



COMPILED, EDITED, AND EXPANDED BY MEL YOUNG

Raphael Jacob Moses, Major C.S.A.
1812 - 1893



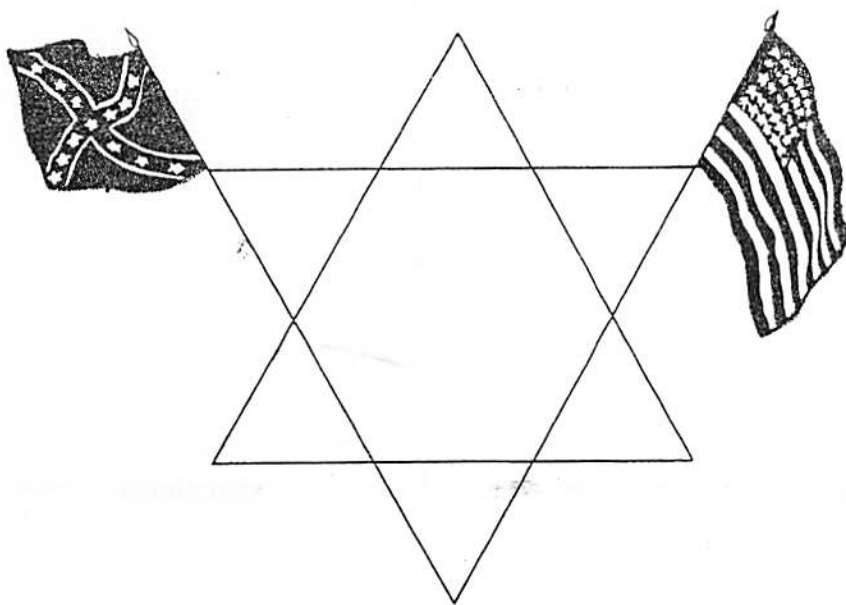
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THE CIVIL WAR MEMOIRS OF A
JEWISH FAMILY FROM THE "OLD SOUTH"

LAST ORDER OF THE LOST CAUSE

Where They Lie

The story of the Jewish Soldiers
of the North and South whose deaths—
[killed, mortally wounded or died of disease
or other causes] occurred during
The Civil War, 1861–1865



SOMEONE SHOULD SAY KADDISH

Mel Young

1991

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אניברסיטת בר-אילן
הספריות

Headquarters
Valley Mountain
29 August 1861

Rabbi M. J. Michelbacher,
Preacher Hebrew Congregation
"House of Love" Richmond, Virginia:

REVD SIR: I have just received your letter of the 23d inst: requesting that a furlough from the 2nd to the 15th Sept. be granted to the soldiers of the Jewish persuasion in the C. S. Army, that they may participate in the approaching holy services of the Synagogue.

It would give me great pleasure to comply with a request so earnestly urged by you, and which I know would be so highly appreciated by that class of our soldiers. But the necessities of war admit of no relaxation of the efforts requisite for its success, nor can it be known on what day the presence of every man may be required. I feel assured that neither you or any member of the Jewish congregation would wish to jeopardize a cause you have so much at heart by the withdrawal even for a season of a portion of its defenders. I cannot therefore grant the general furlough you desire, but must leave to individuals to make their own applications to their Several Commanders, in the hope that many will be able to enjoy the privilege you seek for them. Should any be deprived of the opportunity of offering up their prayers according to the rites of their Church, I trust their penitence may nevertheless be accepted by the Most High, and their petitions answered.

That your prayers for the success & welfare of our Cause may be granted by the Great Ruler of the universe is my ardent wish.

I have the honor to be, with high esteem,

Your obedient servant,
R. E. LEE,
General, Commanding



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29 August 1861

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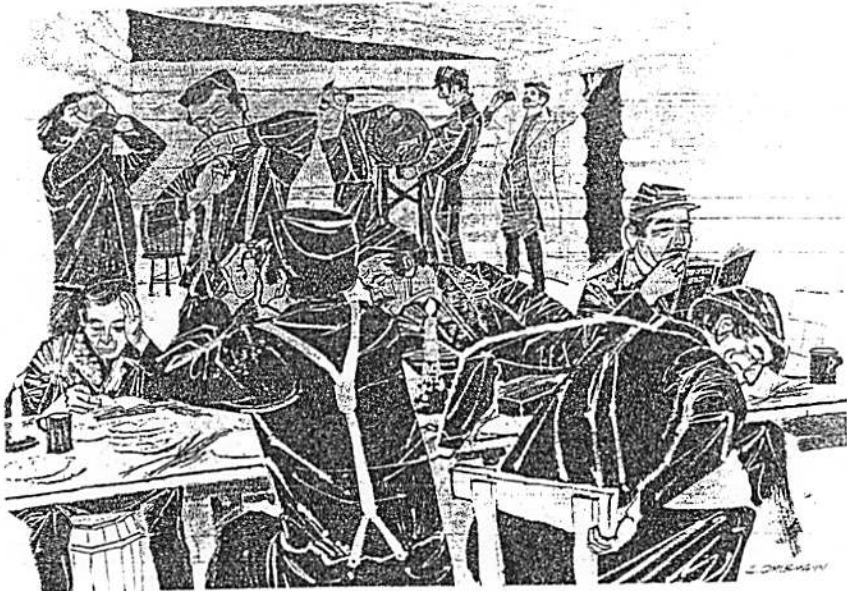


Fig. VII - 2

Passover in the Field

23rd Ohio Volunteer Infantry

West Virginia - 1864

"They Kept the Faith"

(from American Jewish Archives)

Contact:
Kevin Proffitt at
AJA 513-221-1875
for picture

p. 134, Oct. 31.

Jews of Washington found
be used as a synagogue. On
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shington, a member of the
chives, Philadelphia.) Very
273-285, Sept. 1863.

El," pp. 3, 10.

165.

1, p. 6, July 9, 1869.
No. 23, p. 2, Aug. 28, 1863.
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No. 24, p. 2, Sept. 4, 1863.
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Years in the Army of the

Cincinnati monument; and
attanooga, Tenn.
George Jacobs Scrapbook.

75. *Occ.*, XXIV, No. 5, p. 239, Aug. 1866.

76. *Isr.*, X, No. 16, p. 122, Oct. 16, 1863; XI, No. 11, p. 124, Oct. 14, 1864.

77. *Isr.*, VIII, No. 35, p. 278, Feb. 28, 1862.

78. See, for instance, General Butler to M. S. Isaacs, Apr. 9, 1864, Aug. 3, 1864, Board of Delegates correspondence files. Nathan Grossmayer secured a pardon for Moses Waldauer, a Jewish deserter who had gone AWOL to visit a dying mother; papers in American Jewish Archives. Other cases will be referred to in later chapters.

79. *Mess.*, XVII, No. 9, p. 171, Mar. 3, 1865; No. 12, p. 98, Mar. 24, 1865; James A. Wax, *History of United Hebrew Congregation, St. Louis*, p. 33; *Shearith Israel Trustees Minutes*, VI, p. 520; Letter, Rev. Henry Kuttner to Leeser, Mar. 13, 1865, Leeser Collection; *Savannah Daily Herald*, Mar. 29, 1865, for the arrival of the *Marzot* in Savannah.

80. *Shearith Israel Trustees Minutes*, VI, p. 523.

81. *JR*, VI, No. 7, p. 2, June 5, 1865; *Occ.*, XXIV, No. 4, pp. 184-5, 189, July 1866.

82. *Ibid.* See also *Mess.*, XVII, No. 5, p. 36, Aug. 4, 1865.

83. *Occ.*, XXVI, No. 1, p. 44, Apr. 1868.

84. *Mess.*, IX, No. 21, p. 165, May 31, 1861.

85. *Ibid.*

86. *Mess.*, IX, No. 22, p. 172, June 7, 1861.

87. *Mess.*, IX, No. 23, pp. 181-2, June 14, 1861.

88. *JR*, I, No. 1, p. 4, Sept. 12, 1862.

89. *Mess.*, XII, No. 15, p. 114, Oct. 18, 1862; *JR*, I, No. 4, p. 4, Oct. 3, 1862.

90. *Ibid.*

91. *JR*, I, No. 22, p. 2, Feb. 6, 1863.

92. *Mess.*, XIII, No. 8, pp. 60-1, Feb. 11, 1863. See *Mess.*, XV, No. 24, p. 190, June 24, 1864, where a wounded Jew in a hospital at Portsmouth, Va., asks for help.

93. *Mess.*, XII, No. 9, p. 67, Aug. 29, 1862.

94. *JR*, I, No. 3, pp. 3-4, Sept. 24, 1862. See also the *Record's* editorial urging Synagogues and Jewish lodges to collect funds to provide substitutes for the Jewish poor, *JR*, VI, No. 3, p. 2, Mar. 31, 1865.

95. *Isr.*, IX, No. 11, p. 83, Sept. 19, 1862; No. 15, pp. 116-7, Oct. 17. The members of the Cincinnati "Allemania Society" organized the Second Company of the Second Ward Home Guard. All of its officers and members were Jewish. A large proportion of the Third Company were also Jewish. These outfits, of course, did not see action. Many of the men involved subsequently enlisted in the Army itself. *Mess.*, IX, No. 17, p. 133, May 3, 1861.

96. *Chicago Tribune* quoted in *Isr.*, IX, No. 8, p. 59, Aug. 22, 1862, and *Sinai*, VII, No. 8, pp. 228-9, Sept. 1862; see also *Annals of Ramah Lodge No. 33*, pp. 12-3.

97. *Chicago Tribune*, Aug. 16, 1862.

98. *Memphis Daily Avalanche*, May 20, 1861.

AMERICAN JEWRY AND THE CIVIL WAR

In time to come, when our grief shall have become, in a measure, silenced, and when the malicious tongue of slander, ever so ready to assail Israel, shall be raised against us, then, with feeling of mournful pride, will we point to this monument and say: "There is our reply."⁷³

Pride in their people and grief over the fate of the "lost cause" combined to further this loving project. Rebekah Bettelheim, who came to Richmond in 1868, remarked how the entire Jewish population of Richmond would go out to the cemetery every Confederate Memorial Day, setting wreaths on the headstones, and standing before the monument with tears in their eyes.⁷⁴

The Richmond ladies need not have limited their appeal to Southern Jews as though their brethren to the North had lost all feeling for them. Both Isaac Mayer Wise and Isaac Leeser were deeply grieved at the narrow straits of the once wealthy and proud Richmond Jewish community when they visited the city in 1866.⁷⁵ But even during the war, northern Jews had demonstrated their fraternal feelings for Southern Jewry. Rabbi Wise had done all he could in 1863 and 1864 to obtain the release of some Confederate Jewish prisoners at Fort Delaware who had written to him for assistance. Failing in this effort, he appealed to his readers to send foodstuffs to them, published their names so that Northern relatives, if there were any, might take a special interest in their lot: Henry Mass, Julius Braunschweiger, Max Newgas, A. Waterman, Louis Meyersberg, S. Cohen and H. Brasch.⁷⁶ Chicago Jews made more than a few trips to Camp Douglas, to visit with Jewish prisoners of war and to secure their release on parole.⁷⁷

There were numerous other instances in which Jews whose loyalty to the Union was unquestionable tried to be of assistance to Confederate brethren captured by Union forces.⁷⁸ But perhaps the outstanding example of Jewish fellowship was the enheartening response of Jewish communities all over the North to appeals for assistance by Southern congregations. In February 1865, Savannah Jewry addressed a request to Isaac Leeser and S.M. Isaacs for Passover *Matzot*. "Many of the inhabitants, formerly wealthy, are now in extremely straitened circumstances; and besides [we] have entirely lost the means of baking for the ensuing Passover." Isaacs pointed out in an editorial that the Jews of Savannah had in previous years been most generous and charitable, and urged that all feelings of hostility be shunned now that the city had fallen to the Union. So prompt was the response from congregations and individuals, who sent their contributions to the *Messenger* and *Occident* offices, that 3,000 pounds of the unleavened bread were shipped from New York, and 2,000 more from Philadelphia.⁷⁹ The congregations at Columbia⁸⁰ and Charleston, S.C.,⁸¹ both hard hit by the war, also addressed appeals for assistance to congregations and periodicals in the North. In each case they were treated with consideration and affection. *The Jewish Record*, after the

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surrender of the Southern a special benevolent assoc Jewry.

This is no time to look b between communities. No or angry passions, quench peace and prosperity. Let of that wealth with which all may thus feel that he h and bound up the wounds ing to the call made upon once and devise means by unfortunate Southern brei

Such an organization was n the war, ex-Confederate Jc tives to the North, seeking

The *Record's* proposal of a tributions to Southern Jew public appeal for a coordin battles had no sooner been the establishment of a cent One of the frequent contril under the pseudonym "Se tailed plan.⁸⁴ He had insp capital and was shocked at t the unsanitary conditions o measurably improved, he be the preservation of the nati maintained by their own pe be observed and a rabbi v cost-would not be prohibiti He had already consulte the organization of hospitals given her complete approval of preparing detailed direct If the Jewish community w and physicians, and provide pital, she would undertake t government, she said, had a hospitals under private ausp Quartermaster for all equip

the original manuscript. Unleavened bread for Passover was scarce in the latter years of the Confederacy—as was all manner of food! See the *Major Hart Diary*, April 8, 1865, (p. 18) where Hart, trying to get to Mobile from Richmond in those last desperate days, stops off in Charlotte, N. C., to celebrate the Passover with friends—having brought *Matzot* along from Richmond to supply his friends as well as himself with that rare commodity!

108. *Mess.*, XIII, No. 23, p. 195, June 12, 1866.

109. *Isr.*, IX, No. 15, p. 118, Oct. 17, 1862.

110. Told by Myer Levy's niece, Miss Miriam E. Levy of Philadelphia, in a letter to the writer, Mar. 22, 1949.

111. *Aunt Sister's Book*, pp. 7, 13. Isaac Lowenberg later moved to Natchez and became one of the town's leading figures, president of a local bank and mayor of the town in 1882-6. *UJE*, VII, p. 218. For a similar story, with Richmond as its locale, and "a pleasant, quiet, home *Shabbas*" the ambition, see *Philadelphia Jewish Exponent*, I, No. 11, p. 7, June 24, 1887.

112. Two letters from Lee are reprinted from Jones, *Personal Reminiscences, Anecdotes, and Letters of Gen. Robert E. Lee*, pp. 443-4, in Ezekiel and Lichtenstein, *The History of the Jews of Richmond from 1769 to 1917*, pp. 161-3; a third, the one we have quoted, is in the possession of LeRoy R. Cohen, Jr., of Richmond. Also reprinted by Ezekiel is a statement by a certain M. Goldsmith about the Rev. Michelbacher's attempts, in 1864, to secure such furloughs on the basis of personal interviews with various political and military figures. The Jones volume is quoted as authority for a further story about religious furloughs: A company commander disapproved a Jewish soldier's application for leave to attend synagogue services with the comment, "If such applications were granted, the whole army would turn Jews or shaking Quakers." Lee is said to have endorsed it, "Approved, and respectfully returned to Captain _____ with the advice that he should always respect the religious views and feelings of others" (Ezekiel, *op. cit.*, pp. 164-5). An answer to a letter by Michelbacher concerning Holy Day furloughs from General Beauregard's Assistant Adjutant General, Thomas Jordan, is printed in *JR*, I, No. 23, p. 2, Feb. 13, 1863. There is, unfortunately, no evidence as to the number of times that Michelbacher made such applications; those which are recorded, however, were spaced over the entire period of the war: Rosh Hashonah, 1861; Passover, 1863; Rosh Hashonah, 1864.

At least once, it would appear, the military situation was sufficiently static for General Lee to accede to the Rev. Michelbacher's request. L. Leon, a private in Company C of the First North Carolina Bethel Regiment, wrote in his diary, under date of Sept. 29, 1863:

All quiet today. Brother Morris returned from Richmond yesterday, where he had been for ten days on a furlough. Before our Jewish New Year there was an order read out from General Lee granting a furlough to each Israelite to go to Richmond for the holidays if he so desired. I did not care to go. (L. Leon, *Diary of a Tar Heel Confederate Soldier*, p. 49).

Leon was not so careless of his Jewish heritage as might seem. His diary is replete with references to other Jewish soldiers and officers whom he met, to the dates of Jewish holidays, and other such items (see pp. 12, 47, 48). He records

with pride how curious so: capture of a deserter: "Is th yesterday?" (p. 46).

113. *Isr.*, X, No. 29, p. 229,

114. *Mess.*, XI, No. 7, pp. 4

115. *Isr.*, XI, No. 5, p. 37, J

116. *Isr.*, VIII, No. 18, p. 14

Kuhn of Phoenixville, Pa.,

p. 125, Oct. 24, 1862: A C

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117. *Mess.*, XI, No. 5, p. 41

118. *Occ.*, XXIII, No. 7, p. 1

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119. *Memoirs of Henry B.*

120. Letter, Emanuel to hi

121. *Mess.*, XIII, No. 20, p.

122. *Autobiography of A*

123. One wonders if this c:

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Notes to Chapter V

1. Brief resumes of the act

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War and Reconstruction,

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2. Sandburg, *op. cit.*, II, p.

3. *JR*, I, No. 6, p. 2, Oct.

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IV, III, p. 496.

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XI, No. 2, May, 1863, p. 96.
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93. *A Record of the Commissioned Officers, Non-Commissioned Officers and Privates of the Regiments which were organized in the State of New York . . . To Assist in Suppressing the Rebellion*, II, pp. 407-27.

94. Both documents are found in the *Records of the War Dept., Office of the Adjutant General*. Manuscript evidence can be disconcertingly erroneous: the board of chaplains also certified that Sarner was "a regularly ordained minister of the Lutheran Church"!! Were we not certain that he was a rabbi previous to and subsequent to his service in the army, and did we not know that he was in contact with contemporary Jewish periodicals (which would surely have received reports of his apostasy if such had been the case), there might be a possibility that the chaplains knew better than we. Perhaps they too assumed that a regiment composed of a majority of German Gentiles would elect a Protestant chaplain. It is barely possible that Sarner spoke such poor English that he could not make them understand he was a rabbi. Whatever the reason for such an error, it is enough to make a researcher shudder for the accuracy of other "certified" evidence.

95. *Archives Israelites*, XXV, p. 135, Feb. 1, 1864.

96. *Headquarters of the Army, Adjutant General's Office, Special Orders No. 330, Paragraph 36, Oct. 3, 1864*. Dr. Sarner apparently left camp before this order had been transmitted to him, under the impression that it would be forwarded. This made him technically absent without leave, and in March 1869, the Adjutant General's Office finally compared its records of his service, revoked the order for his honorable discharge on account of disability, and listed him as discharged for being absent without leave. *Records of the War Department, Office of the Adjutant General, Special Orders No. 63, Mar. 18, 1869*.

97. *Occ.*, XXII, No. 9, p. 420, Dec., 1864.

98. *JR*, V, No. 15, p. 2, Jan. 6, 1865.

99. *Isr.*, XI, No. 31, p. 244, Jan. 6, 1865.

100. *Isr.*, XI, No. 34, p. 269, Feb. 17, 1865.

101. For six months he was partner with S. H. Kleinfeld in directing a New York boarding school. *HL*, XVI, No. 3, p. 5, May 6, 1870; XVII, No. 4, p. 6, Nov. 11, 1870. He preached in Brevoort Hall, New York, on the High Holy Days of 1872. *Mess.*, XXXII, No. 15, p. 2, Oct. 11, 1872.

102. *Mess.*, XI, No. 5, p. 41, Feb. 7, 1862.

103. *Isr.*, XI, No. 5, p. 37, July 29, 1864.

104. The text is taken from a printed copy in the Confederate Museum, Richmond, inscribed "To Max Myers from his friend & well wisher M. J. Michelbacher." Many Christian organizations issued volumes of prayers and devotions during the war. It was not until the first World War that special volumes of Jewish prayers were published for use by soldiers.

105. Letter, Edwin Kursheedt to Sarah [?], Dec. 28, 1864, American Jewish Archives.

106. *Mess.*, XIX, No. 13, p. 2, Mar. 30, 1866.

107. Letter, Isaac J. Levy to Leonora Levy, April 24, 1864, American Jewish Archives. "Passover," "Matzot," and "Seder" are printed in Hebrew letters in

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i services in Norfolk where,
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the war. He took their advice, made the short trip, and found the syna-
gogue without much trouble. Services for the New Year had already
begun, but he no sooner heard the familiar chanting of the minister than
—"Oh! it made me feel as though I were at home among friends once
more." They were not exactly friends, of course: "All the Yehudin in
Norfolk are embittered against the northern soldiers. I had several little
arguments with some of them and find most of them pretty reasonable
excepting the young ladies, they can outargue the smartest statesman in
the world according to their own way." But, despite the bitterness, they
all treated him with courtesy, and he mentioned that the Nathan Baums,
the Barney Kaytons, and the Samuel Franks had been particularly
friendly to him. But those young ladies!¹⁰⁹

Another Union soldier, Myer Levy of Philadelphia, had an even more
humorous experience. Around Passover time, one year, he was strolling
through the streets of a Virginia town captured by the Federals, and
noticed a little boy sitting on the steps of a house, eating *Matza*. When
he asked the boy for a piece, the child fled indoors, shouting at the top
of his lungs, "Mother! There's a 'damnyankee' Jew outside!" The boy's
mother came out immediately and invited him to return for a Passover
dinner that night. One presumes that the family's heir became friendlier
at dinner time.¹¹⁰

It was close to the New Year when Henry Frank and Isaac Lowenberg,
two soldiers with the commissary department of the invading Union
army, happened to drop into John Mayer's store in Vicksburg, Miss.
They identified themselves as Jews and inquired about religious services.
They had come to the right man. Mayer was the president of the small
Vicksburg congregation, *Anshe Chesed*, which was not then large enough
to afford its own synagogue building or to hold regular services. But
Rosh Hashanah and *Yom Kippur* were holidays which the congrega-
tion would not neglect to celebrate; so Mayer invited Frank and Lowen-
berg to attend services with the local folk on the second floor of the en-
gine house on North Union Street. The boys came to the Mayer home
frequently thereafter and friendship ripened into something more. By
the end of the war Isaac Lowenberg had convinced Mayer's daughter,
Ophelia, to marry him despite her strong prejudices against the Yankee
Yehudim.¹¹¹

The Rev. Michelbacher was not content with sending his prayer to
the Confederate Jewish soldiers; in anticipation of the Passover Festival
and the High Holy Days, year after year, he asked the commanding
generals to grant furloughs to Jewish men in the Virginia area in order
to enable them to attend services in Richmond. Generals Lee and Beaur-
gard answered, reluctantly, that military movements were always im-
minent, and that a whole class of soldiers could not therefore be spared
from duty at one time.¹¹² General Lee's first letter is typical of the others:

AMERICAN JEWRY AND THE CIVIL WAR

then partook of their dinner, and completed the service with the traditional blessings and hymns.

There [wrote Joel] in the wild woods of West Virginia, away from home and friends, we consecrated and offered up to the ever-loving God of Israel our prayers and sacrifice . . . there is no occasion in my life that gives me more pleasure and satisfaction than when I remember the celebration of Passover of 1862.¹⁰⁶

Other soldiers were closer to large cities where, at the very least, if they could not obtain furlough from military duties, they were able to purchase the necessary unleavened bread. But there must have been many cases where the soldiers were unaware of the exact dates of holidays, as in Isaac J. Levy's account of his Passover celebration at Adam's Run, S.C., narrated in a letter to his sister Leonora:

No doubt you were much surprised on receiving a letter from me addressed to our dear parents dated on the 21st inst. [of April, 1864] which was the first day of [Passover]. We were all under the impression in camp that the first day of the festival was the 22d and if my memory serves me right I think that Ma wrote me that [Passover] was on the 22d inst. Zeke was somewhat astonished on arriving in Charleston on Wednesday afternoon, to learn that that was the first [*Seder*] night. He purchased [*Matzot*] sufficient to last us for the week. The cost is somewhat less than in Richmond, being but two dollars per pound. We are observing the festival in a truly orthodox style. On the first day we had a fine vegetable soup. It was made of a bunch of vegetables which Zeke brought from Charleston containing new onions, parsley, carrots turnips and a young cauliflower, also a pound and a half of fresh beef, the latter article sells for four dollars per pound in Charleston. Zeke did not bring us any meat from home. He brought some of his own, smoked meat, which he is having with us, he says that he supposes that Pa forgot to deliver it to him . . .¹⁰⁷

So Isaac J. Levy and his friends and many others like him celebrated the holidays as best they could. More fortunate, however, were those soldiers who were stationed in cities or at camps so close to them that they could celebrate holidays with their civilian co-religionists. After the capture of Memphis, for instance, Jewish men with the Union army were delighted to learn that there were two synagogues in the city, where they could attend services on the Sabbath and on festivals.¹⁰⁸

When his parents heard that Lieutenant Simon S. Brucker of the 39th Illinois Volunteer Regiment was to supervise the building of fortifications near Suffolk, Va., during the High Holy Days of 1862, they wrote and suggested that he try to get time off to attend services in Norfolk where, they remembered, there had been an active Jewish community before

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the war. He took theiragogue without much tro begun, but he no sooner b —“Oh! it made me feel a more.” They were not e Norfolk are embittered a arguments with some of i excepting the young *ladie* the world according to th all treated him with cour the Barney Kaytons, an friendly to him. But thos

Another Union soldier, humorous experience. Ar through the streets of a noticed a little boy sitting he asked the boy for a pi of his lungs, “Mother! T mother came out immedi dinner that night. One pr at dinner time.¹¹⁰

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The Rev. Michelbacher the Confederate Jewish s and the High Holy Day: generals to grant furlough to enable them to attend s gard-answered, reluctantl eminent, and that a whole from duty at one time.¹¹² C

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like the men who drew the

elephant in the lottery. We had the lamb, but did not know what part was to represent it at the table; but Yankee ingenuity prevailed, and it was decided to cook the whole and put it on the table, then we could dine off it, and be sure we had the right part. The necessaries for the *choroutzes* we could not obtain, so we got a brick which, rather hard to digest, reminded us, by looking at it, for what purpose it was intended.

So the make-shift *Seder* was prepared, with the assistance of "Yankee ingenuity!" Substitutes and symbols-upon-symbols were contrived to fulfill the elaborate Passover prescriptions. It was as though the Passover tradition were being recast in a new mould. Cider served as the symbol of rejoicing, instead of wine; a whole lamb replaced a lamb-bone as the representation of the Paschal sacrifice; the agony of the servitude in Egypt was recalled by bitter weeds instead of the usual horse-radish; in lieu of the delicious *haroset* (an edible mortar concocted of chopped apple, nuts, and wine) a brick symbolized the brick-building of the Hebrew in Egypt. *Matzot*, eggs, and chicken were the only conventional items. But still it was a *Seder*, and the very originality of the religious symbols was an index to the devotion and piety with which these soldiers, far away from home, were determined to commemorate the exodus from Egypt.

Joel himself took the role of the leader of the service, and chanted the blessings ordained by centuries-old practice. It must have been quite a sight: these twenty men gathered together in a crude and hastily-built log hut, their weapons at their side, prepared as in Egypt-land for all manner of danger, singing the words of praise and faith in the ancient language of Israel.

Everything was solemn and decorous (Passover dinners always are at the outset, until the wine stimulates some fun). But let Mr. Joel continue with his version of an unexpected development:

The ceremonies were passing off very nicely, until we arrived at the part where the bitter herb was to be taken. We all had a large portion of the herb ready to eat at the moment I said the blessing; each [ate] his portion, when horrors! what a scene ensued in our little congregation, it is impossible for my pen to describe. The herb was very bitter and very fiery like Cayenne pepper, and excited our thirst to such a degree, that we forgot the law authorizing us to drink only four cups, and the consequence was we drank up all the cider. Those that drank the more freely became excited and one thought he was Moses, another Aaron, and one had the audacity to call himself a Pharaoh. The consequence was a skirmish, with nobody hurt, only Moses, Aaron, and Pharaoh, had to be carried to the camp, and there left in the arms of Morpheus.

After this debacle, the survivors nonchalantly continued with the prayers,

AMERICAN JEWRY AND THE CIVIL WAR

Thy salvation, O Lord! O Lord, for Thy salvation do I hope!" Amen!
Amen!

Shemang Yisroel, Adonoy Elohai, Adonoy Achod!

Satisfactory though it might be for soldiers to meet in the woods for the reading of prayers on the Sabbath, or to meditate over words written in their behalf by the rabbi of Richmond, when the important festivals and holy day seasons approached, they longed to be home again. There must have been hundreds who felt like Edwin Kursheedt, when he wrote to his sweetheart:

... I have not been able to see the Chanucka lights this year. Last year I was with my aunt and officiated in reading the service as I always did at home, for in addition to lighting the lamps in Synagogue we always did so at home. That was our Christmas, as children and we always rec'd presents & enjoyed ourselves—but those times have passed and I only expect to see them again when I shall have a family of my own to hand down these ceremonies to. Don't you say so too my Pet? ... After I shall have been with you in February not many weeks will elapse ere Pesach ...¹⁰⁵

Some were not so prone as Kursheedt to postpone more complete observance of the holidays of the Jewish year until the return of peace; they attempted to find the best available substitute for being at home.

In 1862, J.A. Joel and twenty of his Jewish comrades in the 23rd Ohio Volunteer Regiment found themselves in winter headquarters at Fayette, W.Va., with Passover near at hand. After talking the matter over among themselves, they presented a request to their commanding officer for permission to absent themselves from duty for several-days in order to observe the holiday. Their request granted, they set about organizing a *Seder* (Passover ritual dinner). The camp sutler, a Jew who was going back home to celebrate the festival with his family in Cincinnati, readily agreed to send some *Matzot* to them as soon as he reached his destination. The day before Passover, therefore, a supply train unloaded seven barrels of *Matzot* at the camp. Although they had not thought of asking for Passover prayer-books, the sutler had sent some of those along, too.

We were now able to keep the *Seder* nights [wrote Joel in his lively narrative of the experience] if we could only obtain the other requisites for that occasion. We held a consultation and decided to send parties to forage in the country while a party stayed to build a log hut for the services. About the middle of the afternoon the foragers arrived, having been quite successful. We obtained two kegs of cider, a lamb, several chickens and some eggs. Horse radish or parsley we could not obtain, but in lieu we found a weed, whose bitterness, I apprehend, exceeded anything our forefathers "enjoyed." We were still in a great quandary; we were like the men who drew the

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