

The Sons of Joshua

(The Story of the Jewish Contribution to the Confederacy)

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“Now Joshua son of Nun was filled with the spirit of wisdom because Moses had laid his hands upon him; and the Israelites heeded him, doing as the Lord commanded Moses.”

The Holy Bible

Deuteronomy 34:9

“The quarrel between the North and the South is, as it stands, solely a fiscal quarrel.”

Charles Dickens, 1861

INTRODUCTION

I love the Old South and tales of the Civil War. The effort that went into this book was because I wanted to share with people my love of the period; a gentler time. When I was in college and later graduate school I had to read and absorb information from huge texts that almost outweighed me. Too much information!!! But I also didn't want to write short blurbs. What I settled for is the book before you. Short, not overweight, but packed with information written in an easy to read format and a bibliography supporting what I am presenting. Who would have imagined that Jefferson Davis had three Jews in his cabinet? Please, read. Enjoy.

DEDICATION

To my grandparents the Fox's and the Friedman's as well as my parents Murray and Shirley Friedman. My past.

To my beloved wife Tina who makes my life worth living. Thank you for your patience and support; especially when I have one of these crazy ideas. My present.

To Naphtali, Dr. Ron, and Jonathan Ben-Meir; my sons who carry my name into the future.

To my brother Stan who was always there for me.

To Aaron and Levi Ben-Meir, Arianna Sophia Ben-Meir, Aidan Fox Ben-Meir, Ellen Marie, Katy and Mary White, my grandchildren. Go into the future without fear and with heads held high.

To Esther Sims and Cindy Harriman of the Texas Civil War museum for your friendship and support.

To my friend Roger Courtney for all of his help, friendship and, like my wife, putting up with my crazy ideas

FORWARD

When I was a boy growing up in New Jersey, I enjoyed playing cowboys and Indians and watching action movies on our black and white television set like any other kid. I especially liked history and historical movies. If I had a question about a historical event I naturally relied on my parents, whom I believed to be knowledgeable about such things.

I remember watching a civil war movie. The camera panned over allegedly happy black faces as they labored in the searing sun while picking cotton for their master. They were all singing and swaying to some invisible rhythm only they could hear. At one point they all stopped their labors for a moment and tearfully waved as their young master rode off to war sporting a shiny new saber on his confederate uniform. As the young master rode out of sight the slaves returned to their labors as the white overseer cracked his whip over their heads.

The movie followed the young man through the war until he fell at Gettysburg screaming the Rebel Yell, waving his saber and charging the "Yankee" lines. I was confused. The young white master had ridden off to war. "Bonny Blue Flag" was playing in the

background. I didn't see slavery for the wrong it was but identified with the young soldier who heard the bugles and the drum roll. Surely his cause was just, the waving flags and martial music made me want to enlist and be a rebel also. This was the power of Hollywood on a young impressionable mind.

After the movie I asked my father to explain several of the parts to me. Some of the scenes were not clear. "No" he told me, "there weren't many Jews in the South. They were all Christians down there who owned slaves. We Jews were slaves 3000 years ago. All the Jews lived up north." I accepted his answer as gospel and let it go. After all, he knew. He had fought in WW II

A seed was planted in my mind that day. Not that I didn't believe my father's words, it just seemed too simple an answer. Why did all the Jews who came to America settle in the north? Did someone tell them where they should live?

As an adult my interest in the American Civil War ripened into a life-long passion. My formal studies took me in a different direction through which I made my living but my ongoing passion for factual information about the war and what actually happened never waned. Were Jews in the South in

the mid-19th century? Where were they, who were they and where did they come from? Did they own slaves? Did they serve the Confederacy and how? What I learned in my research changed me and my perspective on life. In the rest of this book I will share the results of my research to its astounding conclusion.

THE ARRIVAL OF THE JEWS

The myth of the wandering Jew is more than a simple compilation of stories. The Jew was always viewed as an outsider due to his religious beliefs. Unlike so many in Christian Europe, the Jew chose to maintain his religious perspective even if it meant his being ostracized for it. In Europe, the Jew, with few exceptions, was forbidden to work in any profession where a Christian worked. Likewise, in many places the Jew could only labor as a money lender. Regardless of how honest a Jew may have been, he was still perceived as someone who profited from Christians and was, therefore to be feared, mistrusted and hated. Waves of anti-Semitism and accusations of blood libels spread throughout Europe and pogroms quickly followed.

The dream of the “*Goldena Medina*”

(Yiddish: The golden state) spread like wildfire through the Jewish villages. In Eastern Europe Jews were forced to live in “The “Pale of Settlements” an area set aside for Jews, and overseen by both the Russian Government as well as the anti-Semitic “Group of 100,” a semi-official group of haters who were at the forefront of most of the murders and

general assaults against the Jews and their communities

(Auth. Note: Pogrom: organized assaults against the Jews living in a certain area; Blood libel: claims by peasants in Europe that Jews had kidnapped and murdered a Christian child to use his blood in preparing *Matzah* for Passover. These accusations are generally believed to have started with regards to William of Norwich (c. 1132 – March 22, 1144). William was an English peasant child whose death was, at the time, attributed to the Jewish community of Norwich. It is the first known accusation of ritual murder against Jews).

FIRST WAVE OF IMMIGRANTS

Jewish immigration to the United States came in three waves. Initially, Jews from Spain and Portugal as well as from South and Central America fled the Catholic Church's Inquisition agents. Jews arrived in America almost immediately after the fall of the Dutch colony of Recife in Brazil. The Portuguese along with their "holy inquisition" arrived in Recife January 26, 1654. The church threatened the Jews with mass executions at the stake if they did not convert to Catholicism. The Dutch had allowed the Jews to maintain their houses of worship and offered a liberal perspective to its Jews. Fearful of the imposition of the Inquisition under the Portuguese, a group of 23 Jews sailed north to the Dutch colony of New Amsterdam, hoping to receive the same level of toleration there.

New Amsterdam had existed for several years and was considered to be a cosmopolitan colony, with Dutch, English, and French settlers including various Protestant groups, Catholics, and even a handful of earlier Jewish settlers. As could be expected, tension had developed and existed between the colonies. The introduction of Native Americans also entered the mix and with the introduction of the

“new Jews” things started to spiral out of control. As a result, the arrival of the new Jews from Recife was not regarded favorably by Peter Stuyvesant, the colonial governor.

Within ten years the British captured New Amsterdam. The Jews fought for and achieved equal rights under the new rulers. Best remembered is Asher Levy, a butcher, who fought for the right to enlist and participate in the defense of the colony, despite Stuyvesant’s opposition. After the British took over the colony in 1664, the tiny Jewish community fared better.

THE SECOND WAVE: HOLLAND, THE NETHERLANDS AND GERMANY

During the sixteenth and seventeenth century, the only real refuge for the Jews in Europe was found in Holland which was referred to as the United Provinces. Holland extended refuge to her holdings in the new world, and laid the foundation in what had become the greater New York community. The Jews returned the good deed to Holland by aiding in their resistance to foreign encroachment, especially in South America. The first settlers came from Spain, Portugal and the Netherlands. A large majority of these settlers were Sephardic Jews. In Hebrew, the word “Sephard” means Spain but generally also encompassed Jews from the Iberian Peninsula and their descendants as well as the middle-east and North Africa. Jews who came from this area are generally referred to as Sephardic Jews. A small minority of German Jews joined these settlers. Jews, who were forbidden to live in England at this time, also contributed a small number to the effective settlements that England was making on the eastern seaboard of the New World.

During the early to mid-19th century, a vast majority of Jewish immigrants were Ashkenazi. Again, by definition, Ashkenazi Jews are usually those from Germany or Eastern Europe. Unlike previous Jewish immigrants, these Jews were mostly educated, secular, and very cosmopolitan. They settled in the American Midwest as well as into previously settled coastal regions. The number of Jews immigrating from Germany and Eastern Europe increased exponentially as a result of the 1848 Napoleonic wars and internal revolutions. From that time, while this phase of revolution lost its impetus, the Jews continued to arrive in a steady stream so that the Jewish population of the United States was quadrupled within 20 years between 1850 and 1870.

THE THIRD WAVE: RUSSIA, POLAND, EASTERN EUROPE

The third wave of emigrating Jews were mostly from Russia, Poland and Eastern Europe. The actual immigration, mainly from Russian Poland began as early as 1821, but did not become noteworthy until after the German immigration decreased in 1870. Nearly 50,000 Russian, Polish, Galician and Romanian Jews came to the United States during the succeeding decade. It was not until the pogroms in the early 1880s that the emigration assumed extraordinary proportions. My own paternal grandparents come to America in the late 1800s.

These Jews were very different from the Jews who arrived earlier on our shores. Most spoke no English but communicated with each other in a dialect of German called Yiddish. They, for the most part, had no marketable skills and had previously lived in a rural, agricultural setting. Their education was limited to what they learned in the home as well as what the boys learned in Hebrew schools.

This third and final wave of mass emigration strained the already bulging seams of the metropolitan cities they were to live in which contributed to many people, not enough jobs, and

poor living conditions. These Jews were shunned because they were so different from their Christian neighbors. There was no work other than sweatshop labor, often in their own cold water flats.

The Jews who had settled previously in North America, Thunder Bay and the Ontario area began migrating south to the United States. Most settled in New York state, Ohio, Michigan and Pennsylvania. According to the Ontario report, an article was contained in the Ontario Daily Sentinel on 27 March 1884 states that the first Jewish child born in Port Arthur was Ezechial Grengard (1884-1963), whose name was later Anglicized to Charles Victor Greengard. His father, Max Greengard, was married to Dora Michelson and was employed as a laborer with the Canadian Pacific Railway. Rabbi J.D. Fridman, the attending mohel (ritual Circumciser), was brought in to perform the ceremony from Winnipeg according to the article. The Greengards moved to the United States less than a year after their son was born. Provincial death records also indicate that a young Jewish laborer, Salem Kritzersky (1862-1887), died in Port Arthur from shock following an accident. Aaron Helper (1859-1927), A Russian Jew, arrived in Port Arthur in 1890 and was shortly followed by Joseph Enzer in

Fort William. At the time, the Port Arthur Jewish Community held religious services at Aaron Helper's home at the corner of Pearl and Algoma Streets, prior to the formation of formal congregations in Fort William and Port Arthur. Helper and his wife Fannie Leah (née Strajefsky) had a daughter Rose in Port Arthur in 1905, before moving to Toronto. There he set up a fur manufacturing business with his son Louis, called Helper Son & Roher, and passed away in 1927 (*The Ontario Jewish Achieves*, 1986)

COLONIAL TIMES

Early in American history, about the time of the American Revolution, around 2,000 Jews lived in America. Like all other Americans who identified themselves as such, Jews picked up weapons and went to confront the British. The first American patriot to be killed was a Sephardic Jew named Francis Salvador. He died in Georgia. Haym Salomon, a colonial Jew, played a significant role in financing the American cause. President George Washington remembered the Jewish contribution when the first synagogue opened its doors in Newport, Rhode Island in 1790. In his letter dated August 17, 1790 the president wrote: “May the children of the stock of Abraham who will dwell in this land continue to merit and enjoy the goodwill of the other inhabitants. Where everyone shall sit safely under his own vine and fig tree and there shall be none to make him afraid.”

There were few Jewish communities in Southern Colonial America. There is only rare mention of Jewish religious activity until the mid-1700s. Were they practicing their faith in secret, or only in the home? Were the earliest Jews in Colonial America

faced with discrimination? Were there too few in any given area to support a temple or synagogue?

Because religious identity in the American colonies was often unfriendly to dissenters and nonconformists, it might be difficult in many cases to completely document Jewish immigrants. Therefore, this project is open to ancestors for whom there is a family tradition of Jewish origin, for whom contemporary evidence suggests a Jewish origin, as well as those whose Jewish identity is well-documented. (Rockefeller University, *Tracing the History of the First Jews in the US*).

THE 19TH CENTURY

During this period, Jewish immigration came primarily from Germany, bringing a liberal, educated population that had experienced the Jewish Enlightenment in Europe. Also during the 19th century, the German Jews brought with them the new, progressive approach to Jewish life: Reform Judaism. This grew out of the German reform movement. Conservative Judaism also arrived at these shores from Europe. In previous centuries, Judaism was celebrated only through the orthodox perspective. These two new movements brought about significant changes to the Jews themselves and found that through the newer approach to their ancient religion, they were more easily accepted by their non-Jewish neighbors.

In 1801, a Jewish orphanage was established in Charleston, South Carolina as well as the first Jewish school: Polonies Talmud Torah. The first national secular Jewish organization in the United States, the B'nai B'rith, was established in 1843. The 19th century had welcomed the Jews as no other country had done in the past. Jews enjoyed a freedom that had never been available to them in the past.

As the beginning of the civil war fast approached, first, second and third generation Jews were happily settled into positive and productive lives in the South. There were two main centers of Jewish habitation in the South, Charleston, South Carolina and New Orleans, Louisiana. Charleston hosted the larger amount of Jewish Americans.

CHARLESTON

Jews had lived in Charleston since before the Revolutionary War. The original charter for the Charles Town Colony was drawn up by John Locke in 1669 and granted liberty of conscience to all settlers, expressly mentioning “Jews, heathens and dissenters.”

The earliest record of a Jew in Charleston was 1695 when one is mentioned as an interpreter for Governor Archdale. It is wholly feasible that Jews were settled and prosperous earlier than this date. In 1702, several Jews appeared to stand for and voted in a general election. Sadly, Jews were forced to flock to South Carolina in 1740-41 when the illiberal policy of the trustees of Georgia induced both Jews and some Christians to leave that colony. Many came to South Carolina.

By 1800, there were about 2,000 Jews in South Carolina. A vast majority was Sephardic and had settled in Charleston. This was more than any other state in the United States at that time. Charleston was called the unofficial capitol of North American Jewry until about 1830 when a wave of Ashkenazi Jews immigrated to America. Most of them settled in New Orleans, Richmond, Savannah, Baltimore,

Philadelphia and New York City. Eventually, their population surpassed the Sephardic community in Charleston.

Charleston was also the first place in the western world to elect a Jew to public office. Francis Salvador, who was elected to office prior to the Revolutionary War, and, as mentioned earlier, also became the first Jewish American killed in the revolution.

The Touro synagogue in Road Island was the first Jewish house of worship in the United States. Charleston hosted the Kahal Kadosh Beth Elohim, (Heb. Holy Congregation House of God Synagogue) founded in 1750. Among the first members listed were the Tobias family, Moses Cohen, Abraham da Costa, Moses Pimenta and David de Oliver. While these names many not appear to be Jewish to most of today are American Jews, these names are typical Sephardic names from Spain and the Iberian Peninsula. The Beth Elohim (House of God) Congregation is still in existence today. Its first synagogue was a small building on Union Street. The present building is situated on Hasell Street. At an earlier date the Jews established a Hebrew Benevolent Society which still survives.

At the outbreak of the American Civil War the Jewish community in Charleston joined their non-Jewish neighbors in the Confederate cause. Some of the more prominent Charlestonian Jews supporting the Confederate cause were Gen. E.W. Moise, and Dr. Marx Cohen. Gen. Moise was the adjutant-general of the State of South Carolina. Additionally, The Mercury, the most popular daily newspaper, was proud to have the respected Jewish journalist Isaac Harby as its editor.

The American reform movement is also believed to have had its start in Charleston. Prior to this time, most of Charleston's Jews attended the Beth Elohim congregation. In 1840 some of the congregants petitioned the Beth Elohim board of directors requesting that the services be shorter, that parts of the service be in English, and that an organ be introduced as part of the service. In traditional Judaism, instruments are not accepted as part of the service so the board rejected the request. The president of the congregation supported the reformists while most members of the board wanted to maintain the traditional Orthodox atmosphere. The reformers eventually grew in numbers obtaining a majority vote. The board met privately deciding against the reformers. The conflict between the

congregants grew to the point where those who wanted to remain with a reform perspective were brought to the attention of the state high court. The case, State v. Ancker, has become known as an early example of U.S. courts refusing to intervene in complex religious questions. Judge A.P. Butler, delivering his decision before the South Carolina State Court of Appeals, ruled that the board had violated the synagogue's constitution by meeting without the president's approval. This decision resulted in the formation of a new congregation by more traditional members, known as "Shearith Israel" which, however, merged with the original congregation in 1866.

NEW ORLEANS

Several years ago I was retained to perform a wedding in New Orleans. I had never been in New Orleans before but my wife had previously lived in Louisiana and raved about the people, the food, and, in general, the beauty of the city. I must admit that I fell in love with New Orleans on first sight. We stayed in the French Quarter and visited every historical site in the city. As a Civil War historian, I was enthralled with the city and visited many locations to include the house where Confederate General P.G.T. Beauregard lived to Jackson Square where Union General Ben “Spoons” Butler had the words “The Union Must and Shall Be Preserved” cut into the stone base supporting the statue of Battle of New Orleans Hero General Andrew Jackson on his horse.

Before the Jews even came to New Orleans, the “Code Noir” (Black Code) of the French colonial period decreed that they (the Jews) be expelled. This code was never enforced and the handful of Jews was allowed to stay. In 1769, the “Second Spanish Governor” did in fact expel certain Jewish merchants - particularly the family of Isaac Monsanto; however, this appeared to be more for

economic and personal reasons, as well as monetary gain.

The first New Orleans congregation, Gates of Mercy, began in 1827 when a Jew named Isaac Solis couldn't find unleavened bread to eat during Passover and decided to do something about the lack of Jewish life in the city.

The Jewish community developed into a small but prominent population in the city. Judah Touro, a Jew of Dutch descent, amassed a fortune as a merchant and businessman. While not a religious man, Touro was very charitable to his co-religionists. In 1850 he funded a congregation that became Touro Synagogue. Two years later he started Touro Infirmary which grew into a major hospital still in use today. My son Ron graduated from Touro University of Medicine in Vallejo, California.

The first Jews in New Orleans had roots in Western Europe; however, a new wave of Jewish immigration brought Jews from Eastern Europe. These Jews, who tended to be working class and orthodox in practice, were; however, far removed from city life coming from villages in Russia and Poland.

Jew hadn't faced much anti-Semitism in New Orleans. The "Krewe of Rex," the first king of carnival, was even Jewish. By 1861, a full third of Jews in America lived in Louisiana. As America grew, so did the Jewish population. Jews started entering areas that had heretofore, in general, been restricted to them. The first two Jews elected to the U.S. Senate were Judah Phillip Benjamin from Louisiana and David Yulee from Florida.

So what happened to change the joyous face in our country? Was the Jewish participation in the Civil War the cause of later anti-Semitism? First, the nature of Christian Americans must be examined. There were many differences between the North and the South, slavery being only one of them. Many people are more than surprised when they learn that owning slaves actually started in Massachusetts in the mid-1600s, and not in the South.

SLAVERY, BUT ONE DIFFERENCE

Massachusetts was the first slave-holding colony in New England, though the exact beginning of black slavery in what became Massachusetts cannot be exactly dated. Slavery there is said to have predated the settlement of Massachusetts Bay colony in 1629, and circumstantial evidence gives a date of 1624-1629 for the first slaves. Samuel Maverick, who appears to be New England's first slaveholder, arrived in Massachusetts in 1624 and, according to [John Gorham] Palfrey, owned two Negroes before John Winthrop, who later became governor of the colony, arrived in 1630.

The first certain reference to African slavery is in connection with the bloody Pequot War in 1637. The Pequot Indians of central Connecticut pressed hard by encroaching European settlements struck back and attacked the town of Wetherfield. A few months Later, Massachusetts and Connecticut militias joined forces and raided the Pequot village near Mystic, Connecticut. Of the few Indians who escaped slaughter, the women and children were enslaved in New England, and Roger Williams of Rhode Island wrote to Winthrop congratulating him on God having placed in his hands "another drove of Adams'

degenerate seed." But most of the men and boys, deemed too dangerous to keep in the colony, were transported to the West Indies aboard the ship *Desire*, to be exchanged for African slaves. The *Desire* arrived back in Massachusetts in 1638, after exchanging its cargo, according to Winthrop and ship's manifest, was loaded with "Salt, cotton, tobacco and Negroes." Of course Negroes were also imported into the South. This occurred after initially trying to use Native Americans (Indians; many Cherokee) as slaves but who were found to be unsuitable to working in the fields. They were also "too rebellious" and had no problem evading white patrols since they were native to the land. Negroes, when brought to the Americas, were totally unaware of where they were, did not speak the "White man's" language, and obviously stood out when attempting escape. Physically they were considered better suited to hard labor in the heat of the day and the institution of Negro servitude took root and grew.

From the 16th to the 19th centuries, an estimated 12 million Africans were shipped as slaves to the Americas. Of these, an estimated 645,000 were brought to what is now the United States.

By the 1860 United States Census, the slave population in the United States had grown to four million (2). Slavery was a contentious issue in the politics of the United States from the 1770s through the 1860s, becoming a topic of debate in the drafting of the Constitution; a subject of Federal legislation such as the ban on the trans-Atlantic slave trade and the Fugitive Slave Act of 1850; and a subject of landmark Supreme Court cases, such as the Dred Scott decision. Slaves resisted the institution through rebellions and non-compliance, and escaped it through travel to non-slave states and Canada, facilitated by the Underground Railroad. Advocates of abolitionism engaged in moral and political debates, and encouraged the creation of Free Soil states as Western expansion proceeded.

END OF SLAVERY IN THE NORTH

Slavery was only one of the principal issues leading to the Civil War. After the Union prevailed in the war, slavery was made illegal throughout the United States with the adoption of the Thirteenth Amendment of the United States Constitution.

Most Northeastern states became free states through local abolition movements. The settlement of the Midwestern states after the American Revolution by many Northerners led to their decisions in the 1820s not to allow slavery. A Northern block of free states united into one contiguous geographic area which shared an anti-slavery culture. The boundary was the Mason-Dixon Line (between slave-state Maryland and free-state Pennsylvania) and the Ohio River.

CHRISTIAN ACCEPTANCE

Another significant difference between the territories was Christian acceptance of Jews as equals in the South. In the North, most jobs were found in factories and émigrés tended to flock to these areas in order to support the labor markets need for cheap labor. Here manufacturers and factory owners initially gave jobs to extended family members who remained beholden to their relative. Jews, by and large unskilled, were not always welcomed into the factories because they were considered “different” as indicated earlier in this book but were able to work from their apartments thus turning their homes into 14 to 16 hour per day sweat shops. My own paternal grandparents and their extended family manufactured cigars in their two room cold water flat. Northern Jews also “looked” different. Since so many were orthodox and dressed in accordance with their European village customs, they were viewed by most, including other Jews who had arrived in the United States during earlier periods of immigration.

Jews who had migrated to the South earlier were able to fit in with their Christian neighbors. Some Jews owned slaves and those who lived in the mostly

agrarian culture were able to compete with their neighbors on a more or less equal basis. Most Southerners, with a few exceptions, viewed Judaism as simply an early form of Christianity. The Jews were, for all intents and purposes, as Southern as anyone else.

Sadly, in the cramped, crowded cities of the North, anyone viewed as being "different" was also feared. The few jobs available were at stake. Each group that arrived on the shores of America was greeted as a competitor for those available jobs. While the Jews in the South did not experience wholesale anti-Semitism, too many leaders in the North used them as scapegoats in order to focus negative attention away from the economic issues of the day and blame the Jews for the problems everyone encountered.

INCIDENTS OF OFFICIAL OPPRESSION AND ANTI-SEMITISM IN THE NORTH

December 17, 2011 was the 149th anniversary of the worst official act of anti-Semitism in American history.

On that day in 1862, in the midst of the Civil War, Union general Ulysses S. Grant issued his infamous "General Order # 11," expelling all Jews "as a class" from his conquered territories within 24 hours.

A few months earlier, on August 11, 1862, General William Tecumseh Sherman had warned in a letter to the Adjutant General of the Union Army that "the country will swarm with dishonest Jews" if continued trade in cotton is encouraged. (Sherman, in a letter written in 1858, had described Jews as "...without pity, soul, heart, or bowels of compassion..." and Grant also issued orders on 9 and 10 November 1862 banning southward travel in general, stating that "the Israelites especially should be kept out... no Jews are to be permitted to travel on the railroad southward from any point. They may go north and be encouraged in it; but they are such an intolerable nuisance, that the department must be purged of them".

As a result of Grant's expulsion order, Jewish families were forced out of their homes in Paducah, Kentucky, Holly Springs and Oxford, Mississippi, and a few were sent to prison. A Jewish officer in the federal army refused to obey this order and subsequently resigned from military service. When some Jewish victims protested to President Lincoln, Attorney General Edward Bates advised the President that he was indifferent to such objections, "I feeling no particular interest in the subject."

Nevertheless, on 4 January, 1863, Lincoln had Grant's odious order rescinded, but by then, some Jewish families in the area had been expelled, humiliated, terrified, and jailed, and some stripped of their possessions.

As Bertram W. Korn writes in his classic work, *American Jewry and the Civil War* (1951), They still required of Grant to explain the rescission of the order, stating most vicious anti-Jewish actions ever were never dismissed, admonished or, apparently, even officially criticized for the religious persecution they inflicted on innocent citizens.

HATRED OF JEWS IN THE UNION

The exact reason for Grant's decree remains uncertain. As author and military historian Mel Young points out in his book "*Where They Lie*," Grant's own family was involved in cotton speculation (as well as owning slaves !), so he perhaps considered Jewish traders as competition. Bertram Korn asserts that many "suspected that the expulsion of the Jews had been foisted upon Grant and Sherman by influential cotton buyers and their Union Army officer-partners, to pave the way for higher profits for themselves.

And the language spoken by the many Dutch and German-speaking peddlers and merchants in the area was probably confused with Yiddish and many were mistakenly taken to be Jewish.

But the underlying reason for this Order was doubtlessly the prejudice against and hatred of Jews so widely felt among the Union forces as Korn observed. But only Jews, and not all traders were banished; cotton traders as a group were never expelled. The question therefore, was... "who stood to profit most from the departure of Jews?"...And the answer: "The other traders and speculators, civilian and military," was in itself the only possible

explanation of The Order. The Jews were the natural scapegoat because they had already been the scapegoat for almost two millennia. Here, for your edification is the complete context of Grant's Special Order No. 11. I must add here that upon learning of Grants action, President Lincoln immediately ordered General Order No. 11 withdrawn:

(HDQRS) THIRTEENTH A. C., DEPT. OF THE
TENNESSEE

Oxford, Miss., December 17, 1862

Hon. C. P. WOLCOTT, ⁽³⁾

Assistant Secretary of War, Washington D. C.

I have long since believed that in spite of all the vigilance that can be infused into post commanders, the specific regulations of the Treasury Department have been violated and that mostly by Jews and other unprincipled traders. So well satisfied have I been of this that I instructed the commanding officer at Columbus to refuse all permits to Jews to come south, and I have frequently had them expelled from the department, but they come in with their carpet-

sacks in spite of all that can be done to prevent it. The Jews seem to be a privileged class that can travel everywhere. They will land at any wood-yard on the river and make their way through the country. If not permitted to buy cotton themselves they will act as agents for someone else, who will be at a military post with a Treasury permit to receive cotton and pay for it in Treasury notes which the Jew will buy up at an agreed rate, paying in gold.

There is but one way that I know of to reach this case; that is, for Government to buy all the cotton at a fixed rate and send it to Cairo, Saint Louis, or some other point to be sold. Then all traders (they are a curse to the army) might be expelled.

U.S. GRANT,

Major General

{GENERAL ORDERS} HDQRS 13TH A. C.,
DEPT OF THE TENN

{No. 11.} Holly Springs, December 17, 1862 (4)

The Jews, as a class violating every regulation of trade established by the Treasury Department and also department orders, are hereby expelled from the department within twenty-four hours from the receipt of this order.

Post commanders will see that all of this class of people be furnished passes and required to leave, and any one returning after such notification will be arrested and held in confinement until an opportunity occurs of sending them out as prisoners, unless furnished with permit from headquarters.

No passes will be given these people to visit headquarters for the purpose of making personal application for trade permits.

By order of Maj. Gen. U.S. Grant:

JNO. A. RAWLINS,

Assistant Adjutant General

{PADUCAH} KY, December 29, 1862

Lincoln was contacted immediately. Below is one such letter to the President requesting that General Order No. 11 be withdrawn.

Hon. ABRAHAM LINCOLN

President of the United States:

General Orders, No.11, issued by General Grant at Oxford, Miss., December the 17th, commands all post commanders to expel all Jews, without distinction, within twenty-four hours, from his entire department. The undersigned, good and loyal citizens of the United States and residents of this town for many years, engaged in legitimate business as merchants, feel greatly insulted and outraged by this inhuman order, the carrying out of which would be the grossest violation of the Constitution and our rights as good citizens under it, and would place us, besides a large number of other Jewish families of this town, as outlaws before the whole world. We

respectfully ask your immediate attention to this enormous outrage on all law and humanity, and pray for your effectual and immediate interposition. We would respectfully refer you to the post commander and post adjutant as to our loyalty, and to all respectable citizens of this community as to our standing as citizens and merchants. We respectfully ask for immediate instructions to be sent to the commander of this post.

Other instances of this widespread Yankee bigotry are described in detail by Korn and by Robert Rosen in his authoritative work "*The Jewish Confederates*"; and by other historians of the era. They recount how Jews in Union-occupied areas, such as New Orleans and Memphis, were singled out by Union forces for vicious abuse and vilification.

In New Orleans, the ruling general, Benjamin "Beast" Butler, harshly vilified Jews, and was quoted by a Jewish newspaper as saying that he could "suck the blood of every Jew, and ...will detain every Jew as long as he can." An Associated Press reporter from the North wrote that "The Jews in New Orleans and the entire South ought to be exterminated. They run the blockade, and are

always to be found at the bottom of every new villainy." Of Memphis, whose Mississippi River port was a center of illegal cotton trading, "The Chicago Tribune" reported in July, 1862, "The Israelites have come down upon the city like locusts. Every boat brings in a load of the hooked-nose fraternity."

Rosen writes at length about the blatant and widespread anti-Semitism throughout the North, with even The New York Times castigating the anti-war Democratic Party for having a chairman who was "the agent of foreign Jew bankers." New Englanders were especially hateful, and one leading abolitionist minister, Theodore Parker, called Jews "lecherous," and said that their intellects were "sadly pinched in those narrow foreheads."

THE JEWISH MILITARY CHAPLAIN

The vast majority of Americans are of a Christian faith. Hence, all military chaplains prior to the civil war were Christian. President Lincoln had requested from congress in special session \$ 400,000 to fight the Confederacy by using a volunteer army and that a portion of which included chaplains. Representative Clement Vallandigham objected to the wording of the law which defined a chaplain as a “regularly ordained clergyman of some Christian denomination.”

Vallandigham, a Democrat from Ohio, requested the wording of the new law be changed to state that the chaplain be ordained by “some religious society.” He pled with his fellow congressmen that “there is a large body of men in this country of the Hebrew faith, whose adherents are as good citizens and as true patriots as any in this country.” The record continues by him stating that “while we are in a sense a Christian people, and yet in another sense not the most Christian people in the world, this is not yet a Christian government. Nor a government which has any connection with form of religion in preference to another form.”

Vallandigham's co-members of congress, however, refused to change the law due to the significant anti-Semitism that existed in the North and in fear or possibly offending their constituents. Vallandigham was known for being a “Copperhead,” a leader of the anti-war movement in the Democrat party. For this reason, in part, his amendment was rejected. The senate also made no change to the verbiage. President Lincoln signed the bill into law on July 22, 1861.

Was Lincoln even aware how offensive, indeed, how anti-American this bill was? Being a war time president required the president to focus his attentions in many different directions at one time and the president may have assumed, as so many American do, that one chaplain could serve as well as any other. This episode marked the beginning of a very significant change in American history. While there were many Jews who proportionately served in the Revolutionary war as well as the war of 1812, no Jewish rabbis came forward to be chaplains. Previously, the American leadership relied on religious leaders to oversee moral in the army. Chaplains were, for the most part, Protestant with catholic clergy being recruited for the first time in the Mexican war. Prior to 1861 Jews served but in a

small percentage in the army so Jewish chaplains were not a “burning issue.” After the attack on Fort Sumter thousands of Jews flocked to military service. According to Rabbi Arnold Frankel, if Jews were willing to risk their lives for their adapted homeland, shouldn’t they be afforded the same religious ministrations available to their Christian comrades?

The Jews themselves took it upon themselves to answer this question. On July 18th, a mere four days before Lincoln signed the chaplaincy bill, A Pennsylvania regiment, the 65th of the 5th Pennsylvania cavalry elected Michael Allen, a non-ordained Hebrew teacher from Philadelphia, to be their chaplain. Allen had studied to be a rabbi but never pursued the rabbinate as a career and did not receive ordination. The regiment’s commander, Col. Max Friedman was very satisfied with Allen’s service and did not require him to cease functioning as the chaplain. Chaplain Allen became very popular with all of the regiment’s personnel, Jewish and Christian. He transcribed letters for the illiterate soldiers, taught English to new immigrants, and offered generic services for all. This, of course, is the definition of a chaplain.

Sadly, a Y.M.C.A. volunteer discovered that Allen was acting as a Jewish chaplain and serving in the “army of the Lord. “ He notified friends in the government of this alleged transgression of the law and the volunteer’s “Christian concerns” The army’s assistant adjutant general, George D. Ruggles, issued a strong warning that “any person mustered into service as a chaplain, who is not a regularly ordained clergyman of a Christian denomination, will at once be discharged without pay or allowances.”

On the morning of December 11, 1861, Rabbi Arnold Fishel arrived at the White House and demanded to see the President. Rabbi Fishel was prepared to act as a one man lobby for the constitutional rights of all American Jews. He brought with him letters of recommendation from prominent Republicans as well as from the Board of Delegates of American Israelites, the country’s only national Jewish organization.

Rabbi Fishel was delighted and surprised when President Lincoln received him immediately with “marked courtesy” even though he had initially been informed that the president was too busy to spare the time to see him. There had been people waiting

in line to see the president for three days. He stated his case to the president and said that he hoped the president might reconsider the discriminatory law forbidding Jews to serve as chaplains. The law was changed. Within two months the first Jewish chaplain was appointed to serve with the troops.

The issue of Jewish chaplain in the South never surfaced to any great extent. Robert M. Rosen wrote in *“The Jewish Confederates”* of some of the problems faced by Jews during the conflict. Rosen tells us that “in contrast to the North, the rights of Jews to serve as chaplains was never an issue for the Confederacy.” Southern laws referred to “clergymen,” not to specific denominations. There exists no evidence to support there ever having been a Jewish Chaplain in the Confederacy but there was never a legal impediment to such service (Robert M. Rosen, *The Jewish Confederates*, 2000, pgs. 275 - 279). Rosen does write on two Confederate army privates, Uriah Feibelman of Petersburg, Virginia and B. Nordlinger of Macon, Georgia who apparently well versed in Jewish Theology and who officiated as chaplains although not commissioned to do so. Feibelman who served with the Petersburg Grays, Company C, 12th Virginia, was later ordained as a rabbi. Such “lay-leaders” are typical throughout

Jewish history. While they could not otherwise perform those duties requiring ordination (e.g., performing weddings), Jews frequently filled in for a rabbi if one was not available.

Joseph Goldsmith was known as the "Jewish Confederate 'Chaplain.'" Before the Fall Festivals of their Jewish observances in 1864, he went to Richmond and met with an old friend, Rabbi M. J. Michelbacher. Joseph Goldsmith writes in a letter, 1864: "There are right around here and in our other armies many Jewish soldiers who would like to keep Rosh Hashanah, but especially Yom Kippur according to our law and ritual. I am trying to get a furlough for these soldiers over these Holy Days, but do not know how to go about it. Here is a petition to the Secretary of War; you know him well; will you present it, or will you go with me to introduce me, or will you get Mr. Benjamin to recommend it? I informed Rabbi Michelbacher that as far as Mr. Benjamin was concerned it did not come within the scope of his special office; that if his recommendation was needed I could pledge it, and that the whole matter was for Mr. Seddon to decide." (From the March Passover 2007 Edition of the Jewish Magazine)

Additionally, in order to express how significant these holidays were and to reinforce the importance to the morale of the Jewish soldiers in celebrating the Holy Days while away from home, in September 1861 Rabbi Michelbacher personally wrote to General Robert E. Lee asking for a general furlough for the Jewish soldiers of the Confederate forces. Due to the need of these soldiers to be at their posts during the initial stages of the rebellion, Lee was forced to deny the request but included a graceful compliment to the dedication of Jewish soldiers to the Confederate cause (American Jewish Archives).

LET THEM LEAD

“Special to the New York Times, “I found this information taken from an article by Thomas C. Mandes, (5) journalist, New York Times, to be the first time reference to Jews opting to fight “as a people” against a common enemy. Sadly, as in all cases of “civil war” it was often brother against brother and father against son. “The term ‘Johnny Reb’ evokes an image of a white soldier, Anglo-Saxon, and Protestant and from an agrarian background.” Many Southern soldiers did not fit this mold. According to Mandes and other researchers of the time, “the largest ethnic group to serve the Confederacy, made up of first - second - and third generation Jews. Old Jewish families, initially Sephardic and later Ashkenazi, had settled in the South generations before the war. Jews had lived in Charleston, S.C., since 1695. By 1800, the largest Jewish community in America lived in Charleston, where the oldest synagogue in America, K.K. Beth Elohim, was founded. By 1861, a third of all the Jews in America lived in Louisiana.”

“More than 10,000 Jews fought for the Confederacy,” As Rabbi Korn of Charleston related (6) “nowhere else in America - certainly not in the Antebellum North - had Jews been accorded such an opportunity to be complete equals as in the Old South.” While this number is questioned by some researchers, after the war was underway, northern Jews experiencing rabid anti-Semitism left the federal service and emigrated south in droves to serve the Confederacy without fear. General Robert E. Lee allowed his Jewish soldiers to observe all holy days, when possible, while Gens. Ulysses S. Grant and William T. Sherman issued anti-Jewish orders.

THE WAR

In February 1861, delegates from the seven seceded states met in Montgomery, Alabama and formed the Confederate States of America. Working through the month, they produced the Confederate States Constitution, which was adopted on March 11. This document mirrored the US Constitution in many ways, but provided for the explicit protection of slavery as well as espoused a stronger philosophy of states' rights. To lead the new government, the convention selected Jefferson Davis of Mississippi as president and Alexander Stephens of Georgia as vice president. Davis, a Mexican War veteran, had previously served as a US Senator and Secretary of War under President Franklin Pierce.

The actual attack on Union property occurred on April 12, 1861 at approximately 4:00 a.m. when Brigadier General P.G.T. Beauregard ordered his batteries to open fire on Fort Sumter. Ft. Sumter sits in Charleston Harbor and from the location of the cannon batteries the fort is located 3.3 miles in the far distance. The Confederate batteries which fired against Sumter were located on Fort Moultrie, Battery Jasper, Fort Pinkney, Cummings Point Battery, Mount Pleasant Battery and several other

locations considerably closer to Sumter. The cannon located at Battery Point Park in Charleston were placed there during the war of 1812 to repel a possible British naval invasion. One of General Beauregard's battery commanders to receive the order to fire was Lieutenant Jacob Valentine, a Jewish officer from Charleston, South Carolina. Lieutenant Valentine served in the Palmetto Guards (South Carolina) during the Mexican war.

Valentine's battery fired 611 rounds and later reported that his guns had driven the enemy "from the parapet" and had sustained "neither injury to the battery or his men" (A). The actual "first shot" was fired not by a soldier but by Edmund Ruffin, an agriculturist, a states right advocate, slave owning secessionist who came to Charleston from his native Virginia to agitate for the war to begin.

We frequently hear of Civil War battles being fought and referred to by two different names for the same location. The Northern army always referred to the battle site by locating it by a body of water. The South, however, chose to name these places after locations popularly known to its residents. One such example with a Jewish connection was the battle of Bull Run known in the South as the battle of Manassas. Known locally as Manassas Junction the

area was named for a Jewish innkeeper named Menasha. It is assumed that the soft Southern inflection in the word over time changed the word Menasha to Manassas.

THE WARRIORS

This book is not being presented to show how many Jews served and fought for the Confederacy as much as to highlight the fact that many Jews, heretofore forbidden to fight or voluntarily join the military forces of their country of origin, happily took up arms to fight as equal members for the South. Rather than presenting just names of Jews who served, my task is to research and write about the men we may not know of today; the everyday Jew who adapted the South as their country together with all that represented. Here are some of the officers, enlisted men, as well as siblings that fought for their cause and, in all too many cases, fought against each other on the battle field. It is rather the warriors, Jews fighting as Jewish Confederate Americans that take center stage. I have gleaned a significant amount of pride writing this section. As a Lieutenant Colonel in the U.S. Air Force, having come up through the ranks initially as an enlisted man, I take pride in being able to ignore the rampart anti-Semitism that still prevails in the American armed forces. To those Jews, who stood straight and fought for their country, The Confederate South, thank you for the good name.

In general Jews did not fight for slavery. As a people Jews do not believe in slavery having been slaves in Egypt. Jews are reminded of this fact each year when they celebrate Passover. The first words in the Passover liturgy are “*Ha’eenu lepharoh ba’ Mitzraim evedim.* (We were slaves in Egypt).” Jews are taught that they are their brother’s keepers. These beliefs are older and deeper than any commitment to their new country as well as the new sectionalism dividing America. As previously stated in several places in this book the war between the states was not about the owning of slaves, but more about states’ rights and the tariffs placed on Southern industry by the federal government in Washington.

I remember my grandfather, who was born in the small village of Zembin, in White Russia, State of Minsk, telling me about his own experiences in war. His village was frequently under attack from the Cossacks, Russian soldiers on horseback who were supported by the Russian government and raised to hate Jews.

Most Jews who escaped from Russia did so not necessarily because of fear from the Cossacks or even the pogroms mentioned earlier, but in fear of

their sons' being inducted into the Russian army, Jews, typically, were required to serve from 15 to 25 years in the Tsar's service. The possibility of Jews fighting Jews was inconceivable. Yet, in 1861, Jews rallied to the colors of their section. Jews, who had not fought together since biblical times enlisted in the Confederate military while their brethren also enlisted in the federal army. Jews were fighting and dying often on the opposite side of the same battlefield ("*Someone should say Kaddish*" Mel Young, Civil War Times, September-October 1993)

The fighting began on April 12, 1861, with the shelling of Fort Sumter in Charleston Harbor. Jewish soldiers began dying along with their Christian counterparts. The first major Western engagement was at Wilson's Creek, Missouri.

There is a great deal of information both on the web as well as in my personal library regarding Jewish officers and men who gallantly served the Confederate cause. I will name only a few. On the cover of his monumental work, "*The Jewish Confederates*", Robert Rosen displays a print of Major Adolph Proskauer of the 125th Alabama. This print was taken from a 1999 painting by Dan Nance of Charlotte, North Carolina. Maj. Proskauer is

pictured standing tall with a cigar in his mouth on Culp's Hill during the battle of Gettysburg. This painting recreates the moment described in the history of the regiment by Capt. Robert Emory Park "our gallant Jew Major smoked his cigars calmly and coolly in the thickest of the fight (8)." His men reportedly were involved in fights with men from other units because their commander was a Jew. Proskauer's reputation grew to such proportions because of his bravery men eventually tried to transfer to his regiment.

Jewish Lieutenant Colonel James Madison Seixas, 5th Company, Washington Artillery was born in Charleston, South Carolina in 1853. He moved to New Orleans and became a law partner with Brig. General Adley Hogan Gladden, also a native of South Carolina. Seixas enlisted as a private in the 5th Company, was promoted to First Lieutenant for gallantry in the field and then to captain (9).

There were no Jewish generals of the field in the Confederate States Army and very few full colonels. One of the highest ranking Jewish Confederate officers of the line was Colonel Leon Dawson Marks. Marks was a lawyer in Shreveport before the war.

He helped construct the defenses of Vicksburg where he was mortally wounded (10).

Another high ranking Jewish Confederate was Colonel Abraham Charles Myers. Myers was the great-grandson of the first rabbi of Beth Elohim. He graduated from the U.S. Military Academy (West Point) and became a career army officer serving with distinction in the Mexican War. Fort Myers, Florida was named in his honor.

Col. Myers eventually resigned his federal commission and came south to join the Confederate cause. He eventually became the Quarter Master General of the Confederate army (11).

Many brothers faithfully served the South. The Moses brothers of South Carolina serve as an excellent example. Brothers Joshua Lazarus Moses, Isaac Harby Moses, and Perry Moses joined at the very beginning of the conflict. Joshua Moses was killed at Fort Blakely near Mobile; Perry survived the war and was active in the Confederate Veterans. He served as Commandant of his camp in Sumter, South Carolina and died in 1916. Isaac Harby Moses served as a private in the Citadel Cadet Rangers and was known as “Lord Shafsbury” because of his scholarly style of writing (12).

The Myers brothers of Richmond, Herman, Isador, and Marx also served together in Company A, 1st Virginia (Richmond Grays). Marx was killed at Manassas (13).

Pvt. Morris Leon was a German immigrant whose parents and most of his siblings lived in New York. He and his brother Morris lived in the South. Leon enlisted in the 1st North Carolina Volunteers and later became a sharpshooter in the 53rd North Carolina State Troops. He was a member of the Army of Northern Virginia and was captured at the Battle of the Wilderness. His brother Morris also fought as a member of the North Carolina State troops. Lewis Leon joined when he was 19. He was a clerk and only stood five feet and four inches. He enlisted April 20, 1861 in Raleigh, NC and his company, the Raleigh Grays seized the Branch Mint in Charlotte the same day (14).

Of particular note is Isidor Strauss. Strauss enlisted in Georgia and helped organize a regiment. He was elected Lieutenant. The Confederate government later sent him to Europe to purchase blockade running ships to bring badly needed goods through the Union “Anaconda” blockade line to the South.

After the war Strauss and family relocated to New York where he founded the “Macy’s” department stores with his brothers. Strauss was honored by the survivors of the HMS Titanic who reported to authorities that Strauss and his wife gave up their seats in the life-boats so that others could live (19).

The Moses brothers’ well known uncle, Major Raphael J. Moses, from Columbus, Georgia, is credited with being the father of Georgia’s peach industry. He was General James Longstreet’s chief commissary officer and was responsible for supplying and feeding up to 50,000 men (including porters and other non-combatants).

Their commander, Robert E. Lee, had forbidden Moses from entering private homes in search of supplies during raids into Union territory, even when food and other provisions were in painfully short supply. And he always paid for what he took from farms and businesses, albeit in Confederate tender—often enduring, in good humor, harsh verbal abuse from the local women.

Interestingly, Moses ended up attending the last meeting and carrying out the last order of the Confederate government, which was to deliver the

remnant of the Confederate treasury (\$40,000 in gold and silver bullion) to help feed, supply and provide medical help to the defeated Confederate soldiers in hospitals and straggling home after the War—wearing, hungry, often sick or wounded, shoeless, and in tattered uniforms. With the help of a small group of determined armed guards, he successfully carried out the order from President Jefferson Davis, despite repeated attempts by mobs to forcibly take the bullion.

Major Moses' three sons also served the Confederacy, one of whom, Albert Moses Luria, was killed in 1862 at age nineteen after courageously throwing a live Union artillery shell out of his fortification before it exploded, thereby saving the lives of many of his compatriots. He was the first Jewish Confederate killed in the War; his cousin Josh, was killed at Mobile.

The Gratz family of Lexington, Kentucky gave two sons to the war. Benjamin and Ann Gratz were married in an interfaith ceremony in 1843; both had sons from prior marriage. Benjamin's son, Cary, was a Jew while Ann's son, Joseph, was not. Yet, they grew up in the same household as brothers. In

addition to being step-brothers, they were related by blood as cousins.

By the age of 30 Joseph owned a plantation and slaves as well as rope factories in both Kentucky and Missouri. He was a Southern partisan. As the war approached and border disputes erupted between Kentucky and Missouri Joseph raised a company of volunteers in which he served as commander. In 1861 he enlisted in the Confederate 1st Cavalry. He was quickly promoted to Captain. His first major battle was at Wilson's Creek, Missouri.

Cary enlisted in the Federal 1st Missouri Infantry and he was also elected to the rank of captain of Company E which he commanded at Wilson's Creek. He and his brother Joseph stood on opposite sides of the same battlefield. According to the report of Lieutenant Colonel Andrews of the 1st Missouri, "Captain Gratz led his men forward until he was within range of the opposing Confederate forces led by a mounted officer. Captain Gratz drew his revolver, fired, and knocked the officer off of his horse. The officer immediately rose from the ground; Captain Gratz fired again causing the Confederate officer to fall. The Confederate forces opened fire and Captain Gratz fell.

His step-brother Joseph fought against the federal forces and was less than one-half mile from Cary. Joseph was gaining fame for his courage in battle by leading his Confederate 1st Missouri Cavalry. His name, Captain Jo Shelby became well known. He would go on to play a major role in the War of the West as a brigadier general (Mel Young, “*Someone should say Kaddish*,” Pg. 10, Civil War Magazine, September-October 1993). Sadly, the loyalties displayed by the brothers occurred all too often with brother fighting brother and father fighting son.

Even as a boy Moses Ezekiel knew he wanted to be a soldier. Ezekiel was born October 28, 1844, into a wealthy Jewish family in the dry goods business in Richmond. They owned slaves and in every way reflected the values of their Christian neighbors. With the fall of Fort Sumter in April 1861, he begged his family to allow him to enlist. Short of that, he asked for their help entering the Virginia Military Academy (VMI). Moses Ezekiel left home and went to war.

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Ezekiel’s first battle was within 18 months of his entering VMI. On May 11, VMI superintendent, General Francis Smith asked for volunteers from his

youthful corps of cadets. They were needed to assist Confederate Major General John Breckinridge in the Shenandoah Valley. 257 cadets marched off to the battle of New Market. Only 10 VMI cadets were killed but the cadets, together with regular Confederate infantry, routed the union troops under the command of General Franz Sigel.

After the war Ezekiel returned to VMI to complete his studies. There he met VMI's new president, former General Robert E. Lee. Ezekiel noted in his memoirs that General Lee suggested that he follow art as his profession after admiring several of Ezekiel's works. Following General Lee's advice, Ezekiel entered the Royal Academy of Art in Berlin in 1869. At age 29, Ezekiel became the first non-German to win the Michel-Beer Prix de Rome award. This allowed Ezekiel an additional two years of study in Rome. Ezekiel remained in Rome for the rest of his life.

Moses Ezekiel's most outstanding work was the Confederate monument at Arlington national Cemetery called "Virginia Mourning her dead" which was dedicated on June 23, 1903.

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Among the many honors that Ezekiel received during his life time was a knighthood by Italian king Victor Emmanuel. Moses Ezekiel died in Italy in 1917.

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In battle after battle the American Israelites showed the courage of the ancient Maccabees as well as Joshua. Seven Jews won the Congressional Medal of Honor for heroism. I feel that it is appropriate to name them. Private Benjamin Levy, Sergeant Henry Heller, Private David Orbansky, Color Sergeant Leopold Karples, Sergeant-Major Abraham Cohn, Corporal Issac Gause, and Private Abraham Greenwalt. In addition, Lieutenant Isaac Hyams, a cousin of Confederate Secretary of State Judah Benjamin won the equivalent Confederate medal (Mel Young, Civil War Times, Page 11, 1993).

One of these brave men mentioned above was 17 year old Private Benjamin Levy. Levy was a drummer boy with the 40th New York Infantry. His medal of Honor citations reads “This soldier – a drummer boy – took the gun of a sick comrade, went into the fight, and when the color bearers were shot down, carried the colors, and saved them from capture.”

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Abraham Jonas of Quincy, Illinois had five sons. Four of these men fought for the confederacy and one for the union. Captain Charles H. Jonas of the 12th Arkansas was taken prisoner at Port Hudson, Louisiana in 1863. He was interned in Illinois. Captain Jonas was given a three week leave to visit his dying father. His brother, Edward rose to the rank of lieutenant colonel of the 50th Illinois. He was captured at Shiloh in 1862. After being later exchanged, he fought with Sherman in Georgia against Confederate forces including his three brothers.

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Dr. David Camden DeLeon, a Sephardic Jew from Camden, South Carolina, had fought as both a warrior as well as a doctor in the Mexican War. Confederate President Jefferson Davis appointed Dr. DeLeon as the first Surgeon General of the Confederacy in 1861. He served in that position for a short time, preferring instead to be active on the battlefields.

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PRIDE IN THEIR ROOTS

Raphael Moses had always been intensely proud of his Jewish heritage, having named one son “Luria” after an ancestor who was court physician to Spain’s Queen Isabella. Another son he named “Nunez”, after Dr. Samuel Nunez, the court physician in Lisbon who fled religious persecution in Portugal and arrived from England in July, 1733 with some 41 other Jews, on a tiny, storm tossed ship, the *William and Sarah*

. As one of the first Jews in Georgia, Nunez is credited with having saved the colony in Savannah from perishing from malaria or some other kind of tropical fever. (It was a tradition in the Nunez family that it traces its ancestry back to the royal House of David in Israel, from which it was expelled over two millennia ago).

After the war, Moses was elected to the Georgia House of Representatives and was named chairman of the Judiciary Committee. One of his best known writings, reproduced countless times in books and articles, is a lengthy, open letter he wrote to a political opponent in 1878, who attacked him for being “a Jew.” This was a rare deviation from the

general acceptance the South showed towards its Jews, and Moses hit back hard.

“Had...your overburdened heart sought relief in some exhibition of unmeasured gratitude, had you a wealth of gifts and selected from your abundance your richest offering to lay at my feet,” wrote Moses, “you could not have honored me more highly, nor distinguished me more gratefully than by proclaiming me a Jew.”

On another occasion, he wrote to his grandson Stanford E. Moses, one of the ten members of Moses’ family to enter the U. S. Naval Academy, advising him to take pride in his heritage, since “You can point to your ancestry and show the wisdom of Solomon, the poetry of David, the music of Miriam, and the courage of the Maccabees. Who can excel you in your past, and let the question in the future be, ‘Who shall excel you’ ...?”

In “*Last Order of the Lost Cause*,” Mel Young recounts a proud family story: the day Moses’ heroic son Albert Moses Luria joined the Columbus City Light Guards, of the 2nd Georgia Infantry Battalion. He was called to duty in Columbus, five miles from home, on Saturday, 20 April, 1861 on just two hours’

notice. After marching from the armory to the depot, Albert writes, “we were met by an immense concourse of citizens – assembled to bid us ‘G-d Speed.’” Among the crowd were several members of his family, whom Albert wrote he was surprised to see, since observant Jews do not ride or work their horses on the Sabbath, and so they had walked several miles into town to bid him adieu.

THEY KEPT THE HOME FIRES BURNING AND SO MUCH MORE

The Jews of the mid-1800s fought for their beliefs and their country. I have presented case after case showing where Southern Jews stood shoulder to shoulder with their Christian neighbors to help stem the rabid tide of federal forces. It is also of significant note that the Jewish ladies, even those from the upper crust of Southern culture fought the invaders in their own way. Their contribution is significant and without them the South would have fallen earlier than it did.

Phoebe Pember is a perfect example of this. Phoebe Yates Pember (Levy) was a widow. She had married “out of the faith” but when the war began she chose to return home, a young widow, and take refuge with her parents, Jacob and Fanny Levy, in Marietta, Georgia. Phoebe had married Thomas Pember, a Christian, in 1856. The couple settled in Boston, Massachusetts. Phoebe was highly educated for her era having attended a northern finishing school as well as private schools for young ladies. Thomas Pember contracted Tuberculosis and for health reasons the couple relocated to the South. He died in

Aiken, South Carolina in July, 1861 at age thirty-six.

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One of Phoebe's friends was Mrs. George Randolph whose husband had served as the Confederate secretary of War for eight months in 1862, Mrs. Randolph had been very active in caring for the sick and wounded in Richmond. Phoebe had written that she was terribly unhappy (perhaps because her parents had disagreed with her for marrying out of the faith). Mrs. Randolph convinced Phoebe to come to Richmond and assist her in her ministrations and caring for the sick. Phoebe was offered a position at the hospital. This was completely out of character for a woman who had been used to the best of everything. She was appointed as matron of one of the divisions of Chimborazo Hospital in Richmond (*The Jewish Confederates*, Robert Rosen, Page 296)

Phoebe assumed her new position in December 1862. She stated that she had come to serve the Confederate cause which she deeply believed in. Chimborazo was to become the largest hospital in the world at that time. It housed 150 wards and treated a total of 76,000 patients. In a short time Phoebe became the Chief Matron of Chimborazo

hospital. A position never held previously by a female.

Richmond was overcrowded as one would expect from the capitol city of the new nation. Phoebe was forced to take up residents at the hospital. Her primary responsibility was, of course, taking care of the ill and wounded. This did not leave her any time for a social life or to travel back and forth from a residence. She did reside out of the hospital for a while but her duties required her attentions at the hospital (“*A Southern Lady*,” 1879) Phoebe does not discuss her Jewish faith in *A Southern Lady*,” but she did make frequent references to Old Testament writings and the Bible.

Phoebe’s sister was Eugenia Phillips. She was born in Charleston in 1819. Letters of the period refer to her as a high-spirited woman. She married Phillip Phillips a successful lawyer also from Charleston. Both were active in Congregation Beth Elohim. The couple removed to Mobile, Alabama where they had nine children. Mr. Phillips was elected to congress and the couple once again removed to Washington. Mr. Phillips was arrested twice by Union authorities, first in Washington and charged with spying and then in New Orleans, Louisiana for

mocking a union soldier (see *Ben Butler in New Orleans*). Phillip Phillips, Eugenia's husband was a moderate and opposed secession. He was the author of the Kansas-Nebraska Act, as well as a brilliant lawyer (*The Jewish Confederates*, Rosen, 2000, Pg. 285) Eugenia was arrested by order of General Ben "Spoons" Butler while in New Orleans. She had stood on her balcony and broke at laughing during the funeral of a federal officer. Butler charged her under General order #150 which he wrote out by his own hand. "Mrs. Phillips, Wife of Phillip Phillips, having been imprisoned for her traitorous proclivities and acts in Washington, and released by the clemency of the Government, and having been found training her children to spit up on officers of the United States, for which act of one of those children both her husband and herself apologized and were again forgiven, is now found on the balcony of her house during the passage of a funeral procession of Lieutenant De Kay, laughing and mocking at his remains, and upon being inquired of by the commanding general if this fact were so, contemptuously replied - "I was in good spirits that day." (*The Jewish Confederates*, Rosen, 2000, Pg.'s 291-292) Eugenia was sentenced to "Ship Island" in the State of Mississippi, till further orders.

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Clara Solomon was 16 when the war began. A native of New Orleans, she was the second of six daughters born to Solomon and Emma Solomon, members of an elite group of Sephardic Jews. Clara is best known for keeping a diary (*The Civil War Diary of Clara Solomon, Growing Up in New Orleans 1861-1862*, Solomon, 1995, Louisiana State University)

Early in the war, Clara's father left his former business to serve as a sutler (merchant), supplying clothing and accoutrements to troops engaged in battles in Virginia. During his absence from the household, Solomon entrusted to his wife their home; supervision over their domestic housekeeper and their domestic slave; and care of their daughters Alice (a 19-year-old teacher at the nearby public school, the Webster School), Clara (a 16-year-old student at the Louisiana Normal School where girls studied to be teachers), Frances (their 14-year-old, also known as Fanny or Fannie), Sarah (their eight-year-old, also known as Sallie), Rosa (four), and Josephine (their one-year-old, also known as Josie).

Her diary entries give modern readers insight into the thoughts and feelings of Southerners during the Union occupation of New Orleans, and before that

period of the war. Clara is an expressive and impressionable young woman. While she betrays a rare, idealistic spirit not uncommon to her day and age, in many ways Clara is the typical, modern American teenager. (*The Civil War Diary of Clara Solomon: Growing Up in New Orleans, 1861-1862*, edited by Elliott Ashkenazi, Louisiana State University Press, Baton Rouge, LA, 1995)

A young Jewish woman in Columbus, Georgia, belonged to the Soldiers Aid Society and spent time in the Columbus Hospital tending the ill and dying. She actually taught one of these dying soldiers to read and write in order to divert him from thinking about his pain. A Jewish woman in Washington, D.C., wrote of the activities of the women of the Washington Hebrew Congregation and noted, “As in all wars the ladies of Washington aided the overtaxed hospital personnel. ...The daughters of my late grandparents, the Reverend [Abraham] Simon and Hannah Mundheim, were among these good Samaritans.” Simon Wolf reported in the *Jewish Messenger* of May 6, 1864, about a Sanitary Fair in the capital city that “the Hebrew Society’s Table is credited for \$756.95; and ... the entire receipts were only \$10,661.47.

Indeed, given the tremendous involvement of Jewish women with charitable work, it is reasonable to assume that most of the Jewish home-front contributions in terms of organizing fairs, preparing bandages and lint, sewing uniforms, visiting the sick and wounded, looking after the needs of orphans and widows, and providing hospitalities for Jewish soldiers represented the activities primarily of women. The labors of Jewish women for the Civil War cause aroused little conflict, and their activities unified one community after another, as Jews expressed their solidarity with their adopted homes, specifically as Jews. The only controversy that flared occurred in Rochester, New York, where the president of Congregation B'rith Kodesh, obviously a man, since women neither belonged to nor held office in synagogues, protested the participation of Jewish women in the local bazaar as Jews. *The Jewish Record* picked up on this theme and asked its readers why “pretty Jewesses” were distinguished in their charitable and patriotic endeavors from other women.

This incident conflicted with the widespread praise that non-Jews, women and men, and Jewish men, during the war and in subsequent generations, offered to Jewish women for their communal

leadership. Herbert Ezekiel's 1915 comments to the Rimon Lodge of the B'nai B'rith of Richmond, Virginia, may have typified the overwhelmingly positive reactions toward the efforts of Jewish women, when he acclaimed the Jewish women of Richmond, who "fed the hungry, clothed the poor, nursed the sick and wounded and buried the dead. The wives and mothers and sisters did valiant work in the hospitals. "These two exceptional cases do not, however, challenge the basic assertion that the Civil War represented a notable moment in the history of Jewish women because of the economic and motional burden it placed on them, on the one hand, and the central role that women played in mobilizing Jewish home-front activities, on the other. These two phenomena represent an unstudied aspect of American Jewish history and one of tremendous consequence.

Another revered Jewish woman is Rosanna Dyer Osterman. Rosanna was born in Germany on February 26, 1809 and immigrated to the United States with her parents at an early age. Upon turning 16 Rosanna married Joseph Osterman in Baltimore, Maryland before traveling to her new home in the new Republic of Texas.

When the civil war started Rosanna's home on Galveston Island, Texas was part of the federal blockade of the South. While many of the island's residents left for the mainland, Rosanna remained and started nursing the sick and wounded on both sides. Having gained the confidence of the union commanders on the island, Rosanna was able to glean military information and, acting as a courier, was able to pass her information to Confederate officials in Houston. Due in part to Osterman's ability to pass information, Confederate forces were able to retake Galveston on New Year's Day in 1863.

Three years later, 57 year old Rosanna was killed when the steamboat she was on exploded near Vicksburg, Mississippi.

Rosanna and her husband had amassed a significant amount of money during their lifetime. In her will, Rosanna left a fortune to medical facilities throughout the United States. She also left funds to found a nondenominational widows and orphan's home in Galveston.

Her 1866 death notice in the *Galveston News* said this about Osterman: "the history of Rosanna Osterman is eloquently written in the untold charities that have been dispensed by her liberal

hands than by any eulogy man can bestow. And that she had distinguished herself by her “unselfish devotion to the suffering and the sick.”

Another non-combatant participant in the conflict was Charleston, South Carolina resident Moses Cohen Mordecai. My wife and I encountered Mr. Mordecai’s residence when she noticed an antique *mezuzah* on the lintel of his door while wandering through the historic district of Charleston. According to the historical placard placed in front of Mordecai’s house, Mordecai was initially opposed to secession but eventually joined the cause by becoming a blockade runner in support of the Confederacy. The Mordecai family was eventually forced to flee and they ended up in Baltimore. Moses Mordecai had lost his entire fortune. After the war, he was very successful in business. In 1870, at his own expense, he brought back the bodies of South Carolina soldiers who fell at Gettysburg (*The Preservation Society of Charleston*).

YIDDISHISMS

When my ancestors came to this country from Eastern Europe, they did not speak any English. Most Jews from Eastern Europe communicated with one another in an ancient dialect of primitive German called Yiddish. In the mid-14th century the church declared that Jews were “*Untermenchen*” (subhuman) and therefore forbidden to speak the common language of their host country. Being resourceful, a dialect of German was invented called Yiddish” (Jewish) and proceeding generations spoke Yiddish almost exclusively while adding the flavor of their particular region to the language. A Jew from Germany could communicate with a Jew from Russia by simply using Yiddish. This language is spoken today but in decreasing amounts due to the fact that Yiddish speakers are dying off as well as the advent of the State of Israel which relies on the rejuvenated ancient language of the Jews: Hebrew. As a third generation American who lived in Israel for many years I speak Hebrew fluently as well as English but I do not speak any Yiddish although two of my grandparents did.

Many Yiddish words have entered the English language and are freely used today and are accepted

as part of the English. Mazel Tov (good luck), Meshuganeh (crazy), and klutz (Clumsy) are three examples. John D. Billings, in his 1887 Civil War book “In Hardtack and Coffee, tells of two words used frequently by civil war soldiers. Mr. Billings tells us: “the soldiers whom I have described could be found in any squad - that is, a man of his kind. Some were called Jonahs because of their bad luck, and many were referred to as Schlemiels or Schlimazels. Both Yiddish words refer to a man who is clumsy, experiences constant bad luck, or otherwise is constantly getting into trouble or has multiple problems. He would receive a portion of pea soup, for example, from the cook and return to his tent where he would manage to spill the soup down the back of one of his mess mates. He was a “dead shot” for kicking over his neighbor’s coffee pot. These names were not used in a complimentary manner but clearly show how even Jewish “slang” entered common usage.

THE POLITICIANS

Unlike the “liberal” Northern government, where no Jew had served as a cabinet member for any president, the Jefferson Davis Government contained three Jews; Judah Phillip Benjamin, Abraham Myers, and Dr. Simon Baruch. The most well-known is Judah Phillip Benjamin. Most people have heard of Benjamin. Some say that he really wasn’t a Jew or that he converted to Christianity. This is not correct which I will address momentarily by Benjamin’s own words. Volumes have been written about Benjamin and I will not attempt to rewrite what previous authors have labored over. I will, however, attempt to through a contemporary light on this man, this enigma.

Benjamin was born in the British West Indies, on the Island of St. Croix August 11, 1811. He was the first of seven children born to Rebecca and Phillip Benjamin Another child was born first also called Judah but he died in infancy. Benjamin retained his British citizenship throughout his life. It was this that allowed Benjamin to enter and reside in London after the fall of the Confederacy.

Stephen Vincent Benet called Benjamin “The Dark Prince” of the Confederacy (15). The fact is Judah

Benjamin achieved more political power than any other Jew in U.S. history. Benjamin was the first Jew elected to the U.S. Senate just prior to secession; Benjamin was offered a seat on the supreme court of the United States as well as the ambassadorship to Spain. Benjamin opted to follow Davis into secession he served as President Jefferson Davis' Attorney-General, Secretary of War, and, eventually, Secretary of State. He became known as the "brains of the Confederacy."

<Insert picture 9>

Benjamin was both hated and loved by the Southern peoples. He had married into the Catholic society yet remained a Jew. According to civil war diarist Mary Chestnut, some called him Mr. Davis' pet Jew." Others used him as the scapegoat for all of the South's failures.

<Insert picture 10>

Benjamin's brilliance went with him when he escaped the northern dragnet attempting to seize the members of Jefferson Davis' cabinet who were attempting to escape. Benjamin managed to escape the United States territory and arrived in England.

There he practiced law and several of his treaties stand to this day (see Benjamin on Sales).

It was during a hotly debated case in London that Benjamin finally rose and defended his Judaism and his lifelong attachment to his people. When the opposing attorney attempted to slander Benjamin because of his Judaism, Benjamin retorted “It is true that I am a Jew, and when my ancestors were receiving the Ten Commandments from the immediate hand of Deity, amidst the thundering and lightening of Mt. Sinai, the ancestors of your people were herding swine.”

<Insert picture 11>

Simon Baruch was born in Prussia and immigrated to the United States. He settled in Camden, S.C. He was degreed by the Medical College of Virginia. He joined the Confederate army as a surgeon in the 3rd South Carolina Battalion just prior to the Battle of Second Manassas. He rose in the military ranks and eventually caught the eye of the president, Jefferson Davis. Baruch was appointed to the position of surgeon general of the Confederacy.

After the war, Baruch married Isabella Wolfe. They set up house and began a growing medical practice

on West 57th Street in New York. Mrs. Baruch became a prominent member of the Daughters of the Confederacy and the couple raised their children with pro-Southern views. It is reported that if a band struck up “Dixie,” Dr. Baruch would jump up and give the “Rebel Yell.” much to the chagrin of his family. A man of usual reserve and dignity, he nevertheless let loose with the “Rebel Yell” on one occasion at the Metropolitan Opera House.

Their son, Bernard, became the most successful financier of his time and one of the best known Americans of the 20th century. Bernard Baruch was an advisor to presidents from World War I to World War II and became the confidant of President Franklin D. Roosevelt.

Abraham Myers was an American Jew and a graduate of the United States Military. During the Seminole wars he served as a quartermaster in the United States Army. He was appointed as Quartermaster General of the Confederate States by Jefferson Davis.

Shockoe Hill in Richmond, Virginia is the only Jewish Military cemetery outside of the State of Israel. This cemetery, to this day, is maintained by Congregation Beth Ahavah in Richmond. (18)

Author's note: During my research I found many references in my personal library as well as on the inter-net which either did not show a source or just showed someone else's work without credit. It is not my intention to "steal" anyone else's work and I will present clear references either as a footnote or in the bibliography.

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GLOSSARY OF WORDS AND TERMS

Anaconda Line: Extended barrier of ships created by General Winfield Scott at the beginning of the civil war. The ships were stationed off the Southern shore of the United States during the war. The purpose was to blockade the southern ports and “squeeze” them not allowing commerce to enter the south.

Ashkenazi: Hebrew term used to describe Jews who came from Eastern Europe and Germany.

Blood libel: Anti-Jewish rumors spread by the church indicating that Jews were kidnapping Christian children and using their blood in the baking of Passover Matzah. Rumors were also spread that Jews were poisoning Christian wells.

Brit Milah (Bris): Hebrew. Bris; Yiddish). Literally the fulfillment of the covenant. Term used to describe the circumcision ceremony.

Conservative Judaism: A form of Jewish practice exported to the United States from Germany combining orthodox observance and liberal reform interpretation of Jewish style and law.

The Dred Scott Decision, 1857: Dred Scott was a slave who unsuccessfully challenged his right to freedom since he had arrived in a non-slave state in the north after escaping from his master in Virginia. His attempt was based on the “Northwest Ordinance of 1789. He had escaped to where slavery was illegal according to the ordinance. The case, Dred Scott vs. John F.S. Stanford was heard by Chief Justice Roger Tansey. The court’s decision was that Scott was Stanford’s property even they were in a non-slave state and ordered Scott back in a condition of slavery.

Goldena Medina: (Yiddish) The “Golden State.” Jewish immigrants believed that the streets of America were paved with gold hence – the Golden state. It also refers to American freedom which was something like “gold” to them.

Holy Inquisition: The Holy Roman Catholic's attempt to forcibly convert all Jews to Christianity. Utilization of torture was used, especially when a suspected "backslider" was found. If a subject refused to convert he/she was burned alive at the stake. If, at the last minute they agreed to convert, they were "mercifully" choked to death.

Hebrew: Language spoken in modern Israel. It is also the name of the ancient language spoken by the Israelites. The term Hebrew is the correct term to use when referring to a Jew. The term Jew correctly refers to someone from the tribe of Judah.

Jewish Enlightenment: The Jewish Enlightenment was an intellectual movement in Europe that lasted from approximately through the mid-1700 and 1800s. It encouraged Jews to study secular subjects, to learn both the European and Hebrew languages, and to enter fields such as agriculture, crafts, the arts and science. The Jewish enlightenment eventually led to the Jewish reform movement as well as modern Zionism.

Joshua: Israelite who assumed command of the Jewish forces upon the death of Moses. Joshua led the Israelites into Canaan and settled the people there in accordance with instruction he had received from Moses.

Mezuzah: A prayer scroll on parchment contained in a decorative case. It is affixed to the right hand lintel of the door of a Jewish home.

Mohel: Religious Jew, usually a rabbi, trained to perform the ancient ritual of circumcision.

Orthodox Judaism: The strictest form of Judaism. Adherence must conform to rigid set of religions rules. Unchanging.

Pale of Settlements: was the term given to a region of Russia, in which permanent residency by Jews was allowed, and beyond which Jewish permanent residency was forbidden. It extended from the eastern *pale*, or demarcation line, to the western Russian border of Prussia.

Pogroms: Organized assaults and murders against the Jewish communities in Christian Europe. Usually sponsored by the church or the government.

Reform Judaism: Liberalized Judaism for Jewish prayer and observance. Exported to the United States during the Jewish enlightenment in Europe.

Sephard: Hebrew. Refers to the word Spain. Also used to refer to people from Spain (Sephardi), Portugal, and the Iberian Peninsula. Jews from North Africa and the middle-East are also referred to as Sephardic Jews.

Talmud: A set of religious Jewish scripts which further expound on Jewish law found in the Five Books of Moses.

Torah: The Bible. The Five Books of Moses.

ILLUSTRATIONS AND PICTURE REFERENCES

Page 67. Moses Ezekiel as a Virginia Military Institute (VMI) cadet. With thanks to VMI as well as Civil War Times magazine, September 2009.

Page 66. Sculptor representing the South by Sir Moses Ezekiel at Arlington National Cemetery, Confederate section with thanks to Civil War Times magazine; November/December 2007.

Page 67. Sir Moses Ezekiel later in life. Thanks to Civil War Times magazine; November/December 2007.

Page 68. Medal of Honor winner army Private Benjamin Levy, age 17 with thanks to the American Jewish Archives and Civil War Times magazine September/October 1993.

Page 68. Dr. David Camden DeLeon, first Surgeon General of the Confederate States. With thanks to Civil War Times magazine; September/October 1993 and courtesy of Mel Young. Picture based on a portrait by Carvalho in the Jewish Museum, New York City.

Page 68. Jonas Brothers. Abraham Jonas had five sons. Four fought for the Confederacy and one joined the Union army. Charles Jonas (left) was a captain in the 12th Arkansas. His brother, Edward Jonas (on the right) reached the rank of Lieutenant Colonel in the 50th Illinois. Courtesy of the American Jewish Archives and Civil War Times magazine, September/October 1993.

Page 74. Phoebe Yates Levy Pember. First female administrator of Chimborazo Hospital, Richmond, Virginia. With special thanks to Civil War Times magazine.

Page 77. Eugenia Phillips. Sister of Phoebe Pember as well as Confederate spy and philanthropist. Thanks to the University of North Carolina, Chapel Hill campus and Civil War Times magazine, September 2009.

Page 86. Judah Philip Benjamin. Secretary of State of the Confederacy. Civil War Times Illustrated June 1971 as well as with thanks to author Robert Douthat Meade.

Page 86. Confederate States Cabinet with thanks to Robert Douthat Meade and Civil War Times Illustrated, June 1971.

Page 87. An elder Benjamin as barrister, Queens Bench, London, England. Courtesy Robert Douthat Meade and Civil War Times magazine, June 1971.

