

The Shofar

Fall 1999

A Journal of Jewish Culture, History, and Genealogy from the Latter-Day Saint Prospective

Semi-annul
publication of the
B'nai Shalom

Fall Meeting Announced

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Fall General Conference is almost upon us again and its time for our semi-annul meeting and the last one of this decade, this century and this millennium! Be there!

It will be held

1999

THURSDAY, Sept. 30th starting at 6:30 pm.

We will meet in the Lehi Ward Chapel
located at

200 North Center Street, Lehi, Utah

The easiest way to get to the Chapel is to take the Lehi off ramp from Interstate 15 and then travel east to Center St. and then turn north two blocks to the Chapel.

Our meeting starts with a

Sit-Down-Pot-Luck-Dinner

Will each family planning to attend please bring a favorite dish
Jewish if possible but not necessary.

The program will be one of hearing from a few Jewish members and their **conversion** to the Church

It will be a spiritual uplift for everyone

From Our President

It's conference time again! I'm looking forward to the uplifting spiritual talks we will hear. We are living in hard times, but we must stay positive and close to the leaders, our Messiah, our Heavenly Father and the Holy Ghost to lead and direct our lives. We are his servants in doing good where ever we might be, loving unconditionally and sharing the Gospel. We as a Presidency love you all and want to extend ourselves in any way we can to serve you.

Our last meeting was a very special one in which we heard many wonderful spiritual conversions stories. Many said, "I wish we could have heard more". Another said, "I feel as if I've come home". No one wanted it to end. So let's lift each other's spirits and continue onward in his glory. May Heavenly Father bless you and your families until we meet again. Love Elissa.

Have you “sought to recover them”?

By Charles Smith—Editor

In Second Nephi 29:4-5 the Lord takes to task the Gentiles for not remembering the Jews, “mine ancient covenant people,” and reminds them they had “not sought to recover them.” The recovery mentioned here is thought by most Latter-day Saints to mean the physical return of the Jews to Palestine.

Another idea that I feel encompasses the concept of “recovery” is the gathering of their genealogical records and making them available to our Jewish cousins. The Church has done a great work in this area with the extensive microfilming in much of Eastern Europe. And these films are available to anyone without charge at any Family History Center around the world.

The problem with these records is that they are written in languages such as Polish, Russian, German, etc which many cannot read or understand! The records are also in a style of handwriting that doesn’t look like anything we’ve ever seen before. The result has been that many a person has given up trying to get information, thinking there was no way they could ever decipher them without professional help.

Although these records do appear impossible, they are not in reality. It is just like anything in this world, if you start trying to learn, ways are opened up for you to get the help you need. This is particularly true in genealogy work as many of you well know. It’s just a manner to getting some help, learning the writing style and the language. It will take a little time, but

soon these records will be just as readable as your own handwriting. And this is the reason of this article.

What I want to suggest is that each of us in the B’nai Shalom take it upon ourselves to become experts on the history and the genealogical records that are available for at least one of the “shtetls” (towns) where your Jewish ancestors came from.

My ancestor Fador Silbermann came from Myslowice which is now present day Poland. I have learned about the town and am now familiar with its records. I can read them for the most part and gained much joy in this effort. You should also be familiar with the towns and their records where your people came from.

I have heard from many of you over the years that genealogical records for your people do not go back every far. Maybe you have only been able to trace back to grandparents or great-grand parents.

If your genealogical efforts seem to be at a stand still, might I suggest an activity that will allow you to participate in the effort to gather the records of our Jewish cousins. *Let me encourage you to begin an extraction project for your adopted shtetl and make this data available to the world.*

Might I suggest you get a copy of the microfilm, if one is available, for your shtetl and begin to extracting genealogical data. Gather whatever birth, marriages, and

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Language learning with the Book of Mormon.

(From Random Sampler pg 70 in August 1999 of the Ensign.)

“In preparation for a trip to Italy, I carefully listened to a set of language tapes and memorized phrases from a guidebook. I experienced moderate success in finding our way to the hotel and ordering meals at various ristoranti. It wasn’t until I read the Book of Mormon in Italian, however, that I felt I had really begun to learn the language.

With the English version of 1 Nephi next to the Italian one, I commenced reading *Il Libro di Mormon*. At first I made my way through only four or five verses a day, always checking unfamiliar words against the English copy. But as repeated words and phrases became familiar, I began to read more. Further help came from a returned missionary who recorded several chapters on tape so I could listen to spoken Italian.

Still I translated back and forth, encountering new words on every page. One day, while reading in Alma 5, I realized that I was actually reading in Italian and that translating into English was slowing me down. At that point I no longer read only at night but eagerly turned to the Book of Mormon during free moments throughout my day. By removing sections from the paperback copies I had in both languages and putting them in my purse, I was able to read on airplanes and buses and while waiting for appointments.

Reading the Book of Mormon in a new language caused me to read more

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slowly and thoughtfully. I found heightened meaning in some words. For example, the Italian *mediante* reads in English as "through". *Mediante*, however, has a more complex meaning in Italian that implies Christ's role as our Mediator. As I pondered such words, I found new insight into the meaning of the scriptures. One year after I began 1 Nefi, I finished reading the last five verses of Moroni aloud. As I did so, I was moved to tears and felt the Holy Ghost testify that *Gesu Cristo vive* (Jesus Christ lives) and *Il Libro di Mormon e vero* (the Book of Mormon is true).

In a neighboring ward, 25 people are reading the Book of Mormon in various languages, including Spanish, German, and Portuguese. One sister chose Swedish because her great-grandparents first read the Book of Mormon in Swedish and

joined the Church. While reading, she felt closer to these ancestors than ever before.

Reading the Book of Mormon in a new language is one way we can "study and learn, and become acquainted with....languages, tongues and people" (D&C 90:15). Janet Peterson, Sandy, Utah."

Editor's note: I am doing this with German since my Jewish ancestor came from Prussia. Copies of the Book of Mormon in various languages (number now is over 80) are available at most Deseret Book stores and at BYU. The cost is only \$2.60 each! If you can't get to a book store that has them, let me know and I will get a copy in the language you want and ship it you.

As I worked with this studying arrangement I found that referring back and forth between books to be a little awkward, so I put the English and German text in my word processor and created study sheets with the individual verses side by side. In this way I only have to carry a few sheets of paper that I intend to study that day rather than tote around

two books! If you want to learn German through this method, let me know and I can make you copies of my study sheets.

If you are wondering if I typed in the English and German text of the Book of Mormon into my word processor, I didn't! Interestingly enough, I found both the English and German version of the Book of Mormon on the internet. So it was just a matter of downloading the two into my word processor and putting the verses side by side.

Out of curiosity I checked to see what other languages were available for the Book of Mormon on the internet, but could only find Italian in addition to the English and German. However, I did discover that you can download the Bible in almost any language you can think of and a few I never heard of.

If you want to get a jump on the Old Testament for Sunday School which will be taught in 2003, download the Torah in Hebrew and put it along side the English text. You should know Hebrew well enough to read it by then.

If you don't have internet access and are willing to study the Bible rather than the Book of Mormon in another language, let me know and I'll see if I can create study sheets for you.

Jewish Genealogy on the Internet

The amount of data and activity on the internet in relation to Jewish Genealogy is huge! If any of you have done any searching you know what I mean.

The Internet allows anyone to contact anyone else looking for information. There is no need to make a phone call or write a letter. E-mail is free and instantaneous. With such things as "People Search" you can send a e-mail to anyone with the last name you are interested

in, in any location in the world.

Organizations devoted to Jewish Genealogy appear to me, at least, to far distance any other cultural group or nationality. And as Latter-day Saints with the knowledge we have of the reasons for genealogical research, we

should be heavily involved with them and help in any way possible.

Many of these groups are looking for volunteers to help with all sorts of genealogical activities. If you are at a stand still or have time to get involved with any of these groups - do it! Let these people know B'nai Shalom is just as anxious to help in the gathering of names as they are and more so. Get involved!

Here are some web sites of or-

ganizations that are in the forefront of Jewish Genealogical activity. Check them out and see if you can help.

JewishGen: The Home of Jewish Genealogy JewishGen®[®], Inc. is the primary internet source connecting researchers of Jewish genealogy worldwide. Its most popular components are the JewishGen Discussion Group, the *JewishGen Family Finder* (a database of over 140,000 surnames and towns), the comprehensive directory of InfoFiles, *Shtet-Links* for over 200 communities, and a variety of databases such as the *ShtetlSeeker* and *Jewish Records Indexing-Poland*. JewishGen's newest database, the online version of the *Family Tree of the Jewish People*, contains data on over a half mil-

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lion people.

Created to assist those researching their Jewish ancestry and based on the concept of free sharing of information, JewishGen Inc. is staffed entirely by volunteers. It is a 501(c)(3) United States tax exempt, non-profit corporation relying on the JewishGen-erosity of its users to insure continued growth. To learn more about what JewishGen offers anyone researching Jewish ancestry, we invite you to explore each of the links below.

JewishGen Discussion Group -

(www.jewishgen.org/JewishGen/DiscussionGroup.htm)

An electronic mailing list or news group. *Share information, ideas, methods, tips, case studies, and resources with other Jewish genealogy researchers.*

JewishGen Special Interest Group (SIG) Mailing Lists -

(www.jewishgen.org/listserv/sigs.htm) *Discussion groups/forums on specific topics for the exchange of information, ideas, methods, experiences, and resources.*

JewishGen Family Finder (JGFF) -

(www.jewishgen.org/jgff). *A widely-used searchable database which connects people who are searching the same ancestral towns and surnames.*

JewishGen Databases -

(www.jewishgen.org/databases/). *A source of all kinds of genealogical information.*

Family Tree of the Jewish People (FTJP) -

(www.jewishgen.org/gedcom/) *A searchable compilation of family trees of Jewish researchers.*

JewishGen FAQ -

(www.jewishgen.org/infofiles/faq.html) *Frequently Asked Questions about Jewish Genealogy - How to do Jewish genealogical research. An extensive discussion of methods and resources.*

JewishGen InfoFiles -

(www.jewishgen.org/infofiles/) *A comprehensive directory of informa-*

tion resources, organized by both topic and country.

JewishGen Tools

(www.jewishgen.org/JewishGen/tools.htm) - *Calculation aids (Soundex, calendar, distance) and e-mail courses.*

JewishGen Projects and Activities

(www.jewishgen.org/JewishGen/projects.htm) - *How you can share your knowledge by providing new information to our interactive databases:*

Volunteer Opportunities

(www.jewishgen.org/cgi-bin/wanted.pl/Search?) - *JewishGen has no paid staff and depends on volunteers.*

Note: The next Jewish Genealogical Seminar sponsored by JewishGen next year will be held in Salt Lake City! It is scheduled for July 9 -13. Plan on being there and making new contacts with our Jewish cousins.

Please become involved!

Links to other Jewish Genealogical Societies around the world

(www.jewishgen.org/JewishGen/sigs.html) - *Here is list from the US and oversee societies.*

Avotaynu a major publisher of Jewish genealogy books and of the monthly *International Review of Jewish Genealogy*. (www.avotaynu.com)

Jewish Heraldry

Introduction

Jews in Europe used heraldry, like everyone else. Indeed, it is a striking counter-example to the misconception that heraldry was ever the preserve of the nobility or the knights, that Jews have been using coats of arms as far back as the 14th century, not only privately but also in their official dealings with Gentiles (e.g., seals on legal documents).

This page does not describe "Jewish heraldry" as some distinct species of heraldry: although there are charges, such as stars of David, Jew's hats and menorahs which specifically refer to the Jewishness of the bearer, Jews used heraldry the same way others did. They used it in their homes, on their belongings, on their tombs. They used canting devices. They used lions, eagles, ordinaries, and all sorts of charges. They occasionally adopted or modified some famous Gentile family's coat, either as a mark of allegiance, or to claim a connection.

Over time, Jews started entering the ranks of the European nobility, as

early as the 17th century. Thus, this page is an illustration of how heraldry came to be adopted by Jews, and enriched their cultural tradition: thus the lion of Judah often takes the appearance of a heraldic lion rampant.

In the Middle Ages

That Jews in the Middle Ages used heraldic emblems can be ascertained from the study of their seals (Friedenberg 1987). Most show emblems which could be interpreted as heraldic, and a few show proper arms, that is, heraldic designs on shields. One example is found in early 14th century Narbonne (France), where Kalonymos bar Todros, *nasi* or head of the Jewish community, used a lion rampant. His presumed son Todros bar Kalynomos uses the same device. The seal of Benoît, Jew of Dôle (France), was placed on a loan document at the request of the borrowing knight in 1286 (the seal shows a lion contourné). A manuscript of 1383 shows the arms of Samuel, son of Doctor Samuel of Venice, *per fess a lion issuant and a fess wavy*. A number of Jewish or converted Jewish families used three Jews' hats on their arms, either arranged two and one or in pairle conjoined by their straps. One amusing example is the seal of Byfegin, from Koblenz (1397) which bears a lion rampant "crowned" with a Jew's hat. Nostradamus, the famous 16th c. astrologer who settled in France, bore: *Gules, a wheel broken between each spoke or*. Since the color of the charge was too clear a reminder of the bearer's origins, a descendant had the arms changed to *quarterly, 1 and 4 Argent a wheel sable; 2 and 3 Argent an eagle's head erased sable* (Mathieu 1946, p. 41).

Several seals were those of the Jewish community of a city: early 13th century examples in France show that the Jews of Paris used an eagle rising on a semis of fleurs-de-lys. Jewish communities also had flags which they used in processions; the synagogue in Prague has a 16th c. example, showing a Jew's hat within a star of David.

Several Hungarian Jews were mint-masters in the 13th centuries and issued coins on behalf of the king with their Hebrew initial letter on the reverse. Some of them are also known in official documents as "counts of the treasury", and seem to have formed part of the Hungarian nobility. They disappear in the last quarter of the 13th century (Friedenberg 1987).

In medieval Italy, Jews were not allowed to graduate with the title of doctor, although they were allowed to take courses in medicine, pass the exams, earn the degree of "Master" and practice as physicians. But the restrictions were relaxed in the 15th and 16th centuries. In 1406 three Roman Jews, among them Elia di Sabato who was physician to Pope Boniface IX, were authorized to earn a doctorate. Several Jews (in Milan, 1487, Florence, Perugia, Napoli in the 2nd half of the 15th c.) were qualified "doctor et miles", doctor and knight (Bascapè and Del Piazzi 1983).

The trend accelerated in the 16th century, and several Jews actually obtained chairs at universities (Perugia, Ferrara, Bologna in 1528, Rome in 1539), which in some cases carried with them personal nobility and the title of count palatine. One Jew of Bologna received a knighthood from Charles V (the Golden Spur). But the Counter-Reformation brought this trend to a halt, and even in Piedmont, a 1603 decision to open the doctorate to all Jews was rescinded.

Jews did like everyone else: they assumed arms or were granted arms. The earliest known example in Italy is from Forlì in 1383: *per fess a lion issuant and barry of six or and azure, with a helmet and crest of a lion issuant (on a manuscript in the British Museum, which had belonged to Daniele di Samuele)*. A manuscript of Exodus from the mid-15th c. shows *per fess gules two stars argent and vert 1 star of the second*, another manuscript from 1475 shows *per fess vert two stars, and purple 1 star*, with a crest of the lion of Juda holding a pennant. A manuscript of 1494 belonging to Menahem di Salomone of Terracina shows *per pale a branch and azure a*

rooster sable; a Pentateuch of the 15th c. was marked in 1585 with the arms of its owner Jacob di Mose Gutierrez: per pale, lozangy argent and sable, gules a lion rampant or holding a palm and a lamp in dexter, in chief a sun and a moon or. A 15th c. manuscript Mahzor in the Biblioteca Ambrosiana in Milan shows a collection of arms: *gules two fishes argent in pale, Or a double-headed eagle displayed sable, chequy azure and argent, argent three Jew's caps, gules a fleur-de-lys argent, or a lion sable*, some of which are likely to be arms of the owners of the manuscript. The Rothschild Mahzor (Jewish Museum, New York), made in Florence in 1492, displays in ten places the arms of the prominent Jewish family of Norsa: or, on a fess azure between three maiden's busts proper a crescent between two mullets of the first.

Modern Times

Italy

Cecil Roth, in an article *Stemmi di famiglie ebraiche italiane*, in *Scritti in memoria di Leone Carpi*, Jerusalem, 1967, discusses and illustrates a number of Jewish coats of arms from the 17th and 18th centuries: Acciajoli, Ambron, Ascarelli, Fattorini, Foà, Gallico, Avigdor, Basevi, Conigliano, Luzzatto, Mieli, Meshullam, Modigliani, Montalbotti, Montefiore, Marpurgo, Orsi, De Paz, De Pomis, Portaleone, Porto Coen Rapa, Sarfatti, di Segni, Soave. A number of them incorporate traditional Jewish emblems, such as the star of David (Acciajoli, Foà, Meshullam, Montalbotti, Soave; the menorah (di Segni), the two hands of the Levis (Porto Coen Rapa), the palm tree (Foà: held by two lions rampant and on it a star of David), and the lion of Judah (e.g. Acciajoli shows a lion rampant holding a star of David, di Segni shows a menorah held by two lions rampant, etc). A number of the arms are canting (Mieli shows three bees and a barrel of honey, Montalbotti has a mound of three hillocks).

The mid-18th c. marriage contract of Menahem Modigliani and Stella

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death records they may contain. Do this with the idea that you may not be helping yourself directly, but your efforts will make this data available in a form easier to read so others will not give up because they could not read the language or the handwriting.

This will mean two things you will have to do.

First you will have to learn the language that your Jewish ancestor spoke, whether it be German, Polish, Russian, Yiddish, etc. Not necessarily to speak it, which would be nice, but that you can at least read it! Now you may say that is too much. But think about it, are we not commanded in Doctrine and Covenants to "become acquainted with languages, tongues, and people"? (D&C 90:15). So why not become acquainted with the language your Jewish ancestors spoke when they got off the ship in America! (See side bar on page 2 on how you may accomplish this feat).

The second thing you will have to master is the handwriting. There are many books on the subject and as you read the records themselves more and more, it becomes easier, believe me. I speak from personal experience trying to read German Gothic Script. You can then amaze your friends by showing them your project and the pages you are reading from.

I took upon myself several years ago the project of extracting the records from Myslowice. The records, which were from 1847 to 1870, were in German and written in Gothic script. I neither understood German nor could I read that handwriting. But I had a overwhelming desire to get every name off of this film and make it available to any who would be interested. As the names were extracted, I put them into my computer and have generated a data base in which the names are in alphabetical order. This has made looking up names a snap. I have also found a place on the Internet to put this information to make it available to anyone in the world. (See article on JewishGen society and its activities).

If you know what town your ancestor came from go to your nearest FHL branch or go to the main library in Salt Lake and see what films are available for it. There is much on Germany and Poland. If you have the means, I would encourage you to photograph each frame and then take them home to extract from. In this way you can take your time and go back to check your work if you see a mistake later.

Now this may get to be expansive, but remember why you are doing this. It may not be a direct help to you, but it may be the help that someone else desperately wants. Remember part of our calling as Latter-day Saints is gathering which not only includes finding live converts, but gathering records of our dead and the dead of others. This is an appropriate activity if we are at a stand still in our own research.

Let me say here, that the 3,300 names I harvested from the records of Myslowice was one of the greatest spiritual experiences of my life! I cannot tell you how many times I had strong feelings for some of the names as I pull them from the pages. I cannot tell you how many times, I worked until the early morning hours because I just could not bring myself to stop! If you want a spiritual high, begin an extraction program today.

As you extract the records from the town where your ancestors came from, you'll be looking at records that are about people who maybe related to you! The relationship may be distant but they will be related none the less. And as you look at the entry images, realize that these people were standing before the person who was making the entry! Extractions will generate experiences that you will get no where else!

If you want more information on how to begin, please call me. I will give you all the help I can. Do this and I guarantee an experience that you will never forget! And I further guarantee that you will come in contact with new friends, learn of far away places and come to appreciate Jewish heritage even more than you do now. I give you my personal testimony to this!

GENEALOGY - WHY IS IT IMPORTANT?

What is life without the welding link of eternal relationships? Who are our ancestors whose greatest desire is to be sealed as families forever? How are we involved in this process? How do we find them? Is this a priority - a requirement - or a blessing beyond the dictates of this world?

Let us join together and work towards combining our talents to find and link together our families.

What is the research process? How can we find the names of our ancestors? How can we help each other in this sacred work? If you are interested in training, meeting together to discuss genealogy, want to volunteer to help or need advice on resources, please contact **Nancy Goodstein, Full Time Missionary at the Family History Library, Salt Lake City. Phone Number 801-355-6455. E-mail: nmgoodst@ix.netcom.COM.**

EUROPE: SHTETL LIFE

Officially, the shtetl was the small-town Jewish community of Eastern Europe. But to its residents the shtetl was more than a town—it was a whole way of life. To understand the shtetl is to understand hundreds of years of Jewish life in Eastern Europe.

Jews lived in thousands of shtetls in the territory bounded by the Black and Baltic Seas and the Vistula and Dnieper River Basins. Each shtetl was uniform, linked by economic and family ties with other shtetls. Quite often the shtetls were located near a river or a small lake. In the center of the town was the market place, where on Christian holidays fairs were held. Although members of the shtetl did business with each other, their economy was based on trade with the peasants of the countryside.

Families often lived in the same shtetl for generations. It was not uncommon for three generations to live together under the same roof. When a daughter married, the son-in-law was taken into the house and a little room was partitioned off for the couple.

The shtetl was a close-knit community. People were always involved in their neighbors' affairs. They lent and borrowed things, helped in time of need and generally were closely bound to each other. No one was isolated or alone. The whole shtetl was like a chain providing strength and endurance for its inhabitants.

From Sunday through Thursday the shtetl Jews were busy earning their living. But on Friday things changed. Early in the morning, the women started chopping

fish to prepare the Sabbath meal of fish, soup, fowl, wine, and hal-lah. All week long the people scraped and borrowed to provide food for their festive Sabbath meal.

Toward afternoon the bath attendant rushed through the streets calling the men to come to the public bath so that they could approach the Sabbath in physical and spiritual cleanliness. The public bath was an important institution in the Shtetl's life, the men alternating with the women in its use. After the Sabbath meal, the master of the house usually took a nap from which he arose to test his sons on what they had learned at the Heder during the week.

For the Jews of the shtetl the Sabbath and other religious holidays were a time to forget their daily problems and hardships and to reflect on the richness of their heritage. It was a time to give praise and thanks to God for seeing them through another week.

With the conclusion of the Sabbath the shtetl Jews went back to their everyday life of scrimping, working and saving in an effort to escape generations of poverty and perhaps the confines of the shtetl itself.

Because they generally kept to themselves in order to preserve their culture, the Jews were thought by many to be clannish. They were considered as foreigners because they spoke a strange language—Yiddish.

What is Yiddish?

Yiddish language, member of the West Germanic group of the Germanic subfamily of the Indo-European family of languages. Although it is not a national language, Yiddish is spoken by about 4 million Jews all over the world, especially in Argentina, Canada, France, Israel, Mexico, Romania, and the U.S. Before the annihilation of 6 million Jews by the Nazis, Yiddish was the tongue of more than 11 million people.

Yiddish, although it is not a national language, is spoken by Jews all over the world. It arose (c.1100) out of a blend of a number of German dialects in the ghettos of Central Europe, and from there it spread to other parts of the world.

Phonetically, Yiddish is closer to Middle High German than is modern German. Its vocabulary is basically German, but it has been enlarged by borrowings from Hebrew, Slavic, Romance languages, and English.

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The Historical Setting of Fiddler on the Roof

When Jewish refugees poured into Eastern Europe, following the Crusades, Polish rulers welcomed them because of their experience in commerce and industry. The Poles granted privileges and liberties, religious freedom, and community self-government. As a result, Eastern Europe became a center of Jewish culture.

Over many hundreds of years, the *shtetl*, the small-town Jewish community of Eastern Europe, developed a way of life uniquely its own. Socially and legally, the *shtetl* was an entity, in itself, isolated from the non-Jewish world. *Shtetl* inhabitants spoke Yiddish, wrote and read Hebrew, and bargained with outsiders in broken Polish or Ukrainian. Despite local variations, the Jews of the *shtetls* of Eastern Europe had one culture with a common language, religion, and set of values.

Later, because of an influx of Jews, conditions worsened for them. By the late 1700's, they no longer had the rights of "natives." Their self-government was ended;

they were subject to a variety of special taxes, could not be officers in the army, and were excluded from state employment.

By the late 1800's, under Alexander II, government bureaucrats supported outbursts of anti-Semitism and many of them had an indirect hand in the bloody anti-Jewish riots, known as pogroms. Officials in the Tsar's government found a semblance of intellectual respectability for their own anti-Semitism, in the growing anti-Semitism in Germany.

To escape persecution, many Jews emigrated to the United States, the Near East, western Europe, and Canada. Others, seeking to survive, either formed Jewish revolutionary organizations or joined Russian revolutionary forces.

New political and social forces converged in 1905 to produce a revolution that was preceded by the assassination of high-ranking government officials. Because the revolutionary movement contained many Jews, Russian authorities directed their fury against them. In April 1903, there were violent pogroms in Kishniev and Bessaarbia.

The Kishniev pogrom was motivated by local anti-Semites who spread false tales of a ritual murder to incite the populace.

In the spring of 1904, a wave of pogroms swept the country. Worse pogroms followed in the fall of 1905 when over 600 Jewish communities were affected and about 1,000 Jews were killed. The pogrom in *Fiddler on the Roof* took place during this time.

Although pogroms ceased after 1906, as did other major disturbances, the condition of Russian Jewry was not greatly improved by the changes brought about by the Revolution of 1905. By 1906, more than 2 million Jews had emigrated from Russia, primarily to the United States. Among them was Sholem Aleichem.

The wars and revolutions of the twentieth century and Hitler's destruction of 6 million Jews wiped out the *shtetls* that once stretched from the eastern borders of Germany to Russia. While the physical *shtetl* with its way of life and way of thought disappeared, a small part of that world was preserved for us by Sholem Aleichem and made accessible to audiences around the world by the creators of the play *Fiddler on the Roof*.

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daughter of Abramo Isacco Costantini shows the arms of the two families impaled: on a mound of three hillocks a rooster holding a palm in its beak and a star in dexter chief for Modigliani, a lion rampant crowned and holding a sword for Costantini. The arms of Modigliani are actually differenced (another instance shows no mound and a crescent next to the star). The motto in Hebrew is: the Lord's name is a tower. France

Blumenkranz (1972, p.256) reproduces a page from a document in a Bayonne museum entitled "Jewish Armory". It contains 20 coats of arms of Jewish families in 18th century Southwest France, where Marranos from Spain and Portugal had been tolerated since the 16th century. England

The seal of Aaron of York, a prominent 13th century English Jew, has not survived, but was said to display a human head. Jews were expelled in 1290 and do not reappear in England

until the 16th c., when Marranos fleeing the Iberic peninsula settled and were tolerated. A newly converted family by the name of Anes was granted arms in 1568. In 1657, Cromwell officially granted Jews permission to settle in England, and the practice of their religion was allowed in 1673, although they were not fully emancipated until the 1830s. The first grant of arms to practising Jews was in 1723, for the Da Costa: *Gules six broken shin-bones two two and two bar-wise and the joints almost meeting*

each other in pale argent. In 1732 Anthony Mendes, eldest son of Fernando Mendes (d. 1724) physician to queen Catherine of Braganca, was granted the same arms differenced by a canton ermine (the *Encyclopaedia Judaica*, s.v. "bookplates", shows the bookplate of his brother Isaac, 1746). His nephew Moses married Anna Gabriella Head, and their grandson Francis B. Head was made baronet in 1838 (but with the arms of Head). Arms were registered in the 18th c. for the Jewish families of Agullar, Castello, Salvador (*vert a lion between three fleurs-de-lys or*). Sir Morris Ximenes was granted arms in 1807 (*or two bars gules over all a pale counter-changed within a bordure azure*) on the basis of a rather doubtful connection to cardinal Ximenes. In 1760, the arms of Jacob Franco were registered, "his ancestors having used for their armorial ensigns in a landscape field a fountain thereout issuing a palm tree all proper represented on a marble monument in the synagogue of the Jewish nation in the city of Leghorn (Italy)". Sir Moses Montefiore registered his arms in 1819 (*Argent a cedar-tree rising from rocks proper, on a chief azure a dagger erect proper pommel and hilt or of the first between two mullets of six points of the last*), based on the family badge embroidered on an Ark curtain presented to the synagogue of Ancona by an ancestor in 1635. In 1831 he was allowed to add to the crest a banner inscribed with the word Jerusalem in Hebrew, to commemorate a pilgrimage. In 1841, he was granted the privilege of supporters by Queen Victoria, although he was still only a knight bachelor. The supporters were a lion guardant or and a stag proper, each supporting a flagstaff thereon hoisted a pennon forked with the word Jerusalem in Hebrew. He became a baronet in 1846 and died in 1885.

Occasionally the arms contain Jewish elements, such as the Mocatta family which is *per chevron two quintefoils in chief and a menorah in base*. The mullets of six points or in Montefiore's arms may also be a reminder of his Jewish heritage.

Noble Jews

In modern times, there are several examples of Jews inducted into the nobility of some countries (England, Austria, Russia, Italy). The earliest known example in modern times is Joseph da Fano, who was made marquis of *Villimpenta* in Mantua (Italy) at the end of the 16th c. Another example is Jacob Bassevi: a Prague Jew, he helped finance the Emperor during the Thirty Years War and was granted arms in 1622 as Bassevi von Treuenfeld: *Sable, on a bend argent between two lions passant bendwise or, three eight-pointed stars gules*. One of the reasons for this development was the emergence of the "Court Jew" in Central and Northern Europe. Kings and sovereigns of the numerous German states found it to their advantage to attach to their service one prominent Jewish banker or trader who could quickly marshal money and equipment in war-time. The first court Jews appear in the late 16th century. A number of them were Marranos, Spanish Jews who had officially converted but were known to keep the Jewish faith. Isaac Lopes Suasso was made baron of Avernas de Gras by Carlos II of Spain on July 3, 1676 (arms: *Or a lion gules, armed tongued and crowned azure*). Isaac Nunez Belmonte was made count Palatine by the emperor Leopold III in 1693. One famous Court Jew (known in his time as the Judenkaiser) was Samuel Oppenheimer (1630-1703): Court Jew of the Emperor, who provided critical help at the time of the Turkish siege of Vienna in 1683 (when Oppenheimer died, the Emperor refused to pay his debts). Contemporary portraits show Oppenheimer bearing *azure a crawfish in bend argent*. The most famous example is perhaps the Rothschilds: Amscher Rothschild began as banker to the landgrave of Hesse-Kassel. His children made the transition to modern banking, and entered the highest society of several European countries. The Rothschilds

The name Rothschild comes from the red shield on their house in the Frankfurt ghetto; their name in the 16th century was N. zum Roten

Schild. When they moved out of the house they kept the name. In the 18th century, Amschel Rothschild founded the banking house. He had 5 sons: Amschel, Salomon, Nathan, Carl and James, who founded branches in Vienna, London, Naples and Paris. They all provided great financial services to the enemies of Napoleon, and were consequently rewarded after Waterloo. The Austrian minister of finance, count Stodion, proposed that they be ennobled as a way to get better interest rates on a loan. Metternich approved and, while the Frankfurt Jews still did not enjoy full civil rights, four of the brothers were granted German hereditary nobility (Sep. 25 and Oct. 21, 1816). Nathan was not included because he was a foreign subject (in London). The Rothschilds were asked to submit a coat of arms, which Solomon did: it consisted in *quarterly: 1) or an eagle sable surcharged in dexter by a field gules, 2) gules a leopard passant proper, 3) a lion rampant, 4) azure, an arm bearing 5 arrows; in center a shield of gules*. The supporters were a greyhound and a stork, the crest a coronet with a lion issuant.

The Austrian Herald's College was very nitpicky. They said that, as untitled nobility, the R. could have a helmet but not a coronet. The eagle alluded to Austria, the lion to Hesse-Kassel, and the leopard to England: the College said it was not in its power to use charges from other sovereign countries' arms. The 5 arrows symbolize the 5 brothers: but since Nathan was excluded they could only have 4 arrows. The supporters were rejected, as well as the shield in center, as the privilege of the titled nobility. All of these excuses seem pretty lame, and I suspect that these were all intended slights. A patent for the modified arms was finally granted on March 25, 1817.

Five years and many loans later, the Austrian emperor made all 5 brothers hereditary barons (for them and all legitimate descendants through either sex), on Sep. 29, 1822. A revised coat of arms was registered, the one I blazoned in my previous

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post, with the lion and the 5 arrows restored, and the escutcheon in center, gules with oval target argent per bend sinister. The full blazon is as follows (this is the entry in Rietstap):

Quarterly: 1) Or, an eagle displayed sable. 2) Azure, an arm issuing from the sinister flank proper, holding five arrows points downward argent. 3) As in 2), the arm issuing from dexter. 4) Or, a lion gules. Over all an escutcheon: gules, an oval target with pointed center argent per bend-sinister. 3 crests: 1) a mullet or enhanced or between two horns per fess alternately

or and sable, sable and or; 2) an eagle disp. sable; 3) 3 ostrich feathers, one argent and two azure. Motto: *concordia, integritas, industria.*

Nathan was authorized in 1838 to bear his Austrian title in England. His elder son Lionel was offered a British baronetcy in 1847, but he turned it down: it went to his brother Anthony. In 1885, the 2d baronet was made baron Rothschild of Tring, the first Jew in the House of Peers.

The Last "Oy Vey"

Extremely Reform Jews ask, "Do I really have to believe in G-d?"

Yes, and for good reason. Without G-d, your donations might not be tax deductible.

Abraham's Computer

One fine evening, Abraham the patriarch (you remember him) was busy in his tent loading Windows-95 on his PC when Isaac, his son, comes home. Isaac takes one look and exclaims, "Hey, Pop! What you're doing won't work. For Windows-95 you need at least a fast 486, at least 60 megabytes free on your hard drive, and lots more memory than you have here." To which Abraham replies, "Isaac, Isaac my son. I'm an old man and not in much of a hurry so my 386 will be just fine. I've got plenty of space on my hard drive. And, you shouldn't worry about the memory. I'm sure G-d will provide the RAM."

Afterlife

A rabbi and a priest on a train, in conversation:

Priest: "Last night I had a dream about your Jewish paradise. I saw dirt and trash everywhere and the place was absolutely packed with all your people."

Rabbi: "What a coincidence! I too dreamed about paradise - the Christian one, though. It was a wonderful land filled with flowers, fragrant scents and sunshine - but nowhere at all could I see even one person!"

Does B'nai Shalom need a "coat of arms"?

As I was reading this article on Jewish Heraldry, the thought occurred to me that it would be nice if we had a coat of arms or some sort of emblem to present B'nai Shalom. A web site is in the works for B'nai Shalom and it would be a nice place to have an emblem for our organization.

For all you creative types, I'm calling for a design of our very own coat of arms. Ideas for what emblems it could possibly contains are in the article on Jewish Heraldry. Think too, of what our mission statement says are our goals, which is on the last page.

Some items, I thought of would be a "Shofar" to stand for the last trump as stated in The Book of Revelations. Maybe a "Lion" for the House of Judah or the Lion blowing the Trump! Perhaps representations of the Salt Lake Temple and Solomon's Temple. Or maybe scrolls to present the Bible and the Book of Mormon. Well, lets see what we can come up with between now and our spring get-together.

In addition, a moto would be nice. You almost always see a moto at the base of coats of arms. I thought of "and they shall be one in mine hand." from Ezekiel 37:19 or "neither shall they be divided into two kingdoms any more at all." also from Ezekiel 37:22. Well you get the idea. Please send your ideas to the editor and we'll present them at our April get together in 2000 for your approval.

New Jewish Title

This was from one of the Jewish newsgroups: Coming from a mixed-persuasion background, I've started thinking of myself as "unobservant Orthodox." My wife, however, says it's more accurate for me to proclaim allegiance to Reconformodox Judaism.

The New Midrash

THE FAMILIAR MIDRASH

Once there were two brothers, each with a farm on the opposite side of the same hill. The first had a family - It came to be that, during the harvest, the first brother said to himself, "I have a wife, sons, and daughters to help during the harvest while my brother has no one to help." So late at night, he would sneak over the hill to his brother's farm and leave bags of grain.

Now, at about the same time, the second brother said to himself, "I live by myself whereas my brother has so many mouths to feed." So late at night, he would sneak over the hill to his brother's farm and leave bags of grain.

One night, they happened to run into each other and each saw what the other was doing. They instantly realized what was happening, and hugged and kissed each other. And it is on that hill that the Temple was built.

THE UPDATED VERSION

Once there were two brothers, each with a farm on the opposite side of the same hill. The first had a family - wife, sons, daughters. The second lived by himself.

It came to be that, during the harvest, the first brother said to himself, "We have so many mouths to feed whereas my brother has only but himself." So late at night, he would sneak over the hill to his brother's farm and take bags of grain.

Now, at about the same time, the second brother said to himself, "My brother has a wife, sons, and daughters to help during the harvest while I have no one to help." So late at night, he would sneak over the hill to his brother's farm and take bags of grain.

One night, they happened to run into each other and each saw what the other was doing. They instantly realized what was happening, and yelled at each other and beat each other up. And it is on that hill that the Knesset was built.

All In A Day's Work

Two beggars were sitting next to each other. One holds a sign saying "Please help the war veteran", and the other holds a sign saying "Please help a poor Jew".

People pass by and even those who didn't intend to give money to any of them, give to the first to upset the Jew. One good man passes by, gives money equally to both, and then says to the Jew: "Why don't you change your sign? Don't you understand that nobody will give you any money?" and walks away.

As he goes, the Jew turns to the other one and says: "Haim, he would teach US business?"

Membership in B'nai Shalom is open to all members of the Church of JESUS CHRIST of Latter-day Saints interested in promoting the objectives of the organization, whether or not such persons are of Jewish ancestry.

- d To offer assistance in all authorized LDS Church programs oriented towards Jewish peoples.
- e To engage in other activities deemed appropriate in carrying out the objectives of the organization.

B'nai Shalom's Mission Statement

Objectives of this organization shall be carried on within the framework of existing LDS programs and as follows:

- a To promote the faith and activity of Jewish members in the Church.
- b To encourage, assist and promote Jewish genealogical research and Temple work among the House of Israel.
- c To promote greater understanding of Jewish

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