My name is Zahava Ben-Dov, originally Stampfer. I made it my task to research into the roots of my family on both sides, and to present the public with my finds about the rich history of this family. For some years now, after retiring from previous vocations, I am collecting stories, memories, documents and photographs. I spent many weeks at the archives in Jerusalem, reading about 19\textsuperscript{th} century Jerusalem and especially about Petach Tikva, where my great grandfather, Yehoshua Stampfer lived and acted. I accumulated a large amount of knowledge on my ancestors, getting to know a long chain of Rabbis and leaders, thinkers and pioneers, whose importance to Eretz Israel is wider than that of the private family tree.

My late mother Malka was a descendant of the Cohen and Honig families, from the first who have settled in Yemin Moshe outside the walls of Jerusalem. The Cohen family roots go back to the family of the Gra, to the Rebbe from Ladi and to Rev Baruch Soklober Rote, a disciple and friend of the Wilner Gaon. On my mothers side my roots go back ten generations in Eretz Israel.

Genealogy was not commonly practiced in our family, the Stampfer family, though my grandfather, Shlomo Yitzchak Stampfer, who was the first mayor of Petach Tikva, had the habit of talking about his father, Yehoshua. It is from him that I heard the fantastic story about his Aliyah to Eretz Israel, about his unique personality and his achievements in Petach Tikva. As a child I was enchanted by those stories and kept them in my heart.

My survey will begin in the Stampfer family, the main pillar being Yehoshua, my great grandfather. The family originates from the town of Stampfen (today Stupava), a suburb of Frasburg (Bratislava of today). In 1787, under the Kaiser Franz Josef, the citizens of the Hapsburg Empire, both Jews and non-Jews, had to acquire family names. The Stampfer family was assigned a name according to their place of birth.

A man named Simon Stampfer is commemorated by a statue in one of the squares of Vienna. Our survey shows this man was the city architect of Vienna, non-Jewish, in the early 19\textsuperscript{th} century. A rabbi named Moshe Stampfer held a halakhic correspondence with Rav Eliah David Goitein, published in the book Zichron Avotin in 1870. I do not know if this person is related to our family.

My cousin, the historian Abraham Atzili has recently studied the life of Friedrich Stampfer, who was born in the Czech city of Brno and became a social democratic leader in Austria. Atzili has found some connections with the Hungarian Stampfer family. The ancestors of Friedrich bore Jewish names: Binyamin, Abraham, Sholmo, Yehezkel, thus it is probably an assimilated branch of the family.

The Stampfer family together with many others left the countryside in the mid-19\textsuperscript{th} century when Jews were allowed to settle in the cities. A common vocation for the men of this family was religious leadership, thus they went to find their living in the towns of Hungary and abroad. Rav Binyamin Stampfer, the father of Yehoshua, was nominated Dayan in the
provincial Hungarian center of Stein-am-Anger (today Sombot Hei).

My outline of the Stampfer family tree is based on two sources. The first source is Yehoshua’s personal diary, which recounts the events from the day he left Hungary, including his marriage in Jerusalem, the birth of his children, purchasing the land of Petach Tikva and its establishment, as well as his journeys in Europe and the US on behalf of the colony and the Yishuv. The second source is an ancient book, Shulchan Aurach Yore Dea’a, printed in Vienna 1808. In the last pages a record was kept for the born and the deceased, marriage dates and Yahrzeiten of the Stampfers. This source does not go further than the generation of Yehoshua himself. Below I present the family line from the earliest stage we could trace directly to myself, leaving aside wider information I currently hold. The first lines in the Yira Dat family record are indecipherable, while the first note we could read relates to Benjamin Stampfer, d. 1828.

Son: Azaryau aka Ziskind d. 1834

Son: Yehoshua Stampfer d. 1849 (the first we know of bearing this name).

Son: Benjamin Stampfer d. 1899. Buried in Har Hazeitim, Jerusalem.

Wives of Benjamin: Hanna, daughter of Shlomo Shiles Raab and her sister Yetel.

The two sisters were the daughters of Esther, the daughter of Rav Hizikya Hacohen from Balud.

Son of Benjamin: Yehoshua Stampfer, founder of Petach Tikva, d. 1907.

Yehoshua’s wife: Daya bat Itzchak Rozental Danzger) and Razel daughter of Shmuel Dayan

Yehoshua’s Son: Shlomo Yitzchak Stampfer d. 1961, First Mayor of Petach Tikva.

Wives of Shlomo: Esther Ita, daughter of Golda and Yaakov Hizkiya Rozental d. 1912; and Sarah Feigel originally Schick. Esther was also the cousin of Shlomo.

Son of Shlomo: Benjamin Stampfer, d. 1973. One of the founders of Netanya and its first Muchtar

Wife of Benjamin: Malka daughter of Shmuel David Cohen and Sarah Rivka Honig, d. 1972

Children of Benjamin: Esther, Zahava, Shimon and Eliyahu.

A Hungarian woman notified me several years ago of her great grandfather named Yosef Stampfer, who was connected with the Petach Tikva branch. Similar information was given by Mr. Stephan Stam from New York. At that time we had no information about Yosef in our family. Lately when cleaning the house for Pesach we came across an ancient book from the library of Shlomo Stampfer, my grandfather. A handwritten line on the front sheet reads:

“I bought a book ‘Eretz Zvi Ve Tamei Ziya’ from the estate of our teacher Rabbi Taypu son of Benjamin Stampfer.’

A town in Hungary is further specified but the handwriting is not clear at this point. It seems therefore that Yosef was indeed part of the family, but it is unknown whether he was the brother of Yehoshua (from Petach Tikva) or rather lived two generations earlier.

The family was always religious-Haredi. Eretz Israel and Jerusalem were anxiously recalled in their daily services, but it was their belief that no action should be taken for this purpose. The elderly went to be buried in Eretz Israel, and donations were sent there, but premature Aliyah to Zion was forbidden. On this background comes Yehoshua Stampfer, a 17-year old youth, and notifies his parents of his will to go and establish an agricultural settlement in Eretz Israel. The parents of course opposed this plan, but Yehoshua sustained. In the childhood years of Yehoshua, Hungarian Jewry stood at the crossroad created by Emancipation (1868). Young Yehoshua studied at the He- der, continued to a general high school, and was later sent by his father to the Yeshiva of Rav Azriel Hild-
essheimer. When in his youth he showed some tendency towards the Haskalah, his parents sent him to the house of his uncle Elazer Raav in the Hungarian village of St. Istavan. The uncle’s family members were farmers and Yehoshua was sent there as a teacher for that family’s children. It is there that he first saw Jewish farmers and got acquainted with the ideas of Rav Zvi Hirsch Kalischer, a forerunner of Zionism, with whom his uncle held a correspondence. Those encounters were added to Yehoshua’s deep disappointment with the status of the Jews in Hungary. The Jews expected equal opportunities but instead they felt aliens in their own homeland.

Young Yehoshua decided to rise and act – make Aliyah to Eretz Israel and there work as a farmer and practice mitzvot atluyot ba’aretz. Thus, his stay at his uncle’s house, Elazar Raab, made him a pioneer of religious Zionism.

Yehoshua writes in his diary (free translation of the original poetic-archaic Hebrew):

“I decided to turn east towards the land of our fathers and sacrifice my life upon its altar”

Despite his parent’s dissent he went out alone and walked by foot for seven months, across Serbia and the Balkan to Saloniki. There, aided by the local Rav, he took a ship to Sidon and from there again by foot to Tzfat and Jerusalem:

“I lifted my feet… with only a sack of clothes… I went through Serbia, Bulgaria etc. until on the eve of 20 Sivan TRL (1870) I came in the gates of the holy land.”

Upon his arrival in Jerusalem Yehoshua established contacts with people of vision as well as with property holders in order to fulfill his dream – founding a Jewish agricultural settlement in Eretz Israel. After several futile attempts at this goal he finally arranged four people to purchase some land of the village Melabes. He called Ptach Tikva “A Gateway of Hope.”

Petach Tikva was founded in 1878 as the first agricultural settlement in Eretz Israel – “Em amoshavot” - 19 years prior to the first Zionist congress (1897). Yehoshua was then 24 years old. Eretz Israel was nearly empty before the founding of Petach Tikva.

Jewish communities existed in the four holy cities of Jerusalem, Hebron, Tveriah and Tzfat, with a handful of Jews in Jaffa, Shechem and Gaza. There were preliminary attempts at settling in Motza, Yesud ha Maala and the Horan. In the absence of proper roads transportation was carried on Horses or donkeys, often attacked by robbers.

Severe dangers threatened any initiative for settlement. Petach Tikva is located in a region of swamps swarming with mosquitoes carrying the malaria plague. Many of the settlers fell ill with malaria and many of them died. They had no choice but to temporarily leave the place. The men of Petach Tikva came each morning to work the fields and left when evening came. They gradually overcame the problem of the swamps and the malaria until the families could return. However the problem of hostile attacks from the Arab neighbors persisted, and the community organized for self defense. Once, when an attack came in the midst of the Sabbath morning services, Yehoshua Stampfer immediately mounted his horse and urged the others to stand firm against it, according to the law pikach nefesh doshe Shabat. (Waives certain rules of the sabbath for life threatening emergencies).

The young Petach Tikva had no available doctor. The doctor was called in cases of emergency, but he would frequently arrive only too late. Two of Yehoshua’s daughters died while giving birth, and his daughter-in-law died from an infection after birth. Yehoshua himself died from a heart attack, having no doctor to save his life. Even the cemetery of Petach Tikva was feared at first, and the dead were sent to be buried at Jaffa, until one of the settlers declared he will be the first to be buried in Petach Tikva and passed away soon thereafter. The story of this person is recorded on his gravestone in the old cemetery of Petach Tikva. The news about Yehoshua’s achievements in Eretz Israel reached his parents in Hungary, and they willingly made Aliyah. The parents settled in Jerusalem while the rest of the family joined Petach Tikva. Yehoshua expressed his affiliation to Jerusalem when he added to the colony’s constitution the commitment to Jerusalem’s tradition with regard to the Sabbath and funerary customs.
In the first years of Petach Tikva Yehoshua was chairman of the local committee and established himself as a well-acknowledged leader. He initiated an urban plan and led the self-defense activities. Yehoshua planted the first orange grove in Petach Tikva, which was to become the colony's most basic product in future years. Accordingly Yehoshua instituted the PARDES association for the marketing of citrus fruits worldwide, and suggested its well-known trademark: Magen David with the writings Zion and Pardes. David Ben-Gurion admired Yeshoshua Stampfer. In a letter to my father, Binyamin Stampfer, he wrote: "I consider Yehoshua Stampfer to be one of the greatest leaders of our people ever, and an extraordinary pioneer." (The letter is kept in the central Zionist Archive, Jerusalem, in the file of Binyamin Stampfer.)

Eliyahu Golomb, a forerunner of the Haganah, states: "Among the three founders of Petach Tikva – Stampfer, Solomon and Gutman – one can be seen as the initiator of self defense in Eretz Israel; it is Yehoshua Stampfer.” My grandfather, Shlomo Yitzchak Stampfer, the first mayor of Petach Tikva (1918) inherited the leadership ability from his father. Yehoshua was a sharp and dynamic leader while Shlomo was rather a man of peace and harmony. Despite this trait he stood firm in matters of the city and fought for its establishment, expansion and prosperity. The poet Nathan Yonatan, born in Petach Tikva, favorably remembers the mayor Shlomo Stampfer in one of his earlier poems (printed in Katit, by the municipality of Petach Tikva 1954).

At one and the same time of his activities in Jerusalem and Petach Tikva Yehoshua wrote quite a few articles for 'The Jewish Chronicle' in London, describing the contemporary situation in Eretz Israel. In those articles Yehoshua suggested buying the lands of Eretz Israel from the Ottoman Sultan and building a national water carrier. He presented in detail the problems of young Petach Tikva to the readers abroad.

Yehoshua was sent by the Yishuv to Europe and the US in order to encourage potential Olim as well as to raise donations for agriculture in Eretz Israel. Henrietta Sold, who was to become leader of Aliyat HaNoar, recollects a meeting she attended in Chicago as a youth in 1881, in which Yehoshua was the key speaker. His words about Petach Tikva and Eretz Israel in general brought her from assimilation to active Zionism. (cited from an interview in Hamagid).

Some anecdotes from Yehoshua's travels were kept in family circles. Thus it is told that in his visit to London, while staying with the local Rav Nathan Adler, he was informed of a dying man in a community institution who is asking for the Rav. When they approached the man, Yehoshua recognized him as the man who fled from Jerusalem leaving his wife as Aguna (“anchored”). After the man died Yehoshua brought testimony back to Jerusalem thus freeing his wife from her bonds.

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According to family traditions Yehoshua's portrait was presented at the Mormon shrine in Salt Lake City, Utah, where he was noted as a holy man. It was in one of his journeys that Yehoshua reached the city nearly fainting with no food or water. The family tells that the Mormons enquired him with various questions, and when he properly answered he was believed to be a Jerusalemite prophet sent as a sign from heaven to solve their religious queries.

Here are some key points in the life of Yehoshua Stampfer:
- 1870 Aliyah to Eretz Israel
- 1876-1879 writing for 'The Jewish Chronicle'
- 1878 Founding Petach Tikva
- 1895 The first citrus orchard in Petach Tikva
- 1903 member of the constitutional assembly, Teacher's Association
- 1905 member of Haknesya Hagdola at Zikhron Yaakov

Upon Yehoshua's death in 1907 a mourning period of 30 days was declared in Petach Tikva. Many leaders of the Yishuv mourned him, among them Rav Avraham Yitzhak Hacohen Kook. His tombstone in the old cemetery of Petach Tikva commemorates the colony's grief on the death of its founder and leader.

At The burying ground of the Stampfer family in Petach Tikva the following family members are buried:
His wife Deiche
Yehoshua's daughter-in-law, Esther Ita, died while giving birth
Yehoshua's sister, Lea Manishebitz
Children of Yehoshua:
Yehudit Maklet, died from the kick of a horse when pregnant
Hanna Globman, Died while giving birth
Shlomo Yitzchak Stampfer
Sarah ben Zion

Yehoshua's grandchildren:
Fishel Yehoshua Globman: Died in World War I by a bomb from a German aircraft.
Eli David, A leading orthodox Rav in the US (Ed. Note: Oregon's Rabbi Joshua Stampfer's father)
Benjamin Stampfer from the founders of Netanya
Rivka ben Arie and Yehudit Stampfer – pioneers of social work in Eretz Israel
Yehoshua's great grandchild, Asher ben Arie died in the War of Independence

Yehoshua's sister Rivka Salant is buried rather in Rishon Lezion, according to the following story. Rivkah was the wife of Zundel Salant. When she fell ill with Malaria she was sent to Rishon Lezion in the absence of a local doctor. Two days afterwards she died and was buried there, since the family could not afford to transport the body back to Petach Tikva. At the funeral there was no family representative, and her identity was recorded by the local Hebre Kadishe.

The Stampfer family thus has an important part in the flourishing of Eretz Israel and the fulfillment of the religious-Zionist ideal: Jewish settlement according to the Torah and the return to Zion.

Ed. Note: This is an extract of a paper recently delivered July 2004 at the Jerusalem IAJGS meetings by Oregon’s Rabbi Stampfer’s first cousin, Zahava ben Dov with permission of the author. We thought it was of particular interest to Oregonians who have known and respected Rabbi Stampfer and his family

JGSO Undertakes Archiving of Old Documents at Neveh Shalom

Ron Doctor and a group of volunteers will be employing digital photography to archive a large number of old documents stored in boxes in a Congregation Neveh Shalom storage closet. These files go back to the early twenties and include Board Minutes of Ahavai Shalom and Neveh Tzedek, financial records, old photos, newsletters, and other miscellaneous material. The pages will be photographed one by one by a group of volunteers using digital cameras and preserved on computers and CD-ROMS. The paper records have browned and deteriorated with age and contain invaluable information about old Portland family and religious life.

On Sunday, October 10, 2004 at 1 PM we will welcome, from Los Angeles, Hal Bookbinder. President of IAJGS.

In his research into eight of his family trees, Hal Bookbinder has identified over 3,500 relatives in 26 states and eight other countries. He has traced two of his lines to the 18th century. Hal is president of the International Association of Jewish Genealogical Societies (IAJGS) and a past President of the JGS of Los Angeles (JGSLA). He chaired the 1990 Seminar on Jewish Genealogy and edited the syllabuses for two later conferences. Hal created the Jewish Genealogical Yearbook and continues as its editor. He has lectured extensively at local and major international genealogy conferences and has published numerous articles in RootsKey, the Journal of the JGSLA.

Hal has a special interest in European history and geography and has amassed a large collection of current and antiquarian atlases, gazetteers, and maps. He contributed a chapter to the book, “Jewish Roots in Ukraine and Moldova,” describing the history and geography of Russia’s Pale of Jewish Settlement (“the Pale”). He directs information technology (IT) for UCLA Healthcare and teaches various IT management and technical courses for the University of Phoenix.

The Changing Borders of Eastern Europe

This lecture traces Eastern European border changes over the past millennium. Recognizing what government was in control at various times can help in understanding the environment in which our ancestors lived, the events which encouraged their migration, the languages in which official records were kept, and the likely locations where these records might be found.
Your ancestral home may well have been subject to the rule of a number of countries when your family lived there. Consider Dubno, which is currently in Rivne Oblast, Ukraine. So it might be logical to look for records in Rivne. However, recognizing that Dubno was in Russian Volhynia from 1795 to 1917, one should not overlook Zhitomir, the capital of Russian Volhynia. And, since Dubno was in Polish Volhynia from 1569 to 1795 and from 1921 to 1939, one should also check out Lutsk, the capital of Polish Volhynia

Overcoming “Brick Walls”
In this highly interactive session, creative solutions will be discussed for typical problems that we run into in our genealogical research. Solutions will be offered and solicited from the audience. Please come, both to learn and to share some of your successful techniques for overcoming “brick walls.”

From the Oregon Jewish Museum
We Need Your Help

Looking Ahead to April 2005 -- "Jews at Work–150 Years of Commerce and Industry" Opens at the Oregon Jewish Museum

“Jews at Work–150 Years of Commerce and Industry in Oregon” focuses on the way that Oregon Jews make a living. The exhibit will open during the nationwide 350th anniversary commemoration of the arrival of the first Jews to America. These earliest Jews, who arrived in New Amsterdam (New York City) in 1654, overcame a series of legal and political obstacles and managed to successfully create a lasting community. Oregon’s Jewish community established itself 200 years later as immigrants set down roots that became part of the backbone of a strong workforce. “Jews at Work” will document the relationship between of Oregon Jews and business especially as they intersected in Oregon history. It will illuminate the impact of Oregon Jews on the development and growth of Oregon commerce and industry.

We want to hear from you! If you have information about a family business or want to get involved in the research and development of this project, please call us at 503/226-3600 or email museum@ojm.org.

From the May 31, 2004 issue of TIME Magazine
Yizkor books are becoming more useful and widely read, thanks to a number of volunteers who began publishing them online in 1997. The Yizkor Book Project website, www.jewishgen.org/yizkor, has made the books available in English. Descriptions of 450 shtetls which disappeared are provided by Yad Vashem with thousands of illustrations and photographs. A searchable database allows the viewer to search for family names. This massive piece of work has been largely through the efforts of volunteer Joyce Field of West Lafayette, Ind, who after retirement in 1994, became full-time manager of the Yizkor Book Project for JewishGen. Field: "Whereas Hitler tried to obliterate the memory of Jewish contributions to European history, these books confront the lie."

1.9 million visits to the site were logged in 2003 including non-Jewish East Europeans exploring their communities’ past. "The Yizkor-book pages are linking people in the West, Holocaust survivors and children of survivors to non-Jewish people in those European towns," Field says. "The younger generation is realizing that they are missing a significant part of their history," she adds. "This type of material was suppressed by the communists," who severely restricted access to Jewish archival records.

A New York City musician Yale Strom has searched for instances of the word “klezmer” from Yizkor books for his online opus, the Book of Klezmer (www.jewishgen.org/yizkor/klezmer/klezmer.html). As the leader of klezmer bands, Strom performs the lost songs he was able to rescue. His play, Yiske Labushnik: A Klezmer’s Tale, first staged in December in Manhattan, also revives such tunes.

This spring new imaging technology is bringing the original, untranslated yizkor books to light. In April on-demand, exact copies became available for purchase from the Steven Spielberg-backed National Yiddish Book Center in Amherst, Mass. In March the New York Public Library, home to the largest U.S. collection, started posting replicas online.
Meanwhile, each month JewishGen’s Yizkor-book site adds more chapters. It’s worth a visit — whether for a glimpse of old town folkways or for that sense of discovery when, as Jacobs says, history "bites you back from the past."

**President’s Column**
Nothing ever stays the same! Change is inevitable. And so it is with the location of our meetings in the future. The Neveh Shalom Synagogue has graciously offered their facilities for the next two lectures in September and October—and what great speakers they will be!

So mark your calendar for September 22, 2004 at 7:30 for a return visit from that computer maven, Steve Morse, who will speak on the many new jewels that await you on his expanded website, stevemorse.org. It was a full house last year, as many local genealogists joined us for an evening of valuable information.

On Sunday, October 10, 2004 at 1pm (note change of DAY and TIME) we will welcome, from Los Angeles, Hall Bookbinder. Hal has been President of IAJGS (International Association of Jewish Genealogical Societies) for several years. He has just returned from the IAJGS Conference in Jerusalem and will share information on new resources and research. He is an expert on the changing borders of Eastern Europe. Again, the lecture will be held at Neveh Shalom Synagogue. (See Page 5)

It has been very rewarding the last 2 years to work with your board to plan activities and programs for our membership. Everyone has been so giving of his or her time. However, we have 2 openings that now need to be filled and I hope this appeal with encourage YOU to volunteer. If we have a full contingent on our Board, no one person has too big of a load. **Please consider it!**

Sandra Shapiro, President JGSO

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**Grandma & The Family Tree**
Submitted by Member Leah Hammer

There’s been a change in Grandma, we’ve noticed her of late. She’s reading history or jotting down some date. She’s tracking back the family, we’ll all have pedigrees.

Oh, Grandma’s got a hobby, she’s climbing Family Trees. Poor Grandpa does the cooking and now, or so he states, that worst of all, he has to wash the cups and dinner plates. Grandma can’t be bothered, she’s busy as a bee, compiling Genealogy, for the Family Tree.

She has no time to baby-sit, the curtains are a fright. No buttons left on Grandpa’s shirt, the flower bed’s a sight. She’s given up her club work, the serials on TV, The only thing she does nowadays is climb the Family Tree.

She goes down to the courthouse and studies ancient lore, We know more about our forebears than we ever knew before. The books are old and dusty, they make poor Grandma sneeze, A minor irritation when you’re climbing Family Trees.

The mail is all for Grandma, it comes from near and far, last week she got the proof she needs to join the DAR. A worthwhile avocation, to that we all agree, A monumental project, to climb the Family Tree.

Now some folks came from Scotland and some from Galway Bay, some were French as pastry, some German, all the way. Some went on West to stake their claim. Some stayed near by the sea. Grandma hopes to find them all as she climbs the Family Tree.

She wanders through the graveyard in search of date or name, The rich, the poor, the in-between, all sleeping there the same. She pauses now and then to rest, fanned by a gentle breeze, that blows above the fathers of all our Family Trees.

There were pioneers and patriots mixed in our kith and kin, who blazed the paths of wilderness and fought through thick and thin. But none more staunch than Grandma, whose eyes light up with glee. Each
time she finds a missing branch for the family tree.

Their skills were wide and varied, from carpenter to cook, And one (Alas) the record shows was hopelessly a crook. Blacksmith, weaver, farmer, judge, some tutored for a fee. Long lost in time, now all recorded on the Family Tree.

To some it’s just a hobby, to Grandma it’s much more, She knows the joys and heartaches of those who went before. They loved, they lost, they laughed, they wept, and now for you and me, They live again in spirit, around the Family Tree.

At last she’s nearly finished and we are each exposed. Life will be the same again, this we supposed! Grandma will cook and sew, serve cookies with our tea. We’ll all be fat, just as before that wretched Family Tree.

Sad to relate, The Preacher called and visited for a spell. We talked about the Gospel, and other things as well. The heathen folk, the poor- and then- ’twas fate, it had to be. Somehow the conversation turned to Grandma and the Family Tree.

We tried to change the subject, we talked of everything, But then in Grandma’s voice we heard that old familiar ring. She told him all about the past and soon was plain to see, The Preacher, too, was nearly snared by Grandma and the Family Tree.

He never knew his Grandpa, his mother’s name was .. Clark? He and Grandma talked and talked, outside it grew quite dark. We’d hoped our fears were groundless, but just like some disease, Grandma’s become an addict-- She’s hooked on Family Trees.

Our souls were filled with sorrow, our hearts sank with dismay. Our ears could scarce believe the words we heard our Grandma say, "It sure is a lucky thing that..."