

# B'Nai Shalom

# THE SHOFAR

A JOURNAL OF JEWISH CULTURE, HISTORY, AND GENEALOGICAL RESEARCH  
FROM THE LATTER-DAY SAINT PROSPECTIVE

## SUMMER 1996 THIS ISSUE

Summer Picnic

Passing of Herman Zeidner

Herman Ronald Zeidner

Alexander Neibaur

From the Journal of Alexander  
Neibaur

"Maaser" and the Redeption of  
Israel

A Conversation with Baron  
Rothchild

Did you hear the one about.....

## SUMMER PICNIC ANNOUNCED

In keeping with the desire to increase the activities of the B'Nai Shalom, we have scheduled a summer picnic!

It will be on July 27th at Riverside Park in Provo next to the Provo River. It is located at 1260 West 600 North. We have it reserved from 9:00 am to 3:00 pm.

What to bring:

1. Your own eating utensiles.
2. Bring a meat or sandwiches. We will have a barbecue to cook on.
3. One "potluck" dish in keeping with a picnic.
4. Those who will bring coming by themselves, bring a juice drink for at least eight people.

Come and fellowship with us and listen to some Klezmer music. In addition, we will have a couple of guests. One will be Carol Schiffman from Genealogy Unlimited. Her company is an outstanding source of Genealogical helps and a excellent source of MAPS from the 1800's of Central and Eastern Europe where many of our Jewish ancestors come from.

Dini Hansma will be our second guest. She is an expert on Jewish Research in the Netherlands and will share some experiences with us.

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Please send articles and letters. Let us  
hear from you.

## Fond Memories of Ronald Zeidner

Ron Zeidner, past president of B'Nai Shalom, passed away on June 10, 1996. Born into a Jewish family on September 29, 1939, Ron joined the Church while serving in the US Air Force in his late teens. He went onto serve a LDS mission and later, from 1972 to 1994, taught seminary for the Church Educational System. For many years, Ron and his family lived in Pleasant Grove. We remember him well for his support of B'Nai Shalom and his love for the Gospel which was reflected through years of service to church and community. Ron will be also remembered for his ability to motive and to inspire others through both the spoken and written word.

He is survived by his wife, Michelle Leslie Howe whom he married in 1993 and seven grown children. Ron, we will miss your quick wit, exuberance and fellowship, but we know you are already busily engaged in serving the Lord in your new calling.

Albert Ostraff

## HERMAN RONALD ZEIDNER

Ron passed on to the realm that he looked on as a better place, Monday, June 10, 1996 in Heart Butte, Montana. He was born Sept. 29, 1939, in Philadelphia, PA. Known by others for his positive attitude, he was quick to find good in any situation. He was a friend to everyone he came in contact with and had a great sense of humor, contagious laugh and deep abiding faith and love for his religion. He helped foster this love in countless others throughout his life.

Born into a Jewish family, Ron found Mormonism and Christianity in his late teens while serving in the US Air Force and joined The Church of Jesus Christ of Latter Day Saints, June 8, 1958. By doing so, he felt the refection of much of his family at that time. After military service, he went on a LDS mission to the Northwestern States in 1962 - 1964.

He worked his way through school at Weber State University and Brigham Young University, obtaining a BS degree in History and Psychology and a M.Ed. in Curriculum and Instruction in secondary education while raising a family.

After his Weber State graduation, He worked for the LDS Church Educational System (CES) from 1972 - 1994 as Seminary Teacher in Utah, and Institute Director and Regional Education Coordinator in Jacksonville, Florida for years.

At the same time, he worked for BYU Speakers Bureau and lectured at Education Weeks, Especially for Youth, Outreach, and Know Your Religion Series as well as other conferences and workshops from 1978 - 1993. He made eleven talk tapes for Covenant Communications on Conversion from Ju-

daism to Mormonism and other religious, motivational, and educational subjects as well as co-authoring a book. He volunteered his time and service as a teacher and counselor at the Salt Lake City Youth Care Program and Utah State Prison.

When he retired in 1994 from CES, he went into public education where he taught and lived in Cincinnati, Ohio area schools and Ventura County Schools, California. Presently, he was Curriculum Director for Heart Butte School District on the Blackfeet Indian Reservation in Montana as he loved the Indian people.

He served in many capacities in the Church; State Mission President; District President; Elder's Quorum Presidency; High Priest Councilman; Gospel Doctrine Teacher and Stake Missionary and on a committee to write missionary discussions for the Jewish people.

He is survived by his wife, Michelle Leslie Howe whom he married Oct 8, 1993. The marriage was solemnized June 3, 1995 in the Orlando Florida Temple.

He is survived by his children: Joe Zeidner of Springville, Utah; Holly Christensen of Mapleton, Utah; David Zeidner of Provo, Utah; Tim Zeidner of Provo, Utah; Wendy Ralph of Mason, Ohio; Michael Ribar of Phoenix, Arizona; and Richard Ribar of Orlando, Florida; and his sister, Ilene Rimorn of Bountiful, Utah and nine grandchildren at present.

Services were held Thursday, June 13, 1996 at Pleasant Grove Stake Center, Utah and burial at Pleasant Grove City Cemetary.

## ALEXANDER NEIBAUR

Alexander Neibaur was the first Jewish Convert to the Church of Jesus Christ in the last dispensation. He was well know to the early church leadership and instructed Joseph Smith in both the German and Hebrew languages. Here is a reprint of his life story from the February, 1922, issue of the Relief Society Magazine, written by Susan Young Gates.

Alexander Neibaur was born in Ehrenbriestein, France, January 8, 1808. It was than a part of Alsace-Lorraine, but is now German territory. The parents of Alexander were Nathan and Rebecca Peretz Neibaur. They were of the higher class of Hebrews. This is evidenced by the fact that the father was well educated, being a physician and surgeon, as well as a facile linguist. He intended his son Alexander for the Jewish

ministry and had him educated for a rabbi to elucidate the Law of Moses; but when the boy was seventeen years old he decided that he did not wish this career, and chose the profession of a surgeon and dentist. He attended the University of Berlin, graduating before he was twenty years of age.

He set out on his travels immediately after leaving the University, and became converted to the Christian

faith. He finally located for some time in the city of Preston, England, where he met and married an excellent wife by the name of Ellen Breakel. Here the couple were found on July 30, 1837, when the first "Mormon" elders came over to open the gospel door to the British mission at the famous "Cock-pit," Preston, England.

The story of his conversion is full of interest. It was one morning very early in the city of Preston, when the women of Preston, in common with their kind, had the custom of going out before sunrise to give their front stone steps and porticos a coat of "whitewash," as it was called. It was on one of these mornings that the young wife of Alexander Neibaur was on her knees polishing to the last degree of whiteness her own steps, when a neighbor asked her:

"Have you seen the new ministers from America?"

"No," answered the younger woman, still intent on her work.

"Well," asserted the neighboring housewife laconically, as befits great tidings, "They claim to have seen an angel."

"What?" rang out an abrupt voice from an inner chamber, as the young Hebrew husband sprang from his coach and put his head out of the window. "What's that you say?"

The information was repeated for his benefit, and hurriedly dressing, the young man secured the address of the American preachers of this strange religion; and not many hours after he was in close conversation with Elders Heber C. Kimball, Willard Richards, Orson Hyde and Joseph Fielding. His was the swift conversion of spirit that demanded baptism on the spot. One of the first questions he asked was, "You have a book?" And nothing could satisfy that eager, inspired question till he had a copy of the Book of Mormon in his own hands, for he had seen it, so he declared, in his night visions and recognized the Book on sight. He was waiting for the great message.

He was advised by the elders to wait and investigate further. Taking the book home with him, he read it through in three days. He said later that he could neither eat nor sleep till he had mastered all the contents of the wondrous volume. When he returned the book he offered himself for baptism, but advised to wait till he was prepared. He answered, "Gentlemen, I am prepared." And his subsequent life found him always prepared. He accepted the counsel, however, and waited till the following spring.

It was related that in one of the gatherings of the

Saints in Preston at this time, he heard the gift of tongues exercised. He arose and interpreted the tongue, telling the congregation afterwards that he did not do this by the gift of the Spirit, but naturally, as the former speaker had used the Hebrew tongue which was, of course, the language of his birth.

Brother Neibaur's wife could not see the gospel so quickly nor so easily as did her husband. He sat long evenings reading the Book of Mormon to his wife, and she enjoyed it, she said, as it was a "pretty story;" but she could not see what it had to do with religion or with the Prophet Joseph Smith as such. The final conversion of the mother came after a remarkable manifestation which was vouchsafed to her. She was, in a dream, the sky covered with small clouds the size of a man's face, each cloud formed around and repeating the face of one man. After gazing at this peculiar phenomenon for some time, the clouds all dropped down to earth; and with that she awoke, filled with wonder and amazement, it was the face of Willard Richards who was one of the second company of elders to carry the gospel to England. She knew at once the significance of this dream and was filled with the spirit of testimony. The gospel message was clear and beautiful to her ever after that, and she was ready to listen to its teachings and to go forth in the waters of baptism.

His baptism occurred on April 9, 1838, under the hands of Elder Isaac Russell. This step was taken without many sacrifices and trials. His new friends and former associates were indeed bitter and relentless in their opposition to the further conversion of this brilliant young Hebrew. He had made his friends through his business associations as well as through the genial manner and the honest nature of his life and dealings. He was of considerable promise, and all who knew him deplored the step he had taken and tried to dissuade him from wrecking his life.

Alexander Neibaur was a Jew, and the first of his race to accept the gospel; but he was also of the small and courageous company who heard the first gospel message borne to Great Britain by President Heber C. Kimball, Willard Richards, Orson Hyde, Joseph Fielding and Isaac Russell.

There is a story told by the family concerning the father of Alexander which well illustrates the character of his family and of his race. Nathan Neibaur, the father, was a physician and surgeon in the French army under Napoleon Bonaparte; and indeed, Dr. Neibaur was closely associated with that great soldier of fortune through his own brilliant powers as a linguist and

as an interpreter. When the First Empire was at the point of decline, Napoleon visited the home of his former attaché in Ehrenbreitstein, endeavoring to induce Dr. Neibaur again to enter his service, this time as a spy. Great sums of money were added to other inducements offered to Dr. Nathan Neibaur to come out of his retirement and use his gifts to assist the waning fortunes of the great Emperor. But the spirit of the Jew was as relentless in its own propose as was that of his proud imperial guest and it was Napoleon who was defeated at this private encounter of wills.

In the spirit of dauntless courage and unshaken purpose, the young Hebrew made his careful preparations to join the second company of Saints that took the ship from a foreign land to emigrate to Zion. He sailed from Liverpool, Sunday, February 7, 1841, in the ship *Sheffield*, under the leadership of Hiram Clark, with a company of 235 Saints on board. He was a student well aware of the value of history and record keeping. He began a daily journal (see excerpts in following article) with the sailing of that ship in which he faithfully set down the events, both great and small of that historical voyage, where the men and women in the steerage crowded together with little classification or regard to comfort and where the passengers in that section of the vessel were obliged to carry and cook their own food.

Arriving in Nauvoo, Brother Neibaur was welcomed by his former friends, Heber C. Kimball and Willard Richards. Under the hands of Willard Richards and John Taylor he was ordained to the Priesthood, January 18, 1843, and ordained a seventy in 1844. He honored with the friendship of the Prophet Joseph Smith, and was fired with the same passionate zeal for the gospel and the fearless Latter-day Prophet which characterized the leaders and other faithful members of the Church. He had the extreme pleasure of becoming instructor to the Prophet Joseph Smith in the German and Hebrew languages, and treasured all his life the blessedness of that memory and association.

Asked by one of his daughters in later life how it was that he came to accept the gospel, he replied that he was converted to the mission of Christ long before he ever heard a Latter-day Saint elder preach. He added that subsequently he had been visited in dreams and visions and had seen the Book of Mormon brought forth in vision; also that he had become familiar with the endowment ceremonies in the same mystic manner. On this point he once had a conversation with the Prophet Joseph Smith and told the Prophet many

things that had been manifested to him in his early youth. The prophet put his arm affectionately around Brother Neibaur's shoulder and said,

"You are indeed one of us, Brother Neibaur."

Elder Neibaur was industrious and frugal, one who owed no man and who hewed with justice to the line, while he sunk the plummet of honesty to its foundation in his own soul. He practiced his profession of dentistry when there was a chance which was not often in that pioneer struggling community. But he could and did work at other things which brought him sufficient to care for his rapidly growing family without assistance from any man. He was as austere in his pride of good birth and clean inheritance as were any of his famous ancestors, but the gospel mellowed this severity and gave softened lines to a character that might otherwise have been cold and intense.

With the martyrdom of Joseph and Hyrum Smith, he was as deeply bereft as any man who suffered that matchless blow. His children still tell the tale of that dreadful morning when they heard the messengers ride through the streets of Nauvoo, crying out their loss to the stricken inhabitants of Zion. Bowed to the earth, the family of Elder Neibaur occasion to fear the clouds of persecution which gathered so swiftly over the fair city of Nauvoo; for the mother was about to bring another soul into the world, and they were troubled.

The atmosphere that brooded over the stricken city of Nauvoo was intensely gloomy and all the people were filled with apprehension. IT was a time to try men's souls. Many of the leading elders were drawing off, and the spirit of apostasy and rancor filled the air. Alexander Neibaur hated a traitor. He was not a large man, but he was fearless and outspoken in his character. He had sound convictions and the spirit of discernment; so that he knew the wolfish eyes even when the skin of sheep hung down over the ears of the traitor.

One day William Law met him in the streets of Nauvoo shortly after the martyrdom. Law was vicious in his attacks upon those who criticized his own actions, and when he held out his hand to shake hands with Elder Neibaur, it was a brave thing for the Hebrew elder to withhold his and say firmly,

"William Law, I never give my hand to a traitor."

On another occasion he went into the store to buy some vinegar; he had his little stone jug with him. Within, he found a man cursing and blaspheming the name of the Prophet Joseph Smith. Instantly the stone jug was slung into the face of the blasphemer by the

swift hand of the Hebrew, and as it crashed and broke on his skull, the fiery young Jew demanded,

"What do you know about the Prophet Joseph Smith?"

On still another occasion Elder Neibaur was working at his profession of dentistry at a small town called Farmington, Iowa, securing means to carry his family out into the wilderness and away from the murderous mobs in Missouri and Illinois. On the table of the room where he was at work, his client had deposited his pistol. As Elder Neibaur rested for a moment from his work, the man in the chair began to blaspheme in the most awful and bloodcurdling manner the name and memory of the Prophet Joseph Smith. Elder Neibaur rebuked him sternly and rigorously defended the character of the Prophet. The blackguard jerked up his pistol and threatened to shoot Elder Neibaur if he did not hold his peace. Suiting the action to the word he raised the pistol and snapped off every barrel in the face of the elder, but for some strange reason, not one took effect. The brother of the blasphemer came in from an adjoining room, and picking up the revolver he emptied each barrel outside the door in the air. He turned to his brother and asked what could have ailed his hand. Brother Neibaur told him that he guessed his guardian angel must have interfered to prevent his own blood from being shed.

Elder Neibaur worked on the Nauvoo house as well as on the Nauvoo Temple, but he was not a laboring man by nature or constitution; and he was ill many times during his enforced heavy physical labor. On one occasion, he was so reduced that the Prophet himself came to visit him, and promised him help and gave him his blessings. Several days afterwards, Elder Neibaur accompanied the prophet to visit the Church-farm, than in charge of Father Lot.

"Can you spare Brother Neibaur one bushel of corn?" asked the prophet of Father Lot.

"No, sir, we cannot possibly spare one bushel."

"Then, Brother Lot, let him have two or three bushels of corn, for he has got to have it." And Brother Neibaur got it.

It was while living in Nauvoo that Elder Neibaur wrote some of his best poetry. He was his own severest critic. And with the modesty of a truly genuine poet, he was loath to advertise his work. One of his poems, now printed in our Hymn Book is the famous "Come, thou glorious day of promise." (Hymn #50)

No lovelier nor more engaging hymn is found than this voice of hope and promise from the pen of a bap-

tized Jew. Another hymn not so frequently sung yet inspiring and poetic in all its tuneful strains:

"Let Judah rejoice in the glorious news,

The sound of glad tidings will soon reach the

Jews,

And save them far, far from oppression and

fear,

Deliv'rance proclaim to their sons far and

near."

It is related by one of his daughters that one day he was singing hymns, as was his frequent custom, and some question was asked of her father concerning this hymn, who repeated it for her.

"Yes," he admitted, "this was written by your humble servant." When asked why his name did not appear attached to it, he replied that he had taken the poem to Brother Parley P. Pratt, who had edited it in some places. And this small assistance caused the sensitively honest soul of Elder Neibaur to shrink from asserting his authorship.

Another exquisite piece of rich Jewish poetry is the Lamentation written at the martyrdom of the Prophet and Patriarch.

After the martyrdom, the Neibaur, in common, with all other Saints, were extremely anxious to get away from the mob-infested spot, Nauvoo. But the wife was too near confinement to leave until her time was over. Elder Neibaur was ordered out with the militia just before the battle of Nauvoo; but he told the brethren of the situation of his wife. Accordingly, as soon as she was confined, he left her, and was absent for two weeks, in the midst of the danger and uproar of that terrible encounter. The wife was sick as well with chills and fever as with her natural confinement. Only once did the husband come home during the silent watches of a stormy night to have prayers with his loved family.

What a scene! The mother sick in her bed with shaking ague still very faint and ill from her birth-sickness, and the little children crying about her with hunger and fear. Who was to comfort, and who was to succor? But this devoted family had learned their lesson of faith and trust, even though life itself were upon the altar.

A terse extract from Elder Neibaur's journal at this point shows the conditions of that time and place:

1846, Sept. 1. "Mob advanced towards Joseph's farm. Fired three cannon shots at night."

"Quartered at Squire Wells. Mob moved towards William Law's field firing thirty-five cannon balls. My-

self being placed in a cornfield opposite Hyrum's farm to spring a mine. Two forts erected in the night. On the 12<sup>th</sup> mob makes an attack to get into Nauvoo. Brother William Anderson and his son, belonging to the 5<sup>th</sup> Quorum of Seventy being shot. Mob repelled, with a number wounded.

The Neibaur family lived in the outskirts of the city of Nauvoo. To them came one day a body of the state troops, and down the streets they marched. Into the green, fresh garden of the Neibaur's they turned their horses, breaking down the fence without leave or license, and the labor of a year was tramped out of sight in a few ruthless hours. But the Lord preserved the helpless family and they still prayed and hoped.

The day after the battle of Nauvoo, another division of the army came down upon them, and the leader who was a tall massive soldier rode up to the Neibaur house with his drawn sword in his hand.

"Were you in the fight of yesterday?" he asked of Alexander Neibaur who stood in his doorway keeping his helpless family behind him.

"Yes, I was," answered he.

"Have you a gun?" again rang out the questioning challenge.

"Yes, I have."

"Bring it to me. The general wants every gun that was in the fight."

"Find my gun, if you want it," replied the sharp voice of Elder Neibaur. The officer look grimly into the fearless eyes of the young Hebrew.

"Take me to your general," said Neibaur. "I am quite willing to see him." And as he spoke he offered the Masonic sign for he was a Mason of high degree.

Instantly the officer turned dropped his sword, and after a few more ineffectual words he swung away, his men filing up the lonely street after him.

They followed the Exodus from Illinois. Ah, the farce of those bargaining of Nauvoo homes; for man who had good home and thrifty farms sold them for a horse, a wagon, a cow or even for a harness to complete scanty outfit in which to escape to the great untrodden West. Young Neibaur had a wagon all finished but the irons, and he was trying to complete his work in the midst of the turmoil.

Very shortly after this the Neibaur family crossed the river with their scanty effects in company with the other refugees and camped on the other side. The storms beat down upon that assembled host with merciless fury; the water soaked so slowly into the ground

that there was a perfect ooze of wet and deep mud everywhere. The young mother with her babe only a fortnight old was taken by courtesy to the tiny tent of a neighbor who agreed to let her sleep under the partial shelter of their own drear canvas roof. During the day she sat under the bows of the wagon which Elder Neibaur had just completed when he was driven out of Nauvoo. And covered as these bows were with old carpets, it was even more shelter than many had on the dismal march. But the chills, which had so long afflicted the young mother took their flight and she began to mend. This they all felt was a special dispensation of Providence. From here David Fullmer took them up to the Grove.

In common with a portion of their fellow refugees, the Neibaur family spent the winter of 1846-47 in Bonaparte, Iowa; in the spring of 1847 they moved to Winter Quarters. When the pioneers who had been to Salt Lake Valley returned, and word went out that the first company of 1848 would make ready to move westward, the soul of Elder Neibaur was wrought up within him. He had spent some time working and had secured sufficient food-stuffs and other materials to go to the Valley, but he had no wagon or oxen. He was advised to return to his work across the river and wait till he had a complete outfit, but he said,

"Brother Brigham, I never turn back after I have put my hand to the plow. Besides, my wife is sick and if I don't get her out of this place, she will die. I have plenty of other materials but need wagons and teams."

"God be with you, Brother Neibaur, I wish I could see every Latter-day Saints show the same determined spirit. You go to Sister Knight and tell her to let you have her wagons and teams and then you can send them back to her with the returning elders in the summer. You can pay her by giving her a good cow or whatever trade you may both agree upon."

When he visited the widow Lydia Knight she was loath to give up her own plan to going to the Valley, but when she knew that President Young had advised it, she said, "Yes, certainly," and thus it was arranged.

There was still another yoke of oxen required, and this was obtained from Joseph Young. Thus the teams were made up of one good yoke of oxen as wheelers, a yoke in the lead consisting of one cow and one ox, while a yoke of cows went in between. It was a good outfit, and out of the six cows owned by Elder Neibaur, he paid tow, one to Joseph Young and one to Sister Knight on their coming into the Valley. And

thus they came, the unaccustomed hands of the Jewish scholar holding the whip which guided the great oxen, while he wife trudged along holding the rope which went over the cow's horns, and carrying a baby in her arms. The pity and the glory of such epics of pioneer travel!

When once in the Valley, Elder Neibaur shared the toils and the privations of pioneer life here. He was not fitted for hard or difficult labor, but he was industrious and he did as did his associates, made the best of all his opportunities. He did not go into debt nor was he a burden to any one. He taught his family to honor the God of the Former and Latter-day Saints. He taught them lessons of morality, of frugality, and of honesty and independence.

Elder Neibaur made the adobes for his own house which was the crude one-room, mud-roof affair of those very primitive days. He added a log lean-to afterwards. Then as his fortunes mended, he later built him a good adobe house on Second South and Second East where he reared his large and industrious family.

He was the pioneer dentist of Salt Lake City, he was also the pioneer match manufacturer. He made good matches at a time when such things were the luxuries of the rich, for the poor of the frugal lighted their candles with twisted lighters of a coal from the fireplace. Elder Neibaur was also engaged each winter for some years in teaching German classes. He was himself an accomplished linguist. He spoke seven languages. English, he mastered, of course. He read Latin and Greek and of course spoke and wrote Hebrew fluently. Then he had some knowledge of Spanish and knew French well, so that he was often consulted by the early Utah students and writers of those days.

Elder Neibaur married two good women. He lost his first wife December 14<sup>th</sup>, 1870, she being the mother of all his children. Four sons and seven daughters grew to manhood and womanhood and reared large families. Elder Neibaur himself lived till the 15<sup>th</sup> of December 1883. He died in Salt Lake City, Utah. He was the father of fourteen children, eighty-three grand-children and thirteen great grand-children. To-

day his flock numbers four hundred and twenty-seven. Surely he was like David of old, blessed beyond men, for his quiver was filled with his descendants.

Shortly before his death his son said to him,

"Father you have been telling us of your long and hard experience, and we have listened with intense affection and interest. But let ask you, is it worth it all? Is the gospel worth all this sacrifice?

The glow of testimony and of truth lighted the torches in the dimming eyes of that ancient Hebrew and poet and he lifted his voice in firm and lofty assurance as he said:

"Yes! Yes! And more! I have seen my Savior. I have seen the prints in his hands! I know that Jesus is the Son of God, and I know that this work is true and that Joseph Smith was a prophet of God. I would suffer it all and more, far more than I have ever suffered for that knowledge even to the laying down of my body on the plains for the wolves to devour."

Elder Neibaur was paralyzed for three weeks before his death and yet his mind was not dimmed. A short time before the end, his face suddenly lit up and his countenance brightened. He cast his eyes upward as if he could see far into upper distant spaces.

"What do you see, father?" they asked. The dying man murmured clearly,

"Joseph - Hyrum -" then his weary eyes closed to open in the heavenly home of the Saints and prophets.

With the burning testimony of truth on his lips he closed his life mission, laid down his body, and his soul went to meet and mingle with the redeemed of God. He was a soldier of the Cross, and his armor was never removed, only concealed under the common vesture of a toiler among men. He had lived for truth, had struggled and contended for that precious heritage of liberty so long denied his race, and he was prepared to carry on his work of teaching and instructing his kindred dead in the glorious realms of Light and Truth. Who can say what work he has not already accomplished? Who can declare the results of his labors or the weight of his perfect testimony. Of such is the kingdom of heaven.

## The Journal of Alexander Neibaur

by Charles Curtis Smith

The other day, a transcribed copy of Alexander Neibaur's Journal came into my possession. As was stated in the previous article, Alexander Neibaur started his journal at the time he and his family sailed to America the ship Sheffield on Feb. 5<sup>th</sup> 1841. Here are some excerpts that I found interesting.



As one reads Alexander Neibaur's Journal, one see right away that the daily entries are short and to the point. He just states what events he see or knows about. He included no commentary or personal reactions to the events he records.

For example, on the day of the marterdom of Joseph and Hyrum, he simply notes: (please note, the original spelling is used) "Governor Ford come to Nauvoo. Joseph and Hyram Smith Assassinated."

When the Crickets invaded the Salt Lake Valley in 1855 he records: "June 2, the Grasshoppers coming by 1000's in the City."

Br. Neibaur arrived in the Salt Lake Valley on *Sept 24, 1848*, he says: "fine cool morn, reacht the Vally in the Afternoon, a fine Looking country, the fort looks well, meeting in the Afternoon."

Upon getting settled he picks up his dental instruments to engage in his profession. On *Oct 14<sup>th</sup> 1848*, he "cleant Mrs Grands & Sister theeth due \$4.50. *Oct 16<sup>th</sup>*: put 2 teeth in for Sister Thompson Due \$5, cleant Br. Stewarts Theeth fillt one 2.75. *Oct 21*: cleant Mrs A Pratt Teeth 150 tincute and *Oct 27<sup>th</sup>*: fixt teeth for Andrew Cahoons families due \$9. Br. Neibaur also started holding German classes: *Nov 7<sup>th</sup>*: "opened a German class at Andrew Cahoons house."

In these early days of settling in the Salt Lake Valley and the unsettled feelings among various brethren against church leadership, Br. Neibaur records various church decisions against the rebellious:

*Dec 3 1848*, "my son Isaac Bapt 1. By Elder Pixton. Meeting communication for the east and news from Lyman Whight, George Miller & all connect cut off from the Church. A snow storm in the Afternoon.

*June 17<sup>th</sup>*, Perry Green Sessions tried before the high council on a charge of swindling & cheating the Br. Trial continued 18 -19. Br P.G.S. confest of never having had the Spirit of God nor never Prayet since he left Nauvoo. Trial aduorned. Council met again P.G.S. to make Restitution to all whom he had wronged."

*April 6<sup>th</sup> 1850* "Cloudy day. Conference met Officers of the Church Reappointed in the Afternoon. S. Russel cut off for Rejecting Revelation. Said believed Joseph was no more a Prophet than himself. Might be a Man of More Science. Moses Martin cut off for Transgression. B. Young cursing Russel in the name of the Lord. In the Evning Mr Bader a Socialist Lecturt."

In 1850, President Young begins to preach thiting. On *Sept 7<sup>th</sup>* is the entry: "Conference, Presi-

dent Young opned the Conference, Preacht on Thiting. *Sept 10<sup>th</sup>*: "the people to begin a New to pay their thiting. Thiting to be made a matter of Fellowship with all the qourums, conference adjourned to Oct 6."

On *April 6<sup>th</sup> 1854*, "Conference convened in the Tabernacle, President Young opened by saying he hoped the Br had the Spirit of God & that they all knew they were accepted [1854] by the Lord. Made some Remarks concerning the death of President Willard Richards. A number of Missions Apointed: President Young laid before the conference the Subject of the Saints handing over & Deeting their Property to the Church & have their Stewardship apointed them."

On *April 11<sup>th</sup>*, the ever faithful Alexander Neibaur "offered myself & Familie with all under my control for the Building up of the Kingdom of God & for the Establishing of Zion."

One entry of particular note was made on *May 24, 1845*, in which he records what Joseph Smith said about the "first vision": "Br Joseph tolt us the first call. He had a revival meeting. His mother, Br & Sisters got religion. He wanted to get religion too. Wanted to feel & shout like the rest, but could feel nothing. Opened his Bible. Of the first Passage that struck him was: 'if any man lack wisdom, let him ask of God who giveth to all men liberallity & upbraidet not. Went into the wood to pray. Kneelt himself down. His tongue was closet. Cleavet to his roof. Utter not a word. Felt easier after awhile. Saw a fire towards heaven. Come near & nearer. Saw a personage in the fire, light complexion, blue eyes, a piece of white cloth drawn over his shoulders, his right arm bear. After a while a other person came to the side of the first. Mr. Smith then asked must I join the Methodist Church = No = They are not my people. They have gone astray. There is none that doeth good, is no one, but this is my Beloved Son, harken ye him. The fire drew nigher. Rested upon the tree (three?). Enveloped him. Comforted. Indeavoured to arise, but felt uncomfeeble = got into house. Told the Methodist priest. Said this was not a age for God to Reveal himself in Vision. Revelation has ceased with the New Testament."



# Jerusalem Redeemed Through the Law of Tithing

In the same February 1922 issue of the Relief Society Magazine appeared an article on "Maaser" or tithing and its importance in the redemption of the land of Jerusalem and Palestine.

One of the most interesting developments in the efforts made by the Zionist organization to redeem the ancient land of Jerusalem and Palestine is shown in the recent announcement that they shall adopt the law of Tithing or as they term it "Maaser." Contribution to the Zionist fund both in Europe and America has been necessarily spasmodic and very uncertain for any business proposition or financial enterprise. The Zionists are trying to conduct Hebrew schools. They have instituted a hospital, a medical unit; they are building houses and financing the poor and ragged emigrants who pour into that land by the thousands every month. Modern machinery for agriculture and associated trades costs a great sum of money. Irrigation is necessary and the Zionist authorities find themselves seriously handicapped by the uncertainty of their contributions from generous minded patrons. In consequence of this, they have prepared a little book, the details of which we illustrate.

The weekly newspaper published by the Zionist organization in New York in its issue of January 27<sup>th</sup> has the following article:

## "THE MAASER BOOK"

*"Israel Will Not Be Redeemed Except Through the Power of Maaser"*

This little book will serve as a record of your devotion to the Jewish people in the greatest moment of its history. Preserve it in your family to show your children and your children's children that you have helped in the rebuilding of Palestine as the Jewish Homeland.

These simple but touching words greet the recipient of the neat little Maaser book which is being issued by the Keren Hayesod Bureau for America to Maaser prayers. In its formal or mechanical aspect the little book serves as a record of Maaser payments. In its emotional and historical aspect it represents one of the noblest and most ancient Jewish institutions revived and dedicated to the rebuilding of the Jewish Homeland in Palestine."

## WHAT IS MAASER?

Time was when the word Maaser was as familiar to every Jew as the Ten Commandments or the "Shema." The Keren Hayesod is again making Maaser a familiar

thing, a Jewish institution.

Maaser is the ancient Jewish tithe or ten per cent tax on income. It is as old as the Jewish people.

Its purpose, in the past, was to provide the means with which to maintain the Jewish national institutions and the Jewish Kehellahs (communities); in the present its purpose is to provide the means with which to rebuild the Jewish National Home in Palestine.

Its method, in the past, was the levying of a ten percent tax by the Jewish state of Kehillah upon the income of every individual; in the present, it is a tax self-imposed by each individual on his or her income.

The task which the Jewish people must accomplish in rebuilding Palestine is so immense that without Maaser it cannot be accomplished. With Maaser, Palestine is sure to be rebuilt to the credit and glory of all Israel.

## THE MAASER "SCALE"

In November, 1921, there came together in New York City some 400 delegates representing Keren Hayesod workers in the United States. One of the things the conference did, the most important perhaps, was to interpret the principle of Maaser and embody it in definite rules and formulas. A minimum Maaser scale was formally adopted. It enables every individual to figure out what his Maaser should be. The scale is as follows:

Maaser of incomes \$2000 or less.....	\$25.00
Maaser of incomes between \$2000 and \$3000.....	\$50.00
Maaser of incomes between \$3000 and \$4000.....	\$100.00
Maaser of incomes between \$4000 and \$5000.....	\$150.00

Persons whose income is in excess of \$5000 are required to pay Maaser, 10 per cent, upon that amount which is subject to the United States Income Tax.

The figures, of course, are minimum figures, the least a man or woman must pay to be enrolled as a Maaser payer and receive the Maaser Book.

In answer to a question, Mr. Peter J. Schweitzer, who heads the growing list of Maaser payers in the United States, replied:

"Yes, it is a difficult thing to make people Maaser payers. That is quite true. Rebuilding the Jewish

front

Homeland is a difficult undertaking. Not so many years ago the who thing looked like a dream. It was a very difficult thing to get people to subscribe to the idea. Today, how many Jews are there who will not subscribe to it?

"And Jews will become Maaser payers. They will pay because they must, because there is no other way — because their honor and their future are pledged to the rebuilding of the Jewish Homeland."

The little Maaser Book resembles a great deal the ordinary bank pass book. Maaser payments are entered as they are made. It is issued only to those who have paid in the minimum sum of \$25.00 to the Keren Hayesod. It contains part of Dr. Weizmann's first manifesto to the Jews of America in behalf of the Keren Hayesod. Its keynote is the quotation from the Talmud; "Israel will not be redeemed except through the power of Maaser."

## A CONVERSATION WITH BARON ROTHCHILD

by Elder John Taylor

CONVERSATION WITH ROTHSCHILD. -- I remember, some time ago, having a conversation with Baron Rothschild, a Jew, I was showing him the temple here, and said he -- "Elder Taylor, what do you mean by this temple? What is the object of it? Why are you building it?"

Said I, "Your fathers had among them prophets, who revealed to them the mind and will of God; we have among us prophets who reveal to us the mind and will of God, as they did. One of your prophets said -- The Lord whom ye seek shall suddenly come to his temple, but who may abide the day of his coming? For he shall sit as a refiner's fire and a purifier of silver!" "How," said I, "sir, will you point me out a place on the face of the earth where God has a temple?"

Said he, "I do not know of any."

"You remember the words of your prophet that I have quoted?"

Said he "Yes, I know the prophet said that, but I do not know of any temple anywhere. Do you consider that this is that temple?"

"No, sir, it is not."

"Well, what is this temple for?"

Said I, "The Lord has told us to build this temple so that we may administer therein baptisms for our dead (which I explained to him) and also to perform some of the sacred matrimonial alliances and covenants that we believe in, that are rejected by the world generally, but which are among the purest, most exalting and ennobling principles that God ever revealed to man."

"Well, then, this is not our temple?"

"No, but," said I, "you will build a temple, for the Lord has shown us, among other things, that you Jews have quite a role to perform in the latter days, and that all the things spoken by your old prophets will be fulfilled, that you will be gathered to old Jerusalem, and

that you will build a temple there; and when you build that temple, and the time has arrived, 'the Lord whom you seek will suddenly come to his temple.' Do you believe in the Messiah?"

"Yes."

"Do you remember reading in your old prophets something like this -- 'They shall look upon him whom they have pierced, and mourn, and be in bitterness for him, as one that is in bitterness for his firstborn. And one shall say, what are these wounds in thine hands and in thy side? And he will say -- These with which I was wounded in the house of my friends?'"

"Ah! Is that in our Bible?"

"Yes, sir, that is in your Bible."

I spoke to him then about the Nephites having left Jerusalem and told him that the Book of Mormon represents them as descendants of their people, and that Jesus came among them, and that they, because of their iniquity and departure from the word and law of God, were stricken with blackness.

Said he -- "What, as Cain was?"

"Yes, sir, as Cain was." Said I "These people, the Lamanites, according to this record," a French copy of which I gave him, he being a Frenchman; "this people are beginning to feel after these things, and they are coming by hundreds and by thousands and demanding baptism at our hands, just as you find recorded in that book that they would do, and that is given there as a sign that God's work had commenced among all nations."

Said he -- "What evidence have you of this?"

This conversation took place in the Townsend House, and when the baron asked me for evidence, said I -- Sir, if you will excuse me a few minutes I will give you some evidence;" and I went to Savage's book stand, in the Townsend House, and obtained a photo-

*no match*

*Back*