

# REPORT ON THE MORMON-JEWISH CONTROVERSY

by Helen Radkey



*A half-truth is a whole lie. ~ Yiddish Proverb*

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Disclaimer:

The temple ordinance data presented in this report was based on over nine consecutive years of research into the International Genealogical Index on the old DOS edition of FamilySearch on CD-ROM, and also the password protected online ordinance records held by The Church of Jesus Christ of Latter-day Saints. Some of the IGI entries referred to in my report may be no longer visible in the online IGI database to be found at <http://www.familysearch.org/eng/default.asp> . This can only be attributed to the LDS Church's removal of online IGI data.

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## The hollow promise

On May 3, 1995, The Church of Jesus Christ of Latter-day Saints (LDS) and a consortium of major Jewish groups led by the American Gathering of Jewish Holocaust Survivors signed a landmark agreement over the issue of posthumous baptisms of Jewish Holocaust victims by the LDS Church. In what seemed to be a good faith arrangement at the time, the LDS Church promised to cease subjecting Jewish dead to LDS proxy temple ordinances, with some exceptions. However, the 1995 agreement between Mormons and Jews was inherently flawed at the outset. It had more holes than Swiss cheese. As it turned out, Jews placed their trust in the wrong people.

A key provision in this document states that the LDS Church would:

*"...reaffirm its policy and issue a directive to all officials and members of The Church of Jesus Christ of Latter-day Saints to discontinue any future baptisms of deceased Jews, including all lists of Jewish Holocaust victims (where identified or known as Jews), except if they were direct ancestors of living members of The Church of Jesus Christ of Latter-day Saints or the Church had the written approval of all living members of the deceased's immediate living family (immediate family is herein defined to mean parents, spouse and children.)"*

The prohibitive stipulation *"...to discontinue any future baptisms of deceased Jews..."* created the false impression that the proxy baptisms of Jews, who are not the direct ancestors of living Mormons, the common term for members of the LDS Church, would more or less cease, or at least be drastically reduced in volume. No iron-clad measures were applied by Mormons to bring a stop to the practice when the agreement was signed. The LDS Church apparently had no well thought out plan to abide by its commitment to Jewish groups, even though Jewish leaders fully expected Mormons to keep their end of the bargain.

Irrespective of any official church directive to LDS officials and church members to stop the indiscriminate baptisms of Jews, the LDS Church made no significant post-agreement effort to intercept the improper flow of names of deceased Jews through LDS temples. Church members have been able to submit any names they liked. Mormons are currently using a flawed system with few built-in safeguards. With no efficient mechanism in place to monitor submissions for quality or content, prior to temple work performed for these entries, proxy ordinances for Jews neither stopped nor slowed down. The names of Jewish deceased have been heralded daily, as willing proxies are plunged into baptismal fonts in LDS temples around the world.

The LDS Church can emphasize and reaffirm its policy that Mormons should only submit names of their own direct Jewish ancestors for posthumous ordinances. What is the point of issuing such an instruction without the intention or the ability to enforce it? When the 1995 agreement was signed, Jewish groups did not realize they were given empty words and that baptisms of Jews would continue unabated.

## **Saving the dead**

The written assurance that severely limited posthumous baptisms of Jews goes against Mormon doctrine and was inevitably doomed to failure. It is a fundamental Mormon objective that the entire human race, both living and dead, should be subjected to LDS temple ordinances. Old habits die hard and, as far as most Mormons are concerned, core beliefs and practices should prevail. The dead must be offered salvation.

LDS Church members are taught that they have a religious obligation to trace their family history and subject their (non-LDS) direct ancestors and the descendants of their direct ancestors to proxy temple ordinances. Mormons believe this process offers the opportunity of eternal families, “godhood,” and “exaltation” in the afterlife to those deceased who died without accepting the Mormon gospel while they were alive on earth.

The LDS Church claims it has exclusive control over the "proper" priesthood power that faithful Mormons insist provides the ordinances that can bind families together forever. A temple ordinance that Mormons believe eternally unites a husband and wife, or children and their parents, is known as a “sealing.” As with all LDS temple ordinances, the sealing rituals practiced by Mormons can only be performed in LDS temples by those with Mormon priesthood authority.

A living Mormon will go to the temple and go through the rituals as a proxy for a dead person, taking the name of that person temporarily. Ordinances for the dead include: baptism; confirmation; Melchizedek Priesthood ordination (for males); the temple endowment (an initiation ceremony that presents teachings and covenants sacred to Mormonism in a highly symbolic manner); sealing to spouse (known as eternal marriage); and sealing of children to parents.

Many church members gather more names than just their own direct ancestors and submit these names through the temple system. Anxious to assist in what they believe to be the redemption of deceased humanity, these zealous Mormons randomly enter names of known Jews into the temple system through TempleReady, a program that is currently used to submit names for temple ordinances, and is available at the Family History Library in Salt Lake City and family history centers, of which there are 3,400 worldwide.

Membership statistics for the LDS Church, announced at its general conference in April 2007, indicated the Church was rapidly approaching 13 million members. The LDS Church is dotting the earth with temples. When the 1995 agreement was signed, there

were 47 LDS temples operating worldwide. As of October 31, 2008, there were 128 operating temples around the globe and 17 more temples announced or under construction. The "work for the dead" constitutes a large proportion of the ceremonies performed in LDS temples, so these temples need to be continuously supplied with names of deceased people. More temples create a voracious need for names, a speedier processing of names, and the likelihood that some Mormons would illicitly slip names of Jews into the expanding temple system.

The majority of deceased persons who are subjected to temple ordinances are affected by the LDS Church's extraction program which provides the bulk of the names submitted to LDS temples. The Church has acquired an immense collection of billions of records that contain the names of individuals who have lived on the earth. From the current online edition of *Family Record Extraction Administrative Handbook*, page 1: "Through family record extraction, workers create automated indexes to various historic documents that contain the names of individuals who have lived on the earth. The indexes are then made accessible worldwide through the Church's family history Internet resources and computer programs. Names from extracted indexes are also sent to the temples when needed to supplement the names that members provide for ordinance work."

## **The Mickey Mouse database**

Many thousands of names of known Jews have shown up post-1995 in the LDS Church's database of posthumous ordinances, the International Genealogical Index (IGI). Since May 1999, the IGI has been accessible online at <http://www.familysearch.org/>, and can now be found at <http://www.familysearch.org/eng/default.asp>. FamilySearch is a family history website provided by the LDS Church.

This information may be somewhat outdated, the FamilySearch website reports, under the section titled Records Collection: "The International Genealogical Index database contains approximately 600 million names of deceased individuals. An addendum to the International Genealogical Index contains an additional 125 million names. These names have been patron submitted or extracted from thousands of original birth, christening and marriage records." This website also states: "Approximately 200 cameras are currently microfilming records in over 45 countries. Records have been filmed in over 110 countries, territories and possessions."

Names and some vital information, such as birth, death, or marriage data, are usually shown on IGI entries. Sources that have been used for temple submissions and the identities of submitters are generally not shown in this database. (Extracted entries may show sources.) The relationship between submitter and proxy recipient is not explained, so it is generally difficult to know whether a name in the IGI could have direct family ties to an LDS Church member. It usually states on entries that have been submitted by church members: "Record submitted after 1991 by a member of the LDS Church. No

additional information is available. Ancestral File may list the same family and the submitter. No source information is available.”

Prior to the agreement with Jewish organizations in 1995, the IGI was an open book. It was accessible on microfiche and the old DOS version of FamilySearch on compact disc. This CD-ROM (compact disc) edition of the IGI is described as The International Genealogical Index (1996 Edition) and consists of a Main File (to March 1993) and an Addendum (to January 2000). The Ordinance Index in this database is separate from the IGI and can be found under “LDS Options” in the FamilySearch main menu. The Ordinance Index contains the same information as the IGI, except that it also gives proxy ordinance details (to January 2000) for each individual listed. The old DOS version of FamilySearch can still be freely viewed by the public at many LDS family history centers around the world.

Since the agreement, the Church has gone through a series of processes to ensure that all online ordinance details are completely off-limits to non-Mormons. Now only a person with a special user log-in (an accredited Mormon) can access ordinance data in the online IGI to determine which LDS rituals have been done for a dead person. This precaution appears to be a security “shield” that protects the privacy of the LDS Church. The Church made an agreement with Jews and then attempted to eliminate all non-LDS monitoring of ongoing ordinance activity.

The Church disguises its purpose of performing rituals for dead people by claiming the IGI is a genealogical site. As if to further prove this point, there are a number of non-religious databases on <http://www.familysearch.org/eng/default.asp> : Ancestral File; Census; Pedigree Resource File; US Social Security Death Index; and Vital Records Index.

On the home page of the FamilySearch website is a section titled “**Jewish Family History Resources**” which is prominently displayed with the following description: “Many useful guides, indexes, and other resources for Jewish genealogy are conveniently available on our new page of [Jewish Family History Resources](#).”

The IGI may be used for genealogical purposes, but it was originally created in 1969 to help track the performance of temple ordinances for the deceased. It is primarily the database of deceased people for whom LDS rituals have been performed or are about to be performed.

As church members indiscriminately submit names into the LDS temple system, it seems that any kind of name at all may be submitted, even names of fictional characters. In June 2006, I discovered the famous and well-loved Disney cartoon rodent, Mickey Mouse, in the online IGI, “cleared” to be baptized, “endowed” and “sealed” (to wife Minnie) in an LDS temple. A conjured up mouse family tree showed individual critter entries also cleared for temple ordinances. These names all swiftly disappeared from the online IGI, a few days after Salt Lake City Weekly newspaper ran the editorial “Douse the Mouse” about my unconventional database finds.



## Cracks in the covenant

Even though sources are not often cited in the IGI and some Mormons have been known to use the reason that it is not always known if the proxy recipient is Jewish, I have found post-1995 entries that were taken from indisputably identifiable Jewish sources such as Holocaust lists and synagogue records. Most of these deceased would not be the direct ancestors of living Mormons.

The LDS Church claims it stopped extracting Jewish lists after the signing of the 1995 agreement, but when the agreement was signed, there were innumerable extracted entries and prior submissions by individual Mormons still in the temple system for obvious Jews. Some of these names showed in the IGI as cleared for proxy ordinances. Many, if not most of these entries, may have slipped through the cracks and these deceased Jews have since been subjected to posthumous ordinances or additional proxy rituals. An IGI entry could show a pre-1995 baptism and a post-1995 endowment or sealing.

Synagogue lists continued to be processed through LDS temples post-1995. I have found names of synagogue Jews who have been proxy baptized through the extraction process as recently as 2004. The LDS Church claims that these extracted lists started prior to May 1995 and that the total process can take years. It seems the Church made no attempt to recall extracted records after signing the agreement.

Some IGI entries extracted from Jewish sources show both pre and post-1995 ordinances. Examples are two batches of extracted records for the Mosiac Congregation of Copenhagen, Denmark (1800-1834 and 1856-1871). Proxy baptisms for approximately half of these two synagogue batches were performed in 1993. In 2001 and 2002, 1,178 baptisms were done for the same batches. Mosiac Congregation Jews were still being subjected to proxy ordinances in November 2004.

Other extracted synagogue batches were processed in LDS temples well post-1995, such as 154 entries for the Jewish congregation of Baiertal, Baden, Germany (1811-1870). Even though it specifies on each IGI record for this batch that the proxy recipient was Juedisch (Jewish)—these entries show baptisms in 1999 and 2000; endowments in 2002-2004; and sealings in 1999-2004.

Since 1995, it is possible that more than a million deceased Jews have been subjected to posthumous ordinances through church extractions. The names of most of these Jews have been obtained from public records, such as birth, death, marriage, census, and cemetery records, etc. Thousands of post-1995 IGI ordinance entries for Jews have shown up in the North American section of the IGI. Admittedly, when the source is public records, it is not always possible to tell who is a Jew and the LDS Church is not under any agreement obligation to sift through all of these entries to try to work out who are certain Jews. However, I have found cases whose sources were New York City

marriages where the officials performing the marriages were identified as rabbis. Clearly these people are Jews. Research in the Australian section of the IGI shows post-1995 ordinance entries that appear to have been extracted from Australian vital records that identify the proxy recipients as Sydney/Hebrew. Clearly these people are Jews.

## **Famous Jews**

Some IGI entries for known Jews, including very famous ones, seem to have been caught in the cracks and show a pre-1995 baptism and a post-1995 endowment for an individual. In some instances, there may be duplicated ordinances listed in the IGI for that deceased.

Mordecai Anielewicz, (1919-1943) was the commander of the Warsaw Ghetto Uprising of 1943, which was the greatest concerted attempt at armed resistance by any Jewish group under Nazi occupation anywhere in Europe. Anielewicz died in this uprising. Kibbutz Yad Mordecai in Israel is named after him and is the site of a memorial in his honor.

When the 1995 agreement was signed by Mormons and Jews, Mordecai Anielewicz had already been baptized four times, once in 1993 and three times in 1994. All baptisms had been done in the St. George Utah Temple. Anielewicz was endowed four times post-1995 in the St. George Utah Temple, on April 9, 1996, March 18, 1997, February 3, 1997, and March 10, 1998. All of these baptism and endowment entries can still be viewed on the Ordinance Index of the CD-ROM to January 2000 version of the IGI.

"Posthumous" ordinances were done in 1994 for Leopold "Poldek" Pfefferberg, also known as Leopold Page, who was a Polish-Jewish-American and Schindler's List Holocaust survivor. Marek Edelman, the last surviving military leader of the Warsaw Ghetto Uprising in 1943, was "posthumously" baptized twice in 1994 and endowed in 1996 and 1997. All Mormon temple ordinances for these two well-known Jews can still be seen on the Ordinance Index of the old IGI on CD-ROM. These ordinances were done while both these men were still alive.

Most well-known Jews would not have direct family ties to living Mormons, yet post-1995 ordinances have been performed for many Jewish notables, including Israeli politician and general, Yitzhak Rabin, the first native born prime minister of Israel and Nobel Peace Prize laureate, who was assassinated in Tel Aviv in 1995. David Ben-Gurion, Israel's founding father and prime minister of Israel, has been subjected to post-agreement ordinances under his birth name, David Green, and the variant, David Gruen. It is possible that one or both of the Green/Gruen entries were intentionally submitted to conceal Ben-Gurion's true identity. The surname Ben-Gurion is not shown on either entry.

As of October 31, 2008, David Ben-Gurion was still in the online IGI, listed as David Gruen, showing a marriage sealing to a bogus spouse, Rachael Nelkin, on May 5, 2005 in

the St. George Utah Temple, ten years and two days after the 1995 agreement was signed.

Multitudes of Jews in the arts, the sciences, and in the entertainment field, have been subjected to post-1995 and often duplicated proxy rites. Even the names of the Jewish kings of Hollywood slapstick, the Three Stooges and the Marx Brothers, have all ended up in the baptismal font.

Although Mormons have removed the names of many well-known Jews from the online IGI, evidence of post-1995 ordinances for some famous Jews can still be found in the Ordinance Index of the IGI on CD-ROM to January 2000.

Examples of Jewish notables, showing post-1995 ordinances that can be currently viewed in this version of the IGI, are Theodor Herzl, the founder of modern political Zionism; Moshe Sharett, the first foreign minister of Israel and prime minister of Israel; Golda (Mabovitz) Meir, one of the founders of the State of Israel and prime minister of Israel; and Menachem Begin, Nobel Peace Prize laureate and prime minister of Israel.

For the most part, the online IGI includes the ordinance data on the CD-ROM to January 2000 version, but record keeping may be untidy. Take the entries for the famous Italian-Jewish painter and sculptor, Amedeo Modigliani (1884-1920). Modigliani was one of the most popular artists of the 20th century and both sides of his family were Sephardic Jews, descended from the Jews expelled from Spain and Portugal in 1492.

The CD-ROM (to January 2000) IGI shows several pre-1995 baptisms and other proxy ordinances for Modigliani, listed in that database as Amedeo Modigliani, and also under his full name, Amedeo Clemente Modigliani. Those entries are not in the online IGI. However, as of October 31, the online IGI shows two post-1995 records for him.

Listed as Amadeo Modigliani, born July 12, 1884, Livorno, Italy, on both online IGI entries, he was baptized again on January 27, 1996 in the Bountiful Utah Temple and endowed in that same temple on May 31, 1996. Modigliani was subjected to additional and repeated posthumous ordinances, when he was baptized in the Portland Oregon Temple on July 22, 2002 and endowed in that temple on November 1, 2002.

Examples of widely recognized Jews connected with World War II and the Holocaust, whose names show post-1995 ordinances in the CD-ROM version of the IGI, are two Jewish teenagers, Anne Frank and her sister, Margot. Anne Frank, one of Hitler's most famous victims, is recognized worldwide as an icon of the Holocaust. Her diary has been published in many languages. Millions of people today are familiar with her story.

Anne and Margot Frank died in Bergen-Belsen concentration camp in 1945. While Anne Frank has been baptized many times pre-1995, both Anne and Margot Frank were posthumously baptized on December 18, 1999 in the Mount Timpanogos Utah Temple.

The Mormon responsible for the submission of these names was not merely interested in the Frank family because another teenage Jewish Holocaust victim, Peter van Pels, was also baptized on December 18, 1999 in the Mount Timpanogos Utah Temple. German Jewish refugees, Peter van Pels and his parents, shared the secret annex with Anne Frank and her family, hiding from the Nazis in Amsterdam, during World War II.

After the residents of the annex were betrayed and arrested by Nazis in 1944, Peter van Pels was taken to a transit camp at Westerbork and then transported to Auschwitz. He was sent on a death march from Auschwitz just before it was liberated. Van Pels survived the march, but he died in Mauthausen concentration camp in Austria, in 1945, just before Americans liberated that camp.

A remarkable heroine of the Holocaust, Rosa Robota, is also in the IGI on CD-ROM. Robota has gone down in Jewish Holocaust history for her actions involving the smuggling of black powder into Auschwitz. This product was made into explosives used during the famous Sonderkommando Revolt. Although this prisoner-uprising failed to stop the wheels of death at Auschwitz, Crematorium IV was successfully destroyed by the demolition.

The actions by Robota were ones for which she gave up her life—for she was caught, interrogated, tortured and then executed by the SS in Auschwitz. Rosa Robota was baptized in the Cardston Alberta Temple on March 5, 1998 and endowed in the same LDS temple on March 6, 1998.

Prominent Jews on the *Titanic*, who would have gone into the icy waters of the North Atlantic with the Jewish *Shema* prayer on their lips, uttered with their final breath, have been subjected to post-1995 posthumous ordinances. Striking examples are the traditional observant Jewish couple, Isidor Straus, a US Congressman and co-owner of Macy's department store, and his wife, Ida, who both perished on the *Titanic* because Ida refused to be separated from her husband.

Isidor and Ida Straus were sealed by Mormons on October 19, 1994 in the Los Angeles California Temple prior to the 1995 agreement. (Isidor Straus is also known as Isador Straus or sometimes Strauss. He is recorded in the 1994 sealing entry to Ida Blun as Isadore Straus.) Ida (Blun) Straus was baptized on July 14, 1994, endowed on April 29, 1995 and sealed to her parents on June 15, 1995, all in the same temple in Los Angeles. On February 5, 1998 in the Cardston Alberta Temple, almost three years after Mormons promised to restrict proxy baptisms for Jews, Ida Blun was again baptized and endowed. She was baptized again on April 15, 1998 and endowed once more on June 5, 1998, as Rosalie Ida Blun, in the Los Angeles California Temple.

More than six years later, Isidor Straus was baptized on November 30, 2004 in the St. George Utah Temple. He was sealed to Ida Blun on December 21, 2004 in the same temple in Utah. It states on both of the 2004 ordinance entries for Isidor Straus that he died on “The Titanic, , Atlantic Ocean, At Sea”[sic].

Almost ten years after the agreement was signed, and as if to give Jews an unhallowed reminder of unchecked temple submissions, Mormons baptized the Jewish-American gangster, Benjamin “Bugsy” Siegel, on April 19, 2005 in the Ogden Utah Temple. Siegel, known as the man who “invented” Las Vegas, was one of the most infamous and feared gangsters of his day. Although he was known to be the least faithful of husbands, Siegel had been sealed to two wives on December 3/4, 2004 in the Jordan River Utah Temple.

Simon Wiesenthal, renowned Jewish Holocaust survivor and Nazi hunter, died on September 20, 2005 in Vienna, aged 96. Born on December 31, 1908 in Buczacz, in what is now the Lvov Oblast section of the Ukraine, Wiesenthal was a survivor of Nazi death camps. He and his and his wife Cyla lost 89 family members in the Holocaust.

Wiesenthal spent the later decades of his life fighting anti-Semitism and prejudice. He dedicated his life to documenting the crimes of the Holocaust and to hunting down the perpetrators still at large. An important human rights organization named after him is the Simon Wiesenthal Center with headquarters in Los Angeles.

Around December 11, 2006, a predictable entry for Simon Wiesenthal appeared in the online IGI. This would have been a baptism, or a submission cleared for baptism and other proxy rituals. Wiesenthal would not be the direct ancestor of any living Mormon. There could be no justification for his name to be in the IGI.

On December 17, 2006, I alerted the Simon Wiesenthal Center of the IGI entry for Wiesenthal. Their immediate outraged response can be found online at <http://www.wiesenthal.com/site/apps/s/content.asp?c=fwLYKnN8LzH&b=253162&ct=3306827> :

*December 17, 2006*

***SWC CALLS ON MORMON CHURCH TO IMMEDIATELY REMOVE SIMON WIESENTHAL’S NAME FROM DATABASE***

*The Simon Wiesenthal Center called on the Mormon Church to immediately remove Simon Wiesenthal from its online International Genealogical Index (IGI), which is the Mormon database of posthumous ordinances.*

*“We are astounded and dismayed that after assurances and promises by the Mormon Church that Mr. Wiesenthal’s life and memory, along with so many other Jews, would be trampled and disregarded,” said Rabbi Marvin Hier, the Wiesenthal Center’s founder and dean.*

*“Simon Wiesenthal was one of the great Jews in the post-Holocaust period. He proudly lived as a Jew, died as a Jew, demanded justice for the millions of the victims of the Holocaust, and, at his request was buried in*

*the State of Israel. It is sacrilegious for the Mormon faith to desecrate his memory by suggesting that Jews on their own are not worthy enough to receive G-ds' eternal blessing, "added Rabbi Hier.*

*"We therefore urge the Church to remove his name and the names of all other Holocaust victims immediately," Hier concluded.*

Simon Wiesenthal's name quickly vanished from the IGI and the LDS Church publicly stated that he had not been baptized. What Mormon officials failed to mention was that Wiesenthal's name would not have been in the IGI unless some proxy ordinance had been performed for him, or his name had been cleared for temple rites, a definite intention to subject him to LDS ordinances. My discovery of Simon Wiesenthal's name may have prevented his posthumous baptism from occurring.

What does removal of a name from the IGI really prove? It merely shows that Wiesenthal's name was removed from public view in the online database because it had been inappropriately submitted in the first place and it was left up to outside parties to complain that his name was there.

Whether his name was removed or not, the insult is that Wiesenthal had been listed by Mormons as an expression of their unswerving belief that all non-LDS deceased, including famous Jews, like Simon Wiesenthal, must convert to Mormonism in order to receive the fullness of eternal blessings. No exceptions.

## **The removal of names or hiding the evidence?**

The most insidiously flawed section of the 1995 agreement has to be the provision where it is unambiguously stated that it is:

*"Agreed that the Church will remove or mark, as soon as possible, from the IGI the names of all deceased Jews, where they can be identified, who are found to be improperly included and will correct those Church officials or members who knowingly violated the abovementioned directives."*

The removal of names from the IGI is a stopgap measure applied by Mormons because of their lack of safeguards against posthumous ordinances for Jews. While the removal of names is a legitimate part of the 1995 agreement, this practice simply does not work, considering many of the names that are removed have already been subjected to posthumous ordinances.

Removing names from the IGI is really is a side-stepping undertaking that makes it look as though Mormons are doing something useful to keep an agreement that has not been kept. Mormons are not supposed to be subjecting Jews, who are not the direct ancestors

of living Mormons, to proxy rites. This stipulation seems to have been ignored by many church members since the signing of the agreement.

The huge volume of post-1995 temple work that has been performed for known Jews is the essence of the breach of contract. Removal of names proves nothing. It is only a token acknowledgment that these names should not have been in the IGI.

Even the so-called computer-generated "watch list" that "purges" entries of the infamous from the IGI, like Adolf Hitler and other Nazis, and would include high profile Jews like Anne Frank, Yitzhak Rabin, and now Simon Wiesenthal, more often than not, works after posthumous ordinances for those people have been done, so the gesture is meaningless. The removal of names under these circumstances merely serves to protect the LDS Church from embarrassment. Names that could potentially cause criticism are removed, although some names are inevitably missed.

A prime example would be prominent Nazi official, Martin Bormann, who became head of the Party Chancellery and private secretary to Adolf Hitler. Martin Bormann was one of Hitler's closest collaborators during World War II. Bormann was an extreme racist who was always known to have been an unrelenting proponent of draconian measures against the Jews. He was tried *in absentia* at Nuremberg and found guilty and sentenced to death. The evidence presented at the Nuremberg trials showed that Bormann knew about the mass deportation of Dutch Jews to Auschwitz.

On March 21, 2007, I discovered two online IGI entries for Martin Bormann. His name is incorrectly shown on the first entry as "Martim Borm Bormann" and his place of death is shown as "Lehrfer," instead of Lehrter, Germany, on that same record, which shows Bormann was baptized on August 31, 2006 in the Campinas Brazil Temple and endowed in the same temple on February 14, 2007.

On the second IGI entry, Martin Bormann's name and probable death location, Lehrter, are correctly spelled on that record which reveals he was baptized on August 31, 2006 in the Campinas Brazil Temple and endowed in that same temple on Feb 16, 2007.

While Bormann has been endowed on two different dates, he may have also been baptized twice because of the errors in the first IGI entry. These two temple submissions may have been processed separately. It should also be noted that the Brazil Campinas Temple located in São Paulo, Brazil, has only been operative since May 2002. As of October 31, 2008, the entries for Bormann were still in the online IGI.

It can also be interpreted that the "watch list" is a method of baptizing famous Jews and then removing them from the IGI, so that no member of the public would realize these people were baptized.

The removal of names usually passes the buck onto outside parties and tries to make non-Mormons responsible for bringing inappropriate IGI submissions to the attention of Mormon authorities. More confusion has been included in that, despite requests for

removal of some Jewish names, LDS officials are currently claiming that these names are relatives of a Mormon. When pressed for proof, none is forthcoming, and Mormon officialdom hides behind protecting the privacy of its patrons.

Post-1995 entries for Jews may sit in the IGI, sometimes for years, until they are discovered, if they are ever found at all, considering that online ordinance information is intentionally hidden from the public. In recent years, cosmetic “purges” of some of the most obviously inappropriate post-1995 IGI listings for Jews, especially recent entries that reveal death camps, do occur. As some online names disappear, the door is left open again for those same names to be resubmitted, or new Jewish Holocaust entries to be submitted by persistent Mormons.

There is no possible way to accurately gauge the ongoing Jewish content of the IGI. It is never known how many entries have been removed from this database by Mormons. This is an impossible situation for outside parties to realistically monitor.

Why is it necessary for outside parties to call upon Mormons to remove so many names of Jews from the IGI? And why should non-Mormons have to tell the LDS Church with its "catch us if you can" policy about what appears to be lists of Jewish Holocaust victims that keep showing up in the IGI? Can Mormons explain why they continue to posthumously baptize Jews, including vast numbers of Jewish Holocaust victims, even though they have been frequently asked not to do so, and they are prohibited from doing so by the written agreement they signed?

The LDS Church has been told repeatedly by Jews and involved parties, like myself, who acknowledge and support these Jewish concerns, that this practice is deemed disrespectful to both the dead and the family and loved ones who remain in this life. More than a few Mormons continue to excuse and downplay the practice. The bottom line is the Church has been asked repeatedly to cease and desist.

What part of stop baptizing Jews is the LDS Church not getting? It is a poor excuse for the Church to say it does not have knowledge of all baptisms for the dead. Its members should be well aware of the 1995 agreement. The Church appears to have a serious problem with its data integrity because it refuses to take full responsibility for the contents of the IGI, a database that it owns and controls. Instead, it places the blame upon a few misguided "zealots" over whom it claims to have no control.

The records of those who have been subjected to posthumous rituals still exist and are retained by the LDS Church. While Mormons have removed many names of Jews from the IGI, the Church maintains private lists of those names and their ordinance details. The removal of names is, essentially, a manipulation of data out of one file into another. Once performed, no proxy ordinance is ever annulled, nor is there any procedure by which an ordinance can be reversed, according to Mormon practice.

In the *Deseret Morning News* article by Carrie Moore, published September 1, 2007, titled, “Mountain Meadows: Church asked to turn over site, take names off records,”



Elder Marlin K. Jensen, LDS Church historian and Executive Director of the Family and Church History Department is quoted, "...We have no way, as a church, of undoing ordinances that have been performed...."

## Italian Holocaust

Despite the questionable removal of names provision in the agreement, which allows the LDS Church to "purge" improperly submitted names of Jews from the IGI, the Church appears to have evaded even that part of the agreement in some instances. There is the example involving hundreds of "unnoticed" post-1995 IGI records for Roman Jewish Holocaust victims, who had been torn from their homes on a Sabbath day in October 1943 and then sent to Auschwitz on a journey to oblivion. Certainly Jews, certainly Holocaust victims, yet their IGI entries seem to have been conveniently "overlooked" by Mormons.

In November 2006, I discovered more than 700 IGI entries for these Jews of Rome, Italy, who died in the gas chambers of Auschwitz. These names should never have been subjected to post-1995 posthumous ordinances in the first place. A link to their names in the IGI was given to the LDS Church in 2001. These specific Jewish victims of the Holocaust should have been removed from the online IGI at that time. They were not. On September 25, 2007, the date of my most recent check of these listings, the 700 plus entries for the Rome Jews, most of which show 1999 baptisms, were not only in the IGI on CD-ROM to January 2000, but also still online.

In May 2001, a list of more than 200 names of Jewish people, mainly notable Jews, like Albert Einstein, Sigmund Freud, David Ben-Gurion, Golda Meir, and Viktor Frankl, was faxed to the LDS Church by Aaron Breitbart, senior researcher at the Simon Wiesenthal Center in Los Angeles. I had supplied Breitbart with the list in person, together with corresponding research from the IGI and relevant biographies for most of these Jews. In *The Salt Lake Tribune* article "LDS Try to End Unauthorized Work for Jews" by Bob Mims on May 2, 2001, it reported that "The LDS Church...will strip the names of more than 200 Jewish people from Mormon genealogical records...."

There were four Italian Jews on my on 200 plus names list: Salamone Rossi, (c. 1570-1630), who became the leading Jewish composer of the late Italian renaissance; Armando Bachi, an Italian military general who perished in the gas chambers in Auschwitz in 1943; and Primo Levi, perhaps the most famous Italian Jew associated with the Holocaust.

The fourth name was Elena Calo, a young Italian Jewish girl who died in the gas chambers in Auschwitz in 1943. The IGI entries for Rossi, Bachi and Levi indicated pre-1995 proxy temple ordinances and subsequently disappeared from the online IGI; however, the post-1995 entry for Elena Calo remained, listed under the Southwest Europe region of the IGI.

On May 15, 2008, this entry could still be viewed in the online IGI and older CD-ROM version:

Ordinance Record

Elena Calo  
Female

Event(s):  
Birth: 1932, Roma, Italy  
Death: 1943

LDS Ordinances:  
Baptism: 6 MAY 1999 LOGAN  
Endowment: 14 AUG 1999 LOGAN

I had found the IGI entry for Elena Calo from Rome, after initially looking for the Elena Calo referred to in page 678 in *The Holocaust* by Martin Gilbert. I added Rome's Elena Calo to my 200 plus names list because her entry was the only Elena Calo I found in the European sections of the IGI. Because of the limited genealogical information on her IGI listing, she seemed a likely Jewish Holocaust victim. At the time, I did not go hunting for other last name Calo entries. I did not know then that the Elena Calo on my list was part of a large group of Roman Jews who perished in the Holocaust.

In 2001, I located Elena Calo's name in the CD-ROM version of the IGI, with its readily available ordinance information. Unlike the online IGI, that index only gives her year of birth—no date of death.

In checking the names on my list they received from the Simon Wiesenthal Center, LDS officials must have seen the IGI entry for Elena Calo—the only one of its kind listed in that database. A Family History Library official later told me that four or five names on my list were not removed from the IGI because they were “relatives” of Mormons.

Years later, I learned I had not been told the truth. There is no possible way that Elena Calo would have direct family ties to any living Mormon. Along with other members of her family, she perished in the gas chambers at Auschwitz and left no descendants.

On the morning of October 16, 1943—a Sabbath and the blackest day in the long history of Rome Jewry—the signal was given at 5.30 a.m. and a ruthless raid took place on Jewish homes in Rome, both in the former Ghetto area and in the more fashionable quarters of the city. This was known as the “Judenrazzia” (rampage against the Jews) and was the Nazi attempt to destroy Rome's two-thousand-year-old Jewish community, the oldest in Europe. More than 1,000 persons, old and young, women and children, the sick, the lame, the dying, even some women in childbirth, were brutally seized and conveyed to the Collegio Militaire in Rome.

After two days, these Jews of Rome were packed into boxcars like cattle and sent on the long journey to Auschwitz. Of the 1,060 Roman Jews listed for departure on the Rome-Auschwitz train, at least 1,035 were actually deported. Only 15 were known to have survived: 14 men, one woman, no children. Elena Calo, a child of Rome, was among the children who were fiendishly murdered in the gas chambers at Auschwitz.

Elena Calo, who was a victim of the *Judenrazzia* of Rome, and whose name should have been removed from the IGI in 2001, was born in Rome, Italy in 1932, and died in 1943, as stated on her IGI entry and also *Yad Vashem's The Central Database of Shoah Victims' Names* website at [http://www.yadvashem.org/wps/portal/IY\\_HON\\_Entrance](http://www.yadvashem.org/wps/portal/IY_HON_Entrance) .

At the main Family History Library of The Church of Jesus Christ of Latter-day Saints at 35 North West Temple Street in Salt Lake City, there is a book by Liliana Picciotto Fargion that gives a brief sketch of Elena Calo of Rome:

*Il libro della memoria—Gli Ebrei deportati dall'Italia (1943-1945)*  
*The Book of Memory (or Remembering)—The Hebrew Deportations from Italy (1943-1945)*

On page 164 of Fargion's book she is described as (English translation included here):

**CALO' ELENA**, nata a Roma il 9.9.1932, figlia di Settimio e Frascati Clelia. Ultima residenza nota: Roma.  
Arrestata a Roma il 16.10.1943 da tedeschi.  
Detenuta a Roma collegio militaire.  
Deportata da Roma il 18.10.1943 a Auschwitz.  
**Uccisa** all'arrivo a Auschwitz il 23.10.1943.

**CALO' ELENA**, born in Rome on the 9.9.1932, daughter of Settimio and Frascati Clelia. Last residence noted: Rome.  
Arrested in Rome on 16.10.1943 by Germans.  
Detained at Rome Collegio Militaire.  
Deported from Rome on the 18.10.1943 to Auschwitz.  
**Killed** at the arrival to Auschwitz on the 23.10.1943.

As of my September 2007 copies, there were 28 very similar-looking entries in both versions of the IGI, under Italy, for last name Calo, showing deaths in the online IGI as 1943, but no death location. The place of birth on all of these entries states Roma, Italy. Names of parents are not attached to any of these records. Elena Calo, born 1932, Roma, Italy, and baptized on May, 6, 1999 in the Logan Utah Temple, is one of the names.

The Ordinance Index of the IGI on CD-ROM to January 2000 shows that, like Elena Calo, 12 of the other Calo names, from the 28 Calo entries, were also proxy baptized on May 6, 1999 in the Logan Utah Temple. Altogether, 24 of the 28 Calo names, including Elena Calo, were subjected to baptisms in May 1999. It is evident that these entries are all from the same batch.

The more than 700 listings in the online IGI for verifiable *Judenrazzia* victims, including the 28 Calo entries, show deaths in 1943, with no death location. While the source of these submissions is unknown, all of these hundreds of IGI records match the list of “*Names and ages of the 1,041 known passengers on the Rome-Auschwitz transport who did not come back.*” (Appendix 1, *Black Sabbath* by Robert Katz.)

The bulk of the names from the first seven pages of the ten-page Katz list, beginning with the first name, Abramo Aio, show in both versions of the IGI. The majority of the names listed in the final three pages of the Katz list are missing from both editions of the IGI. For some reason, the complete temple processing of this register of names stopped.

It is obvious that the hundreds of IGI entries for the Roman Jews were submitted from a Holocaust list. There is no possibility that such a large number of known Jewish Holocaust victims, with many different last names, could all be the ancestors of a living Mormon. These Jews and their bloodlines were literally wiped off the face of the map in the gas chambers of Auschwitz.

**Most of the approximately 700 IGI entries I have collected for the Roman Jews, who perished at Auschwitz in October 1943, show that these names were subjected to posthumous baptisms in May 1999. Nearly 200 of these records show baptisms that occurred in the Logan Utah Temple on May 6, 1999—the same date and the same LDS temple where Elena Calo was proxy baptized—four years after the 1995 agreement was signed.**

**The post-1995 listings for the *Judenrazzia* victims have not been removed from the online IGI, as of September 25, 2007, Elena Calo’s IGI entry included. Yet, her name was on the list of names of Jews that was faxed to the LDS Church by the Simon Wiesenthal Center in May 2001 for removal from the online IGI. Most of the names on the Wiesenthal list were removed from the online IGI database. Elena Calo’s entry was never touched and remained online.**

Included in the more than 700 IGI entries for the murdered Jews of Rome are 39 slapdash ones located under Continental Europe, not Southwest Europe, where Italian listings are to be found in the IGI. The 39 listings, which include some duplicates, incorrectly show Austria, instead of Poland, as the death location in 1943, and give very limited information. There are no birth details on any of them. Most of these IGI records do not show first names, only surnames. These last names can all be found on the Katz list.

Many of the 39 records are also in the Ordinance Index of the IGI on CD-ROM to January 2000 showing “IN PROCESS” at the time that version of the IGI was discontinued. Some of these entries in the CD-ROM index give temple ordinance details. These listings show 1999 posthumous baptisms. Several of the baptisms occurred on May 6, 1999 in the Logan Utah Temple, to match the same date and temple where Elena Calo and so many other victims of the *Judenrazzia* were proxy baptized.

A few of these “Austrian” entries give first and last names. Examples are: Ester Di Porto, Grazia Di Porto, Elena Di Porto, Mario Di Porto, and Vito Di Porto. Not only do these five names match the Katz list, the IGI records on CD-ROM for these *Judenrazzia* victims all show May 1999 baptisms in the Logan Utah Temple. Ester Di Porto, Grazia Di Porto, and Elena Di Porto were baptized on the same day as Elena Calò, May 6, 1999 in the same Logan Utah Temple.

The names of hundreds of Roman Jewish Holocaust victims should not have been subjected to post-1995 LDS temple ordinances, according to the terms of the 1995 agreement. They were known Italian Jews who died horrifying deaths in the gas chambers of Auschwitz because they were Jewish.

Seven years after her name was supposed to have been removed from the online IGI, Elena Calò’s name was still in that database, linked to more than 700 similar entries. Why was Elena Calò’s entry, along with the hundreds of other Italian Holocaust listings, not removed from the online IGI in 2001? What was the reason for this oversight?

In May 2008, I completed the eight-page report: *The 1995 Mormon-Jewish Agreement: A Failed Effort*, which was immediately posted on the following websites:  
[http://www.saintsalive.com/mormonism/mormon-jewish\\_agreement.pdf](http://www.saintsalive.com/mormonism/mormon-jewish_agreement.pdf)  
<http://www.jewishgen.org/InfoFiles/ldsagree.html> .

*The 1995 Mormon-Jewish Agreement: A Failed Effort* report describes how, in 2001, the LDS Church failed to remove from the IGI the names of Elena Calò and other Jews of Rome who perished at Auschwitz. When this May 2008 report was released on the web, the online IGI entries for these Roman Jews all speedily vanished. Obviously, the LDS Church had discovered this information, and then removed the questionable IGI records.

An official Jewish hero of Italy, Eugenio Calò, who was posthumously awarded Italy’s highest honor for heroism the *Gold Medal for Military Valour* in 1947, for his military activities against the Germans as a member of the Italian resistance movement, had a daughter named Elena Calò. But Eugenio Calò’s daughter, Elena, is not listed in the IGI. She perished in Auschwitz along with her mother and siblings in 1944. That Elena Calò was born on September 26, 1937 in Firenze, Italy, according to her entry in *Yad Vashem’s The Central Database of Shoah Victims’ Names* website.

It should be noted that war hero Eugenio Calò, his wife, Carolina (Lombroso) Calò, a one-year old son, Albert, and Eugenio Calò’s parents, Alberto Calò and Lidia (Basquis) [sic] Calò, as of June 6, 2007, were each listed in the online IGI. All of these entries revealed 2006 and 2007 posthumous ordinances. Lidia Calò’s maiden name is incorrectly listed in the IGI as Basquis. The correct spelling of her name is Baquis, as it appears in a Yad Vashem entry for Eugenio Calò and this Jewish Italian link which describes the Calò family as Jewish at <http://www.mosaico-cem.it/article.php?section=europa&id=9> .

The Eugenio Calò family IGI entries not only reveal recent LDS ordinances, they also demonstrate that proxy rituals can occur in different temples for the same individual.

For example, Eugenio Calò and Carolina (Lombroso) Calò were both baptized on March 14, 2006 in the Bern Switzerland Temple. Carolina was endowed on March 16, 2006, and Eugenio was endowed on September 12, 2006, in the same LDS temple in Switzerland. A marriage sealing entry for Eugenio Calò and Carolina Lombroso discloses they were sealed on April 7, 2007 in another temple, the Medford Oregon Temple.

The two IGI entries for Carolina Lombroso, which were online as of June 6, 2007, not only show the details of her 2006 and 2007 posthumous ordinances, they also indicate that she died on May 16, 1944 at Auschwitz, Krakowskiego, Poland. On September 13, 2007, I found that both IGI entries for Carolina Lombroso had mysteriously disappeared from the online IGI, while the two entries for her husband, Eugenio Calò, were still online. However, Eugenio Calò's marriage sealing entry to Carolina Lombroso appears to have been changed. It now specifies that the name of his spouse is "unavailable."

To add to this questionable database activity, the online IGI entry for Alberto Calò, son of Eugenio and Carolina, lists his mother as Carolina Lombroso on my file copy dated May 30, 2007. When I noticed the entries for Carolina Lombroso had vanished from the online IGI, at the same time I discovered the name of Alberto's mother is now shown on his online IGI entry as "unavailable."

Alberto Calò died in Auschwitz, barely aged 1. His online IGI entry, which indicates he was sealed to Eugenio Calò and Carolina Lombroso on March 15, 2006 in the Bern Switzerland Temple, incorrectly shows his death occurred on May 23, 1994 at Arezzo, Italy. According to *Yad Vashem's The Central Database of Shoah Victims' Names*, Alberto Calò, son of Eugenio and Carolina, was born on June 17, 1943 in Arezzo, Italy, and died on May 23, 1944 in Auschwitz Camp.

Why were Carolina (Lombroso) Calò's IGI listings removed and not those of her husband and young son, who were both known Jewish Holocaust victims? Did Mormons expunge Carolina Lombroso's entries from the IGI only because these records cited Auschwitz as her place of death and showed recent temple ordinances? Was Alberto Calò's IGI entry overlooked because the place where he died is incorrectly shown on his IGI entry as Arezzo, Italy, when it should read Auschwitz, Poland?

Alberto's famous dad, Eugenio Calò, is a well-known Italian Jew who was captured, tortured, and murdered by German soldiers in 1944 in Arezzo, Italy. As of October 31, 2008, why is his name still in the online IGI showing 2006 and 2007 posthumous ordinances?

## **War lists**

The European sections of the IGI abound with names of those who were killed in World War II battles or massacres. Innumerable IGI entries appear to have been submitted from

“war lists” pertaining to these events. Sometimes many names from a war list may end up in the IGI, which has happened to victims of the Monte Sole (Marzabotto) massacre in 1944, the worst massacre of civilians committed by Nazis in Italy during World War II.

Some sources report up to 1,830 victims, others estimate 955 people killed. Today the Peace School Foundation of Monte Sole reports 770 victims. The Italian section of the online IGI is bulging with hundreds of entries showing deaths on Oct 1, 1944, Monte Sole, Toscana, Italy. The massacre at Monte Sole was not a Jewish-related atrocity.

War lists may contain the names of Jews. For example, in my research collections that were supplied to LDS officials in April 2005, there was a copy of a post-1995 IGI entry for a World War I victim, Louis Goldberg, a likely Jew. Goldberg’s date of birth and exact place of birth or death are not shown in the IGI, which gives his death information as: “29 SEP 1918 “Killed in Action, , , France” [sic]. The source of Goldberg’s temple submission could have been a military register, a war memorial, or a cemetery. Goldberg was baptized on August 25, 2004 in the Columbia South Carolina Temple.

Mormons did not remove this record from the IGI, even though Goldberg was probably Jewish because of his name, his posthumous baptism was post-1995, and it is unlikely that he has verifiable direct family ties to a living Mormon. The excuse can be used that they don’t know for sure the deceased was Jewish because that was not specifically indicated on the source used for the temple submission—so his name remains in the IGI.

Some war lists include the names of certain Jews. A large number of similar looking entries have shown up in the IGI that indicate all of the deceased died at “Mont Valerien, Suresnes, Seine, France” in 1942. (Full death dates are shown on these IGI entries.)

Fort Mont-Valérien (Fort du Mont Valérien or simply Mont-Valérien) is a fortress in Suresnes, a western Paris suburb. During World War II, the fortress became a prison that was run by the Nazi occupiers of Paris and was used for executions during the German occupation of France from 1940 to 1944. The Germans executed about a thousand hostages and prisoners who had been brought there by truck from other locations to be shot. The bodies were then dispersed throughout the Paris-area cemeteries. The Fort Mont-Valérien site now serves as a national memorial.

A list of Mont-Valérien war victims can be located online at [http://www.witzgilles.com/les\\_fusilles\\_du\\_mont\\_valerien.htm](http://www.witzgilles.com/les_fusilles_du_mont_valerien.htm) .

The number of Jewish victims at Mont-Valérien is described by one archival source on the United States Holocaust Memorial Museum Names List Catalog at <http://resources.ushmm.org/Holocaust-Names/List-Catalog/search/index.php?search=simple> as: “Jewish Resistants executed by the Nazis at Mont-Valerien (Paris). Number of Names or Other Entries—116.”

A second source from the same site is titled: “LES 1007 FUSILLÉS DU MONT-VALÉRIEN (1941-1945), PARMIS LESQUELS 174 JUIFS.” Translated from French

into English, this source reads, “The 1007 persons of Mont-Valérien who were shot (1941-1945), among whom 174 were Jews.”

I have randomly selected from the online IGI the names of a number of Jewish Holocaust victims that show “Mont Valerien, Suresnes, Seine, France” on their post-1995 entries as their place of death in 1942. (My IGI copies are dated June 6, 2007.) Regardless of the source used by the Mormon submitter, it should be noted that all of these Jews are listed multiple times in *Yad Vashem’s The Central Database of Shoah Victims’ Names*.

It should not be construed that these are the only Jews whose names have gone through the LDS temple system post-1995 from the Mont-Valérien list. The 20 Jewish deceased listed here were all known to be victims of the Holocaust and most, if not all of them, would have no direct family ties to Mormons.

The posthumous rituals shown with this list of names of some of the Jews who died at Mont Valérien, France, all occurred in the Idaho Falls Idaho Temple:

<b>LDS Ordinances:</b>	<b>Baptism</b>	<b>Endowment</b>
1. Isaac Bajtel	August 3, 2005	October 22, 2005
2. Szmul Balbin	CLEARED	CLEARED
3. Chaïm Chaïm Brudasz	August 3, 2005	October 22, 2005
4. Szmul Joseph Bursztyn	August 3, 2005	October 22, 2005
5. Abraham Gärtner	August 3, 2005	October 22, 2005
6. Simon Guitlevitch	August 3, 2005	October 25, 2005
7. Maurice Gunsbourg	August 4, 2005	October 26, 2005
8. Daniel Ilzicer	August 3, 2005	October 22, 2005
9. Max Kawer	August 3, 2005	October 21, 2005
10. Ernest Klein	CLEARED	CLEARED
11. Mordka Lajb Korzuch	August 3, 2005	October 27, 2005
12. Abraham Koubchik	August 3, 2005	October 22, 2005
13. Samuel Lewin	August 3, 2005	October 22, 2005
14. Benjamin Bernard Liberman	August 3, 2005	October 22, 2005
15. Samuel Isidore Marhaim	August 4, 2005	October 22, 2005
16. Aaron Miller	August 3, 2005	October 22, 2005
17. Samuel Nadler	August 4, 2005	October 26, 2005
18. Léon Maurice Nordmann	August 3, 2005	October 22, 2005
19. Lejbus Léon Rozenwasser	August 3, 2005	October 21, 2005
20. Israël Rubin	August 4, 2005	October 22, 2005

Only a few names from a war list that contains Jews may end up in the IGI. That seems to be the case with the names of the Italian civilians who were massacred on March 24, 1944 at the Ardeatine Caves outside of Rome, Italy.

On March 23, 1944, a group of partisans attacked a column of 156 SS police on the Via Rasella in the center of German-occupied Rome. 32 Germans died in the attack. Hitler ordered that within twenty-four hours 10 Italians must be put to death for each German killed. A German killing unit would exceed even that number. The next day, 335 men and boys, 77 or 78 of whom were Jews, were seized from various parts of the city and



trucked to an abandoned labyrinth of caves in Via Ardeatina. They were slain in groups of five, in one of the worst wartime atrocities perpetrated on Italian soil.

A list of massacre victims is published in *Death in Rome* by Robert Katz. I have found IGI entries for only three of the victims: a Catholic priest, Pietro Pappagallo; a medical student, Ferdinando Agnini; and a twenty-six-year-old Roman Jewish prizefighter and pedlar, Lazzaro Anticoli.

Websites such as <http://www.time.com/time/magazine/article/0,9171,804974-1,00.html> and <http://www.zchor.org/italy/caves.htm> identify Lazzaro Anticoli as Jewish.

As of January 3, 2008, the single IGI entry for Anticoli could be found online and in the CD-ROM to January 2000 index. This listing gives no birth information and indicates his death occurred on “01 MAR 1944 Ardeatine Caves, , , Italy” [sic].

On August 9, 2008, I noticed the online IGI entry for Lazzaro Anticoli had disappeared. Like so many hundreds of Roman Jews of the *Judenrazzia*, gassed at Auschwitz in October 1943, Lazzaro Anticoli was baptized in 1999 in the Logan Utah Temple. His proxy baptism occurred on April 8 of that year. Two days later, on April 10, 1999, Anticoli was endowed in the same LDS temple in Utah.

## **Other Jewish Holocaust victims in the IGI**

One of the main reasons the 1995 agreement was drawn up in the first place was to prevent further improper posthumous baptisms of Jewish Holocaust victims. In spite of the restrictive terms of the agreement, Mormons have continued to flood their temple system with the names of Jews who died in the Holocaust. With online IGI ordinance data off-limits to non-Mormons, and such a huge volume of names in this database, there is no way to track the volume of post-1995 unauthorized Jewish Holocaust submissions.

A substantial number of these baptized Jews would not be the direct ancestors of living Mormons. Some of these Holocaust victims, murdered as young children or teenagers, have no direct descendants, yet Mormon faithful submit their names anyway, falsely claiming descendancy.

As an example of this, take the case of Masha Bruskina, the seventeen-year-old Soviet Jewish high school graduate, volunteer nurse and partisan, who was publicly hanged by Nazis in Minsk, Belarus in October 1941.

As of October 31, 2008, there are separate entries for Bruskina in both the online IGI and the old CD-ROM version. She is listed as Masha Bruskina and Masha Ruskina. The misspelled Ruskina entry shows pre-1995 posthumous ordinances. The Bruskina listing shows a post-agreement 1995 baptism and a 1996 endowment and 1996 sealing to parents, all ordinances done in the Provo Utah Temple. No names of parents are shown

on either IGI entry. No birth date is given on the Bruskina entry and the Ruskina listing gives an incorrect year of birth. It is probable that Bruskina's name was submitted several times for posthumous ordinances because she is a known Jewish Holocaust martyr. Before her death, Masha Bruskina lived with her mother in the Minsk ghetto. She was not married and had no children. She left no direct descendants.

I have been researching the Jewish content of the IGI since mid-1999. While it will never be accurately known how many names of Jewish Holocaust victims have been, and are being subjected to post-1995 temple ordinances, or cleared for ordinances, it can be safely estimated that these figures are in the tens of thousands, perhaps even hundreds of thousands.

There are IGI entries for Jewish Holocaust victims that may have inadvertently been taken from vital records, including church extractions. For example, I have found some post-1995 IGI entries for Dutch Holocaust Jews, most likely submitted from birth and marriage records. No death dates are shown on some of these IGI entries which match the names and birth information of individuals on the *Nederland Ministerie van Justitie* list of Dutch Jews, prisoners and missing people that died in concentration camps during World War II. I have located several batches of church extractions that appear to have been extracted from 1879 and 1880 Amsterdam, Noord Holland, Netherlands, birth records. Some of the names and birth data shown in the IGI batches match entries for Dutch Jews who perished in the Holocaust that can be found online in *Yad Vashem's The Central Database of Shoah Victims' Names*.

Outside parties should not be expected to bring large numbers of Jewish Holocaust victims in the IGI to the attention of Mormons, nevertheless, I found myself communicating with the LDS Church on this subject on October 3, 2003:

One of the main points in my report to LDS officials stated:

*“Jewish Holocaust victims have been added to the online IGI since January 2000, the expiration date of the CD Rom files. This includes Jewish Holocaust victims whose names appear to have been taken from YIZKOR MEMORIAL BOOKS and there are also Jewish entries specifically marked Gas Chamber or Concentration Camp, and/or a specific name of a death camp, such as Auschwitz.”*

After LDS officials received this report, many entries for Jewish Holocaust victims disappeared from the IGI, including post-1995 listings for Jakob, Rachmil, and Syma Edelbaum. Online IGI entries for this family stated “Death: 1945 Gas Chamber, Auschwitz, Krakowskiego, Poland.” Apart from the fact that these entries should not have been in the IGI because Mormons quietly removed them when confronted with their existence, why should such a callous and soulless description as “Gas Chamber, Auschwitz,” be cited as the place of death of these obvious victims of the Holocaust?

Among the names that were not removed from the IGI at that time were at least 262 entries for Jewish Holocaust victims from Rubezewicze, Poland, now Rubezhevichi, Belarus. The Necrology section in the Rubezewicze (Yizkor Holocaust) Memorial Book was used en masse and improperly to create a list of Jewish candidates for the baptismal pool. The Rubezewicze IGI entries, most of which show 2002 baptisms, were still in the online IGI when I was assigned by Jewish groups in August 2004 to collect copies of approximately 5,000 post-1995 IGI entries for identifiable Jews in order to prove that the LDS Church had breached their agreement with Jewish groups.

I downloaded 5,376 post-1995 individual entries from the IGI for certain Jews. 1,842 of these IGI records showed they had been extracted from Jewish sources, such as synagogue lists. These were specific agreement violations, since it stated on all these IGI entries that the proxy recipient was Jewish or had been part of a Jewish congregation. (The majority of my total collections of 5,376 entries were taken from the online IGI, with the exception of several hundred synagogue entries, removed online in 2003, but still on CD-ROM, indicating that the proxy recipients were Israeliten or Israelitische.)

My research contained 3,416 sample entries for probable Jewish Holocaust victims. I had downloaded these from European sections of the IGI. While no source information was provided in the IGI for these entries, 609 IGI records were for Jews who died in the Holocaust from Berdichev, Ukraine. These names were either taken from John Garrard's book, "The Bones of Berdichev," or more likely, the berdichev.org website at <http://www.berdichev.org/holocaustvictims.htm> .

Thousands of Dutch Jews who died in the Holocaust have been subjected to posthumous ordinances since the 1995 agreement. There were 1,784 sample entries for Dutch Holocaust Jews in my collections. These included 344 entries incorrectly listed in the Germany section of the IGI, instead of Continental Europe. Although no source information was provided for these IGI entries, many of these records showed these Jews died in Polish death camps, such as Auschwitz or Sobibor.

Also included in the research were samples of post-1995 IGI ordinance entries for Jewish Holocaust victims from Poland; Germany; Austria; Romania; Hungary; Czechoslovakia; Greece; Russia; Latvia; Lithuania; Moldavia; Bulgaria; plus additional records for Ukrainian Jews who died in the Holocaust, in addition to the Berdichev collection.

My collections of more than 5,000 Jewish entries from the IGI filled five boxes which were given to LDS officials at their request, after meetings between Mormons and Jews in Salt Lake City on April 10 and April 11, 2005. At the conclusion of these meetings, Salt Lake City newspaper headlines and television news reports proclaimed that the proxy baptism issue between these two groups was resolved and the agreement was reaffirmed.

The LDS Church had recommitted itself to putting a stop to baptizing dead Jews, unless these Jewish deceased were the direct ancestors of living Mormons. Once again, Mormon leaders made promises that would not be kept. The names of Jewish Holocaust victims

continued to freely flow through LDS temples and into the online IGI, as temple ordinance details for these names would remain hidden from public scrutiny.

Since the completion of my batches of research in 2005, the names of Jewish Holocaust victims continue to show up in the IGI. Dutch listings have steadily increased. Additional entries for Greek and Polish Jewish Holocaust victims have appeared, as well as Italian entries, like the Eugenio Calò family. Because of limited access to the Ordinance Index of the online IGI since April 2005, I have not had the opportunity to extensively research other regions that may show recent entries for Jewish Holocaust victims from other European countries, such as Germany.

## **The accept or reject myth**

In order to get around its inappropriate use of millions of names of deceased, including vast numbers of Jews, the LDS Church has come up with the justification that its temple rituals for the dead cause no injury to anyone. Mormons usually insist that all afterworld recipients are free to accept or reject these ordinances—so there is no harm done.

The argument can also be used that if Mormons sincerely believe that the deceased can always turn down the offer of proxy ordinances they should also sincerely believe that permission can first be obtained from the deceased to perform the rituals. Then the LDS Church will be able to show living people whose mothers and fathers have been posthumously baptized that these rites were appropriate.

There is no evidence to suggest that any posthumously baptized person has ever given the LDS Church permission to perform the ordinance. Mormons generally presume that dead people do not object to baptism for the dead. As far as objections from the living are concerned, the standard LDS response is: "If you don't believe in what we are doing, why should you care?" In certain instances, an offer can be as offensive as the act itself, and many Jews consider the offer to be baptized a Mormon as offensive as the act.

Mormons may even suggest that those who complain about proxy baptisms must believe in the efficacy of the practice. The fact that many Jews object to LDS posthumous temple work for Jews and do not turn a blind eye to this behavior is not an admission of belief in this practice. Instead, they are telling Mormons to cease and desist—to stop the practice.

The baptismal and confirmation prayers used in LDS temples are explicit in their content. A living person stands in as a proxy for a deceased party and the deceased is baptized by proxy without the option to decline:

*Brother \_\_\_\_\_, having been commissioned of Jesus Christ, I baptize you, for and in behalf of \_\_\_\_\_, who is dead, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.*

Following baptism, again using a living proxy, the deceased is confirmed a member of the LDS Church without the option to decline:

*Brother \_\_\_\_\_, in the name of Jesus Christ, we lay our hands upon your head for and in behalf of \_\_\_\_\_, who is dead, and confirm you a member of The Church of Jesus Christ of Latter-day Saints, and say unto you, receive the Holy Ghost. Amen*

If Mormons are so adamant that the dead always have the opportunity to accept or reject these posthumous ordinances—then why is this opinion not reflected in the wording of their baptismal and confirmation prayers?

Some Mormons think the First Amendment to the U.S. Constitution that guarantees freedom of religion gives them the right to infringe on the rights of others by involving other people's families in their religion. The dead should not be automatically treated as though they are up for grabs. Bloodlines should be respected. The religious preferences of the deceased, or lack thereof, should be acknowledged.

The LDS assertion of a First Amendment right is one of self-authorization. There is no case law on this matter, and only in the absence of such case law to forbid the act do these Mormons brazenly suggest this religious practice to be constitutionally protected. To date, the self-assertion of a First Amendment right to practice posthumous baptisms has never been challenged in court. Only if that challenge was to occur and Mormons to win the case could they then contend the act to be constitutionally protected. Until that time, their claims on this matter are empty chest-thumping.

Arguing that the religious practice of posthumous baptisms is a First Amendment right is specious at best. U.S. Constitution guarantees do not extend beyond the shores of the United States, and these infringements on the rights of others are tentacles reaching worldwide.

LDS rituals for the dead are implicit attempts to deny the religious beliefs of (non-LDS) lives already lived. Dead people should be remembered for who and what they were. Jewish Holocaust victims were killed by Nazis because they were Jews. These millions of murdered innocents should always be memorialized as Jews—each and every one of them—and never treated as though Judaism is a halfway house to the divine. For the sake of collective Jewish memory and historical accuracy their Jewish religious identities must remain intact and not be altered in any way by Mormons. The LDS Church should keep its promise to Jewish groups, stop posthumously baptizing Jews, and not excuse agreement breaches by saying that dead Jews can decide whether or not they want to be Mormons.

## The list of Holocaust victims removed from the IGI

Several years prior to the emergence of the official 1995 agreement between Mormons and Jews, Jewish genealogists discovered that members of the LDS Church were posthumously baptizing Holocaust victims and other Jewish dead. Outraged Jewish leaders initiated discussions with the LDS Church that eventually culminated in a voluntary agreement by the Church to remove inappropriate Jewish names from the IGI.

The LDS Church had discovered there were four major extractions and baptisms of Jewish Holocaust victims. One such extraction was from the original edition of the *Gedenkbuch*, a two-volume register, published in 1986 by the German government that lists the names of 128,000 German Jews who were murdered in the Holocaust. Information in English about that version of the *Gedenkbuch* can be found at the following website <http://www.jewishgen.org/InfoFiles/DE-gednk.txt> .

According to my hard copy of the signed 1995 agreement, the other lists are described as “the Dutch Book,” “the French Book,” and “lists at the Holocaust Museum in Israel,” adding approximately 380,000 names of Jewish Holocaust victims to the IGI.

The 1995 agreement proposed the LDS Church would:

*“Remove from the next issue of the IGI the names of all posthumously baptized Jewish Holocaust victims whose names appeared in the four major transmissions....”*

In “The LDS Agreement -- Joint News Release by The Church of The [sic] Latter-day Saints and The American Gathering of Holocaust Survivors,” Salt Lake City, Utah and New York, April 28, 1995, it was announced that: “The Church of Jesus Christ of the [sic] Latter-day Saints and the American Gathering of Jewish Holocaust Survivors have reached an agreement over the issue of the posthumous baptisms of Jewish Holocaust victims by the Church of Jesus Christ of Latter-day Saints. The final agreement will be signed at the New York Office of the Conference of Presidents of Major American Jewish Organizations on Wednesday, May 3, 1995, at which time a press conference will be held by the leaders of both groups....”

According to a news release online at: <http://www.jewishgen.org/InfoFiles/ldsagree.html> , **the LDS Church had agreed to:**

- *Remove from the next issue of the International Genealogical Index the names of all known posthumous baptized Jewish Holocaust victims who are not direct ancestors of living members of the Church.*
- *Provide a list of all Jewish Holocaust victims whose names are to be removed from the International Genealogical Index to the American Gathering of Jewish Holocaust Survivors, the U.S. Holocaust Memorial Commission, the N.Y.*

*Holocaust Memorial Commission, the Wiesenthal Center in Los Angeles and Yad Vashem Holocaust Memorial in Jerusalem, Israel, and confirm in writing when removal of such names has been completed.*

- ***Reaffirm the policy and issue a directive to all officials and members of the Church to discontinue any future baptisms of deceased Jews, including all lists of Jewish Holocaust victims who are known Jews, except if they were direct ancestors of living members of the Church or the Church had the written approval of all living members of the deceased's immediate family.***
- *Confirm this policy in all relevant literature produced by the Church.*
- *Remove from the International Genealogical Index in the future the names of all deceased Jews who are so identified if they are known to be improperly included counter to Church policy.*
- *Release to the American Gathering The [sic] First Presidency's 1995 directive.*

With reference to the April 28, 1995 news release, the LDS Church did present Jewish organizations with a compact disc documenting the names that were removed from the IGI. This report identifies that CD as “Holocaust Names Removal CD” (HNRCDCD).

An analysis of the HNRCDCD by New Jersey-based Jewish genealogy expert Gary Mokotoff, however, showed it contains only 247,479 names, of which 31,688 are duplicates. (A duplicate is defined as identical given name, surname, and birth date.)

According to Mokotoff, the HNRCDCD contains a birth file and a marriage file. The birth file contains 225,083 records of which 19,251 (8.5%) are duplicates. The marriage file contains 22,396 entries of which 12,437 (55%) are duplicates.

The actual content of the HNRCDCD that was given to Jewish groups is as follows:

<b>The birth file minus duplicates</b>	<b>= 205,832</b>
<b>The marriage file minus duplicates</b>	<b>= 9,959</b>
<b>Individual names removed from the IGI</b>	<b>= 215,791</b>

While an exact tally of names of Jewish Holocaust victims that were supposed to have been removed from the IGI is not known, 215,791 is a far lesser cry than the estimated 380,000 names of baptized Jewish Holocaust victims from the four major Holocaust lists. It is not known why there were so few records on the HNRCDCD, or so many duplicates. A French list was supposed to have been removed. There is no evidence from the HNRCDCD that such a list existed.

Only the names of those individuals who were believed to be victims of the Holocaust, 1939-1945, were supposed to be on the HNRCDCD compact disc supplied to Jewish organizations by the LDS Church. Under the title “Victims of the Holocaust,” a

description of the contents of that CD-ROM, dated July 14, 1997, is given at this website <http://www.jewishgen.org/InfoFiles/ldsagree.html> .

Despite this very explicit requirement, the end of the birth list on the HNRCD contains a number of discrepancies. Some individuals listed were not Holocaust victims. Some were not even Jews.

Among the non-Holocaust deceased listed are Frank Capra, Italian-American film director (1897-1991); Paul Claudel, French author and diplomat (1868-1955); and Giovanni Guglielmi (1853-1906), the father of Italian-born actor, Rudolph Valentino.

The most bizarre HNRCD inclusion has to be the listing for the notorious French-born pirate Pierre Lafitte—older brother of the legendary, and equally notorious, Jean Lafitte, a famous pirate in the Gulf of Mexico in the early 19<sup>th</sup> century.

Here are the entries for these four non-Holocaust names as they appear on the HNRCD:

**Frank #CAPRA#Male#Birth#18 May 1897#Ital, Italy, Palermo,  
PAUL #CLAUDEL#Male#Birth#6 Aug 1868#Fran, France, Aisne, Villeneuve-Sur-Fere  
GIOVANNI #GUGLIELMI#Male#Birth#1868#Ital, Italy,  
Pierre #LAFITTE#Male#Birth#1782#Fran, France, , Brittany**

Even if several hundred thousand names of Jewish Holocaust victims were removed from the IGI, that does not mean that some of those names are no longer in the IGI. In 2006, I matched some online IGI entries to the Dutch marriage file on the HNRCD, verifying that entries for some of these supposedly removed Dutch names were still in the online IGI. Because a considerable number of entries on the HNRCD Dutch marriage file are duplicated and not in alphabetical order, I have confined most of my research to the birth file with special emphasis on Dutch listings.

Thousands of entries for Dutch Jews who died in the Holocaust have appeared in the IGI post-1995. Many of these names match listings on the HNRCD.

According to my research, the post-agreement temple work for thousands of Jewish Holocaust victims from the Netherlands constitutes flagrant and excessive violations of the 1995 agreement. This topic is covered in the next section of this report.

Not all IGI entries for all names on the German birth list on the HNRCD were removed from the IGI. In addition, the names of some German Holocaust victims on the HNRCD have been resubmitted into the LDS temple system. Some names have reappeared in the IGI with accompanying posthumous ordinances, or cleared for ordinances.

I have randomly gathered a sample German collection, representing 25 individuals from the HNRCD that match current entries in the online IGI, as of December 5, 2007. These names are shown here exactly as they appear on the HNRCD. Duplicate listings are included to demonstrate how duplicate entries appear on the HNRCD:



**Hedwig #ABRAHAM#Female#Birth#1 Dec 1867#Preu, Preussen, Brandenburg, Berlin Stadt**  
**Martha #ABRAHAM#Female#Birth#13 Aug 1869#Preu, Preussen, Brandenburg, Berlin Stadt**  
**Max #ADLER#Male#Birth#20 Jan 1884#Baye, Bayern, Pfalz, Speyer**  
**CHANA ANNA #ARON#Female#Birth#3 Apr 1884#Preu, Preussen, Hannover, Hannover**  
**Chana Anna #ARON#Female#Birth#3 Apr 1884#Preu, Preussen, , Hannover**  
**Erna #ARON#Female#Birth#28 Mar 1893#Preu, Preussen, Brandenburg, Berlin Stadt**  
**Selda #BARUCH#Female#Birth#24 Nov 1878#Preu, Preussen, Brandenburg, Berlin Stadt**  
**Bernhard #BLUMENTHAL#Male#Birth#6 Jan 1882#Preu, Preussen, Hessen-Nassau, Frankfurt**  
**Am Main**  
**Abraham #COHEN#Male#Birth#31 Oct 1889#Preu, Preussen, Rheinland, Breyell**  
**EMMA #COHEN#Female#Birth#24 Jun 1883#Thur, Thuringen, S-C-G, Koesfeld**  
**Emma #COHEN#Female#Birth#24 Jun 1883#Thur, Thuringen, Sachsen-Coburg-Gotha, Kosfeld**  
**Frieda #COHEN#Female#Birth#26 Dec 1866#Preu, Preussen, Hessen-Nassau, Wiesbaden**  
**Frieda #COHEN#Female#Birth#26 Dec 1866#Preu, Preussen, H-N, Wiesbaden**  
**Isaak #COHEN#Male#Birth#19 Mar 1859#Preu, Preussen, Rheinland, Duesseldorf Stadt**  
**Julie #COHEN#Female#Birth#1 Mar 1861#Preu, Preussen, Brandenburg, Berlin Stadt**  
**Ida #COHN#Female#Birth#8 Apr 1866#Preu, Preussen, Brandenburg, Berlin Stadt**  
**Lina #COHN#Female#Birth#1 Aug 1874#Preu, Preussen, Brandenburg, Berlin Stadt**  
**Minna #COHN#Female#Birth#5 Feb 1886#Preu, Preussen, Rheinland, Duesseldorf Stadt**  
**Therese #COHN#Female#Birth#25 Feb 1872#Preu, Preussen, Brandenburg, Berlin Stadt**  
**Therese #COHN#Female#Birth#23 Oct 1874#Preu, Preussen, Brandenburg, Berlin Stadt**  
**Adele #GOLDSCHMIDT#Female#Birth#19 May 1870#Ger, Germany, Bremen, Bremen**  
**Selma #GOLDSTEIN#Female#Birth#24 Jul 1885#Ger, Germany, Hamburg, Hamburg**  
**SIDONIE #GOLDSTEIN#Female#Birth#28 Jan 1895#Preu, Preussen, Brandenburg, Berlin**  
**Sidonie #GOLDSTEIN#Female#Birth#28 Jan 1895#Preu, Preussen, , Berlin**  
**Klara #LEVI#Female#Birth#26 Jul 1872#Preu, Preussen, Hessen-Nassau, Frankfurt a/Main**  
**ELSE #LEVY#Female#Birth#8 Apr 1900#Preu, Preussen, Rheinland, Breyell**  
**Bernhardin #SELIGMANN#Female#Birth#2 Aug 1885#Preu, Preussen, Westfalen, Gelsenkirchen**  
**ALFRED #WERTHAN#Male#Birth#20 Oct 1887#Preu, Preussen, Brandenburg, Berlin**

The years of the posthumous ordinances for these German Jews range from 1992 until 2007. The bulk of the IGI copies for these 25 deceased show post-May 1995 ordinances. Some of the 25 names appear multiple times in the IGI. The following four individuals from this list are names that have been subjected to 2006/2007 proxy rituals:

*Abraham Cohen was baptized on May 23, 2006 in the Redlands California Temple. He was endowed on June 20, 2006 in the Newport Beach California Temple, sealed to his parents on September 20, 2006, and sealed to his spouse, Else Levy, on September 20, 2006—both sealings occurred in the Los Angeles California Temple.*

*Else Levy was baptized on April 22, 2006 in the Redlands California Temple, endowed in the same temple on June 7, 2006, and sealed to her spouse, Abraham Cohen, on September 20, 2006 in the Los Angeles California Temple.*

*Emma Cohen was baptized on May 26, 2007, endowed on June 13, 2007, and sealed to her spouse, Abraham Lievendag, on May 24, 2007—all posthumous ordinances occurred in the Oakland California Temple.*

*Alfred Werthan was baptized on May 30, 2007, endowed on July 27, 2007, and sealed to his spouse, name unavailable, on August 3, 2007—all posthumous ordinances occurred in the Frankfurt Germany Temple.*

It cannot be estimated with any degree of accuracy how many names on the German birth file on the HNRCD match current online IGI entries. There are too many names to check to find out whether this is an extensive problem. The same cannot be said of names from the Dutch birth file.

Thousands of newer entries for Dutch Holocaust victims have appeared in the IGI since the HNRCD was produced by the LDS Church. While the exact figure will never be known, the flood of submissions for Dutch Jewish Holocaust victims through LDS temples in recent years has been staggering. Many of these post-1995 IGI entries for Dutch Holocaust Jews match listings on the HNRCD.

## **Double-Dutch dunking**

Like a swiftly running river coursing through Mormon temples, a steady flow of names of Dutch Jews who died in the Holocaust have shown up in the IGI since the 1995 agreement was signed. It doesn't seem to matter how many of these entries have disappeared from the online IGI. More listings for Dutch Holocaust Jews have appeared to take their place—including names that disappear, and then reappear as duplications. It is anybody's guess how many thousands of Dutch Jewish Holocaust victims have been subjected to post-1995 LDS posthumous ordinances. The tally must be extremely high.

Year after year, in contempt of the agreement between Mormons and Jews, some Mormons are deliberately pushing the names of Jewish Holocaust victims from the Netherlands through LDS temples. Dutch Jews who perished in the death camps, Auschwitz and Sobibor, have been primary targets in this massive and determined effort to flout the 1995 agreement.

According to the *Simon Wiesenthal Museum of Tolerance Online Multimedia Learning Center* website at <http://motlc.learningcenter.wiesenthal.org/pages/t030/t03057.html> , the number of Dutch Jews who died in the Holocaust is as follows: "In 1939, there were 140,000 Jews in Holland...Jews were concentrated in Amsterdam. 94,000 were sent to Auschwitz or Sobibor, out of which 519 survived. 10,000 survived by hiding."

Thousands of entries for Dutch Jewish Holocaust victims were removed from the IGI as a condition of the 1995 agreement. These names are on the HNRCD. The removal of the IGI entries for Dutch Jews created a new dilemma. A large number of these names have been resubmitted into the LDS temple system and have reappeared in the IGI.

As clear-cut examples, numerous posthumous baptisms for Dutch Jewish Holocaust victims occurred during July 2006 in the Cochabamba Bolivia Temple, operative since

April 2000, and abbreviated as COCHA on IGI records. Death camps such as Auschwitz or Sobibor are cited as the location of death on these listings. Many of these July 2006 baptisms were for Dutch Jews listed on the HNRCD.

Commencing with Eva Appelboom and ending with Salomon Zeldenrust, I have put together a list of 65 examples of Dutch Holocaust Jews who were subjected to posthumous baptisms in July 2006 in the Cochabamba Bolivia Temple, according to my IGI copies dated October 19, 2006. The names on this list are shown here as they appear on the HNRCD and closely match my IGI copies. Some of the names in this collection may be duplicated on the HNRCD. Duplicates from the HNRCD are not included here:

Eva #APPELBOOM#Female#Birth#10 Apr 1901#Neth, Netherlands, Noord Holland, Amsterdam  
Abraham Heiman #BACHRACH#Male#Birth#3 Feb 1886#Neth, Netherlands, Zuid Holland, S-Gravenhage  
Greta #BLOK#Female#Birth#11 Oct 1924#Neth, Netherlands, Zuid Holland, S-Gravenhage  
Barend #BOEKBINDER#Male#Birth#14 Feb 1882#Neth, Netherlands, Zuid Holland, S-Gravenhage  
Dina #BOEKBINDER#Female#Birth#5 Jan 1884#Neth, Netherlands, Zuid Holland, S Gravenhage  
Louis Simon #BOEKBINDER#Male#Birth#20 Feb 1887#Neth, Netherlands, Zuid Holland, 'S Gravenhage  
Moses #BOEKBINDER#Male#Birth#14 Nov 1865#Neth, Netherlands, Zuid Holland, 'S Gravenhage  
Roosje #BOEKBINDER#Female#Birth#20 Feb 1880#Neth, Netherlands, Zuid Holland, S-Gravenhage  
Kaatje #COHEN#Female#Birth#22 Aug 1889#Neth, Netherlands, Zuid Holland, S Gravenhage  
Joseph Eliazer #DUIZEND#Male#Birth#22 Jul 1918#Neth, Netherlands, Noord Holland, Watergraafsmeer  
Ester #FRESCO#Female#Birth#4 Feb 1890#Neth, Netherlands, Zuid Holland, S Gravenhage  
Grietje #FULD#Female#Birth#26 Jul 1891#Neth, Netherlands, Zuid Holland, S-Gravenhage  
Arie #VAN GELDEREN#Male#Birth#22 Feb 1875#Neth, Netherlands, Zuid Holland, Leiden  
Sophia #GROEN#Female#Birth#27 Aug 1902#Neth, Netherlands, Zuid Holland, S-Gravenhage  
Margaretha #DE GROOT#Female#Birth#31 Oct 1902#Neth, Netherlands, Zuid Holland, S-Gravenhage  
Sophie #DE GROOT#Female#Birth#22 Jul 1934#Neth, Netherlands, Zuid Holland, 'S Gravenhage  
Ester #HAKKER#Female#Birth#10 May 1912#Neth, Netherlands, Zuid Holland, S-Gravenhage  
Salomon #HAKKER#Male#Birth#11 Jun 1923#Neth, Netherlands, Zuid Holland, S-Gravenhage  
Moses #HUISMAN#Male#Birth#28 Dec 1864#Neth, Netherlands, Zuid Holland, S-Gravenhage  
Isidore #KISCHNEIDER#Male#Birth#6 Nov 1882#Fran, France, Seine, Paris  
Abraham #KOEKOEK#Male#Birth#19 Oct 1874#Neth, Netherlands, Zuid Holland, S-Gravenhage  
Abraham #KOEKOEK#Male#Birth#12 Jul 1910#Neth, Netherlands, Zuid Holland, S-Gravenhage  
Alexandrine #KOEKOEK#Female#Birth#23 May 1930#Neth, Netherlands, Zuid Holland, 'S Gravenhage  
Anna #KOEKOEK#Female#Birth#14 Feb 1884#Neth, Netherlands, Zuid Holland, S Gravenhage  
Anna #KOEKOEK#Female#Birth#13 Jun 1902#Neth, Netherlands, Zuid Holland, 'S Gravenhage  
Barend #KOEKOEK#Male#Birth#28 Aug 1857#Neth, Netherlands, Zuid Holland, S-Gravenhage  
Berenice #KOEKOEK#Female#Birth#1 Dec 1931#Neth, Netherlands, Zuid Holland, S-Gravenhage  
Eduard #KOEKOEK#Male#Birth#27 Nov 1886#Neth, Netherlands, Overijssel, Emmen  
Elkan #KOEKOEK#Male#Birth#19 Aug 1923#Neth, Netherlands, Zuid Holland, S Gravenhage  
Heintje #KOEKOEK#Female#Birth#6 Jul 1918#Neth, Netherlands, Zuid Holland, S-Gravenhage  
Hendrika #KOEKOEK#Female#Birth#29 Mar 1908#Neth, Netherlands, Zuid Holland, S-Gravenhage  
Joseph #KOEKOEK#Male#Birth#13 Feb 1908#Neth, Netherlands, Zuid Holland, S-Gravenhage  
Kaatje #KOEKOEK#Female#Birth#25 Sep 1886#Neth, Netherlands, Zuid Holland, 'S Gravenhage  
Lena #KOEKOEK#Female#Birth#6 Apr 1933#Neth, Netherlands, Zuid Holland, S-Gravenhage  
Levi #KOEKOEK#Male#Birth#5 Aug 1934#Neth, Netherlands, Zuid Holland, S-Gravenhage

Levie #KOEKOEK#Male#Birth#20 Mar 1879#Neth, Netherlands, Zuid Holland, S-Gravenhage  
 Louis #KOEKOEK#Male#Birth#10 Dec 1897#Neth, Netherlands, Zuid Holland, S Gravenhage  
 Marcus #KOEKOEK#Male#Birth#24 Jul 1891#Neth, Netherlands, Zuid Holland, S Gravenhage  
 Mietje #KOEKOEK#Female#Birth#26 Mar 1869#Neth, Netherlands, Zuid Holland, S-Gravenhage  
 Roosje #KOEKOEK#Female#Birth#27 Jul 1889#Neth, Netherlands, Zuid Holland, S Gravenhage  
 Salomon #KOEKOEK#Male#Birth#18 Oct 1912#Neth, Netherlands, Zuid Holland, 'S Gravenhage  
 Samuel #KOEKOEK#Male#Birth#31 Jan 1896#Neth, Netherlands, Zuid Holland, S Gravenhage  
 Sara #KOEKOEK#Female#Birth#28 Jun 1871#Neth, Netherlands, Zuid Holland, S-Gravenhage  
 Sara #KOEKOEK#Female#Birth#21 Jan 1822#Neth, Netherlands, Zuid Holland, S-Gravenhage  
 Jacob #DE LIEMA#Male#Birth#27 Sep 1867#Neth, Netherlands, Zuid Holland, S-Gravenhage  
 Judith #DE LIEMA#Female#Birth#6 Dec 1916#Neth, Netherlands, Zuid Holland, S-Gravenhage  
 Maurits Salomon #DE LIEMA#Male#Birth#12 Mar 1875#Neth, Netherlands, Zuid Holland, S-Gravenhage  
 Rozine #DE LIEMA#Female#Birth#9 May 1915#Neth, Netherlands, Zuid Holland, 'S Gravenhage  
 Salomon Abraham #DE LIEMA#Male#Birth#3 Jul 1897#Neth, Netherlands, Zuid Holland, S-Gravenhage  
 Sophia #DE LIEMA#Female#Birth#13 Jul 1893#Neth, Netherlands, Zuid Holland, 'S Gravenhage  
 SALOMON #NIEKERK#Male#Birth#7 Feb 1932#Neth, Netherlands, Zh, Rijswijk  
 Barend Hendrik #OPDENBERG#Male#Birth#31 Aug 1908#Neth, Netherlands, Zuid Holland, S-Gravenhage  
 Rebecca #OPDENBERG#Female#Birth#17 May 1889#Neth, Netherlands, Zuid Holland, S-Gravenhage  
 Samuel #OPDENBERG#Male#Birth#21 Sep 1880#Neth, Netherlands, Zuid Holland, S-Gravenhage  
 Israel #PAIS#Male#Birth#8 Jun 1918#Neth, Netherlands, Zuid Holland, S-Gravenhage  
 Betje #PILLER#Female#Birth#11 Feb 1857#Neth, Netherlands, Zuid Holland, S-Gravenhage  
 Sara #POONS#Female#Birth#7 Aug 1921#Neth, Netherlands, Zuid Holland, S-Gravenhage  
 Betje #PRINS#Female#Birth#30 Jun 1922#Neth, Netherlands, Zuid Holland, S-Gravenhage  
 Frouke Rachel #RIJNVELD#Female#Birth#8 Dec 1898#Neth, Netherlands, Zuid Holland, S-Gravenhage  
 Anna #SWAAN#Female#Birth#18 Mar 1922#Neth, Netherlands, Zuid Holland, S-Gravenhage  
 Anna #TOKKIE#Female#Birth#18 Sep 1881#Neth, Netherlands, Zuid Holland, S-Gravenhage  
 Salomon #VELLEMAN#Male#Birth#31 Dec 1887#Neth, Netherlands, Zuid Holland, 'S Gravenhage  
 Juda Elias #VISKOPER#Male#Birth#14 Sep 1909#Neth, Netherlands, Zuid Holland, S Gravenhage  
 Rebekka #DE WINTER#Female#Birth#6 Dec 1911#Neth, Netherlands, Noord Holland, Amsterdam  
 Salomon #ZELDENRUST#Male#Birth#17 Jul 1904#Neth, Netherlands, Zuid Holland, 'S Gravenhage

All the names on this list, and many similar entries for Dutch Jewish Holocaust victims subjected to posthumous ordinances around that time in other LDS temples, have vanished from the online IGI. It should be noted here that these examples of July 2006 proxy baptisms took place over a year after the April 10/11, 2005 meetings between Mormons and Jews in Salt Lake City—at which meetings the LDS Church again agreed to discontinue vicarious baptisms for dead Jews, unless these deceased were the direct ancestors of living Mormons. Why weren't the reasons explored why these names keep popping up in the IGI?

Some names of Dutch Jewish Holocaust victims have been removed from the online IGI, while other listings that should have been removed have remained online. Such is the case for the Koekoek Jews. On October 24, 2006, from the online IGI, I downloaded copies of 137 listings for Dutch Jews who died in the Holocaust with the last name Koekoek. These records show deaths, between 1942-1944, at either Auschwitz or Sobibor. Some of these records are included in my sample collection of 65 Dutch Jews,

who were baptized during July 2006 in the Cochabamba Bolivia Temple, and whose names match the HNRCD.

Post-1995 IGI entries for Koekoek Holocaust victims have gone in and out of the IGI in recent years. While the 137 Koekoek records have disappeared, as of November 14, 2007, four Koekoek names remain in the online IGI that match entries on the HNRCD.

From the HNRCD, these four Koekoek deceased are:

**Benjamin #KOEKOEK#Male#Birth#10 Jun 1918#Neth, Netherlands, Zuid Holland, S-Gravenhage**  
**Betje #KOEKOEK#Female#Birth#15 Jul 1887#Neth, Netherlands, Zuid Holland, S Gravenhage**  
**Elkan #KOEKOEK#Male#Birth#4 Feb 1864#Neth, Netherlands, Zuid Holland, S Gravenhage**  
**Hanna #KOEKOEK#Female#Birth#23 Dec 1865#Neth, Netherlands, Zuid Holland, S-Gravenhage**

*Benjamin Koekoek, who is listed on his IGI entry as having died on “07 NOV 1942 Kdo Chelnek” [sic], was baptized on July 12, 2005 in the Idaho Falls Idaho Temple, and endowed in the same LDS temple on September 25, 2005.*

*Betje Koekoek, who died at Auschwitz on October 19, 1942, was baptized on July 5, 2005 in the Idaho Falls Idaho Temple. She was endowed on November 25, 2005, and sealed to her parents, Elkan Koekoek and mother, name unavailable, on December 9, 2005 in the same LDS temple.*

*Elkan Koekoek, who died at Auschwitz on October 19, 1942, was baptized on July 9, 2005 in the Idaho Falls Idaho Temple. He was endowed on September 24, 2005, and sealed to his parents, Joseph Koekoek and mother, name unavailable, on October 8, 2005 in the same LDS temple. Elkan Koekoek was also sealed to his spouse, name unavailable, on August 3, 2005 in the Idaho Falls Idaho Temple.*

*Hanna Koekoek, who died at Auschwitz on December 15, 1942, was baptized on July 5, 2005 in the Idaho Falls Idaho Temple. She was endowed on November 25, 2005, and sealed to her parents, Joseph Koekoek and mother, name unavailable, on December 9, 2005 in the same LDS temple.*

Benjamin Koekoek, Betje Koekoek, Elkan Koekoek, and Hanna Koekoek, are included in my selection of over 120 names from the HNRCD that closely match post-1995 entries in the IGI, which list is to be found in the next part of this section of the report.

Although Mormons have “purged” the IGI of many recent IGI listings for Dutch Jews who died in the Holocaust, including many newer entries that match the HNRCD, there are still post-1995 Dutch listings in the online IGI, displaying ample evidence of “double-Dutch dunking.” Some names have disappeared, only to reappear, showing repeated posthumous ordinances or cleared again for duplicated temple ordinances for the same deceased persons.

As evidence of this agreement-breaching trend, commencing with Eliazer Agsteribbe and ending with Israel Zwaaf, I have compiled a random selection of 120 plus names from the HNRCD that closely match post-1995 entries in the IGI. These listings can be found in the online IGI, according to my copies, dated November 14, 2007. The dates of temple ordinances shown on these records span the 12 years since the agreement was signed.

It should not be assumed that the names on my list are the only names that can still be found in the online IGI showing post-1995 posthumous ordinances that match the HNRCD. I give some specific examples, illustrating a variety of different names, as well as a number of groupings of individuals with the same or similar last names. Some of the individuals listed have multiple post-1995 entries in the online IGI. Many of the IGI records for these more than 120 individuals indicate they died in concentration camps.

Some of the names in this list may be duplicated on the HNRCD. Duplicates from the HNRCD are not included here:

Eliazer #AGSTERIBBE#Male#Birth#28 Aug 1896#Neth, Netherlands, Noord Holland, Amsterdam  
Samson #AGSTERIBBE#Male#Birth#2 Feb 1881#Neth, Netherlands, Noord Holland, Amsterdam  
Branca #BIERMAN#Female#Birth#20 Jan 1879#Neth, Netherlands, Noord Holland, Amsterdam  
Elisabeth #BIERMAN#Female#Birth#1 Jan 1891#Neth, Netherlands, Noord Holland, Amsterdam  
Hijman #BIERMAN#Male#Birth#11 Dec 1914#Neth, Netherlands, Noord Holland, Amsterdam  
Leentje #BLITZ#Female#Birth#25 Jun 1862#Neth, Netherlands, Noord Holland, Amsterdam  
Betje #BON#Female#Birth#1 Apr 1925#Neth, Netherlands, Zuid Holland, Rotterdam  
Mietje #BON#Female#Birth#21 Oct 1928#Neth, Netherlands, Zuid Holland, Rotterdam  
Mirjam #BONN#Female#Birth#23 Jul 1911#Neth, Netherlands, Noord Holland, Amsterdam  
Simon #BONN#Male#Birth#15 May 1886#Neth, Netherlands, Noord Holland, Amsterdam  
Betje #BRAADBAART#Female#Birth#30 Jun 1882#Neth, Netherlands, Zuid Holland, Dordrecht  
Jenette #BRAADBAART#Female#Birth#12 Jan 1877#Neth, Netherlands, Zuid Holland, Dordrecht  
Leendert #BRAADBAART#Male#Birth#13 Oct 1887#Neth, Netherlands, Zuid Holland, Dordrecht  
Mirjam #BRAADBAART#Female#Birth#3 Oct 1881#Neth, Netherlands, Zuid Holland, Dordrecht  
Nico #BRAADBAART#Male#Birth#5 Apr 1914#Neth, Netherlands, Noord Holland, Amsterdam  
Sara #BRAADBAART#Female#Birth#10 Apr 1881#Neth, Netherlands, Zuid Holland, Dordrecht  
Setje #BRAADBAART#Female#Birth#4 May 1879#Neth, Netherlands, Zuid Holland, Dordrecht  
Jetje #VAN BUUREN#Female#Birth#13 Aug 1883#Neth, Netherlands, Drenthe, Hoozevee  
Meijer #VAN BUUREN#Male#Birth#31 May 1891#Neth, Netherlands, Drenthe, Hoozevee  
Mozes #VAN BUUREN#Male#Birth#14 Jun 1878#Neth, Netherlands, Drenthe, Hoozevee  
Saartje #VAN BUUREN#Female#Birth#18 Dec 1893#Neth, Netherlands, Drenthe, Hoozevee  
Geertje #VAN COEVORDEN#Female#Birth#10 Jul 1905#Neth, Netherlands, Drenthe, Coevorden  
Betje #COHEN#Female#Birth#17 Sep 1900#Neth, Netherlands, Noord Holland, Amsterdam  
Martha #COHEN#Female#Birth#9 Apr 1881#Neth, Netherlands, Friesland, Leeuwarden  
Abraham #CROISET#Male#Birth#13 Jan 1879#Neth, Netherlands, Zuid Holland, S-Gravenhage  
Joseph Abraham #DAVIDSON#Male#Birth#24 Aug 1891#Neth, Netherlands, Noord Holland, Amsterdam  
Abraham #VAS DIAS#Male#Birth#4 May 1888#Neth, Netherlands, Noord Holland, Amsterdam  
Andries #VAS DIAS#Male#Birth#21 Sep 1921#Neth, Netherlands, Noord Holland, Amsterdam  
David #VAS DIAS#Male#Birth#27 Sep 1932#Neth, Netherlands, Noord Holland, Amsterdam  
Eva #VAZ DIAS#Female#Birth#9 Dec 1864#Neth, Netherlands, Noord Holland, Amsterdam  
Eva #VAZ DIAS#Female#Birth#25 Apr 1897#Neth, Netherlands, Noord Holland, Amsterdam  
Hanna #VAS DIAS#Female#Birth#13 Aug 1860#Neth, Netherlands, Friesland, Sneek  
Hartog #VAS DIAS#Male#Birth#19 Dec 1897#Neth, Netherlands, Noord Holland, Amsterdam

Hartog #VAS DIAS#Male#Birth#16 Nov 1912#Neth, Netherlands, Noord Holland, Amsterdam  
 Isidoor #VAZ DIAS#Male#Birth#2 Mar 1926#Neth, Netherlands, Noord Holland, Amsterdam  
 Johanna #VAS DIAS#Female#Birth#7 Nov 1925#Neth, Netherlands, Noord Holland, Amsterdam  
 Joost #VAZ DIAS#Male#Birth#15 Jun 1914#Neth, Netherlands, Noord Holland, Amsterdam  
 Lea #VAS DIAS#Female#Birth#27 Feb 1928#Neth, Netherlands, Noord Holland, Amsterdam  
 Levie #VAZ DIAS#Male#Birth#30 Mar 1922#Neth, Netherlands, Noord Holland, Amsterdam  
 Maurits Mordechai #VAS DIAS#Male#Birth#13 Mar 1891#Neth, Netherlands, Zuid Holland, 'S  
 Gravenhage  
 Maurits #VAS DIAS#Male#Birth#6 Jun 1903#Neth, Netherlands, Noord Holland, Amsterdam  
 Maurits #VAS DIAS#Male#Birth#6 Jun 1908#Neth, Netherlands, Noord Holland, Amsterdam  
 Petronella #VAZ DIAS#Female#Birth#8 Mar 1879#Neth, Netherlands, Noord Holland, Amsterdam  
 Roosje #VAS DIAS#Female#Birth#27 Feb 1892#Neth, Netherlands, Noord Holland, Amsterdam  
 Sara #VAS DIAS#Female#Birth#28 Dec 1866#Neth, Netherlands, Noord Holland, Amsterdam  
 Wim #VAS DIAS#Male#Birth#25 Aug 1934#Neth, Netherlands, Noord Holland, Amsterdam  
 Zadok #VAZ DIAS#Male#Birth#15 Jul 1919#Neth, Netherlands, Noord Holland, Amsterdam  
 Elisabeth #DUIZEND#Female#Birth#12 Jun 1908#Neth, Netherlands, Noord Holland, Amsterdam  
 Helene #DUIZEND#Female#Birth#18 Aug 1866#Neth, Netherlands, Noord Holland, Amsterdam  
 Jacob #DUIZEND#Male#Birth#21 Apr 1883#Neth, Netherlands, Noord Holland, Amsterdam  
 Jonas #DUKKER#Male#Birth#1 Jun 1906#Neth, Netherlands, Noord Holland, Amsterdam  
 Andries #ENSEL#Male#Birth#18 Feb 1886#Neth, Netherlands, Noord Holland, Amsterdam  
 Betje #FRANK#Female#Birth#13 May 1863#Neth, Netherlands, Overijssel, Dalfsen  
 Estherina #FRANK#Female#Birth#6 Oct 1880#Neth, Netherlands, Drenthe, Meppel  
 Salomon #VAN GELDEREN#Male#Birth#12 Apr 1886#Neth, Netherlands, Noord Holland,  
 Amsterdam  
 Salomon Lazarus David #HAMBURG#Male#Birth#27 Jan 1843#Neth, Netherlands, Gelderland,  
 Zutphen  
 Abraham Salomon #HAMBURGER#Male#Birth#25 Mar 1889#Neth, Netherlands, Noord Holland,  
 Alkmaar  
 Adolph Cornelis Maria #HAMBURGER#Male#Birth#24 Dec 1898#Neth, Netherlands, Zuid  
 Holland, S-Gravenhage  
 Eliazer Hijman #HAMBURGER#Male#Birth#14 Dec 1873#Neth, Netherlands, Noord Holland,  
 Amsterdam  
 Eliazar Heiman #HAMBURGER#Male#Birth#24 Jun 1898#Neth, Netherlands, Noord Holland,  
 Amsterdam  
 Ernst #HAMBURGER#Male#Birth#23 Sep 1932#Neth, Netherlands, Gelderland, Winterswijk  
 Ester #HAMBURGER#Female#Birth#25 Feb 1869#Neth, Netherlands, Noord Holland, Amsterdam  
 Esther Marianna #HAMBURGER#Female#Birth#13 Nov 1925#Neth, Netherlands, Groningen,  
 Groningen  
 Frieda #HAMBURGER#Female#Birth#11 Sep 1887#Neth, Netherlands, Gelderland, Nijkerk  
 Henri #HAMBURGER#Male#Birth#2 Apr 1889#Neth, Netherlands, Gelderland, Nijkerk  
 Izak Salomon #HAMBURGER#Male#Birth#4 Nov 1896#Neth, Netherlands, Zuid Holland, Woerden  
 Jakob #HAMBURGER#Male#Birth#29 Jan 1930#Neth, Netherlands, Gelderland, Aalten  
 Joachim Albertus Maria #HAMBURGER#Male#Birth#2 Sep 1930#Neth, Netherlands, Noord  
 Brabant, Berlikum  
 Levie #HAMBURGER#Male#Birth#17 Nov 1898#Neth, Netherlands, Utrecht, Oudmaarseveen  
 Meijer #HAMBURGER#Male#Birth#8 Feb 1864#Neth, Netherlands, Noord Holland, Amsterdam  
 Meijer #HAMBURGER#Male#Birth#11 Jul 1891#Neth, Netherlands, Utrecht, Utrecht  
 Petronella #HAMBURGER#Female#Birth#29 May 1900#Neth, Netherlands, Utrecht, Maarsen  
 Vogeltje #HAMBURGER#Female#Birth#12 Sep 1877#Neth, Netherlands, Noord Holland,  
 Amsterdam  
 David #HEILBRON#Male#Birth#25 Jul 1864#Neth, Netherlands, Gelderland, Lochem  
 Jesaia #HEILBRON#Male#Birth#16 Sep 1874#Neth, Netherlands, Noord Holland, Amsterdam  
 Benjamin #KOEKOEK#Male#Birth#10 Jun 1918#Neth, Netherlands, Zuid Holland, S-Gravenhage  
 Betje #KOEKOEK#Female#Birth#15 Jul 1887#Neth, Netherlands, Zuid Holland, S Gravenhage  
 Elkan #KOEKOEK#Male#Birth#4 Feb 1864#Neth, Netherlands, Zuid Holland, S Gravenhage

Hanna #KOEKOEK#Female#Birth#23 Dec 1865#Neth, Netherlands, Zuid Holland, S-Gravenhage  
 Esther de #LANGE#Female#Birth#19 Feb 1844#Neth, Netherlands, Drenthe, Borger  
 Rosalie #DE LEEUWE#Female#Birth#7 Mar 1884#Neth, Netherlands, Noord Holland, Amsterdam  
 Marianne #LEVEE#Female#Birth#6 Feb 1879#Neth, Netherlands, Noord Holland, Amsterdam  
 Mozes Jozef #LEVIE#Male#Birth#11 Jan 1913#Neth, Netherlands, Drenthe, Assen  
 Benjamin Herman #MEIJER#Male#Birth#7 Dec 1889#Neth, Netherlands, Zuid Holland, Zwijndrecht  
 Esther Kaatje #MEIJER#Female#Birth#8 Sep 1912#Neth, Netherlands, Zuid Holland, Dordrecht  
 Esther Sera #MEIJER#Female#Birth#7 Feb 1923#Neth, Netherlands, Zuid Holland, Dordrecht  
 Hanna #MEIJER#Female#Birth#12 May 1878#Neth, Netherlands, Zuid Holland, Zwijndrecht  
 Izaak Philip #MEIJER#Male#Birth#5 Jun 1915#Neth, Netherlands, Zuid Holland, Dordrecht  
 Salomo Herman #MEIJER#Male#Birth#17 Oct 1883#Neth, Netherlands, Zuid Holland, Zwijndrecht  
 Esther #MOK#Female#Birth#5 Sep 1899#Neth, Netherlands, Noord Holland, Amsterdam  
 Elisabeth #MONNIKENDAM#Female#Birth#28 Jun 1906#Neth, Netherlands, Noord Holland, Amsterdam  
 Marianna #MORPURGO#Female#Birth#5 Apr 1923#Neth, Netherlands, Noord Holland, Amsterdam  
 Rosa #MORPURGO#Female#Birth#10 Jul 1913#Neth, Netherlands, Noord Holland, Amsterdam  
 Jansje #MOSEL#Female#Birth#25 Apr 1876#Neth, Netherlands, Noord Holland, Amsterdam  
 Marcus #OKKER#Male#Birth#19 May 1917#Neth, Netherlands, Noord Holland, Amsterdam  
 Fredrike Bertha #POLAK#Female#Birth#12 Apr 1875#Neth, Netherlands, Overijssel, Almelo  
 Emanuel #PRINS#Male#Birth#6 Dec 1897#Neth, Netherlands, Gelderland, Arnhem  
 Maurits #PRINS#Male#Birth#5 Dec 1928#Neth, Netherlands, Noord Holland, Amsterdam  
 Maurits #SALOMONS#Male#Birth#27 Aug 1906#Neth, Netherlands, Noord Holland, Hilversum  
 Rika #SARPHATIE#Female#Birth#4 Jan 1901#Neth, Netherlands, Noord Holland, Amsterdam  
 Levie #SCHENKKAN#Male#Birth#31 Jul 1888#Neth, Netherlands, Noord Holland, Amsterdam  
 Berend #SCHOONHOED#Male#Birth#2 Aug 1892#Neth, Netherlands, Gelderland, Arnhem  
 Izaak #SCHOONHOED#Male#Birth#16 Sep 1921#Neth, Netherlands, Noord Holland, Amsterdam  
 Leentje #VAN DER SLUIS#Female#Birth#19 Jun 1904#Neth, Netherlands, Zuid Holland, Rotterdam  
 Mietje #VAN DER SLUIS#Female#Birth#27 Jan 1905#Neth, Netherlands, Zuid Holland, Rotterdam  
 Abraham #SOESAN#Male#Birth#29 Oct 1923#Neth, Netherlands, Noord Holland, Amsterdam  
 Barend #SOESAN#Male#Birth#18 Jul 1883#Neth, Netherlands, Noord Holland, Amsterdam  
 Barend #SOESAN#Male#Birth#6 Sep 1910#Belg, Belgium, Antwerpen, Borgerhout  
 Barend #SOESAN#Male#Birth#5 Jan 1918#Neth, Netherlands, Noord Holland, Amsterdam  
 Benedictus #SOESAN#Male#Birth#5 Apr 1902#Neth, Netherlands, Noord Holland, Amsterdam  
 Betje #SOESAN#Female#Birth#16 Oct 1888#Neth, Netherlands, Noord Holland, Amsterdam  
 Rachel #SOESAN#Female#Birth#7 Jun 1871#Neth, Netherlands, Noord Holland, Amsterdam  
 Rozette #SOESAN#Female#Birth#10 Dec 1891#Neth, Netherlands, Noord Holland, Amsterdam  
 Ruben #SOESAN#Male#Birth#28 Sep 1868#Neth, Netherlands, Noord Holland, Amsterdam  
 Salomon #SOESAN#Male#Birth#12 Apr 1900#Neth, Netherlands, Noord Holland, Amsterdam  
 Rozetta #SOUSA#Female#Birth#2 May 1889#Neth, Netherlands, Noord Holland, Amsterdam  
 Henriette #SPEIJER#Female#Birth#13 Apr 1900#Neth, Netherlands, Noord Holland, Amsterdam  
 Isak #SUESAN#Male#Birth#10 Oct 1888#Neth, Netherlands, Noord Holland, Amsterdam  
 Kaatje #VAN THIJN#Female#Birth#21 May 1872#Neth, Netherlands, Noord Holland, Amsterdam  
 Hendrika #WIJNBERG#Female#Birth#27 Feb 1854#Neth, Netherlands, Drenthe, Hoogeveen  
 Abraham #VAN DER WOUDE#Male#Birth#7 Dec 1875#Neth, Netherlands, Friesland, Lemsterland  
 Israel #ZWAAF#Male#Birth#22 Jan 1889#Neth, Netherlands, Noord Holland, Amsterdam

The spate of baptisms that occurred during July 2006 in the Cochabamba Bolivia Temple for many Dutch Jewish Holocaust victims are ample proof that Mormons have been using Holocaust lists to submit names to LDS temples. Most likely, I only captured a portion of that particular batch. Even so, my collection shows such a variety of surnames that there



is virtually no possibility so many deceased from different families, all posthumously baptized around the same period, could have direct genealogical ties to living Mormons.

Further evidence of the use of lists with different last names is indicated in other names from my collection of over 120 names from the HNRCD: Mirjam Bonn, Betje Braadbaart, Jenette Braadbaart, Mirjam Braadbaart, Sara Braadbaart, Setje Braadbaart, Marianne Levee, Esther Kaatje Meijer, Esther Sera Meijer, Hanna Meijer, Elisabeth Monnikendam, and Jansje Mossel. These deceased were each posthumously baptized on September 9, 2004, in The Hague Netherlands Temple, (operative since September 2002), as earlier evidence that Mormons have been submitting lists of Jewish Holocaust victims with no family ties to Mormons.

Ongoing proxy ordinances for Dutch Jews who died in the Holocaust are a continuing problem. To illustrate this issue, on November 24, 2007, as I was rechecking the IGI copies that match my collection of 120 plus listings from the HNRCD, I discovered new posthumous sealings were appearing in the IGI for some of these deceased.

Examples:

*Abraham Soesan, who was born on October 29, 1923 in Amsterdam, and who died at Sobibor on July 9, 1943, was sealed to his parents, David Soesan and Debora Vischschoonmaker, on November 15, 2007 in the Mount Timpanogos Utah Temple.*

*Ruben Soesan, who was born on September 28, 1868 in Amsterdam, and who died at Sobibor on May 28, 1943, was sealed to his spouse, Rachel Kat, on November 15, 2007 in the Mount Timpanogos Utah Temple.*

*Salomon Soesan, who was born on April 12, 1900 in Amsterdam, and who died at Auschwitz on October 10, 1944, was sealed to his spouse, Henriette Speijer, on November 15, 2007 in the Mount Timpanogos Utah Temple.*

*Henriette Speijer, who was born on April 13, 1900 in Amsterdam, and who died at Auschwitz on October 26, 1942, was sealed to her spouse, Salomon Soesan, on November 15, 2007 in the Mount Timpanogos Utah Temple.*

Not all Dutch Jews who died in the Holocaust are listed on the HNRCD. I have found many IGI listings for Dutch names that are not the HNRCD, including very recent listings. Such is the case with two young Jewish children who died in the Holocaust, and who have been subjected to posthumous sealings on the same November 15, 2007 date in the same LDS temple in Utah:

*Jacob Salomon Soesan, who was born on November 15, 1939 in Amsterdam, and died on July 16, 1943 at Sobibor, was sealed to his*

*parents, Herman Soesan and Rachel Elsas, on November 15, 2007 in the Mount Timpanogos Utah Temple.*

*Rachel Soesan, who was born on December 20, 1938 in Amsterdam, and died on June 11, 1943 at Sobibor, was sealed to her parents, Barend Soesan and Sara Nebig, on November 15, 2007 in the Mount Timpanogos Utah Temple.*

Another Dutch Holocaust victim that does not show on the HNRCD who was subjected to a sealing on the same November date in the same temple in Utah is Esther Lazarus.

*Esther Lazarus, who was born on October 25, 1886 in Amsterdam, and died at Sobibor on July 9, 1943, was sealed to her parents, Lazarus Lazarus and Sara Rimini, on November 15, 2007 in the Mount Timpanogos Utah Temple.*

Although her name is not on the HNRCD, Esther Lazarus is linked by ordinances to several names from the 120 plus list who were baptized on the same date in the same temple, as further proof that Mormons are using Holocaust lists.

*Esther Lazarus was baptized on July 18, 2007 in the Mount Timpanogos Utah Temple.*

*Mozes Joseph Levie, who was born on January 11, 1913 in Assen, Drenthe, and died at Auschwitz on September 21, 1942, was also baptized on July 18, 2007 in the Mount Timpanogos Utah Temple.*

*Salomon Soesan (who was sealed to his spouse, Henriette Speijer, on November 15, 2007), was also baptized on July 18, 2007 in the Mount Timpanogos Utah Temple.*

Some names do the temple rounds because Esther Lazarus was endowed in the Nauvoo Illinois Temple (operative since June 2002) on August 4, 2007.

Esther Lazarus has been removed from one IGI entry. An online record for Barend Soesan, listed on the HNRCD with a birth date of July 18, 1883, states that Esther Lazarus (born October 25, 1886) is his spouse on my IGI copy, dated February 8, 2007. This record shows Soesan and Lazarus had been cleared for a marriage sealing. However, a November 28, 2007 copy of the same entry now cites Soesan's spouse as unavailable.

The IGI entry with the 2007 ordinances for Esther Lazarus is still online, as of November 24, 2007. Another IGI listing for her, which appears to have been taken from an identical source, is no longer online. According to my copy of this record, dated October 19, 2006, *Esther Lazarus had been previously baptized on October 11, 2005 in the Mount Timpanogos Utah Temple, and endowed in the same temple on August 25, 2006.*

Another IGI entry that shows a spouse that disappeared is the one for Jonas or Jan Dukker, whose name is included in the 120 plus names from the HNRCD. On February 26, 2007, the IGI cited Dukker's spouse as Alida Suesan. On November 14, 2007, the same entry in the IGI listed Dukker's spouse as unavailable. Jonas or Jan Dukker was sealed to Alida Suesan on December 27, 2006 in the Mount Timpanogos Utah Temple.

The names of the thousands of Jewish Holocaust victims listed on the HNRCD were supposed to have been erased from the IGI. Yet, the IGI shows both pre and post-May 1995 entries for some individuals listed on the HNRCD. The several examples I cite here are included in my more than 120 names collection:

Levie Schenkkan and Rozetta Sousa were sealed on December 27, 2006 in the Mount Timpanogos Utah Temple, according to my copies, dated February 26, 2007. This record is no longer visible in the online IGI. However, older listings for this couple are still online revealing an August 17, 1995 marriage sealing, and a sealing to parents for Schenkkan on the same date in the Frankfurt Germany Temple. The current IGI also shows Schenkkan and Sousa were previously sealed on March 2, 1994 in the Frankfurt Germany Temple.

Esther de Lange, whose name is duplicated on the HNRCD, was sealed to her spouse, David Ezechiel Hamburger, on March 1994 in the Salt Lake Temple. De Lange was baptized on January 30, 1997, endowed on June 27, 1997, and, again, sealed to her spouse on March 12, 1997, these 1997 ordinances occurring in the Salt Lake Temple. The 1994 and 1997 listings for Esther de Lange are still online.

Apart from the names of Dutch Holocaust victims that have been subjected to posthumous ordinances through the extraction process, there is no question that the names of many Dutch Jews who perished in the Holocaust have gone through repeated posthumous rituals in LDS temples. Some names have been submitted many times, irrespective of whether they were already in the IGI, or had been removed from the IGI.

The volume of ordinance data for Jewish Holocaust victims from the Netherlands that has appeared in the IGI post May-1995 represents agreement breaches by the thousands. This is in addition to older ordinance data (matching Dutch listings on the HNRCD) that was never removed from the IGI.

What Holocaust sources/lists have been used for the Dutch deluge through LDS temples? Why has the LDS Church permitted the names of thousands of Dutch Jews who died in the Holocaust to be subjected to posthumous, and often duplicated, ordinances against the terms of the agreement it signed in 1995? Double-Dutch redemption?

## The “direct ancestor” issue

In 1995 the LDS Church appeared to make an unusual concession when it agreed to modify its religious practices based on the sensitivity of Jews to the word “baptism.” The original agreement was very specific in stating that the Church would limit the baptism of Jews to “direct ancestors” of living members of the LDS Church. However, in 2005, the Church decided to “broaden” its definition of the meaning of “direct ancestors.”

After the April 2005 meetings between Mormons and Jews in Salt Lake City, when my five boxes of research were given to Mormon officials, the Church asked for time to analyze the items. Both sides agreed to establish a six-person *ad hoc* committee (three Jews and three Mormons) to study the results of the analysis and to address anomalies or anything that appears to be “slipping through” the LDS “screening” process.

It is highly unlikely that involved Jews would know which names of Jews were being improperly processed through Mormon temples because all online ordinance data is hidden from non-Mormons. In an attempt to ensure that I would collect no further evidence of agreement breaches to give to Jewish representatives, as soon as Mormons received my five boxes of research, they tracked the log-in I was using and I was immediately locked out of the password protected online ordinance database.

On May 9, 2005, the *ad hoc* committee held its one and only meeting in Salt Lake City. A bombshell was dropped on the Jewish members of the task force when a Mormon official announced that the LDS Church interprets the phrase “direct ancestors” in the 1995 agreement to include *all descendants* of an ancestor and has done so for decades prior to the agreement.

A church member can baptize a person from whom he or she is directly descended, like a great-great-great grandparent, and also, all of the known descendants of that great-great-great grandparent, even though they are not “direct ancestors” of the church member, as the term “direct ancestor” is universally and legally interpreted.

*The New Oxford American Dictionary Second Edition*, pertaining to genealogy, defines “direct,” as “proceeding in continuous succession from parent to child.” Specifically, “direct ancestors” are defined as parents, grandparents, great grandparents, etc.

On August 7, 2006, a meeting was held in Salt Lake City between officials of the LDS Church and representatives of Jewish organizations. The Jewish members present were told by an LDS Church spokesman that it is church policy for Mormons to be able to posthumously baptize any relative, no matter how remote, not merely “direct ancestors” only, as clearly stated in the 1995 agreement.

Why wasn’t this extremely irregular LDS interpretation of “direct ancestors” explained to Jewish groups at the time the agreement was signed?

It appears that much further down the road, when confronted with the direct evidence that thousands of Jews, especially Jewish Holocaust victims, had been improperly posthumously baptized post-1995, Mormons came up with a different rule, a surreptitious umbrella to cover and excuse names that undoubtedly should not be in the IGI. A more convenient definition of “direct ancestors” was presented to Jews and the original “direct ancestors” wording of the 1995 agreement somehow no longer applied.

In essence, the LDS Church has reinvented the wheel by which the process turns and Mormon officialdom has given itself permission to act in contravention of a legal agreement.

## **The 95-year rule and family consent**

In most cases, LDS Church members must wait at least one full year after a person’s death before performing temple ordinances for that deceased. If a person was born within the last 95 years, Mormons are supposed to obtain permission for the ordinances from the person's closest living relative. This is stated in *A Member's Guide to Temple and Family History Work* published by the LDS Church and is also verified by the TempleReady instruction screen that makes the same statement.

Based on the latest version of the *Guide*, a Mormon would conclude it is permissible to perform temple ordinances on persons born more than 95 years ago without permission of the closest living relative.

As non-Mormons are finding out by searching the IGI, this is, in fact, happening. Many of my direct ancestors on my mother’s side of our British and Tasmanian family who were born more than 95 years ago, namely my great grandparents, great-great grandparents, great-great-great grandparents and great-great-great-great grandparents, have all been subjected to posthumous ordinances without the consent of their living next of kin.

In my research, I have found that the one-year rule is upheld, more often than not, but based on my analysis of temple ordinances performed on Jewish Holocaust victims; the 95-year rule is usually never upheld.

Whole family groups were wiped out in the Holocaust, including young children and babes in arms who were murdered in cold blood. Children who died under age eight are not baptized by Mormons. They are sealed to their parents instead. In my IGI research of Jewish Holocaust victims from the Netherlands, I found that many Dutch Jewish children and infants who died in the Holocaust and left no descendants have been sealed post-1995 to their parents who, more often than not, also died in the Holocaust.

Someone who died a Jew in a Nazi concentration camp “becomes” a Mormon years after death, without his or her consent, obviously, but also without the consent of his or her

living descendants. There is no evidence that the LDS Church ever obtains written permission from living members of the deceased's immediate living family (as the 1995 agreement specifies must be done) in the cases where the deceased are identified or known as Jews who are not the direct ancestors of living Mormons.

In December 2002, I received a phone call from the genealogist for the family of Anne Frank, who resides in Virginia, USA. My caller indicated that permission had not been given by the Frank family for the LDS Church to baptize Anne. He wanted to know who had authorized her posthumous temple work that includes numerous baptisms.

Using Anne Frank as a classic example, the LDS Church did not obtain consent from any living member of the Frank family for the duplicated temple ordinances that this well-known Jewish Holocaust victim has been subjected to. Anne Frank was born in 1929 and the 95-year rule was completely ignored in her case, as in the case of most of the Jewish children of the Holocaust who have been subjected to Mormon ordinances. Around October 2005, Anne Frank showed up, again, in the online IGI, this time as Anneke Frank.

The 95-year rule may also be ignored with Jews who are well-known. American astronaut Judith Resnik (1949-1986) died in the tragic explosion of the space shuttle Challenger. Resnik was the daughter of Russian Jewish immigrants and was raised in a Jewish household. Although Judith Resnik was posthumously baptized in June 1994 and endowed in October of the same year (prior to the 1995 agreement) and her name has since been removed from the online IGI, she was subjected to proxy temple ordinances forty-five years after her birth year—a flagrant (50 years too soon) violation of the 95-year rule.

## **The vaguer the better?**

The duplication of names is a major problem in the IGI. Before submitting names into TempleReady, Mormons can reduce duplications by first manually checking either the online IGI, which gives up-to-date ordinance data for those with log-in access, or the old DOS version of the IGI on CD-ROM, with its publicly available ordinance data through January 2000. LDS Church members also have various programs, such as TempleReady Update and PAF Insight, to help them sort through genealogical and existing temple ordinance information from the IGI, prior to entering names into TempleReady. Despite these available search procedures, when names are submitted into TempleReady, almost anything can be put in the identification spaces. Along with cartoon characters Mickey and Minnie Mouse, Mr. and Mrs. Buddha and Blackbeard the Pirate have shown up in the IGI. Even the names of ancient Mesoamerican statues and deities have ended up in the IGI, complete with posthumous ordinances.

Submitters can just identify a country, like the USA, showing no city, town, or state. Sometimes even a country is missing. They can submit any name they come across, as

long as it has some kind of date attached. If the exact year of birth, death, or marriage is not known by the submitter, it can be estimated and entered as “about XXXX” and may be as much as hundred years or more off. The first year of a century may be shown on the IGI entry in lieu of the actual year of event.

To fill in the spaces for the next generation of ancestors, names are often invented by adding Mr. or Mrs. to the surname of the deceased shown on the IGI entry, even though LDS Church members have been given the following guideline: “Do not ‘invent’ ancestors by adding *Mr.* and *Mrs.* to the surname of the person at the end of their family line simply to fill in the spaces for the next generation of ancestors....” (Paul E. Koelliker, “I Have a Question,” *Ensign*, July 1999, 65–66.)

Because some Mormons submit names of people to whom they are unrelated, including “*Mr.* and *Mrs.*” persons who are not uniquely identified with first names, this often results in duplication of ordinances. The same name may be entered more than once with different spellings. Names may be misspelled and typos are common on IGI entries. Sloppy record keeping has turned much of this database into a “junkyard” of names.

While some of the information on submissions may be accurate, some details may be omitted entirely or fudged, like the online IGI entries for Judah Solomon and Esther (Russell) Solomon that incorrectly show Esther’s birth year as 1775, instead of 1771, when she was born in England.

Judah and Esther Solomon were married in Sheerness, England, in January 1805. Their IGI entries mistakenly state that they married “About 1801 Of , , England” [sic]. Judah Solomon’s birth year and his place of birth are correct and the death dates and place of death on the IGI entries for both parties are precise.

Details about the background of Judah and Esther (Russell) Solomon, including some family genealogy, are given in the book *Jews in Van Diemen’s Land* by Max Gordon, available at the main Family History Library of The Church of Jesus Christ of Latter-day Saints in Salt Lake City. Gordon devotes two chapters exclusively to these two 19<sup>th</sup> century British-born Jews. As a very prominent figure in Tasmanian Jewish history, Judah Solomon is mentioned throughout the entire book.

Judah Solomon was a deeply religious Orthodox Jew, an ex-convict who became the leading Jew of the Hobart Town Jewish community. He was so devoted to his Judaism, his home was used as a place of worship before a synagogue was built. Solomon allocated a portion of his garden in Hobart for the erection of a synagogue as a gift for perpetuity. He contributed very generously to the building fund. The Hobart Synagogue is the oldest in Australia and still stands.

My copies of the online posthumous ordinance records for Judah Solomon, dated June 6, 2007, reveal that he was baptized on June 15, 2006 and endowed on October 14, 2006. He was sealed to Esther Russell on May 20, 2006. These rituals occurred in the Idaho Falls Idaho Temple. Esther (Russell) Solomon was baptized on April 22, 2006 and

endowed on August 16, 2006, also in the same LDS temple. The names of these two British-Tasmanian Jews may have been taken from a Tasmanian death register for temple submission. It is unlikely that they are the “direct ancestors” of living Mormons.

Three daughters of Judah and Esther Solomon, Hannah, Louisa and Lydia, are also listed in the IGI, each showing a proxy baptism, endowment and sealing to parents in the Idaho Falls Temple in 2006. Hannah Solomon’s IGI entry shows she was born in “1802 , , England” [sic] and gives a complete death date and location of death—but the entries for her two sisters only give their birth years in Sheerness, Kent, England, with no death information at all.

The lack of research standards has not only permitted the names of known Jews, like Judah and Esther (Russell) Solomon, to go into the IGI showing data errors, a plethora of post-1995 IGI entries for Jews, especially Jews who died in the Holocaust, give scant information about the proxy recipient—sometimes only the name of deceased, the “about” year of event and a country. The European sections of the IGI are riddled with post-1995 entries for Jewish Holocaust victims that give inadequate information about the deceased.

Here are some randomly selected examples of online IGI entries for probable Jewish Holocaust victims that show very ragged IGI content:

**Shmuel Klainer:** There are two entries in the online IGI for Shmuel Klainer. One shows a baptism and endowment, the other indicates a marriage sealing. Both IGI entries give Klainer’s birth details as “About 1890 , , Poland” [sic]. His death information is shown on both records as “About 1943” with no death location. Klainer was baptized on June 27, 1998 and endowed on July 17, 1998 in the San Diego California Temple. He was sealed to Cheie Suhre Lustgarden in the same LDS temple on November 15, 1997. Klainer’s marriage sealing entry shows his marriage occurred “About 1915 , , Poland” [sic].

**Cheie Suhre Lustgarden:** There are two online IGI entries for Cheie Suhre Lustgarden. One shows a baptism, endowment and sealing to parents who are listed on both entries as Harry Lustgarden and Kaile Malka Kellerman. Cheie Suhre Lustgarden’s birth details are shown on both entries as “About 1895 , , Poland” [sic]. Her death information is given “About 1943” with no death location. She was baptized on September 9, 1997 in the San Diego California Temple and endowed and sealed to her parents on November 11, 1997 in the same LDS temple. Her marriage sealing IGI entry to Shmuel Klainer states that their marriage occurred “About 1915 , , Poland” [sic].

There are 28 entries in the online IGI under the Continental Europe section for last name Lustgarden. Without exception, all 19 listings for apparent Jewish Holocaust victims from among the Lustgarden entries are recorded in the IGI (post-1995) with “about” birth years and “about” death years—no place of birth—except for Poland—and no place of death shown on any of them.



According to the IGI, Rivka Lustgarden, the sister of Cheie Suhre Lustgarden, was married to Moshe Solnik. There are post-1995 IGI entries for Ephraim, Reizel Brandel, Miriam and Pessel Solnik, as well as for Moshe Solnik, all showing deaths “About 1943.” These Solnik IGI records are as deficient in specific vital data as the Lustgarden entries.

**Yehudit Paluba:** The birth information on Yehudit Paluba’s IGI entry is shown only as “1926 , , Poland” [sic]. The death date is shown as 1942, with no place of death. Paluba was baptized in the Detroit Michigan Temple on July 22, 2006. He was endowed on October 14, 2006 in the same LDS temple. His parents are listed on his IGI entry as Schmuel Paluba and Bluma nee Rutenberg.

**Bluma nee Rutenberg:** Bluma (Rutenberg) Paluba was the mother of Yehudit Paluba. Her single IGI entry shows her birth information as “About 1870 , , Poland” [sic], and her death details on the same record indicate that she died “About 1942” and give no place of death. Her spouse is listed on her IGI record as Schmuel Paluba. Bluma (Rutenberg) Paluba was baptized on July 22, 2006 in the Detroit Michigan Temple. She was endowed on October 14, 2006 in the same LDS temple.

Schmuel Paluba, spouse of Bluma nee Rutenberg, is listed separately in the IGI. The space for the birth information on his IGI entry is blank. His death is shown as “About 1942 , , Poland” [sic]. Schmuel Paluba was baptized on May 15, 2004 and endowed on June 25, 2005 in the Detroit Michigan Temple. His parents are listed on his IGI entry as Aaron Paluba and Shendel Rottenberg.

The IGI entry for Aaron Paluba gives no birth information. His death data is shown as “About 1942 , , Poland” [sic]. Aaron Paluba was also baptized on May 15, 2004 in the Detroit Michigan Temple. There are no entries in the IGI for Shendel Rottenberg. Two additional Jewish Holocaust victims are attached to Schmuel Paluba’s family pedigree in the IGI, his siblings, Fagie and Esther Paluba. The vital information on their IGI entries shows that they died “About 1942 , , Poland” [sic]. Fagie and Esther Paluba were also baptized on May 15, 2004 in the LDS temple in Detroit, Michigan. Esther Paluba was endowed on May 14, 2005 in the same temple.

**Abraham Lewkowitz:** A single entry in the IGI for Abraham Lewkowitz gives no birth information. His death is shown as “About 1943 , , Poland” [sic]. His parents are listed as Shmaya Lewkowitz and Masha. Abraham Lewkowitz was baptized on January 8, 2004 in the Los Angeles California Temple.

There are additional entries in the IGI for Jewish Holocaust victims with the last name of Lewkowitz that give no specific birth information and show death details as “About 1943 , , Poland” [sic]. These names are Fajga, Hinda and Ruchel Lewkowitz. Their individual entries show the names of their parents are Abraham Lewkowitz and Sarah Zimmerman.

A separate IGI entry exists for Sarah Zimmerman that gives no birth information and shows her death occurred “About 1943 , , Poland” [sic]. Along with Abraham

Lewkowitz, Sarah Zimmerman was baptized on January 8, 2004 in the Los Angeles California Temple. Fajga, Hinda and Ruchel Lewkowitz were also baptized on the same date and in the same LDS temple as their parents.

The question that should be asked here is how closely are all of these Jewish Holocaust deceased related to Mormon converts, if the Mormon submitters don't know exact dates or specific locations generally included in personal genealogical research?

According to the terms of the 1995 agreement, Mormons are only supposed to be submitting the names of their "direct ancestors" for posthumous temple ordinances. Even as this very specific agreement condition is being largely ignored by the LDS Church and Mormons are submitting the names of their supposed Jewish "relatives" into their temple system--where is the genealogy and authentic vital data on some of these IGI entries?

There are also examples of slipshod entries for well-known Jews that are listed under the World Miscellaneous region of the IGI. In this section of that database, incorrect information is recorded on post-1995 listings for some Jews who died on the *Titanic*.

The most famous disaster in maritime history occurred on April 14, 1912 when the White Star liner *RMS Titanic* struck an iceberg in the North Atlantic Ocean and sank, less than three hours later, on April 15, 1912. More than 1,500 men, women and children died. The *Titanic* is without question the best-known ship in the world. She was the world's largest ship. She was called unsinkable. She was on her maiden voyage. The horrible loss of life and the inadequate provision of lifeboats gave the disaster a shocking quality unmatched in other casualties at sea. Salt Lake City hosted *Titanic: The Artifact Exhibition* from May 29, 2004 until January 8, 2005, which displayed 292 artifacts recovered from the wreckage.

Many known Jews who died on the *Titanic* have been subjected to pre and post-1995 posthumous ordinances, as in the case of the Orthodox Jewish couple, Isidor and Ida Straus, who chose to die together, and have been previously mentioned in this report.

Because the sinking of the *Titanic* is such a widely known event, there would be no justification for the date the *Titanic* sank to be wrongly listed many times in any database, let alone an international file that is supposed to contain only legitimate genealogy.

I have found a number of IGI entries that give an incorrect month for the *Titanic* disaster. Among these careless listings are the names of some of the Jews who died on the *Titanic*: Benjamin Guggenheim, Benjamin Hart, Henry Birkhardt (Burkhardt) Harris, and Leopold Weisz, mistakenly recorded on an IGI entry as Leopold West. There was no person named Leopold West on the *Titanic*. Instead of April 15, 1912, the date the *Titanic* sank, the death information on the IGI entries for these four Jews, listed under World Miscellaneous in the IGI, indicates that they died on "15 AUG 1912 , , At Sea" [sic]. This is four months after the *Titanic* ended up at the bottom of the Atlantic Ocean.

The ink was barely dry on the 1995 agreement when posthumous baptisms occurred for these *Titanic* Jews. Benjamin Guggenheim was baptized on June 16, 1995 in the San Diego California Temple and endowed in the same temple on November 23, 1996. Benjamin Hart was baptized on June 15, 1995 and endowed on November 23, 1996 in the San Diego temple. Henry Birkhardt (Burkhardt) Harris was baptized as Henry B. Harris on June 16, 1995 and endowed on November 27, 1996, also in the San Diego California Temple. Leopold Weisz appears to have been baptized under the name Leopold West on June 16, 1995 and endowed in the LDS temple in San Diego on November 29, 1996.

The listings for these *Titanic* Jews illustrate compound problems. They were all known as Jews—yet they were subjected to post-agreement posthumous ordinances. These specific 1995/1996 entries appear to have been taken from a list of *Titanic* victims. It is unlikely that any of these deceased would have direct family ties to a living Mormon. These IGI entries give wrong death data, and in the case of Leopold Weisz, who was a Hungarian Jew, a wrong surname. The “revised” personal information on these IGI records demonstrates an irreverent and slapdash attitude toward the memory of these Jewish dead. Lists of names taken from old telephone books would be just as impersonal and probably more accurate.

Each of these *Titanic* Jews has since received additional posthumous ordinances, many of which have been duplicated. For example, Benjamin Guggenheim has had a long stream of posthumous baptisms and other duplicated temple ordinances, spanning over almost a century. His first baptism occurred on Dec 19, 1916 in the Logan Utah Temple.

Guggenheim was subjected to additional baptisms, as well as endowments and sealings, in 1990, 1991, and several times in 1992 in various LDS temples. A variety of birthplaces are listed on his IGI entries, ranging from no birthplace at all, Pennsylvania locations, and New York, New York. Lengnau, Switzerland, shows on one entry as Guggenheim’s place of birth. A later post-1995 baptism for Guggenheim, at least his seventh baptism, occurred on February 16, 2002 in the Bountiful Utah Temple, along with a duplicated endowment and sealing to parents, later that same year, also in the same LDS temple.

Benjamin Hart has been subjected to additional proxy ordinances that appear to be from a different submission than the baptism and endowment that were done for him in June 1995. Newer entries correctly show his death occurred on “15 APR 1912 , , At Sea” [sic] and indicate that Hart was sealed to his parents on April 30, 2004 in the Los Angeles California Temple. Hart was sealed to his Jewish spouse, Esther Ada Louisa Bloomfield, who survived the sinking of the *Titanic*, on the same 2004 date in the same LDS temple.

When Henry Birkhardt (Burkhardt) Harris was baptized and endowed in 1995, as indicated on the IGI entry that erroneously shows he died on “15 AUG 1912 , , At Sea” [sic], like Benjamin Guggenheim, Harris had already been baptized in 1916 in the Logan Utah Temple. Harris has also been baptized, endowed, and sealed to his parents on various dates in 1993 in the Los Angeles California Temple. He was again baptized on May 23, 1998 in the Denver Colorado Temple and endowed on March 31, 1999 in the

Idaho Falls Idaho Temple. Harris was sealed to his wife, Rene, on September 4, 1998 in the Denver Colorado Temple.

Since the 1995 posthumous ordinances that incorrectly list him in the IGI as Leopold West, Leopold Weisz was subjected to a further post-1995 baptism under his correct name on April 11, 2000 in the Los Angeles California Temple. Weisz was endowed the following year on March 24, 2001 in the same LDS temple. As Leopold Weisz, he was also sealed to his wife, Mathilde Francoise Pède, on December 12, 2000, also in the Los Angeles California Temple.

Not only have Mormons subjected countless known Jews to posthumous ordinances in violation of the 1995 agreement—there is a mishmash of information, misinformation, and missing information on so many of the often duplicated IGI entries for these Jews. One would have to question the genuineness of a database that contains so many errors.

After entries appear in the online IGI, they can apparently be altered from the Mormon end. In March 2005, I commented to a Family History Library official that the birth “information” on the IGI entries for probable Jewish Holocaust victims, Hans and Miriam Levy, was very offensive.

These two listings, which each show a posthumous baptism in October 1993, and an endowment and sealing to parents in November 1993, all rituals performed in the Portland Oregon Temple, are listed in the IGI under World Miscellaneous. No exact date of birth or death is shown on either entry. No country or city of birth or death is shown on either entry. The original IGI records are still publicly accessible on the old DOS version of FamilySearch on CD-ROM.

The listing for Hans Levy in this version of the IGI indicates that he was born “About 1880 Of Exterminated” [sic]. No death details are given in this entry. The IGI listing on CD-ROM for Miriam Levy shows her birth information was originally entered as “About 1878 Of Exterminated” [sic]. No death details are given for her on the compact disc record, but her online IGI entry indicates she died “About 1941.” Hans and Miriam Levy appear to have been brother and sister because both versions of the IGI list their parents as Theodor Levy and Friederike Reissner, with no genealogy for either parent.

As of October 31, 2008, the records for Hans and Miriam Levy are still online, but the questionable “Of Exterminated” wording has vanished from these entries. The unsavory language that strongly indicates that these two deceased individuals were most likely Jewish Holocaust victims has been obliterated from their IGI listings.

Mormons are not under any obligation to remove pre-1995 Jewish records from the IGI, but if the two Levy entries were singled out for attention, they should have been removed from the online IGI after my complaint, rather than just changed, because these listings do not meet standard Mormon rules. As well as name, gender, and an event date, an event place is required for all names submitted for proxy baptisms and endowments. No town, state, or country, not even a continent, is shown on either Levy entry.

Why are the entries for Hans and Miriam Levy still in the IGI? The vaguer the better?

## The new database

The LDS Church is developing a new system which will be built around what is being termed a “common pedigree.” It will be a one-world pedigree of linked families. The Church has developed a new Family History Internet site at <http://new.familysearch.org> . The new system is being released in phases. When this program is fully released, it will replace FamilySearch at <http://www.familysearch.org/eng/default.asp> . It will also replace Temple Ready, the program currently used for the submission of names into the LDS network of temple systems.

Currently, the new FamilySearch is for LDS Church members only. Registration on this website requires an LDS Church membership record number. Anyone intending to use new FamilySearch must also provide that date that he or she was confirmed a member of the LDS Church to further establish membership in the LDS Church. It states on this site: “This release of the new FamilySearch is a limited release for Church members only.”

One of the main goals of the new system is to minimize duplication of proxy temple ordinances. When individuals enter the new program, they will see their own name and the names of their ancestors, in as far as these have been identified and data about them has been submitted into the system. Mormons will be able to see if posthumous temple ordinances have been done for their ancestors.

The LDS Church has a goal to make the Church’s vast collection of family history-related records available over the Internet to provide easier access to its members. The Church’s collections of microfilmed genealogical records, which currently consist of over 2.4 million rolls, must be scanned into digital format. Microfilm cameras, now used around the world, are being replaced with digital cameras so that records from record depositories can be captured digitally. The Church plans for all microfilm records to be made into digital images.

Whether captured digitally, or converted from microfilm to digital format, the digitized records will need to be described and indexed before they can be made available online to LDS Church members. To address the creation of indexes for the volume of digitized records, Family Search Indexing is being developed. This is designed to eventually replace the Church’s current extraction program, Family Record Extraction. The Church hopes to recruit tens of thousands of volunteers to complete the indexing project.

Public access to selected records that have been both digitized and indexed “...is anticipated fairly soon—definitely by next year,” according to Steve W. Anderson, online marketing manager for the Church’s Family History department, and quoted in the

Deseret Morning News article, “A family history overhaul” by Carrie A. Moore on October 4, 2006.

As with the online IGI, the accessing of temple ordinance details in the new FamilySearch will be specific to the membership of the LDS Church. It cannot be speculated in this report whether the new system, when fully released, will provide all the screening processes needed to curb the excesses of Mormons who improperly submit the names of Jewish deceased into the LDS temple system. In the meantime—that problem persists.

## **Conclusion**

In the final analysis, many thousands of recognizable Jews, including Jews who died in the Holocaust, have been subjected to post-agreement posthumous ordinances by Mormons. Without the written consent of the families of the deceased, the LDS Church has permitted wholesale proxy temple work for Jews not directly related to living Mormons to continue unabated in its temples since 1995. The Church must ultimately be held liable for this and, consequently, its moral standing is questionable in this matter. Why did The Church of Jesus Christ of Latter-day Saints sign the 1995 agreement with Jewish organizations in the first place if it knew full well it could not honor the terms?

The agreement was undoubtedly a well-publicized, but flimsy attempt by LDS officialdom to appease the Holocaust survivor community who were livid about the baptism of Jewish Holocaust victims. The LDS Church did not want to be seen as insensitive to the memory of Jews who were murdered in the Holocaust. This attitude was apparently short-lived.

As the years rolled by and the names of Jewish Holocaust victims flowed continuously into the IGI, even with online ordinance information hidden to the public and the removal of many of these entries, the LDS Church could not hide the obvious magnitude of Jewish Holocaust entries that have shown up in the IGI. Complaints from Jews resulted.

To minimize Jewish concerns, Mormons have removed some of the more recent listings of Holocaust Jews that have appeared in the IGI, especially many of the Dutch Jews. These “purges” may include the names of Jewish deceased whose death place is given on the IGI entry as a concentration camp, like Auschwitz or Sobibor. Conspicuous entries for Jews who died in the Holocaust still remain in the IGI showing a death camp as the death place.

When some post-1995 entries vanish—new records for Jewish Holocaust victims usually appear in the IGI—as though names go in and out of that database through an unstoppable revolving door. It should be taken in account that a significant number of IGI entries for Jewish Holocaust victims may only show the year of death, or estimated year, with no precise death location.

While publicly insisting that proxy ordinances for Jewish Holocaust victims were not happening, LDS officials have given Jews the run around for years, never acknowledging the ever-increasing Jewish content of the IGI, yet maintaining a polite charade of willingness to cooperate. In what appears to be an effort to brush off the opposition, Mormons have managed to drag this situation out and have continued to posthumously baptize Jews—even as Jews have regularly questioned why known Jews—especially Jews who died in the Holocaust—were still being subjected to proxy rituals.

Within Mormon ranks, those responsible for the handling of agreement issues have focused more on the removal of some names, rather than the prevention of improper submissions. “Give us which names to remove,” they insist. By the time names disappear from the IGI, in many, if not most, instances irreversible temple ordinances have occurred.

There is more than enough evidence to show that far too many thousands of deceased Jews have been subjected to proxy ordinances in violation of the 1995 agreement for these circumstances to be acceptable to Jews. Jewish leaders who were involved in the signing of this legal agreement have a moral and ethical responsibility to ensure that the basic provisions of the agreement are finally and firmly enforced, especially the explicit admonition that LDS Church members were:

*“...to discontinue any future baptisms of deceased Jews... except if they were direct ancestors of living members of The Church of Jesus Christ of Latter-day Saints or the Church had the written approval of all living members of the deceased's immediate living family...”*

The Mormon-Jewish controversy over proxy baptisms is now well into its second decade. Involved Jewish leaders have been banging their heads against the metaphorical brick wall in their dealings with Mormon officialdom. These Jews have known for some time that unless they instigate unpalatable legal action against the LDS Church, using a very technically flawed agreement as the basis for their claims, they are in a no-win position against Mormon denials of agreement violations.

As noxious as their position may be, however, the Jews who are involved in this controversial matter must take action against the LDS Church. Representing the memory of every single deceased Jew so defamed by Mormons in blatant violation of the 1995 agreement should be the primary task of the Jews who signed this document. Jewish representatives, involved in the signing of this legal agreement, have a responsibility to the worldwide Jewish community to take decisive action against the Church.

Although I have managed to gather many thousands of questionable post-1995 Jewish entries from the online IGI since 1999, more often than not, I have had very limited access to online temple ordinance information during that time because of the privacy restrictions to that part of the IGI. There have been long periods of time, sometimes months, and even years, when I have had no opportunity to obtain online ordinance

information that the LDS Church seems to have gone out of its way to intentionally conceal from the public. Despite this limitation, whenever I have been able to access online ordinance details—and search only drops in the bucket in this database of so many millions of names—I have always found fresh evidence that the Jewish content of the IGI has increased.

Whenever possible, I have retrieved secret posthumous ordinance IGI entries for deceased Jews at the Family History Library in Salt Lake City and the FamilySearch Center at the Joseph Smith Memorial Building in downtown Salt Lake City. I have concentrated on gathering online IGI entries that revealed the most recent ordinance data for Jewish Holocaust victims. On many occasions, including the personal delivery in 2005 of more than 5,000 records documenting breach of contract, I provided very difficult to obtain evidence of post-1995 agreement violations to representatives of the Jewish groups.

Instead of this serving as ammunition to bring this practice to a halt, all evidence of betrayal was turned over to LDS officials with the result that the names of many of those Jews have been “purged” from the IGI. Thousands of entries may have disappeared from the Mormon database, but the long-standing controversy over LDS posthumous baptisms of Jews had not been resolved, at the time this report was updated on October 31, 2008.

Although the “removal of names” clause may have been a legitimate part of the 1995 agreement, removing a name from the IGI is like putting the head back on a decapitated corpse. It is too late and it serves no real purpose. The disingenuous “removal” process gives Mormons the opportunity to conceal much of their ongoing post-1995 excesses for Jewish deceased with a few keyboard clicks and, “We have removed more Jewish entries from our database! We are keeping our word! We are honoring the agreement!”

Contrary to this assumption, the hundreds of IGI entries for Roman Jewish Holocaust victims, mentioned in the Italian Holocaust section of this report, were not removed from the IGI, until I produced a report, seven years later, which mentioned this oversight.

Other cases of Jewish entries that should have all been removed from the IGI, but were not, are a bundle of entries for Jews from the Mosiac Congregation of Denmark. Copies of IGI records for these synagogue Jews were in my five boxes of research given to LDS officials in April 2005. As of October 31, 2008, some of these listings for Mosiac Congregation Jews, which were clearly taken from Jewish records, are still in the online IGI. A number of these entries show posthumous temple ordinances in 2004.

Because the LDS Church teaches its members that they have the responsibility to redeem the dead, an agreement that contradicts that belief would mean little to many Mormons. Some Mormon do-gooders, pushing church doctrine, the idea of religious freedom and against a signed document, have misused the identities of countless deceased Jews and submitted these names for proxy temple rites. There is no question that a significant number of Jewish Holocaust victims have been subjected to unsanctioned, post-1995 posthumous ordinances. Take the example of the thousands of Dutch Jews who died in



the Holocaust who have been subjected to post-1995 posthumous ordinances. A large percentage of these murdered Jews did not leave direct descendants. The majority of these Jewish deceased could not be the direct ancestors of living Mormons.

The LDS Church most likely regrets signing its agreement with Jewish groups. Did the Mormon bureaucracy think that hiding online temple ordinance data from the public would help take care of the problem? Did Mormon leaders think that nobody would notice the increasing volume of obvious Jews in the IGI, especially the thousands of entries for Jews who died in the Holocaust and whose IGI records show the death camps they died in? Do Mormon officials honestly think that the cosmetic removal of the names of some Jews from the IGI will suffice—while cartloads of names of known Jews have continued to be subjected to posthumous ordinances in violation of the 1995 agreement?

While an accurate tally of agreement breaches will never be known, bad publicity about known violations has undoubtedly damaged the reputation of the LDS Church to some degree, even though Mormon leaders have never admitted that the Church has reneged on its agreement with Jewish groups. Since May 1995, the temple system which the Church owns and controls, along with its vast army of willing Mormon participants, has subjected untold thousands of “knowingly Jewish” deceased to posthumous ordinances. It is a poor excuse to say a promise was not kept because the LDS Church has not had control over the content of its temple submissions. Church members give names to the Church. The Church then processes these names. The Church must be held accountable.

## Addendum

The original *Report on the Mormon-Jewish Controversy* was completed on February 9, 2008. On February 19, 2008, I accessed online ordinance information in the International Genealogical Index (IGI), now at <http://www.familysearch.org/eng/default.asp> .

The new search yielded substantial evidence that the posthumous baptisms of Jewish Holocaust victims from the Netherlands continues on a large-scale. Names of Dutch Jews who died in the Holocaust, and whose names have been taken from lists, continue to appear in the online IGI. Many of these Dutch entries match the names of Jewish Holocaust victims that were originally removed from the IGI by the LDS Church, as a condition of the 1995 agreement, a description of which has been covered in my report on pages 25-30. The CD of names removed from the IGI by the LDS Church was previously identified in page 27 of the report as "Holocaust Names removal CD" (HNRCD).

My most recent investigation uncovered 105 entries in the online IGI for Dutch Jewish Holocaust victims. 104 listings cite Auschwitz as the place of death. One entry cites Sobibor. All entries appear to be new. The 105 entries are for 81 individuals with many different last names. (There are multiple entries for some names because marriage sealings are listed separately in the IGI.) As of February 19, 2008, 40 of the entries for the 81 individuals had been cleared for posthumous ordinances and showed no temple activity. The majority of the total 105 entries match the birth list on the HNRCD.

The noteworthy feature of this collection of Dutch IGI entries, and what has caused this addendum to be written, are the details of the baptisms for 65 of these deceased.

*From the 105 entries, 65 Dutch Jews, all victims of the Holocaust, as indicated by the death camps described on their IGI listings, and whose names were taken from lists, were individually baptized on January 26, 2008 in the Ogden Utah Temple.*

It should be taken into consideration that I had no list to go by while searching for the 105 entries I discovered. It is possible that other Dutch Jewish Holocaust victims may have also been posthumously baptized on January 26, 2008 in the Ogden Utah Temple.

The names and vital data on the IGI listings for 63 of the 65 baptisms match birth entries on the HNRCD. These names were all previously removed from the IGI by the LDS Church. In other words, on January 26, 2008, in the Ogden Utah Temple, at least 63 Dutch Jews who died in the Holocaust, and whose previous posthumous baptismal records had been purged from the IGI by the LDS Church, were again baptized by the LDS Church.

Two of the entries with January 26, 2008 baptisms do not match the HNRCD. These are the IGI listings for Aaltje Englishman [sic], and Sara or Cow Koe [sic]. The maiden name for Aaltje Englishman [sic], who was born on February 2, 1893 in Amsterdam, Noord

Holland, the Netherlands, and who died at Auschwitz on November 27, 1942, was Aaltje Engelsman, according to *Yad Vashem's The Central Database of Shoah Victims' Names* site at [http://www.yadvashem.org/wps/portal/IY\\_HON\\_Entrance](http://www.yadvashem.org/wps/portal/IY_HON_Entrance) .

I was unable to find a listing for Aaltje (Engelsman) Simons on the HNRCD, but found her husband, Hartog Simons. Hartog Simons was baptized on January 26, 2008 in the Ogden Utah Temple. His recent baptismal entry in the IGI matches a birth entry on the HNRCD, a copy of which is included in the list of 63 names from the HNRCD below.

The maiden name for Sara or Cow Koe [sic], who was born on April 10, 1886 in Haarlem, Noord Holland, the Netherlands, and who died at Auschwitz on March 20, 1943, was Sara Koe, according to the Yad Vashem's online website. Sara Koe was married to Barend Eliazer Simons. Barend Eliazer Simons was also baptized on January 26, 2008 in the Ogden Utah Temple. Like Hartog Simons, the baptismal entry for Barend Eliazer Simons matches a birth entry for him on the HNRCD, a copy of which is also included in the list of 63 names from the HNRCD below.

Here are the 63 listings from the HNRCD that match my collection of IGI entries showing January 26, 2008 baptisms in the Ogden Utah Temple. These entries are shown as they appear on the HNRCD. Duplicates from the HNRCD are not included here:

**Haim Benjamin #ACOHEN#Male#Birth#22 Feb 1873#Neth, Netherlands, Noord Holland, Amsterdam**  
**David #BAREND#Male#Birth#16 Jan 1887#Neth, Netherlands, Noord Holland, Amsterdam**  
**Samuel #VAN BEEM#Male#Birth#31 Oct 1893#Neth, Netherlands, Noord Holland, Amsterdam**  
**Branca #BLEEKVELD#Female#Birth#20 Apr 1860#Neth, Netherlands, Noord Holland, Amsterdam**  
**Hartog #DE BRUIN#Male#Birth#19 Jan 1926#Neth, Netherlands, Noord Holland, Amsterdam**  
**Joseph #DE BRUIN#Male#Birth#30 Nov 1900#Neth, Netherlands, Utrecht, Utrecht**  
**RICHARD ALFRED #VAN COEVERDEN#Male#Birth#5 Oct 1906#Neth, Netherlands, Zh, Rotterdam**  
**David #VAN GELDEREN#Male#Birth#7 Jan 1911#Neth, Netherlands, Noord Holland, Amsterdam**  
**Jetje #VAN GELDEREN#Female#Birth#13 Jul 1916#Neth, Netherlands, Noord Holland, Amsterdam**  
**JOSEPH #VAN GELDEREN#Male#Birth#19 Mar 1898#Neth, Netherlands, Nh, Amsterdam**  
**Regina #VAN GELDEREN#Female#Birth#12 Jul 1900#Neth, Netherlands, Noord Holland, Amsterdam**  
**Roosje #VAN GELDEREN#Female#Birth#6 Jul 1912#Neth, Netherlands, Noord Holland, Amsterdam**  
**Abraham #GOUDSMIT#Male#Birth#16 Aug 1884#Neth, Netherlands, Noord Holland, Amsterdam**  
**Abraham #HEIDE#Male#Birth#26 Feb 1885#Neth, Netherlands, Noord Holland, Amsterdam**  
**Leon #HEIDE#Male#Birth#18 Apr 1888#Neth, Netherlands, Noord Holland, Amsterdam**  
**Salomon #JACOBSON#Male#Birth#29 Jan 1885#Neth, Netherlands, Noord Holland, Amsterdam**  
**Sophia #LISSER#Female#Birth#25 Feb 1862#Neth, Netherlands, Noord Holland, Amsterdam**  
**David #DE METZ#Male#Birth#13 Jun 1928#Neth, Netherlands, Noord Holland, Amsterdam**  
**Louis #DE METZ#Male#Birth#5 Aug 1925#Neth, Netherlands, Noord Holland, Amsterdam**  
**Sientje #MEIJER#Female#Birth#21 Feb 1901#Neth, Netherlands, Noord Holland, Amsterdam**  
**Barend #MOL#Male#Birth#2 Jul 1910#Neth, Netherlands, Noord Holland, Amsterdam**  
**Jaantje #MOL#Female#Birth#20 Dec 1855#Neth, Netherlands, Zuid Holland, S Gravenhage**  
**Sophie #MOL#Female#Birth#1 May 1908#Neth, Netherlands, Noord Holland, Amsterdam**  
**Abraham #ORTJE#Male#Birth#18 Aug 1873#Neth, Netherlands, Noord Holland, Amsterdam**  
**Jacob #PACH#Male#Birth#26 Sep 1894#Neth, Netherlands, Noord Holland, Amsterdam**

**Rosa #PACH#Female#Birth#3 Aug 1929#Neth, Netherlands, Noord Holland, Amsterdam**  
**Salomon #PACH#Male#Birth#26 Jan 1900#Neth, Netherlands, Noord Holland, Amsterdam**  
**Mozes #PLATVOET#Male#Birth#8 Aug 1885#Neth, Netherlands, Noord Holland, Amsterdam**  
**ABRAHAM #ROODVELDT#Male#Birth#10 Apr 1915#Neth, Netherlands, Nh, Amsterdam**  
**Esther #SACKSIONIE#Female#Birth#8 Nov 1886#Neth, Netherlands, Noord Holland, Amsterdam**  
**Leentje #SCHELVIS#Female#Birth#19 May 1866#Neth, Netherlands, Noord Holland, Amsterdam**  
**Breindel #SCHUTZ#Male#Birth#8 Sep 1906#Pol, Poland, Lwowskie, Szczezec**  
**AARON #SIMONS#Male#Birth#27 Apr 1923#Neth, Netherlands, Nh, Amsterdam**  
**Arthur Henri #SIMONS#Male#Birth#8 Feb 1917#Neth, Netherlands, Noord Holland, Amsterdam**  
**Barend Eliazar #SIMONS#Male#Birth#23 Mar 1879#Neth, Netherlands, Noord-Holland, Haarlem**  
**Bertha #SIMONS#Female#Birth#12 Nov 1874#Neth, Netherlands, Noord-Holland, Amsterdam**  
**Celine #SIMONS#Female#Birth#22 Nov 1911#Neth, Netherlands, Noord Holland, Amsterdam**  
**Clara #SIMONS#Female#Birth#16 Jun 1920#Neth, Netherlands, Noord Holland, Amsterdam**  
**Elias #SIMONS#Male#Birth#10 Oct 1924#Neth, Netherlands, Noord Holland, Haarlem**  
**Eliazer #SIMONS#Male#Birth#5 Jan 1881#Neth, Netherlands, Noord-Holland, Amsterdam**  
**Eliazer #SIMONS#Male#Birth#31 Aug 1933#Neth, Netherlands, Noord Holland, Amsterdam**  
**Hartog #SIMONS#Male#Birth#20 Mar 1881#Neth, Netherlands, Noord Holland, Amsterdam**  
**Isidore #SIMONS#Male#Birth#2 Sep 1922#Belg, Belgium, Antwerpen, Anvers**  
**Jacob #SIMONS#Male#Birth#29 May 1890#Neth, Netherlands, Noord Holland, Amsterdam**  
**Keetje #SIMONS#Female#Birth#15 Jul 1928#Neth, Netherlands, Noord Holland, Amsterdam**  
**Marianne #SIMONS#Female#Birth#6 Nov 1911#Neth, Netherlands, Noord Holland, Amsterdam**  
**Martha #SIMONS#Female#Birth#22 Jul 1921#Neth, Netherlands, Noord Holland, Amsterdam**  
**Meier #SIMONS#Male#Birth#18 Jul 1929#Neth, Netherlands, Noord Holland, Amsterdam**  
**Naatje #SIMONS#Female#Birth#28 May 1931#Neth, Netherlands, Noord Holland, Amsterdam**  
**Salomon #SIMONS#Male#Birth#20 Jan 1884#Neth, Netherlands, Noord Holland, Haarlem**  
**Salomon #SIMONS#Male#Birth#21 Sep 1914#Neth, Netherlands, Noord Holland, Amsterdam**  
**Sara #SIMONS#Female#Birth#27 May 1892#Neth, Netherlands, Noord Holland, Amsterdam**  
**Rachel #SLUIS#Female#Birth#23 Aug 1918#Neth, Netherlands, Noord Holland, Amsterdam**  
**Elisabeth #VIEIJRA#Female#Birth#1 Mar 1917#Neth, Netherlands, Noord Holland, Amsterdam**  
**Jacob #VIEIJRA#Male#Birth#2 Jun 1890#Neth, Netherlands, Noord Holland, Amsterdam**  
**Rebecca Branca #VIEIJRA#Female#Birth#5 Nov 1932#Neth, Netherlands, Noord Holland, Amsterdam**  
**Rachel #WAAS#Female#Birth#16 Sep 1869#Neth, Netherlands, Noord Holland, Amsterdam**  
**Branca #WIJNSCHENK#Female#Birth#23 Jan 1915#Neth, Netherlands, Noord Holland, Amsterdam**  
**Eva #WIJNSCHENK#Female#Birth#20 Jan 1890#Neth, Netherlands, Noord Holland, Amsterdam**  
**Gerrit #WIJNSCHENK#Male#Birth#21 Dec 1887#Neth, Netherlands, Noord Holland, Amsterdam**  
**Meijer #WIJNSCHENK#Male#Birth#24 Sep 1916#Neth, Netherlands, Noord Holland, Amsterdam**  
**Rebecca #WIJNSCHENK#Female#Birth#16 Dec 1883#Neth, Netherlands, Noord Holland, Amsterdam**  
**Rebecca #WIJNSCHENK#Female#Birth#23 May 1922#Neth, Netherlands, Noord Holland, Amsterdam**

*On October 4, 2008, I found death camp entries for 15 more Dutch Holocaust victims, all showing baptisms which occurred in the Ogden Utah Temple on January 26, 2008.*

Many Dutch Jews who perished in the Holocaust are being targeted for duplicated and inappropriate LDS temple rituals. Names disappear, and then reappear in the online IGI, showing repeated posthumous ordinances or cleared again for repeated rituals. All of these Jews died in the Holocaust because they were Jews. Their Jewish identities should not be tampered with—over and over—by Mormons. Surely, enough is enough.

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