

## BERNARD AND SARAH WATERMAN

BERNARD SOLOMON<sup>2</sup> WATERMAN (BER ZUNDL WASSERMAN) (YEHUDA<sup>1</sup> LEYB)<sup>1</sup> was born Bet. 1848 - 1849 in Russia<sup>2</sup>, and died June 18, 1908 in ME. He married SARAH GERTRUDE ELBAUM<sup>3</sup> (Sora Gitl Elbaum) September 9, 1868 in Bialystok, Russia<sup>4,5</sup>, daughter of YEKHIEL ELBAUM and SARA PLATTLAT<sup>74</sup>. She was born Bet. 1849 - 1850 in Russia<sup>2</sup>, and died April 23, 1926 in Troy, NY<sup>7</sup>.

### BERNARD WATERMAN

According to the inscription on his headstone/obelisk, Bernard's Hebrew name was Dov Khanakh. His secular name, listed on Bialystok civil records, was Ber or Berko Zundl. The earliest record found for him is his marriage record in 1868, showing him to have been 19 years old and therefore born in 1848 and 1849. Later US information gives his birth year as about 1846, but the earlier record is probably the most reliable.



Dov Khanakh appears to be Bernard's religious Hebrew name, or "shem hakodesh". The Hebrew name "Dov" means "bear," and "Ber" is the Yiddish translation of the name. Berko is a diminutive of Ber.

The Hebrew name Khanakh has an historical association with the Hebrew name Zundl, so Zundl was often used as the secular name for Khanakh.

Ed Waterman shared that he pieced together various family stories and thinks the following story may be true: Bernard was born in Russia and was in some trouble as a young man (e.g. involvement with the communists or other revolutionary groups. Holly Hoffman Brookstein had also heard that someone was involved with gunrunning).

Historically, these stories are plausible, "The last and most tenacious of the Polish uprisings of the mid-nineteenth century erupted in the Russian-occupied sector in January 1863. Following

Russia's disastrous defeat in the Crimean War, the government of Tsar Alexander II enacted a series of liberal reforms, including liberation of the serfs throughout the empire. High-handed imposition of land reforms in Poland aroused hostility among the landed nobles and a group of young radical intellectuals influenced by Karl Marx and the Russian liberal Alexander Herzen. Although its socially progressive program could not mobilize the peasants, the rebellion persisted stubbornly for fifteen months." It was finally crushed in August 1864.

It appears that the Jews in the occupied areas generally sided with the Poles in the uprising. They "were undergoing to a great degree a process of Polonization and feeling Polish cultural influence due to their economic ties to the gentry and their learning of Polish in schools." Plus, one reason the Jews had taken part in smuggling was the poverty and strictures imposed by the "occupiers."

"A special field opened up for the Jews in 1863: arms smuggling. This occupation, which was of great help to the insurgents, was one in which it is likely that the majority of participants were motivated by profit, but there were also those who actually supported the uprising. Jews involved in arms smuggling lived mostly in towns near the Prussian border. That activity achieved significant scale." Punishment for aiding the insurgents was deportation, to the east.

If Ber was involved in this smuggling, then it may imply that he lived in the "little neck" of Suwalki Gubernia (province), where the distance between the Prussian and Russian borders was no greater than 20 km at some points. Ber could have been from Augustow, whose records show both Gutman and Wasserman families, or from Marijampole, which had been passed on by his daughter Fannie as her place of birth. Both towns were in the little neck. But there is no other substantiation of either playing a role in the family story, other than the fact that census records stating the family places of birth imply that some family members were not born in the region of Bialystok, but rather to the west, perhaps in Suwalki Gubernia..

Based on what we know about Ber, he would have been about 14 years old when the uprising started, and about 15 years old when it concluded, draft age.

According to Ed Waterman, the family name was actually Gutman, but Ber's parents purchased an "identity change" for him, prior to the time that he was due to be drafted into the army (at age 16), when they knew his records would be checked. He took the name of a young man who had served in the army and died during his service or afterwards. This family's name was said to be Vaderman, Wasserman, Vatterman, or something similar. After Bernard had made the name change, he then moved to Bialystok, in what is now eastern Poland, where he wasn't known.

(Note: If Ber was a Gutman this actually could be resolved by DNA, if a male Waterman descendant could be compared to a male descendant of the Goodman line.)

In America, Ber Zundl Wasserman became Bernard S. Waterman. There is some uncertainty about Bernard's Americanized middle name. The oldest document showing his middle name, son Max's Social Security Number application, lists it as "Bernard Soloman Waterman."

He settled in Troy, NY, probably because he was related to the Goodman (Gutman) family there. Several cousins heard that there was a connection to Goodmans. Nancy Yanes Hoffman remembered a Goldie Goodman who lived in Herkimer, NY, and was a relative. Doris Gilman Tishkoff recalled Goodman relatives in Troy, NY, though she didn't remember their names.

In the U.S. Bernard became a peddler in Troy, and later a clerk in his daughter's store in Portland. Occupations where a person labored physically, or worked for someone else, were considered to be low in status within the shtetl hierarchy. It seems that it must have been difficult to go from a high status factory owner, who probably spent his time in studying, to these occupations in the U.S.

Fortunately, occupation did not solely determine status, and Bernard was educated.

According to Beatrice Weinstein, Bernard was the first Hebrew teacher in the state of Maine. [More likely he was the first Hebrew teacher in Bangor. He seems to have arrived in Portland in 1897, and the first kheyder (elementary Hebrew school) had been organized in Portland in 1884.]

Grandson Ed Waterman confirmed that Bernard was a Hebrew teacher and noted that when he took Hebrew classes himself after Bernard had died that the other teachers often held up Bernard as an example he needed to live up to.

On the negative side, Ed thought that his grandfather Bernard was a "petty tyrant" in the family who supported his family only meagerly through teaching, --. and that his children had all been eager to get away from home.

In fact, the position of Hebrew teacher, especially one who taught young children to read for a fee, was generally disrespected in the highly stratified social culture of the European shtetl. The reputation of the teacher was often that of being cruel and tyrannical to his charges, and the pay was barely enough to survive. It was thought that it took no talent to teach someone Hebrew, and

that this was an occupation for people who failed at all others. If Bernard clung to shtetl beliefs, then this would have been a great drop in status from his former life in Bialystok.

It is possible that we wasn't actually a Hebrew teacher, but rather taught interpretation of the Torah in some capacity. At one point he was also listed as a principal of a Hebrew School. And his tombstone lists him as a "scribe." This was a high status job in the shtetl. From *Life Is with People: the Culture of the Shtetl* (Zborowski and Herzog):

The scribe, or soyfer, although not quite a Holy Tool, is close to them in yikhus (status or pedigree) and in function, for it is he who copies out the scrolls of the Torah. Every Jew is supposed to write a Torah in his lifetime, but very few could do so or would dare to try. Therefore those who can afford it have the scribe do it for them and write the last word themselves, under his supervision. Since most people cannot afford a whole Torah, a congregation or association will sometimes take up a collection to present one jointly.

The scribe's profession is exacting as well as sacred. He must always go to the mikva (ritual bath) to purify himself before beginning to write. Returning, he puts on his praying shawl and pronounces a blessing before actually sitting down to work. He must also say a blessing each time he writes the name of God. The copy must be flawless, for it is against the Law to change a single word or mark in the Torah. Each letter of each word must be perfect. Even the traditional mistakes handed down through the centuries must be preserved intact. Moreover, the cantillation must also be perfectly reproduced. Other books are read with the traditional chant, but in the Torah each note is indicated so that there will be no danger of a mistake. There are about 35 different accent marks to indicate the tone, and each syllable carries such a notation.

If the scribe makes an error, the whole page of parchment must be cut out of the scroll, but it must not be thrown away, for it is holy. There is a special place in the synagogue where such pages are kept, but an accomplished scribe prides himself on not increasing the collection. His pride of workmanship is an important part of his compensation, for although a great deal is paid to have the Torah copied, the work is slow and painstaking and the parchment expensive. Often a soyfer will teach his art to his son or to an apprentice.



Bernard was buried in the Smith Street Cemetery, in South Portland, where an obelisk marks his plot. The translation of the Hebrew inscription is:

"An honest and pious man [literally Tzaddik]  
A Hebrew scribe  
Spread Torah [learning] among Jews  
Acted benevolently  
Loved his people  
Our Rabbi and teacher Dov Khanakh  
Son of Yehuda Leyb  
Vaderman"

(Right: great grandchildren Sheryl Singer Thomas and Dennis Singer, descendants of Fannie, place stones on Bernard's obelisk. October 2002.)



## SARAH GERTRUDE ELBAUM

Sarah was listed in Bialystok records as Sora Gitl Elbaum. The name Gitl is a diminutive of Gute. Her father's name was listed as Khiel, a diminutive for Yekhiel.

The Elbaum family seems to have had a history in Bialystok, where Sarah's father was said to have owned a tobacco factory, so Sarah was probably born there. However, the 1900 census record for daughters Thressa and Fannie (who were living together at the time) says that Sarah was born in Russian-occupied Poland, rather than in Russia (where Bialystok was located at the time.) This particular census has credence because it differentiates between regions.

In the ideal home of the Ashkenazic shtetl, the woman was in charge of all worldly activities, while the man studied the Torah. This meant full responsibility for the home and the children, and often selling homemade goods on the side. But because Sarah's family was said to be wealthy, they would have had servants.

According to her 1868 marriage record from Bialystok she was 18 years old at that time, placing her birth in 1849 – 1850.

There is a record of another Elbaum, Szmul (Shmul), with father Khiel, living in Bialystok in the 1880s. This is probably Sarah's brother. He is shown with children born between 1877 and 1879, so was probably a younger brother or half brother.

A family story is that at some point a relative of Sarah's visited the family in the U.S., with the possible intention of staying, but was shocked by the lack of servants in the household, and returned to the comforts of Bialystok. No record has been found of the associated ship manifest, but there are many Elbaum manifests that could be checked.

It is not clear where Sarah was living in 1910, after her husband's death. She does not appear at the family's former residence at 29 Carr St., nor on the 1910 census records that have been found for her children. However, by the next year she was probably living with her daughter Fannie, whose family had just moved to Rumford, ME.

Sarah is listed as living with them in the 1912 directory (which was probably compiled in 1911). By 1912 Jacob and Fannie had moved to Akron, Ohio.



Sarah next appears in the Portland city directory in 1918, living at 224a Eastern Promenade, the home of her daughter Thressa Bernstein. She appears there through the 1920 directory (probably compiled in 1919) but doesn't appear in the 1920 census with the family. In 1919 she must have moved to Troy, and the 1920 census shows her as a widow, living with her son Max, in Troy, New York.

Sarah died in Troy at Samaritan





Hospital. At the time she was living with her son Max at 165 1st Street. Her death certificate lists her parents as "William Ellbum" and "Sara Plattlat." The name Plattlat does not appear in current Polish and Lithuanian databases, but there are many records with the name Plotel ("aite" is a common Lithuanian name suffix).

Sarah was buried at the Smith Street Cemetery in South Portland, Maine. Her tombstone carries the inscription "Sarah G. Waterman, 1851-1926" and above that, in Hebrew, "Here lies the dear and beloved woman Sarah Gittel Vaderman daughter of Yekhiel. She passed away on the 9th of Iyar 5686." This date would be April 22nd or 23d, 1926.

Granddaughter Pauline Singer had a childhood memory of being in Troy for her grandmother's funeral.

More about SARAH GERTRUDE ELBAUM:

Cause of Death: Cancer

Medical Information: Death certificate shows "General Carcinomatosis (Stomach G.B. ...) ... myocarditis." (G.B. could be Gall Bladder.) Contributory: "Broncha Pneumonia"<sup>27</sup>

Regarding the Smith Street Cemetery, an article appeared in December 2004 in the Jewish Community Alliance VOICE, as follows:

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 The Smith Street Cemetery in South Portland is the oldest Jewish cemetery in the Greater Portland area. Smith Street was founded by the Independent Order B'nai B'rith in May 1875 when they purchased a "sixty-five by one hundred foot lot" of land from John Woodbury. At the time it was on Woodbury Street, whose name was eventually changed to Smith Street.

The mystery of who owns the cemetery had several people at the JCA and employees of the City of South Portland busy and scratching their heads before extensive research and phone tag finally revealed that in fact the JCA is the owner of the cemetery and responsible for its upkeep and maintenance.

In 1972 the Jewish Federation of Southern Maine assumed responsibility for maintaining the cemetery, and the Smith Street Cemetery Trust was formed to accept donations restricted for that purpose. Periodically it is necessary for repair to be undertaken because of stone movement due to weather, aging or vandalism. An intensive grounds upkeep and maintenance effort has been conducted throughout this year to bring the cemetery grounds back to acceptable levels.

In October 1996 Karen Sherman Ketover compiled a list of all the Smith Street monuments with a list of translated Hebrew monuments. The translations were done by Rabbi and Mrs. Wilansky. A copy is available at the JCA offices, as are keys to the cemetery. The JCA encourages anyone who is interested to review the list of over 100 family names of many Jewish families from the Portland area during the last 125 years. Donations for the Cemetery Trust that are an endowment to help pay the cost of upkeep forever are appreciated and most welcome.

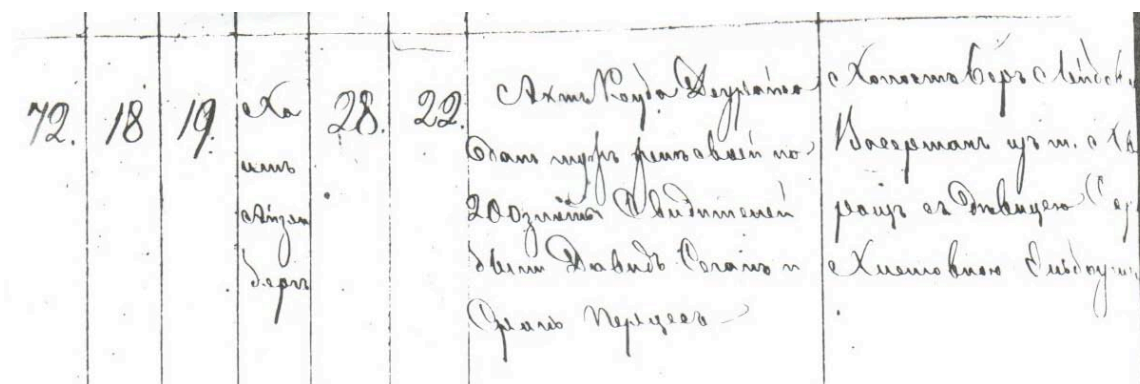
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**Marriage Notes** for BERNARD WATERMAN and SARAH ELBAUM:

Ruth Frank related that when Sarah's father wanted to find a spouse for her, he went to the yeshiva in Bialystok and asked for the "smartest boy" there. Ber was introduced to Sora (who may have gone by Gitl) and they married. Ber would not have had to be from a high social class at this time. Those from the laboring classes who were talented in learning could advance in that way, and Ber's attendance at a yeshiva suggests he was talented. In arranging a marriage for his

daughter, a wealthy man looked for a son-in-law (or man) who lived in a world that was devoted to study. This brought yikhus (status) to the family, and also assured that the daughter would be treated according to the rules of the Torah. Often the wealthy father would support the bride and groom to allow his son-in-law to continue studying, and this was part of the marriage contract.



Bernard's and Sarah's marriage record

The above marriage record appears in the JewishGen Poland database, translated as follows:

Surname	Givenname	Year	Type	Father	Film
WASERMAN	Ber	1868	M	Lejba	1191934
ELBAUM	Sora	1868	M	Chiel	1191934

Type "M" means that it is a marriage record. This shows that in 1868 Ber Wasserman, son of Leyb, married Sora Elbaum, daughter of Khiel. In addition, from the original record, the first columns show their ages to be 19 and 18, respectively. The 4<sup>th</sup> column shows the person who recorded the marriage, Khaim Aizenberg. The 7<sup>th</sup> column should be the witnesses, and they appear at the bottom as Dovid Segal and Srol Perets. The last column gives the names of the parties and says that this is a first marriage for each, and that they are both single.

Column 5 shows the day of the Christian month (Russia used the Julian calendar), and column 6 shows the day of the Jewish month. The month appears above those columns, when the information changes. The record shows that Ber and Sora married on the 28<sup>th</sup> day of August on the Julian calendar, and the 22<sup>nd</sup> day of Elul on the Jewish calendar. August 28, 1868 on the Julian calendar is September 9, 1868 on the Gregorian calendar. That is, the record shows that Ber and Sora married on September 9, 1868 of our calendar, or the 22<sup>nd</sup> day of Elul on the Jewish calendar.

Ber established himself in business and raised a family in Bialystok. Ruth Frank said that he was a Hebrew teacher and he owned a tobacco factory, perhaps in business with his father-in-law. Ruth remembered a family story that the factory was taxed by the czar, and the tax collector called every noon and would lie down on a lounge with his hat on his chest (open side up) and close his eyes, and when he opened his eyes -- Eureka, there was money in the hat. (Indicating that he had to be paid off.) Ruth felt that the fact that the tax collector came every day was an indication that the family did very well.

Bribery was very common in the shtetl, where Jews felt that government officials did not understand Judasim, but they did understand money. It was said that the "good official" was one who could be bribed.

It seems questionable, however, whether Ber was a Hebrew teacher in Bialystok (see the above information about the low status and wages of Hebrew teachers). More likely he was part of the "sheyneh layt," the highest social group in the shtetl. The sheyneh layt were the "beautiful people," upper class men who devoted their time to studying and were highly learned. They sat in the most honored place in the synagogue, and were expected to be role models for dignified behavior and adherence to the rules of the Torah. Theirs was the world of "rarified thought unencumbered by physical labor." They prided themselves on not working with their hands. They were the merchants, the dealers, the large storekeepers.

According to Beatrice Waterman, Bernard and Sarah came from the intelligentsia in Europe and had to leave the country as a result. Per Ed Waterman's comments above, this could refer to Ber being involved in a communist or revolutionary thinking.

#### The Shalit/Sharlet Family

Ruth also noted that a family with the last name Shalit was related to the Watermans, and that their son had run away and hid with Bernard and Sarah in Russia, when he was about to be drafted into the czar's army. They kept him in their attic and made him stay until they could make him down pillows and quilts, and also get him married (!) -- so that his trip to America would be easier. Ruth knew this boy's daughter, Carrie Shalit.

Nancy Yanes Hoffman also noted knowing a Sally Sharlet, whom she thought was related to the Watermans. In fact, Sally was located, and was the daughter of a sister of Joseph Goodman of Troy, NY. This Goodman family was thought to have been related to the Waterman's (based on belief that Bernard was born a Goodman).

#### Coming to America

Ber probably came to the United States in about 1885 or 1886, when he was 36 or 37 years old. (His later application for citizenship, in January 1891, required a 5 year residence in the US.) Max probably followed in about 1887 when he was 15 years old, and about to be eligible for military conscription (at 16). Max's age might have been the impetus for the family's emigration. Fannie was the last child born in Europe (also said to be born on the boat coming over, according to one story), and Thressa was said to be 8-10 years old when she arrived in America.

To place their emigration historically, the reign of Alexander II from 1855-1881 had been one of great expectations for the Jews in the Russian "Pale of Settlement" (which includes what is now Poland, Lithuania and the Ukraine) because the more oppressive anti-Jewish laws were relaxed. But the assassination of Alexander II in 1881, by a small group of revolutionaries, caused the beleaguered regime to fall back on a well-tried recipe: blaming the Jews.

With the so-called "Temporary Laws" of May 1882 a new period of anti-Jewish discrimination and severe persecution began, and lasted until 1917. The area of the Pale of Settlement was reduced by 10 percent. Jews were once more prohibited from living in villages, to buy or rent property outside their prescribed residences, denied jobs in the civil service and forbidden to trade on Sundays and Christian holidays.

Many Jews fled Eastern Europe because of the May Laws and their aftermath. By the 1880's, steam power had shortened the journey to America dramatically. Immigrants poured in from around the world, including Southern and Eastern Europe.

The ship manifest for the Waterman family hasn't definitively been found, but one possible match (though one that would have had errors) is shown below. Keep in mind that ship manifests of the period are often riddled with errors, especially in regard to the ages shown. This manifest shows an adult and 6 children, arriving in New York City on the ship Eider on June 7, 1889.

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No.	Name	Age	Sex	Profession	Place of Birth	Place of Destination	Remarks
259	Gittel Wassermann	40	ditto		Russia	U. S. of Am.	
160	Leibl	8	ditto	child			
1	Tebe	7	ditto				
2	Fange	4	ditto				
3	Moses	6	ditto				
4	Isaac	11	ditto				
5	Aron	5	ditto				

This manifest shows a Gittel Wassermann, age 40, with children Isaac, 11; Leibl, 8; Tebe 7; Moses, 6; Aron, 5; and Fanye (or Fange), 4. The obvious error on the form would be that all of the family members are listed as males (shown as a ditto in the 5<sup>th</sup> column), where Gittel, Fanye and Tebe (probably Tobe or Tobbye) appear to be female names. Also, ages were often incorrect both on manifests and on subsequent US census records. If the column showing gender is incorrect, then this could be the Waterman family, shown as follows:

Gittel Wasserman – This would be Sora Gitl Wasserman, Sarah Gertrude Waterman. According to her marriage record, she would have been 39 or 40 years old in 1889. This matches to the manifest record. If this is the correct record, Sarah had gone by Gitl in Russia.

Isaac Wasserman - This would have to be Osher Wasserman, Ellis Waterman. He was thought to be born in 1881, making him 7 or 8 in 1889. The passenger is shown as age 11 – a possibility. Note that Isaac is an American name, not the Yiddish version, so it's quite possible that Osher had already adopted an American name, then later changed it to Ellis.

Leibl Wasserman - This would be Yehuda Leyb Wasserman, Louis Waterman. (Leybl is a Yiddish diminutive.) In this case, as with the grandfather he was named for, Yehuda was his Hebrew name, and Leybe/Leybl was his Yiddish secular name. He was thought to be born in 1879, making him 9 or 10 in 1889. This is a close match to the age 8, shown for the passenger.

Tebe Wasserman - This name could be an error in writing Tobe or Tobbye, and might be Thressa Waterman if that is her Hebrew name. However, it is probably more likely that Thressa arrived earlier with her brother Max (see Max's section), traveling under her second name, Esther. If so, that leaves a question as to who "Tebe" was. There is a family story that there was another daughter who came to the U.S. and who was disowned by the family. There is a possibility that this story was true, and that this could be her.

Moses Wasserman – This would be Moshe Wasserman, Maurice Waterman. Maurice was thought to be born in 1882, which would make him 6 or 7 in 1889. That is an exact match to the passenger, age 6.

Aron Wasserman – This was known to be the Yiddish name of Harry Waterman. Harry is thought to have been born in 1883, making him 5 or 6 in 1889. That is an exact match to the passenger.

Fanye (or Fange) Wasserman - This would be Fannie Waterman, however there is an issue with this name because her tombstone shows her Hebrew name to be Feyge. There seems not to be an Azhkenazic given name of "Fange," suggesting that either it should have been Faige (Feyge), or that the family had already adopted her "American" name of Fannie. Fannie was thought to have been born in 1886, which would have put her at age 2 or 3 in 1889. The passenger is shown as age 4, a close match, especially considering that women often later adjusted their ages downward. Also, this age is more compatible with Bernard having already entered left Russia as of 1885 or 1886.

Time may show if another record that is a better match will appear, but for now this is a fairly convincing match. It would have made sense that Bernard and Max settled in the US first, and that Sarah and the younger children stayed with her well-off family in Bialystok until they were



sent for. A ship manifest record that could be Max, from 1887, was found (see the section for Max Waterman).

If the manifest above is Bernard's family, it may indicate that the birth order of the siblings is different than shown in this report.

The Eider (right) was part of the North German Lloyd company and in this time period was sailing between Bremen and New York City.



### The Watermans in the United States

Picking up the family story in the United States, the following information came from Troy City Directories, gathered by Rabbi Avraham Laber of Troy, NY, and Robertsen of the Rensselaer County Historical Society.

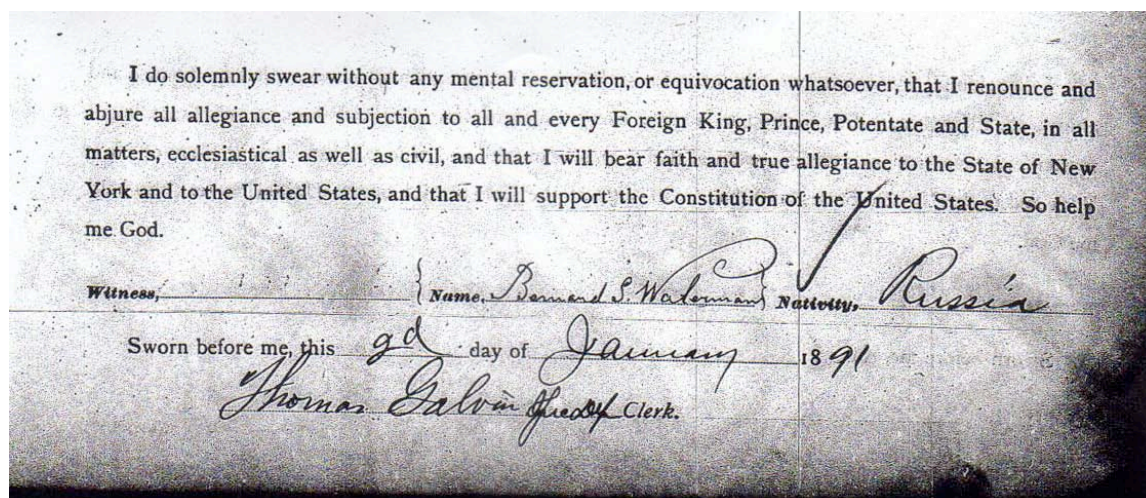
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1888 - Bernard is listed for the first time- as a peddler, residing at 91 River St. (Next door to the Beth Tephilah Synagogue at 82 River St) Max Waterman is listed at the same address. None of the other children are listed.

1889-1891 Bernard is listed as a peddler, living at 106 River St. Max is listed at the same address through 1890.

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In 1891 Bernard submitted his Oath of Allegiance. This would have been part of the last step in his petition for citizenship (submitted along with the testimony of two others as to his residence status (he had to have been a resident for 5 years) and his character. Then he would have awaited a court order admitting him to citizenship.



Continuing with directory listings in Troy:

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1892-1893 Bernard is listed as a peddler, living at 144 River St.

1895 Bernard is still a peddler and lived at 67 Washington St. , very close to River St.

1897 - Bernard disappears from the directory.

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Now the story picks up in Maine, information courtesy of the Portland library:

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Daughter Thressa had married Joseph Bernstein of Portland in about 1892 or 1893 and moved there. Apparently the Watermans followed Thressa to Portland in about 1896, except for Max who stayed behind.

"Bernard S. Waterman" first appears in the Portland city directory of 1897. In 1897 his occupation is listed as "clothing" and he is shown as living and working at 435 Fore Street. This was one of several clothing store owned by the Bernstein family and opened in about this same year.

In 1898 he is shown as a clerk at 435 Fore Street, and still living there. His sons Ellis and Louis still lived at home, and Ellis also worked as a clerk at 435 Fore Street. The directory shows that Bernard's daughter Thressa Bernstein, who had married in about 1892, had her own business address here, so it seems that the Watermans were employed by the Bernsteins.

The "City of Portland Voters Registration, 1891-1902, shows: Bernard S. Waterman, clerk at 435 Fore St. [a storehouse], registered to vote 21 Feb 1898 in Portland Ward 4. Born Russia, Poland 10 April 1847. Been in Portland 1 year, married, naturalized Troy, NY 2 Jan 1891, Rensselaer County, under oath.

In the subsequent directories through 1902 he is listed as a clerk, still living and working at 435 Fore Street, and still employed by the Bernsteins. (Thressa continues to be shown at the same address with a clothing business.)

In 1900 Bernard (listed as Benjamin) and Sarah appear on the Federal Census as being in Portland, Maine, with all their children except Max (who had stayed in Troy) and Thressa, who had married. Bernard's occupation is listed as "clerk in clothing store," and three sons (Ellis, Maurice, and Harry) were shown with the same occupation. Sarah is shown as having given birth to 8 children, of whom 8 were living. All are accounted for: Max, Lewis, Thressa, Ellis, Morris, Harry, Fannie, and Sam. In fact, she may have counted only the living children in those to whom she had given birth, because it appears that Sarah and Bernard had at least one other child, Ester Feygle, who died while a baby. There was also a family story regarding a daughter who was disowned (see information under Max Waterman).

17	Waterman Benjamin	Wife	w	10	April	1847	21	S	Russia	Russia	Russia	1891	15	Na	Cloth Clothing Store
	Sarah	Wife	w	2	July	1847	22	S	Russia	Russia	Russia				
	Louisa	Son	w	12	April	1878	21	S	Russia	Russia	Russia				Cloth Clothing Store
	Ellis	Son	w	14	Dec	1870	19	S	Russia	Russia	Russia				Cloth Clothing Store
	Morris	Son	w	22	July	1872	17	S	Russia	Russia	Russia				Cloth Clothing Store
	Harry	Son	w	22	Sept	1873	16	S	Russia	Russia	Russia				Cloth Clothing Store
	Paul	Son	w	19	June	1876	18	S	New York	Russia	Russia				at School
	Fannie	Daughter	w	7	Feb	1887	18	S	Russia	Russia	Russia				at School

The 1903 and 1904 directories list "Bernard S. Waterman" as a teacher, living at 155 Newbury St. Thressa gave birth to her 4<sup>th</sup> child in 1904, and she probably closed her business. It was no longer listed in the 1905 directory.

In 1905 Bernard is shown as "removed to Bangor," probably the prior year, when the directory was compiled.

Daughter Fannie's 1904 marriage certificate shows his residence as Bangor, and his occupation as teacher. By 1910 Bangor had quite a few Russian Jewish families. Lynn Higgins, manager of Beth Israel Synagogue in Bangor writes in December 2002, "I did find that in the Beth Israel history, under "The Beginnings of Education," it says that Dov Reb Yehuda Wasserman (Bernard

S. Waterman) was chosen as principal-teacher. Increased enrollment necessitated the purchase of a building on Carr Street, the downstairs was devoted to classrooms while the upper story provided housing for the rabbi."

The only entry found in the Bangor city directory is for the year 1905, and reads:

Waterman, Bernard, principal Hebrew school, 29 Carr, h.do.

("h.do." means, "house ditto" or that his home was at the same address.)

Bernard died in 1908, and the 1910 census shows a different family living at 29 Carr Street.

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