Programming: Rochelle Kaplan, Newsletter Editor: Banai Feldstein.

### **Group Trip to Lithuania, Latvia, Belarus**

Howard Margol and Peggy Mosinger Freedman are organizing their 17th group trip to Lithuania - June 22 to July 2, 2010.

If you would like to see the places that your ancestors lived in Lithuania, Latvia, and Belarus as well as research the records of their lives, this is the trip of a lifetime.

Included: visits to the various Lithuanian Archives, synagogues, ghettos, Holocaust sites, meetings with Jewish leaders, sight-seeing, guide/interpreters, and two days to visit and spend time in your shtetl, or shtetlach of interest. All meals are included (except for one dinner and two lunches), the finest hotels (new & modern), modern buses, and much more. Howard and Peggy are very familiar with the Archives, the archivists, Lithuania and the main places of Jewish interest.

The trip is sponsored by the American Fund For Lithuanian-Latvian Jews, Inc. If there is any profit from the trip, the entire profit will go to the Jewish soup kitchen in Vilnius, Lithuania.

For details and a full itinerary of the trip, contact Howard Margol or Peggy Freedman.

Email: [litvaktrip@gmail.com](mailto:litvaktrip@gmail.com)

Web site: <http://litvaktrip.peggyspage.org/>

### **Clearance Sale on Genealogical Resources in New York**

JGS is holding a special clearance sale on [Genealogical Resources in New York!](#) You can now purchase this one-of-a-kind extraordinary guide to doing genealogical research in the New York metropolitan area for only \$12, U.S. media mail postage included. The only extras are sales tax if you live in New York State or Ohio or postage if you live outside the U.S. What a great gift to give to your family and friends to encourage their interest in family history and research!

You can order this directly by going to <http://atlasbooks.com/marktplc/00937.htm> and scrolling down to the bottom of the page.

### **Find My Past Changes Name of Web Site**

Find My Past, a London-based family history web site specializing in UK records, has just announced that they are changing the name of the web site: [findmypast.com](http://findmypast.com) will become [findmypast.co.uk](http://findmypast.co.uk).

Starting later this week you will start to see the name change. You will need to add the new name to your bookmarks. [Findmypast.com](http://findmypast.com) should continue to work on your browser and redirect you.

[Findmypast.co.uk](http://findmypast.co.uk) is the only web site to offer the complete set of UK censuses from 1841-1911. They also have Passenger Lists for voyages leaving the UK between 1890 and 1960, births, marriages, and deaths in the UK, military records, and more.

Searching the records on the site is free but there is a charge to view, download, or print the records. The Family History Library offers free access to the web site on the British floor.



# Application for Membership in UJGS

## Utah Jewish Genealogical Society

Please enroll me as a member for one year as:

- An Individual \$10  
 A Couple \$15

Mail to: UJGS  
c/o Mark Kleinfield  
2450 East 3700 North  
Layton, UT 84040

Enclosed is a check payable to UJGS.

Name(s) \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Phone (       ) \_\_\_\_\_

Email \_\_\_\_\_ @ \_\_\_\_\_

Surnames of interest: \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Locations of interest: \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Signature \_\_\_\_\_