

The
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The Journal
of the
Southern Jewish Historical Society

Editorial Board This Issue

Miss Sadie Engelberg

Saul Viener

To

MRS. MAURICE L. HUTZLER

whose untiring efforts have
helped nurture and sustain

THE SOUTHERN JEWISH HISTORICAL SOCIETY

this issue is affectionately dedicated.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

PHYSICS 311

LECTURE 1

THE AMERICAN CIVIL WAR

As this issue of the *Journal of the Southern Jewish Historical Society* views the American Civil War, it takes cognizance of our Nation's most heroic and romantic, albeit tragic, era.

No event in World history has had a more intense and enduring hold on the interest of the American people. More than 18,000 books on this momentous epoch are catalogued in the New York Public Library. All but the most recent immigrants to our shores have some ancestral connotation with a Civil War participant. These are among the countless reasons why the Centennial period has seen an impact of interest the like of which we have never before witnessed.

Some ask, "Why commemorate such a tragic misfortune?" -- one which a new, struggling nation of less than 32 million people lost 600,000 of the cream of its vigorous youth. The answer cannot be in a few words. It is indeed a concatenation of a multitude of impelling forces. A family, a tribe or a nation is tested and tempered more by its sufferings and its ability to adjust to internal conflicts than by its triumphs and its victories. So it was with the United States through its maturing experience in the Civil War.

This Commemoration will focus the understanding of all of us on the deep and abiding devotion to their ideals that was displayed by the participants on both sides. It will spotlight the patriotism and heroism of all, both of the North and the South.

It will increase our pride in our men, regardless of whether it was a New Mexico wrangler who fell at Glorietta or a Georgia plantation owner who fell at Chickamauga -- pride that they were Americans who believed enough in the right of their cause to offer their lives as a pledge to their faith.

As those who are devoted to Jewish tradition, you can draw inspiring sustenance from the leadership, on both sides, that was Jewish -- for the 7,000 Jews who donned the Gray -- for the Seligmans -- for the Benjamins -- and for the countless other contributions made by your people in this challenging test of Democracy.

But regardless of your personal interest in the Civil War, there is much for all of us to commemorate in the Centennial Years, as we continue to draw undying exhilaration from Abraham Lincoln's immortal words, -- "that government of the people, by the people and for the people shall not perish from the Earth."

Robert W. Waitt, Jr.
Executive Secretary
Richmond Civil War Centennial Committee

NOT FORGOTTEN
HENRY GINTZBERGER, PRIVATE, C.S.A.
J. Ambler Johnston*

Nearly a century ago, on the field of one of the bloodiest battles of the American Civil War, a peddler fighting for the South lost his life.

Ironically, at the same time he lost his identity which, together with a pair of shoes, were his only possessions. On the occasion of the Civil War Centennial, and just before the 100th anniversary of the Second Battle of Cold Harbor, his identity has been established.

He was Henry Gintzberger who lies buried in the Hebrew Cemetery in Richmond under the name of Henry Gersberg.

Henry Gintzberger came into this narrative in his mid-twenties, just before the Civil War began, when--as an itinerant peddler--he arrived in Salem, Virginia.¹ Nothing was known then of his life before that time, and research has failed to disclose any additional information concerning his origin, his parents, his earlier life.

No one today is old enough to remember the itinerant peddlers of a century ago, before railroads completed the job of tying together all areas of the country. Away from the tracks, the only overland transportation then was by means of animal or manpower over wretched roads. Needles and thread, scissors and such things, were hoarded and valuable items. Through the country, into the most remote places, went the peddlers, bent under the weight of heavy packs on their backs. These peddlers wrote no history; they left only to the imagination of today their loneliness and weariness, hopes and wishes.

Thus came Henry Gintzberger to the Virginia community of Salem in 1860. Few residents there had seen a Jewish person, and that, undoubtedly, is why his arrival was marked so thoroughly in the minds of the townspeople. These were the memories which helped piece together this story.

Shortly after Gintzberger arrived in Salem, his customers noticed that he had a high fever. The people, so close to the pioneer era, did not allow a stranger to go unattended, hence he was taken into a home and nursed through a long sickness.

Upon his recuperation, he enlisted with other men and youths of the area in the Salem Flying Artillery for service in the Confederate Army, and he served with the unit until his battle death near Richmond in 1864.²

With this Jewish peddler in its ranks, they were mustered into service in Lynchburg, sent to Craney Island near Norfolk, witnessed the battle of the *Merrimack* and *Monitor*, saw the *Merrimack* burned, and upon the fall of Norfolk were sent to Battery No. 5 near Oakwood Cemetery in Richmond from which they went to assist "Stonewall" Jackson in the reduction of Harper's Ferry. The unit fought at the Battle of Williamsport on September 20, 1862;

at Fredericksburg on December 12 and 13, 1862; Chancellorsville, May 2, 1863; Gettysburg, July 3, 1863; Spotsylvania Court House, May 18, 1864; and Cold Harbor from June 1 to 7, 1864. It was here that Gintzberger was killed. The Salem Flying Artillery later fought at Fort Gilmer and Fort Harrison on September 29, 1864 and on to the surrender at Appomattox.³

Through all this action, Henry Gintzberger fought with his adopted comrades. He was wounded at Chancellorsville, but was back with the "Salem Flying Artillery" a month later at Gettysburg.⁴ He had less than one year to live; time was running out for the Confederacy as well.

In the spring of 1864, General U. S. Grant took command of the Federal forces and, using his superiority of manpower and material, determined to destroy in the field the Army of Northern Virginia. Always extending his left wing in a flanking movement to turn the right flank of Lee's army, he attacked in the Wilderness; then at Spotsylvania Court House; then at the North Anna River.

Continuing his flanking movements, but resolving to take a calculated risk in an attempt to complete a direct line plunge into Richmond, he crossed the Pamunkey River near present Route US 360 toward the crossroads settlement of Cold Harbor. The Confederate forces, following his movements, reached there a matter of minutes ahead of him. Thereby opened the second Battle of Cold Harbor.⁵

Griffin's Battery went into position June 1, 1864, just to the southeast of what was then known as Old Church Road, the present-day Route US 360. Battlefield Park School, the old Pole Green Church, and a place called Duggins Inn stand in this vicinity today. There followed five days of fighting for the battery, according to the official report of Lt. Col. R. A. Hardaway, commander of the battalion to which the Salem Flying Artillery was attached. June 1, 1864, Hardaway's report said, "the enemy charged...and, owing to the proximity of the lines, got quite close to our line of battle before they were observed. A few rounds of canister broke them. They were easily repulsed without the aid of infantry. The battalion was in line of battle until the 5th instant near the Johnston House, and fired and were under fire nearly the whole time." ⁶

In less cryptic style was the description written some years after the war by one of the survivors, N. B. Johnston, a private in the Salem Flying Artillery.

"...When the Federals reached Cold Harbor, about eight miles east of Richmond, there they found the Confederates facing them behind a solid line of breastworks, and there they made a stubborn resistance to the repeated assaults of the enemy, the losses of the latter in killed and wounded being very heavy. The writer participated in a considerable part of this fighting, having the Federals at one time to reach within 35 yards of our line, we having to use double charges of canister before he retired, the lines of the two armies being so close together that our men dare not show their heads above the breastworks, the disobedience of which rule caused the death of several members of our Battery, one falling almost on the writer when struck in the forehead by a Yankee bullet..."⁷

Private Johnston later told his son that "the only Jewish soldier in the Command was shot through the head while peering over the breastworks immediately alongside him." The many documents linking Henry Gintzberger with the Salem Flying Artillery and his death at Cold Harbor, coupled with the recollections of Private N. B. Johnston and the fact that research has not disclosed anyone named Henry Gersberg in the Confederate ranks, would indicate that there is an incorrect name among those listed on the plaque of Confederate soldiers buried in Hebrew Cemetery.⁸

There remain today three conflicting records of the date of Henry Gintzberger's death. One record is a certificate stating that Henry Gintzberger, Private, Salem Flying Artillery, last paid December 31, 1863, by Captain Christian, had been "Killed in battle June 3, 1864, at Johnston House, Hanover Co., Va."⁹ The other record is the register of his death, giving the date as June 3, 1864, and the cause as the result of battle. The register sheet tells more. There was a place on the register to enter "Amount of money left" by the man. That place is blank. The register also asked for his "effects." The sum total of the effects of Henry Gintzberger was, "1 pr. shoes."¹⁰

The muster roll of the Salem Flying Artillery--the third record--shows No. 75 to have been Private Henry Gintzberger, who enlisted May 14, 1861, in Salem, Virginia, aged 27. Killed at Cold Harbor, the muster roll continued, and buried in "Jews burying ground, Richmond, Virginia." The remark is added: "Jew; killed at Cold Harbor June 2, 1864."¹¹

J. Ambler Johnston, who did the research on Henry Gintzberger, began the research "many years ago, and for no reason except curiosity. I wanted to find the grave. I have looked at every tombstone in the cemetery at the north end of Fifth Street, and at their records, but no Gintzberger. I examined the voluminous records of Confederates buried in Hollywood and Oakwood Cemeteries, but no Gintzberger."

On the plaque erected by the Hebrew Ladies Memorial Association in the Hebrew Cemetery to the memory of Hebrew Confederate soldiers buried there, there is the name of Henry Gersberg.

Because there was no Henry Gersberg in the Confederate army, it requires no recklessness, no lack of responsibility, to conclude that someone--perhaps N. B. Johnston--wrote out Henry Gintzberger's name tag under fire and attached it to the corpse, directing the burial party to send the body to Richmond's "Jews burying ground." How else did Henry Gintzberger escape being buried on the field, as so many other casualties were--indeed, as another member of the Salem Flying Artillery was?¹² Such a handwritten tag could have been misinterpreted in Richmond as reading "Gersberg" rather than "Gintzberger." This conjecture provides the only logical explanation for the cemetery's records to show the burial in June 1864 of one Henry Gersberg, *The History of the Jews in Richmond* to list Henry Gersberg as from Salem, Virginia,¹³ and for the lack of the name Gersberg in Confederate records.

In the light of this, should not the good name of Henry Gintzberger, earned on Confederate fields of battle, be restored on the Hebrew Cemetery records in Richmond? Today we have an ethereal Henry Gersberg, whose identity is

supported nowhere but on the monument; yet one Henry Gintzberger, who, we know, fought with the Salem Flying Artillery and died a few short miles from Richmond in 1864, his name apparently departing with his spirit. Most of us leave only our good names behind in this world, and this certainly is true of a man whose only personal effects at the time of his death were a *pair of shoes*.

Should not this Henry Gintzberger be rescued from oblivion? Should not Gintzberger replace Gersberg?

(On Sunday, October 20, 1963, Henry Gintzberger had his good and rightful name restored to him with the dedication of a marker attached to the memorial monument in the Confederate Section of the Hebrew Cemetery, Richmond, Virginia.)

FOOTNOTES

*Mr. Johnston is Chairman of the Richmond Civil War Centennial Committee.

¹Although there is no documentary evidence of the arrival of Henry Gintzberger in Salem, Virginia, where this narrative begins just before the Civil War, local legend passed down to later generations gives this version.

²The Salem Flying Artillery was organized originally by a Captain Abram Hupp who retired and died in 1862. First designated as the First Company A, 9th Regiment of Virginia Infantry, being then known as Hupp's Battery, the unit was reorganized on May 8, 1862, as an independent battery. Soon afterward it was attached, but not assigned, to the First Regiment of Virginia Artillery. It went through the war as "Captain Griffin's Company of Light Artillery", Captain Griffin having succeeded Hupp, and later it became part of Hardaway's Battalion. (From the holograph history of the Salem Flying Artillery, prepared originally in January 1865, signed by Corporal Charles Johnston. Virginia State Library, Richmond. The spelling also appears in records as Gintzburger, but the "er" of this history is used for consistency.)

³*Battles and Leaders* - The Century Co., N.Y. Vol. 1 - p. 713. Muster roll, Salem Flying Artillery, Roanoke County Court House, Salem, Virginia.

⁴*ibid.*

⁵D. S. Freeman, *Lee's Lieutenants*, New York, 1942, Vol. III, pp 342-449, 496-508.

⁶*Official Records - War of the Rebellion*: Series I, Vol. XXXVI, Part 1, pp 1089-1090.

⁷From an account written after the war by N. B. Johnston, brother of Corporal Charles Johnston, now in the possession of his son, J. Ambler Johnston, Chairman of the City of Richmond Civil War Centennial Committee.

⁸Letter of January 12, 1962, from E. V. Parkey for Victor Gondos, Jr. Chief, Civil War Branch, National Archives, Washington, D. C., to J. Ambler Johnston: "This is in reply to your letter of December 7, 1961, in which you requested information relating to a Henry Gersberg. We searched the War

Department Collection of Confederate Records, but failed to locate a record of a soldier bearing this name." Letter in possession of Mr. Johnston.

⁹Confederate Records - National Archives - Washington - Certificate - Griffin's Battery, Salem Flying Artillery, Hardaway's Battalion, 1st Virginia Regiment Artillery.

¹⁰*Register* - Confederate Records - National Archives - Washington - Griffin's Battery, Salem Flying Artillery, Hardaway's Battalion, 1st Virginia Regiment Artillery.

¹¹*Op. cit.* (See note 3)

¹²*ibid.* No. 104 Private S. T. Hudson. Killed June 1, 1864 at Cold Harbor, buried near Pole Green Church - Cold Harbor.

¹³Ezekiel, Herbert T. and Lichtenstein, Gaston, *The History of the Jews in Richmond, 1769-1917.* (Richmond, Va. 1917) p. 195



Rosa, thou dearest of my heart,

Only to thee my love can I impart,

Sacred and holy is my vow,

And humbly now before thy shrine I bow.

Can my love for thee be in vain?

Oh! dearest spare my heart from such a pain;

Hope bids me from all doubts refrain,

Nor cease my efforts thy pure love to gain.

Richmond Va)
July 6, 1860)

W. Flegenheimer.

ACROSTIC FOR ROSA COHN

William Flegenheimer, who later engrossed the Ordinance of Secession for the Confederate States of America, composed and decorated this message in July 1860 for the young lady whom he was to marry in April of the following year.

Courtesy, Valentine Museum
Richmond, Va.

SOME NOTES ON THE HISTORY OF THE
ORGANIZED JEWISH COMMUNITY OF NORFOLK, VIRGINIA
By Malcolm H. Stern*

The beginnings of organized Jewish life, following the advent of a number of Jews from Germany to Norfolk in the 1840's, have been inaccurately recorded heretofore. This situation has led to some confusion and debate in the present-day community. It were well to consider, therefore, the previous attempts to record the history of Norfolk Jewry, and to indicate the new material that has recently come to light, before proceeding to our reconstruction of the events.

The first attempt to narrate the history of Norfolk Jewry in recent years was made by the late A. B. Seldner, a son of one of the early members of the organized community. The result of his efforts, written just prior to his death in 1935, were issued in their incomplete form as a two-page mimeographed typescript. Mr. Seldner had recourse to the Deeds of the Corporation Court of the City of Norfolk, and based his record largely on this authentic data. However, there are many facts which the deeds do not bring forth which make for lapses in Mr. Seldner's account.

On June 26, 1940, the Norfolk Virginian-Pilot issued its 75th Anniversary Supplement, which contained the histories of many of Norfolk's leading houses of worship. At the request of Dr. Louis D. Mendoza,¹ the then incumbent rabbi of the Reform congregation, Mrs. Mildred Adelsdorf Baum, a daughter of one of the founders of Ohel Sholom Temple, prepared the history of the Temple; while Rabbi Paul Reich prepared the history of Beth El, the Conservative Congregation, of which he is still (1962) rabbi. Mrs. Baum used some of Mr. Seldner's findings, plus hearsay evidence. Both she and Rabbi Reich resorted to William H. Stewart's *History of Norfolk County*,² a standard work on Norfolk history, which states that Ohel Sholom was founded in 1836 and Beth El in 1850. Much of this material, with additions, was incorporated in Rabbi Reich's article, "Norfolk" for the *Universal Jewish Encyclopedia*.³

Since these researches were made, a number of interesting and authentic data have been brought to light:

1) The Minute Book of Ohel Sholom Congregation from its Preliminary Meeting on September 4, 1867, through the Board Meeting of July 23, 1880.

2) The first two minute books of the Norfolk Hebrew Ladies Benevolent Society, running from May 30, 1868, through 1907.⁴

3) A copy of *The Owl*, official organ of the Young Men's Hebrew Association, of New Orleans, for December, 1902. This issue devotes twelve pages to the history of Norfolk Jewry, and alludes extensively to the minutes of both congregations.⁵

4) *The Reform Advocate*,⁶ for March 29, 1913, and for Feb. 24, 1917, devote their feature articles to "The Jews of Norfolk". They are both copies of the early data in *The Owl* with additions that bring them up-to-date.

5) References in the Deed Books of Norfolk County, preserved in the County Court House, Portsmouth, Virginia.

6) Birth, marriage, and death records in the Corporation Court of the City of Norfolk.

HOUSE OF JACOB

The arrival of Jacob Umstadter in Norfolk, in 1844,⁷ marked the beginning of formal Jewish life for this second period of the Jewish Community. Mr. Umstadter brought with him from Germany a strong Orthodox background, and apparently, some training as a *schochet* (Kosher butcher) and *hazan* (Cantor). He seems to have exercised the former capacity on a volunteer basis in 1846, complaining that prior thereto his co-religionists had been bowing to circumstances and eating un-Kosher meat.⁸

By the Fall of 1848, the community had grown sufficiently to permit the organization of a congregation. On October 22, an organizing meeting was held. Two rooms were rented in the home of Nathan American,⁹ one of the members. At some point the Congregation assumed the name *Chevra B'nai Jaacov*, (literally, "Association of the Sons of Jacob") or, as they translated it, "House of Jacob". Mr. Aaron L. Goldsmith, a former Baltimore resident,¹⁰ was commissioned to go to that city and purchase a Torah.¹¹

On October 7, 1849, Mr. Goldsmith was elected first president of the Congregation.¹² We may assume that Jacob Umstadter acted as *Hazan*, when no one else was available to do so.¹³

On February 13, 1850, a number of the members,¹⁴ acting as a burial society, purchased a plot of ground, 55 by 400 feet, for a cemetery.¹⁵ On December 6, 1865, the growth of the community required an additional, adjacent plot to be purchased.¹⁶ This cemetery, known as Hebrew Cemetery, is still in use.¹⁷

March 23, 1853, saw the enactment by the Virginia Assembly of an act, incorporating the trustees of the Hebrew and English Literary Institute in the City of Norfolk, whose function was the establishment of a school for "the instruction in the English and Hebrew languages".¹⁸

At approximately this time (1853), the Congregation House of Jacob rented the first floor of the Odd Fellows Hall, on Wolf Street (now Market Street), at the head of Avon Street. This building was destroyed by fire on February 18, 1859, and the Congregation worshipped for about a year at 137 South Church Street, near Widewater (now Water) Street.¹⁹

Already in 1852 there had been talk of erecting a building of their own,²⁰ but it was not until March 3, 1859, that the House of Jacob purchased from Jacob and Fanny Umstadter a lot on the East side of Cumberland Street, which the Umstadters had acquired five years before.²¹ Three months later, on June 9th, one John M. Sale was commissioned by the House of Jacob to erect a brick building.²² Two days later, *The Southern Argus* announced proudly, under the headline JEWISH SYNAGOGUE: "Since the destruction by fire of the Synagogue on Wolf Street (i.e. the first floor of the Odd Fellows Temple), the Jewish Congregation in the city have purchased a lot on Cumberland Street, opposite the Academy,²³ where they have made arrangements for the erection of a new building."²⁴

For some reason it was found necessary to change the name of the organi-

zation from Hebrew and English Literary Institute to Norfolk Hebrew and English Literary Institute, and this was done by Act of the General Assembly of Virginia, dated February 17, 1860. By the terms of the Act, all property in the name of House of Jacob was deeded to the Norfolk Hebrew and English Literary Institute.

To pay for the new building the Congregation was obliged to take a mortgage in the sum of \$1760 with the Homestead Loan Association.²⁵

Mr. Umstadter, who apparently trusted no one but his Maker, took the trouble to record the purchase of his synagogue seats in the Deeds of the Norfolk Corporation Court.²⁶

Until the arrival of Rabbi Bernhard L. Fould in 1869, the Jewish Community was ministered to by a variety of *Hazzanim* (cantors) and educated laymen, who bestowed upon themselves the title of Rabbi or minister, but who in all probability lacked either the ordination or the educational attainments of the rabbi. This situation was characteristic of these embryonic German-Jewish congregations of the times.²⁷ Insofar as we have been able to ascertain, the following served as ministers of *Chevrá B'nai Jaacov*:

Reference has already been made to Jacob Umstadter, who served intermittently from 1848 to 1868.²⁸

- 1850-52 - Reuben Oppenheimer.²⁹
- 1854-59 - Isaac C. Campe.³⁰
- 1857 - J. Jacob.³¹
- 1858-63 - Joseph Oppenheim.³²
- 1860-69 - Aaron Oppenheimer.³³
- 1863 - L. Heilner.³⁴
- 1864-67 - Jonas Hecht.³⁵

Of the Presidents who succeeded Aaron L. Goldsmith, mentioned above, we have no records until 1858-59, when S. Gutmann³⁶ held the office. He was succeeded by Michael David Levy in 1860-61; Isaac Hofheimer, who served for two years; then Samuel Seldner who served for two and the office in 1865-6 reverted to Isaac Hofheimer. Henry Deiches became President in 1867, and when the Norfolk Hebrew and English Literary Institute became merely a real estate holding corporation, as will be indicated, he held office until his death in 1898.³⁷

OHEF SHOLOM CONGREGATION

The Civil War brought with it a sweep of liberalism in American Jewish life which penetrated the Norfolk Jewish community. Factions developed within the Congregation. In the Spring of 1866, a Rev. E. L. Hess, of Baltimore, applied for the pulpit, as did a Rev. Bean. Hess, representing the Orthodox viewpoint, had the backing of Isaac Hofheimer, the then President of the Congregation, and probably the backing of Rabbi Isaac Leeser, the recognized leader of Orthodoxy in America. Bean seems to have been a Reformer, recommended by Einhorn,³⁸ of Philadelphia, and by Samuel Adler,³⁹ of New York.⁴⁰ Apparently neither candidate was elected.

One of the first acts of the post-war government of Virginia was to require new charters of all incorporated bodies in the state. Thus, the members of the Norfolk Hebrew and English Literary Institute decided to reconstitute themselves as a Congregation. A meeting was held for this purpose on September 4, 1867,⁴¹ at which the following articles of agreement were read and approved:

Article 1.

The Synagogue is to be leased from the Norfolk Hebrew and English Literary Institute to the Congregation now to be formed for a term of ten years, for the consideration of five hundred dollars per year.⁴²

Article 2.

The deeds of the Old and New Burying Grounds⁴³ are to be deeded to the Congregation, as also the Sefer Thoras (Scrolls of the Law).

Article 3.

The Minhag Ashkonoth⁴⁴ is to be upheld in said Congregation as long as there is one third of all the members in favor of upholding said Minhag Ashkenos, but if changed it must be done in this way, to wit:

The petition must be handed in in writing in a general or quarterly meeting and must lay over one month, then must be called a final meeting to debate and to act on that question. Members not present on such a Special meeting may vote by Proxy.

Article 4.

The Officers of the Congregation shall consist of a President, Vice President, Secretary, Treasurer, three (3) Directors and three (3) Trustees.

Article 5.

The President and Vice Presidents must be religious men, who do not transact any business on Sabath (sic!) or Holy Days.

Article 6.

The President, Vice President, and three Directors shall constitute a Board to transact the business of the Congregation.

Article 7.

The three Trustees are to hold the Title of the property for the Congregation for the term of ten years and the said three Trustees shall be eligible (sic!) to any other office in the Congregation.

It was resolved that the congregation should be named the Ohel Sholom⁴⁵ Congregation.

It was further resolved that a committee of three (3) be appointed to select one Congregation in the United States, to adopt their Minhag Ashkenos, as the guide to conduct the services in the Synagogue and on the Burying Grounds. To this committee the Chairman appointed three of the more traditionally-minded members: Messrs. Jacob Umstadter, A. L. Goldsmith, and Isaac Hofheimer.

Officers were elected⁴⁶ for a term of thirteen months, to serve until the Feast of Tabernacles of 1868.

It was further resolved that "the foregoing proceedings shall be null and void until the lease of the Synagogue from the Norfolk Hebrew and English Literary Institute and the Deeds of the Burying Grounds are regularly exchanged, but shall be considered in force whenever such exchange be made."⁴⁷

Three weeks saw the completion of the transaction: both the Synagogue and the Burying Ground came under the control of the Congregation Ohef Sholom, the former by ten-year lease; the latter by deed in trust.⁴⁸

The Board of the new congregation did not wait for the completion of the legalities before it held another preliminary meeting at which an appropriation of thirty dollars and of two seats was made for an assistant Chazan for Rosh Hashona; Mr. Umstadter was appointed Shofar-blower; dues for married couples were scaled from \$5 to \$30; for single persons, 18 years old, \$2; *mitzvos* were to be sold on the holidays, the old list to be used until all the members had been called in rotation; children under five were to be barred from the Synagogue; the Board of Directors were to keep order during divine Service.

The first regular meeting of the Board was held on September 29, 1867. Its major decision was to engage a Police Officer to keep order during the High Holiday Services and to refuse admittance to unauthorized individuals.

The ensuing three weeks saw frequent meetings during which a collection was raised for the yellow fever victims in Texas and Louisiana, and sent to Rev. J. Gutheim, of New Orleans.⁴⁹

A spirited contest between Messrs. Meyer Engelberg and Jonas Hecht for the position of Shammes,⁵⁰ led to the election of the latter. Mr. Hecht's task was not only to serve as Sexton, but he was also called on as Reader and Kosher butcher, in all of which he was severely restricted by the Board and grossly underpaid. The Board's consistent failure to raise his salary led him to seek butchering trade beyond the confines of the Congregation, which resulted in further altercations with the Board.⁵¹

The Reform tendency broke forth in the Board meeting of January 3, 1869, when Mr. Abraham Ries proposed the formation of a committee to take appropriate steps in reforming the ritual. The committee worked for some time, during which dissident members refused to pay dues, and plans for engaging a Hazan had to be held in abeyance. When the committee brought in its report in February,⁵² the recommendations produced meeting after meeting of Board, Congregation, and Committee.

July 4th, 1869, was Independence Day in many ways: Rev. Bernhard L. Fould, of Erie, Pa., was elected the first ordained Hazan, Lecturer, and Teacher, of Ohef Sholom; actually, its first rabbi, in the correct sense of that title. The same meeting saw carried the necessary changes in the By-laws for reforming the ritual.⁵³

The following month, a Mr. L. Harfeld charmed the Congregation with his British manners and his beautiful chanting. In the latter capacity he excelled over Rabbi Fould, and there was some agitation to retain him. However, Rabbi Fould's abilities as a preacher saved the day for him.⁵⁴

Again and again, the Ladies Hebrew Benevolent Society,⁵⁵ came to the rescue of the Congregation. When funds were needed for repairs, or later, when the newer Temples were purchased, the ladies could always be counted on to conduct balls or other money-raising events.⁵⁶

By November, 1869, feelings ran so high in the Congregation over the proposed reforms that the Board found it necessary to approve a set of "Rules and Regulations for the Government of the Board of Directors of Ohef Sholom Congregation".⁵⁷

While the Congregation undoubtedly held Morning and Evening services daily, the main Service was held on Sabbath morning at 9, with Sabbath School at 2:30 P.M.⁵⁸

Not all of Norfolk's Jews had affiliated themselves with the Congregation at this time. Consequently, the Schochet was required to charge the unaffiliated an added fee of twenty cents on each fowl slaughtered. This fee went into the Congregational treasury.⁵⁹

The agitation for a change in ritual and the new constitution brought defections from the Congregation of a number of members.⁶⁰ These gentlemen were, in accordance with the By-laws, stricken from the rolls of the Congregation.⁶¹ The Norfolk Hebrew and English Literary Institute refused to renew the ten-year lease. Instead, an arrangement was made whereby the Synagogue was rented by Ohef Sholom at the rate of Five Dollars per month.⁶²

By January, 1870, the Jewish community of Portsmouth had developed to such an extent that the Congregation's Schochet was required to spend one day each week in that community performing his functions.⁶³

February of 1870 saw the resigned members of Ohef Sholom forming a new congregation along more Orthodox lines.⁶⁴ By May 15, 1870, the lines of demarcation had been made sufficiently clear, so that the following resolution was presented to a special meeting of Ohef Sholom Congregation: "Whereas a large number of members to whom the Compromise of the present mode of worship (Minhag) [is objectionable] have recently resigned as members of this Congregation, and Whereas the present Minhag does neither express nor carry out the religious feelings of the now remaining members of this Congregation; therefore, Be it Resolved that Art. 3 of the Constitution be repealed ... and the Constitution and By-laws be at once placed in the hands of a Committee for revisal..."⁶⁵

At a Board Meeting on May 30, 1870, we find the first mention of Beth El Congregation, when the Secretary of Ohef Sholom was requested to invite "the Minister, President, and members of Beth El Congregation to witness the consecration of new Sefer [Torah] on Sunday next, 1st day of Shevuoth".⁶⁶

Subsequent meetings indicate the reforming of the ritual, the alteration of the Synagogue gallery to accommodate an organ, an appropriation for a choir. Rev. L. Sanger,⁶⁷ became Hazan of the Congregation, assisting Rabbi Fould. The ubiquitous Rev. Hecht, who had served occasionally as Hazan, was relegated to the position of Shammass and Schochet. A Professor Teichfuss, a Christian, was hired as organist, and served in that capacity for a number of years, despite the fact that he was frequently "called on the carpet" by the Board for irresponsibility in carrying out his duties.⁶⁸

The split in the community led to considerable wrangling over the use of the Princess Anne Road Hebrew Cemetery. The original title holders who still resided in Norfolk were all members of Beth El Congregation. Others had died or had moved away since the original deed of 1850⁶⁹ had been granted. In 1867, the title-holders had deeded the Burying Grounds to the trustees of Ohef Sholom Congregation.⁷⁰ On August 19, 1870, Jacob Umstadter, A. L. Goldsmith, and G. M. Levy, acting as trustees for Beth El Congregation, obtained power of attorney and full rights to the cemetery from all the original title-holders and their heirs,⁷¹ but this move proved futile and they were compelled to ask the Board of Ohef Sholom to appoint a Committee to meet with a Beth El Committee. Feeling must have run high when two men were sued for trespass when they buried relatives without securing the Congregation's permission.⁷²

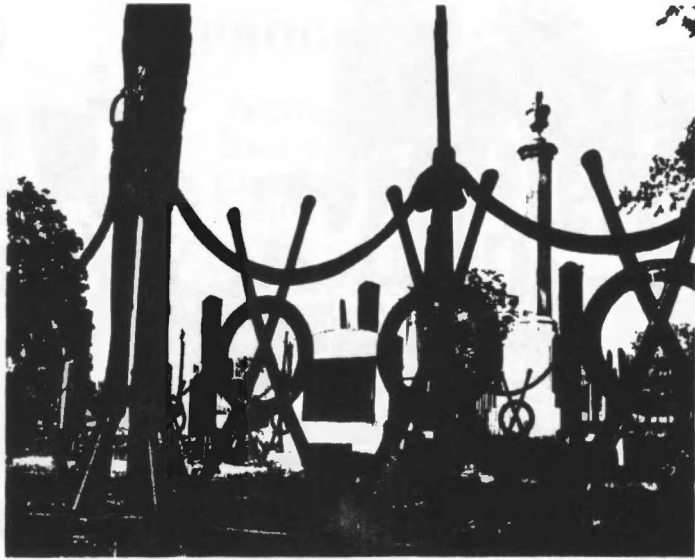
The controversy was finally resolved by the formation and incorporation of the Hebrew Cemetery Association, on April 9, 1880, and the ultimate yielding of the two boards of all their rights in the cemetery to this association, by deed of May 3, 1888.⁷³ This Association is still functioning as the permissive body for Jewish burials; the Association consists of three representatives from each of the two Congregations.

On November 30, 1871, Article 4 of the Constitution was amended so that the President and Vice President need no longer be men who closed their businesses on the Sabbath.⁷⁴

In 1872, Rev. Sanger opened a school under the auspices of the Congregation. The supervision was left to Rabbi Fould. Rev. Sanger taught Hebrew and religion on Saturdays; German on Sundays. For some time the school suffered from lack of pupils. A renewed interest in it by members of the Board led to improvements. For a while, a week-day school was attempted, abandoned, and then in March of the following year, the week-day classes were resumed after 4 P.M. In the meantime, the religious school was changed from Saturday to Sunday from 9 to 12. Rabbi Fould was relieved of the burden of teaching, and six of the young ladies of the Congregation⁷⁵ were requested to serve as instructresses.⁷⁶

In 1872, Rabbi Fould succeeded in introducing the Einhorn prayer-book.⁷⁷ This apparently proved too radical, for three years later, the Board proposed

MEMORIAL PROGRAM



Confederate Plot

The Hebrew Cemetery

Richmond, Virginia

Recognition of Pvt. Henry Gintzberger

Sunday 20 October 1963 3:30 pm



BURIALS IN THE CONFEDERATE SECTION

First row:

M. Levy, Mississippi
 J. Rosenberg, Georgia
 Henry Adler, Virginia
 E. J. Sampson, Texas
 G. Wolfe, North Carolina
 I. Hessberg, Virginia

Second row:

Unknown
 Henry Gintzberger, Virginia
 T. Foltz, Mississippi
 I. Cohen, South Carolina
 Sam Bear, Georgia
 S. Bachrach, Virginia

Third row:

Jonathan Sheur, Louisiana
 J. Frank, Georgia
 Henry Cohen, South Carolina
 Capt. Jacob A. Cohen, La.
 M. Aaron, North Carolina
 A. Lehman, South Carolina

Fourth row:

Julius Zark, Louisiana
 A. Heyman, Georgia
 Lt. W. M. Wolf, S. C.
 Lt. L. S. Lipman, La.
 Isaac Seldner, Virginia
 S. Weiss, Georgia

Fifth row:

H. Jacobs, S. C.
 E. B. Miller, ?
 Corp. G. Elseman, Miss.
 M. Bachrach, Virginia
 S. Oury, Mississippi
 A. Robinson, Georgia



PROGRAM

PRESIDING

Saul Viener

Member, Richmond Civil War Centennial Committee

OPENING PRAYER

Dr. Ariel L. Goldberg

Rabbi, Temple Beth Ahabah

THE HEBREW CEMETERY

Bernard H. Strause

Secretary, Hebrew Cemetery Company

THE STORY OF HENRY GINTZBERGER

J. Ambler Johnston

Chairman, Richmond Civil War Centennial Committee

REMARKS

Mrs. Eleanor P. Sheppard

Mayor, City of Richmond, Virginia

UNVEILING

Miss Kate Bendheim

CLOSING PRAYER

Dr. Ariel L. Goldberg

TAPS



the adoption of the Szold-Jastrow prayer-book,⁷⁸ to be used alternately with the Einhorn ritual. This arrangement also proved unsatisfactory, and the Rabbi and Hazan were instructed to procure, in addition to the other two, a copy of Isaac M. Wise's *Minhag America*,⁷⁹ and to make suitable extractions from all three for submission to the Board for approval. The results of these efforts are not recorded.

By 1876, there was some feeling for amalgamating the two congregations, and overtures were actually made, but met with no success. A move to have gentlemen remove their hats at worship elicited only two favorable votes.

Chof Sholom was in financial straits and was forced to re-engage its ministers on a month-to-month basis. This arrangement proved agreeable to Rabbi Fould, now sixty-three years of age,⁸⁰ but not to his younger colleague, Rev. Sanger, who severed his connection with the Congregation. The Congregation advertised in *The Israelite*⁸¹ for a Hazan, and although many applications were received, the Board found itself financially unable to hire anyone.

At the meeting of January 8, 1877, Mr. S. Weil, a long-time active worker in the community, presented the Congregation with "A Book of Extracts... containing all important minutes of meetings of this Congregation from 1848..."

Rabbi Fould had been ailing for some time, so in February, 1877, an advertisement was inserted in *The Israelite* for a person "competent to fill the position of Minister, teacher, reader, and one able to lead the Choir, at a salary of from \$1200 to \$1500 per annum. Expenses paid only to the successful candidate."

At the Board meeting of March 9, 1877, the application of Rev. Bernard Eberson, of Troy, N.Y. was reported, together with a letter of recommendation for him from a New Orleans congregation. On June 4, Rabbi Eberson was elected.⁸²

March of 1878 saw efforts to revitalize the school which had disintegrated after Mr. Sanger's resignation. Misses Fanny Campe and Ida Adelsdorf were requested to serve as teachers, and fifty copies of De Sola Mendes' *Small Scriptural History*⁸³ were ordered for the school.

The growth of the congregation brought a desire for larger quarters. Early in 1878, negotiations were entered into with the Home Missionary Society of the Maryland Annual Conference of the Methodist Protestant Church for an exchange of buildings. The Church's building was situated on Church Street, two doors above Mariner,⁸⁴ and was known - apparently from its shape - as "the Pepper Box". Deeds, dated May 1 and 13, 1878, secured the exchange of the Cumberland Street Synagogue for the Church Street property on payment of \$1500 by the Congregation.⁸⁵

A number of meetings were held to plan appropriate dedicatory exercises. Invitations were extended to the Mayor, to the members of the Select and Common Councils of the city,⁸⁶ to similar officials in Portsmouth, and through newspaper announcements to the clergymen and school-teachers of the community. Friday, July 19, 1878, at 4:30 P.M. was the time chosen. All

details seem to have been carried through satisfactorily. ⁸⁷

Myer Engelberg was unanimously elected Sexton for the new building, the Board specifying that he keep the Temple clean, pump the organ during Services, arrange for Temple weddings, keep the cemetery clean, attend funerals, arrange grave-diggings and Minyans, and "generally attend to any duties appertaining to his office". ⁸⁸

The Congregation grew so rapidly that by 1890, there was some talk of finding still larger quarters. In the Fall of 1898, a fair was held in the old Church Street Opera House, which netted \$7000. This was used to purchase a lot at the corner of Freemason and Tripoli [now Monticello Ave.] Streets. When the city proposed to widen Tripoli Street, they purchased a sixteen-foot strip of the Congregation's property. ⁸⁹

Dr. Ebersson, after twenty-two years of faithful service, retired, as of September 1, 1899; and Rabbi Simon R. Cohen, ⁹⁰ a graduate of the Hebrew Union College, was elected to succeed him. ⁹¹

On May 22, 1902, a handsome Temple which had been erected at Freemason and Monticello, was dedicated with elaborate ceremonies. ⁹² The following day's newspaper account spoke enthusiastically of the event, mentioning especially the 125 electric lights that illumined the interior of the building. Several columns of newsprint were devoted to a detailed description of the organ, reported to be one of the finest in the South. ⁹³

Under Cohen's leadership, the Congregation developed in size and influence in the community. A new Constitution and By-Laws were drawn up and printed in 1906. ⁹⁴

In 1907, Rabbi Cohen received a call to Congregation Beth Elehim of Brooklyn, ⁹⁵ and another alumnus of the Hebrew Union College, Louis D. Mendoza, succeeded him. Dr. Mendoza's ministry was characterized by a gift of magnificent dramatic oratory, which made him the most sought-after speaker in this area. Although he became Emeritus in 1945, he remained a valiant fighter for Jewish rights.

On Saturday, February 12, 1916, shortly after the closing of the Sabbath School, a disastrous fire completely gutted the interior of the Temple. Despite the intensity of the blaze, the Ark was found to be intact, with only one of the scrolls slightly damaged. ⁹⁶

The Khedive Temple arranged for an exchange of property and a cash settlement, which resulted in the Congregation's buying a large plot of ground at the corner of Raleigh Avenue and Stockley Gardens, a location more convenient to the residences of the membership. ⁹⁷ The present Temple and Religious School building were erected, the cornerstone being laid on April 19, 1917. ⁹⁸ The Religious School facilities subsequently proved inadequate, and a new wing, containing ten classrooms and a social hall, was erected in 1951. These facilities will be further enlarged by alteration and by a new wing to be constructed in the 1960's.

Subsequent rabbis who have served Ohel Sholom, include the following,

who are all Alumni of the Hebrew Union College:

Joseph Levenson, Assistant Rabbi, 1940-42

Bernard J. Starkoff, Rabbi, 1945-47

Malcolm H. Stern, Rabbi, 1947 - date.

BETH EL CONGREGATION

The date of the founding of Beth El is a matter of some dispute. Rabbi Paul Reich, the incumbent, basing himself apparently on Stewart, places the date at 1850; which date is also inscribed on the exterior of the present Beth El Temple. More conclusive and apparently more authentic is the date of February 27, 1870. This date is derived from the following sources:

1) *The Owl* article, written in 1902, during the Presidency of Mr. J. W. Spagat, allegedly one of the founders of Beth El Congregation, gives the date of the founding as February 27, 1870. It lists the organizers as: Jacob Umstadter, Samuel Westheimer, A. L. Goldsmith, M. D. Levy, G. M. Levy, J. W. Spagat, M. Umstadter, F. Selig, S. W. Seldner, and Charles Meyers.

2) *The American Jewish Year Book*, v. 2 (5661), 1900-1901, gives the date of the founding as February 7 (an easy misprint for February 27), 1870. It lists the officers of the Congregation, at least two of whom, President Joseph W. Spagat, and Secretary-Treasurer, Charles Meyers were among the founders.

3) The list of those dropped from the rolls of Ohef Sholom⁹⁹ in January, 1870, is almost identical with the list of founders of Beth El Congregation.

4) The first mention of Beth El Congregation in any contemporary record that has come to our attention is that in the Minute Book of Ohef Sholom, dated May 20, 1870.¹⁰⁰

5) *The Owl* alludes to Mr. Harfeld as the first rabbi. This coincides with the sentiment we found in the Ohef Sholom Minute Book whereby Mr. Umstadter and others supported Rev. Harfeld's talents as against those of Rev. Fould's. Indeed, we may assume that the fortuitous (?) presence of Mr. Harfeld in the city at this critical moment may have added enthusiasm to those who seceded from Ohef Sholom to form Beth El.¹⁰¹

Beth El Congregation met for ten years in a building at the corner of Fen-church and Cove Streets.¹⁰² In 1870, Samuel W. Seldner was elected President, and M. E. Meyers, Secretary. Mr. Seldner held office until his death in June, 1898. 1873 saw the installation of Rev. Samuel Mendelssohn as rabbi, who served the Congregation until 1876.¹⁰³

In 1880, the Home Missionary Society of the Methodist Church, which had exchanged buildings with Ohef Sholom two years earlier,¹⁰⁴ defaulted in its payments, and the old Cumberland Street Synagogue was sold at auction on June 15, 1880. M. Levy, Michael Umstadter, and E. Tischler, acting as

"trustees for the Hebrew Congregation that meets at the building at the corner of Cove and Fenchurch Streets" were the highest bidders at \$1800,¹⁰⁵ and Beth El found a home, which it occupied until the erection of its present structure in 1921.¹⁰⁶

Following Rev. Mendelssohn's departure for the Temple in Wilmington, N.C.,¹⁰⁷ a Rev. I. Levy was called to the pulpit for a brief period. He was succeeded by a member of the Congregation, Daniel E. Levy, who served as rabbi and cantor from 1880¹⁰⁸ until 1889, when he was succeeded by the Rev. D. Tobias Salzman. In March, 1894, Rabbi Salzman resigned to take a pulpit in Baltimore, and his place was taken briefly by Rev. J. Schwartz of Philadelphia, who gave way in turn to Rabbi Herman Benmosche, a native of Cairo, Egypt, who filled the pulpit for about ten years.¹⁰⁹

He was followed in rather rapid order by Rev. L. Hyman, and Rabbi E. B. M. Brown. During Rabbi Brown's incumbency it was found necessary to enlarge the synagogue and the seating capacity was doubled.

In 1909, Dr. Louis I. Goldberg came to the pulpit. A native of Kovno, Russia, he received his early education in his native land, then migrated with his family to Boston where he attended high school. Continuing his studies on scholarship at Harvard, he graduated Magna Cum Laude, and entered the four-year rabbinical course at the Jewish Theological Seminary, completing his rabbinical training in three years.¹¹⁰ He remained in Norfolk until 1918, when he was succeeded by Rabbi Nahum Kruger,¹¹¹ who in 1923 was replaced by Rabbi Alexander Alan Steinbach.¹¹² In 1934, Paul Reich, the present incumbent came to the pulpit. Under his able administration, the Congregation grew so that in 1949 a new Temple, seating 1600, was erected.

OTHER ORGANIZATIONS AND INSTITUTIONS

In its development of Jewish organizations and institutions, Norfolk followed the national pattern.

Mention has already been made of the Ladies Hebrew Benevolent Association, founded in 1865 by Mr. Abraham Ries.¹¹³ This organization served a multitude of purposes: In addition to functioning, at first, as the women's auxiliary of both Ohel Sholom and Beth El, it arranged for members to assist one another in times of family illness or bereavement. Gradually, as the membership became more affluent, they turned their attention more and more to community service and charitable enterprises. From the issuance of its Constitution and By-Laws in 1868, the organization gave uninterrupted service until its gradual merger with the Council of Jewish Women in the early 1920's. Mr. Ries served as the first President; he was succeeded by Samuel Seldner, but from the constitutional meeting of 1868, the ladies took over their own affairs. For over twenty years (1890-1910) Mrs. D. E. Levy served as energetic President and guiding genius of the organization. In an era when social work was left to amateurs, her abilities in this field were so outstanding that the fruits of her labor among Norfolk's growing immigrant population long survived her.¹¹⁴

Other early women's organizations include: the Norfolk Section, Council of Jewish Women, organized in 1905, with Mrs. D. E. Levy as President. For many years the Council maintained a Settlement House in the neighborhood of underprivileged Jewish families. Following the advent of Hitler to power, the Council organized and has continued to maintain a Resettlement Committee which has established and gradually Americanized many survivors of Nazidom. The Council also sponsors the Jewish Family Service, a social service bureau with a full-time, trained social worker and one staff assistant.¹¹⁵

Beth El in 1910, and Ohel Sholom in 1912, organized Sisterhoods to devote themselves to the needs of these growing congregations.¹¹⁶

Maon Lodge of B'nai Brith was founded in 1872. It served as one of the organizers and chief supporters of the Hebrew Orphans Home, in Atlanta, and continued the fraternal and philanthropic endeavors of its national body. In 1948, Arnold Gamsey Lodge was formed, but the two merged in 1955. Since 1950, the Lodge has given an annual Distinguished Service Award to outstanding local Jewish citizens.¹¹⁷

The growth of Norfolk's population from the immigration of Eastern European Jews in the 1890's and thereafter brought the need for new congregations and organizations. A large concentration of these immigrants in the manufacturing suburb of Berkley led to the founding of Mikro Kodesh Congregation on June 10, 1893. One of the patrons of this congregation was the late Mr. William Sloane, whose cotton mills employed many of the congregation's charter members. To him was accorded the honor of opening the door when the congregation's synagogue was dedicated. This congregation maintained its own cemetery.¹¹⁸ By 1961 the membership had moved elsewhere and the synagogue was sold.

In February, 1897, Congregation B'nai Israel was founded and grew so rapidly that the congregation soon purchased a former Methodist Church on Cumberland Street near City Hall Avenue.¹¹⁹ A burial ground was also purchased and is still maintained. Migration of the membership to other parts of the city led to the abandonment of B'nai Israel Synagogue.

A group of small Orthodox congregations joined with members of B'nai Israel, in 1947, to form the United Orthodox Synagogue, and erected a handsome building on Spotswood Avenue. This Congregation subsequently adopted the name of B'nai Israel.¹²⁰

Beth El, in 1952, added a new synagogue and some classrooms to its existing buildings on 15th Street.¹²¹

The move to the suburbs was crystallized in 1950 with the formation of Temple Israel, which has since erected a large edifice on Granby Street, in the vicinity of the populous Ward's Corner area.¹²²

The social life of the last quarter of the 19th Century centered in the Montefiore Literary and Social Association. Its elegant building at 204 Fenchurch Street, subsequently torn down to make way for the extension of Freemason Street, was frequently rented by the non-Jewish citizens, setting a

pattern that was to continue with the Montefiore Association's successors.¹²³ By 1901, many of the Association's members had begun the migration to the Ghent section of the city. Under the dynamic guidance of David Lowenberg, the Ghent Club was organized, and a magnificent building was erected on Olney Road, overlooking the Ilague. When the building was partly destroyed by fire, during World War II, it was remodeled and renamed the Hague Club.¹²⁴

The Altamont Social Club took over the Montefiore facilities for several years after its organization in 1905.¹²⁵ Other short-lived social clubs include the Hebrew Independent Social Club, and Virginia Social and Pleasure Society.¹²⁶ More recent groups include the Unity Club, with its building on Hampton Boulevard, and the Gold Band Club. A symbol of the diminishing social discrimination against Jews was the formation in 1959 of the Lafayette Yacht Club, by a large group of Jews and non-Jews, with a handsome clubhouse on the Lafayette River at Granby Street.¹²⁷

During World War I, Norfolk had active branches of the Young Men's and Young Women's Hebrew Associations, but these organizations dissolved as the need for them seemed to diminish.¹²⁸ The more recent organization of the Norfolk Jewish Community Council led to the purchase of the former Harry Lowenberg Home, at 700 Spotswood Avenue, and it has become a vital and active Jewish Community Center.

The growth of Brith Sholom Lodge led to the erection of a fine club house at Moran and Boissevain Avenues. This building was turned over to the Jewish Welfare Board during the difficult years of World War II, when Norfolk's civilian population was nearly tripled by service personnel. From the Brith Sholom Center the local Jewish community, under Jewish Welfare Board auspices, dispensed a brand of hospitality that remains warmly in the memories of its many beneficiaries.

Zionist activities brought about the establishment of the Norfolk Zionist District and four Hadassah groups.

An active Jewish War Veterans post shared with B'nai Brith and a local chapter of the American Jewish Committee the responsibility for watching out for intergroup community relations. These activities have in recent years been delegated to a representative Community Relations Committee of the Norfolk Jewish Community Council. The Community Council was formed in 1937 to serve as the representative body of Norfolk's multiplicity of Jewish organizations and to raise funds for local and national Jewish charities. Since 1946 it has employed a professional Executive Director and a growing staff.

The list of fraternal, philanthropic, and educational organizations has grown so rapidly in recent years that it is impossible to even list them all within the space of this article. Suffice it to say that Norfolk has at least one chapter of every such organization that is nationally known.

In 1956, Tidewater Hebrew Academy was organized as a Jewish Day School. It maintains a precarious but growing existence.¹²⁹

Norfolk Jewry, with rare exceptions, has tended to stay out of the public eye in the matter of holding elective office. Among those who have served are: Moses Myers' son-in-law, Philip I. Cohen (1793-1852), who was Postmaster for several years prior to his death.¹³⁰ Michael Umstadter (1844-1922) served for several terms on the City Council, and was also appointed to the School Board.¹³¹ B. A. Banks, a living attorney, served in the Virginia House of Burgesses, and Bernard Levin is currently a member of the State Legislature.¹³²

In the city's growth, none has played a greater role than David Lowenberg (1839-1909), who promoted the building of the Monticello Hotel, the development of Granby Street as a business thoroughfare, the building of the road to Sewell's Point (now Hampton Boulevard), and the creation of the Jamestown Exposition of 1907.¹³³ His contemporary counterpart in changing the face of Norfolk is Charles L. Kaufman, prominent attorney, who as first and continuing Chairman of the Norfolk Redevelopment and Housing Authority, has been instrumental in clearing slums, providing public housing and new thoroughfares, as well as space for redevelopment. As Chairman of the Board of Norfolk General Hospital, he raised the funds needed to erect the first major unit of that institution and to provide the hub of the new Medical Center. He also played an important role in effecting the change from the Norfolk College of William and Mary to the Independent Old Dominion College.¹³⁴

The growth of Norfolk Jewry from two families in 1787¹³⁵ to nearly 10,000 souls in 1962 is not especially unique in the annals of American Jewish life. Its record, as we have attempted to recount it, may, however, be considered typical of an American Jewish community, born in the Federal era, organized by the mid-nineteenth Century migration of Jews from Germany, expanded by the larger immigration from Eastern Europe, and now a thoroughly integrated part of an American city. As in the past, so in the future, may the Jews of Norfolk continue to create organizations and institutions as well as individuals who will contribute to the strength of both Norfolk and her Jewish citizenry.

FOOTNOTES

*Dr. Stern serves as Rabbi of Ohel Sholom Temple, Norfolk, and as Genealogist of the American Jewish Archives. This article is a continuation of his "Moses Myers and the Early Jewish Community of Norfolk", which appeared in Volume 1, Number 1, of this JOURNAL, pp. 5-13.

¹Louis D. Mendoza (1881-1954), Rabbi of Ohel Sholom, 1907-1945; Rabbi Emeritus, 1945-1954, *vid. infra*.

²Stewart, William H. - *History of Norfolk County, Va., and Representative Citizens*. Norfolk, 1902.

³*The Universal Jewish Encyclopedia*, ed. by Isaac Landman, N.Y., c1942. vol. 8, p. 236-7.

⁴The first volume is in the possession of Mrs. Stanley Baron of Philadelphia, a great-granddaughter of the founder, Abraham Ries. The second volume is in the archives of Congregation Ohel Sholom. Both volumes have been photostatted by the American Jewish Archives, as has the Minute Book of Ohel Sholom Temple.

⁵The author is indebted to the late Mrs. Amy Hart Stewart who preserved this article. It, also, is available in photostat at the Archives.

⁶Published in Chicago by Rabbi Emil G. Hirsch.

⁷*The Owl*, loc. cit.; *The Reform Advocate*, loc. cit.

⁸Cited from *The Occident*, Nov. 1846, by J. J. Berman, in *The Trend in Jewish Religious Observance in Mid-Nineteenth Century America*, in PAJHS, v.37, p.32.

⁹Nathan American subsequently moved to N.Y., where he was living, unmarried, in 1870 (Norfolk County Deed Book #99, p. 386).

¹⁰His daughter, Betty - later Mrs. Louis Nussbaum, was born in Baltimore, February 1841.

¹¹*The Owl; The Reform Advocate.*

¹²ibid.

¹³In 1854, he signed himself "Rabbe of the Synago"; in 1860, "Rabbi". (Marriage licenses). He is listed in the available City Directories (1852-1860 ff) as a dry goods merchant.

¹⁴A. L. Goldsmith, M. Mayer, I. Demelman, N. American, J. Umstadter, H. King, A. Antoni, I. Levy, M. S. Lewis, and I. Marx, are listed as the purchasers.

¹⁵Norfolk County Deed Book, #77, p. 251.

¹⁶ibid. Book #89, p. 4.

¹⁷Located on Princess Anne Road at the intersection of Tidewater Drive. In 1958, the City of Norfolk agreed to take over from the Hebrew Cemetery Association (vid. infra) the maintenance of the Hebrew Cemetery. In 1962, an additional piece of slum-cleared property has been added to the cemetery.

¹⁸"Be it enacted by the General Assembly that for the purpose of establishing in the City of Norfolk a school for instruction in the Hebrew and English languages, Jacob Unstader (!), Nathan Amerikan, Aaron Goldschmidt, and Isaac Mark (!) be and they are hereby constituted a body politic and corporate by the name and style of "The House of Jacob"...Hebrew Language

shall be forever taught in the said Institute according to the standard of the German Hebrews' pronunciation." Acts of Assembly, Mar. 23, 1853.

¹⁹*Southern Argus*, February 21, 1859; Norfolk City Directory, 1859.

²⁰The City Directory for 1851-2 states: "The erection of a beautiful synagogue is in contemplation."

²¹Corporation Court Deed, April 12, 1854. Also, Book #38, p. 424.

²²Norfolk City Deed Book 39, p. 59: "Articles of Agreement made and entered into this 9th Day of June 1859 between Jno. H. Sale of the one part and The House of Jacob of the City of Norfolk of the other part... Witnesseth, First that the said Jno. H. Sale of the City of Norfolk do hereby covenant and agree with said corporate House of Jacob to make, erect, build, and finish in a good substantial and workmanlike manner a brick building on the lot of land on the East Side of Cumberland Street in the said City of Norfolk... no work to be done on Saturday the Jewish Sabbath..."

M. Frankfort
A. Anthey (pr. Anthony)

Witnesses

Jacob Umstadter
Nathan Baum
A. L. Goldsmith
M. Levy

²³The Norfolk Academy, a boys' school, still extant. Its former building is now used by the Norfolk Juvenile & Domestic Relations Courts.

²⁴*Southern Argus*, June 11, 1859.

²⁵Norfolk City Deed Book #39, p. 261.

²⁶*Ibid.* #40, p. 182: "Transferable only to members of the Norfolk Hebrew and English Literary Institute: The President and Directors of the Norfolk Hebrew and English Literary Institute do hereby certify that this certificate entitles the holder Mr. Jacob Umstadter to two seats to say: one No. 66 Gents and one No. 49 for Lady in the Synagogue belonging to this Institute (for the purpose of hearing divine worship according to the Old Jewish Orthodox principle) as his property so long as he shall pay his regular dues and subscribe to the Constitution and By-Laws of the same. In witness whereof the President and Secretary have affixed their names and seal this twenty-seventh day of Kisluf (l) 5621, corresponding with December 11th, 1860.

M. D. Levy, Prest.
Solomon Weil, Secy."

²⁷Cf. Philipson and Grossmann, *Isaac Mayer Wise: Life and Selected Writings*, p. 48: "...It is a pity to observe that any man who is so happy as to have a license... to slaughter from some unknown person, can become the minister of a congregation, and the teacher of the youth without any proof of his knowledge of religion..."

²⁸Performed a number of marriages during this period. (Licenses).

²⁹City Directory for 1851-2 lists him as "Reader at House of Jacob"; also

as purveyor of "fruits, toys, and candy, at 48 S. Church". Rev. Squires, *Norfolk in By-Gone Days*, in *Norfolk Ledger-Dispatch*, July 12, 1935: "In 1850, the Jewish synagogue was located on Church Street near Widewater, a block south of the National Hotel. The pastor, Rabbi Reuben Appenheimer (I) and his congregation were planning 'the erection of a beautiful synagogue.'"

³⁰ In marriage licenses, signs himself "Minister of the Synagogue". City Directory for 1859 calls him "Rev." and lists him as Pastor of the Jewish Synagogue.

³¹ This may be an error. The groom's name on a marriage license is Joseph Jacob, and the signature "J. Jacob" on the line for the officiating minister, may have been the groom's.

³² Marriage licenses.

³³ Ibid. City Directory for 1860 lists him: "Reader, Cumberland St." His own marriage license, Jan. 13, 1859, to Eliza Seichel, lists his occupation as "Minister".

³⁴ Marriage license. Mentioned in N.Y. in ca. 1854 as *Hazzan*. Vid. Grinstein, *The Rise of the Jewish Community of New York, 1654-1860*, p. 487. As *Schochet*, *ibid.*, p. 575.

³⁵ Marriage licenses. *The Owl*. He had been Hazan at Anshe Hessed in N.Y. and served also as *Schochet*. Vid. Grinstein, *op.cit.*, *passim*. Hecht figured actively in the annals of Norfolk, *vid. infra*.

³⁶ *The Owl* calls him "I. Gutmann", but apparently confuses him with a younger member of the community. S. Gutmann is mentioned as President, in Norfolk City Deed Book #38, p. 424.

³⁷ *The Owl; The Reform Advocate*.

³⁸ David Einhorn (1809-79), energetic Rabbi of Har Sinai Congregation, of Baltimore (1852-61), of Keneseth Israel, of Philadelphia (1861-66), and of Adath Yeshurun - later Beth-El - of New York (1866-79) brought all of these congregations into the forefront of Reform Leadership. Vid UJE, v. 4, p. 27ff.

³⁹ Samuel Adler (1809-91), Rabbi of Temple Emanu-El, of New York (1857-91), and ardent advocate of Reform. *Ibid.*, v. 1, p. 97.

⁴⁰ Letter of E. L. Hess to Isaac Leeser (photostat in files of Congregation), dated Norfolk, April 22, 1866: "Esteemed Sir & Brother! Thankful and obliged to you for the large amount of attention shown unto me since late, I beg to inform you that on request of the Norfolk Institute I paid them a visit and gave them a lecture yesterday at their divine service [in Hebrew, misspelled] (P[arashā] *M'tsova*). As I hear, a certain Mr. or Dr, Bean, residing in New York & recommended by Rev. Einhorn, Pha., & Adler, N.Y., is the other party I am to compete with. Do you, esteemed Sir, know the party, is he (Mr. Bean) not one of the *very radical* party? If so, you would oblige me to the highest degree by communicating such to the Norfolk Institute Board, but *without mentioning anything of this letter*, being now certain that your word has some

great influence on the Norfolkers & would make a *big stroke* through Mr. Bean's account. As far as I see, I have a very good chance, but *Bean* has some patronage, too, it would therefore be of great advantage for my part, if you would oblige me by complying with the above. As the cause will be decided on Saturday next, your letter would have to arrive here before that time. Excuse Sir, the lot of trouble I have put unto you & be assured that gratitude on my part will always be my first aim.

Your most obdt. servt

P.S. Address (!) the letter:
I. Hofheimer

E. L. Hess
19 W. Balto St., Balto.

Prest. of the Norfolk Hebrew & English Literary Institute
Norfolk, Va.

I will leave here tomorrow for Balto.

Hess (1845-1907) was only 21 at this time. He subsequently served congregations in Kansas City, Shreveport, and St. Paul. He evidently embraced Reform Judaism, for he was a member of the Central Conference of American Rabbis from its very first Convention in 1890. (Vid. *American Jewish Year Book*, 5664, p. 63; *Yearbook of the Central Conference of American Rabbis*, 1890, p. 25; v. 17, p. 38.)

⁴¹ Present were: Zecharias Hofheimer, Joseph M. Levy, A. J. [called himself, Andrew Jackson, although his original name seems to have been: Abraham Jacob] Hofheimer, Henry Deiches, Joseph W. Spagat, Sigmund Ullman, Daniel Hofheimer, Isaac Hofheimer, Selig Mayer, Jacob Umstadter, Falk Straus, Jacob Miller, Aaron L. Goldsmith, Samuel W. Seldner, Joseph Jacobs, Jacob Straus, Samuel Cohn, Abraham Ries, Michael Wertheimer, Samuel Westheimer, B. Roskam, A. Antony, H. Hamburger, Moses Frankfurter [later, Frankfurt], F. Selig, Nathan Campe, Abraham Oberndorfer, Julius Adelsdorf, Isaac Gutman, Nathan Baum, Meyer Engelberg, Louis Nusbaum, Joel Metzger, J. Menko, Joseph Bottigheimer. Julius Adelsdorf presided, and H. Hamburger was appointed Secretary. (From *Ohef Sholom Minute Book*. First names supplied by City Directories, marriage licenses, family records, etc.)

⁴² The Norfolk Hebrew and English Literary Institute held title to all real estate of the Congregation through its move to Freemason and Monticello in 1902. (Norfolk City Deeds, *passim*.)

⁴³ This refers to the original plot of the Princess Anne Road Hebrew Cemetery and to the 1865 addition. *Supra*, p. 4.

⁴⁴ German prayer ritual.

⁴⁵ The correct Hebrew, meaning 'Lover of Peace', would, of course, be *Ohev Sholom*. Since all of this founding group were of German birth or extraction, they pronounced "v" as "f", with the result that the Congregation became *Ohef Sholom*.

⁴⁶ Elected were: President: Moses Frankfurt; Vice-President: Zecharias Hofheimer; Secretary: Falk Straus; Treasurer: Jacob Miller; Directors: H. Hamburger, S. Westheimer, S. Cohn; Trustees: A. Oberndorfer, H. Hamburger, J. Adelsdorf.

47 Minute Book of Ohel Sholom.

48 *ibid.*

49 *ibid.*

50 Sexton or beadle.

51 Minute Book.

52 The committee's report is not filed in the Minutes.

53 "The petition to amend Article III of the Constitution by the following additions [was read] 'With the following exceptions

The service for Sabbath evening shall commence with *L'chu Neranno**. *Bammeh Madlikin** shall be left out.

Sabbath morning - *Shachris l'shabbos** - the service shall commence with and be said in the following order:

*Adon olom** to *v'lo iro**

*Elohay n'shomo** to *m'af-apoy**

*Ribbon kol ho-olomim** to *Omar adonoy**

*Boruch sheomar** to *Ki gomal oloy**

*Mizmor shir l'yom hashabbos** to *l'orech yomim**

*Ashray** to *may-alto v'ad olom halleluyo**

*Halleluyo hallelu ayl b'kodsho** to *omen v'omen**

At the end of *Borechu** viz at: *Goal Yisroel** the Chasan *Hazan** shall commence (Schmono ethre) *Sh'min (!) Esray** aloud including the (*Kedusha*) *Kedusha** which shall be said as before, the Congregation standing and praying silently.

(En Comocho) *Ayn Komocho** to (Adon Olamim) *Adon Olomim** may be said in hebrew, English, or german.

The presiding officer, or Rabbi if he does not act as Chasan *Hazan** shall open the (Oron hakodesh) *Oron hakodesh** when the (Chasan) *Hazan** commences (Fay he Binsoah) *Vayehi binsoah** and shall take out the (Sever Torah) *Sefer Torah** and hand it to the (Chasan) *Hazan**.

No (Micheberach) *Mi Sheberach** shall be made for anyone at being called up except for a (Cheyoff) or at the naming of a child, when the Cheyoff or the father of the Child shall have the privilege of having two (Micheberachs) *Mi Sheberach** made, after reading the (Sedro) *Sidro** a blessing shall be said for all who have been called up and for the whole Congregation which may be said in hebrew, english, or german. (Hagboho) *Hagboho** shall be taken by the person who is called up to the (Haphtora) *Hapftoro**, and the latter shall be said in english or german, the President or the party who acts in his place shall take (Gelila) *Gelilo**.

*Yekum purkon** (Yekum Purcan) and *Mi Sheberach** shall be left out.
*Musaf l'shabbos**

Shemona Ethre *Sh'min (!) Esray** shall be said by the (Chasan) *Hazan** aloud including the (*Kedusha*) *Kedusha** with responses, any part of (Musaph) *Musaf** excepting (En Kelohenu) *Ayn Kelohenu** to (Pitum Haktiores) *Pitum haktiores** and (Olenu) *Olenu** may be left out, but at the conclusion (!) of (Olenu) *Olenu** (Kadish Yosom) *Kaddish Yosum** shall always be said.

*Good Shabbos**

On good Sabbath *Shabbos** (*Yotzer*) *Yotzer** and (*Sules*) *Zules** shall be left out, additions in prayers in English or German can be made on the recommendation of the *Hazan** to the Board when a majority of that body shall decide upon its adoption."

(NOTE: words underlined and asterisked* are in Hebrew)

⁵⁴Minute Book.

⁵⁵Founded in 1865 by Abraham Ries, the Hebrew and German teacher in the Community.

⁵⁶Minute Book of Ohef Sholom Temple; Minute Books of Ladies Hebrew Benevolent Society. Vid. infra.

⁵⁷*Rules and Regulations for the Government of the Board of Directors of the Ohef Sholom Congregation.*

At the precise time appointed for the meeting, the President shall call the Members to order.

Order of Business

I. The roll of the members shall be called and record kept of those present and absent.

II. Reading of the minutes of preceeding meeting, if found correct to stand approved as read.

III. Report of Committees, all Coms to be appointed by the President without further action of the Board.

IV. Unfinished business to be taken up and acted upon.

V. Proposals for membership.

VI. New business.

VII. Communications to be read and referred.

VIII. Suggestions (!) by Members for the benefit of the Congregation.

Any Member not attending three successive Meetings, unless reasonable excuse being given, shall forfeit his seat in this Board.

At the request of three Members the Prest. shall call a Special Meeting.

No member shall have a right to speak on any subject for debate more than twice unless by general consent. In debate the party speaking shall address the chair only.

Any member getting personal shall be called to order by the President, and if refusing to come to order shall be fined One Dollar.

Members can speak on any subject for debate in such rotation only as the chair decides.

The President, desiring to participate in Debate shall vacate his chair, the Vice Prest. or any Member of the Board to supply the same pro tem.

Any motion properly seconded, shall be put to a vote, allowing Debate on the same, before disposal of the question.

Any Motion or Resolution carried or lost can be reconsidered at a future meeting, if the majority of members present so desire it.

No member shall be excused from voting, unless it be on a matter of pecuniary Interest to himself.

The Secretary shall keep a record of votes "Pro - or Con" of any member, if, by him so desired.

A motion to adjourn is always in order, providing the majority vote sustain it.

⁵⁸City Directories for 1867, 1869, 1870.

⁵⁹Minute Book.

⁶⁰On January 2, Michael Umstadter and Simon Marx resigned. On January 16, it was reported that A. L. Goldsmith, S. W. Seldner, G. M. Levy, J. W. Spagat, M. D. Levy, Jacob Umstadter, S. Westheimer, F. Selig, and B. Roskam, had refused to sign the amended Constitution and By-laws.

⁶¹Minute Book.

⁶²ibid.

⁶³ibid.

⁶⁴This was Beth El, vid. infra.

⁶⁵Minute Book.

⁶⁶ibid. In this connection it is interesting to note that the Congregation now possesses a Torah pointer, marked "Presented by Nathan Baum and Lady, 1870", which may have been donated for this occasion.

⁶⁷Sanger subsequently became rabbi of the congregation in Shreveport, La. (*The Owl*).

⁶⁸Minute Book.

⁶⁹Supra, p. 4

⁷⁰Supra, p. 9-10.

⁷¹Norfolk County Deed Book #99, pp. 383, 385, 386, 387, 388.

⁷²Minute Book.

⁷³Norfolk County Deed Books.

⁷⁴Minute Book.

⁷⁵Misses Fanny Campe, Julia Ullman, Mathilda Engelberg, Rosa Oberndorfer, Jenny Baum, and Eliza Hofheimer.

⁷⁶Minute Book.

⁷⁷Einhorn, David, *Olath Tamid*, Baltimore, 1858, in Hebrew and German. The most radical of the Reform liturgies, it became the chief source of the later *Union Prayer Book*.

⁷⁸Szold, Benjamin, & Jastrow, Marcus, *Abodath Israel*. Published in Hebrew and German, in Baltimore, in 1863, by Szold; in 1865, Jastrow substituted an English translation. This was a modification of the Orthodox liturgy that was very popular. It was superseded in Reform congregations by the *Union Prayer Book*, but is still used by some Conservative congregations.

⁷⁹Published in Cincinnati, 1859, and withdrawn by Wise when the *Union Prayer Book* appeared in 1892. *Minhag America* was more moderate.

⁸⁰Born April 26, 1813; died April 17, 1880. (Tombstone)

⁸¹*The American Israelite*, published by Isaac Mayer Wise, Cincinnati, 1854-1900.

⁸²Minute Book.

⁸³Mendes, Rabbi Frederick de Sola. *Outlines of Jewish History*, N.Y., several editions.

⁸⁴The later site of the Northern wing of the A. J. Legum furniture store.

⁸⁵Norfolk City Deed Book #58, pp. 303, 309.

⁸⁶Proceedings of the Norfolk Common Council, Book 12, p. 8.

⁸⁷Minute Book. The actual program is not preserved, but A. Anthony and Jonas Hecht carried the Torahs, along with Nathan Baum, who at the last minute replaced Rabbi Ebersson in this task. Julius Adelsdorf served as Chairman of arrangements. Rabbi Fould was invited to participate, as were the members of Beth El Congregation.

⁸⁸Minute Book.

⁸⁹Norfolk City Deeds, Book 123-B, p. 43; 130-A, p. 146.

⁹⁰Born, Detroit, Mich. 1872; died Brooklyn, N.Y., 1942. Vid. *The Owl; Norfolk Virginian Pilot*, May 12, 1899 (photostat pasted in Minute Book of Ohel Sholom); C.C.A.R. Yearbook, 1943, p. 232f.

⁹¹Dr. Bernard Ebersson was born in England, April 13, 1830; died Norfolk, July 14, 1906. (Tombstone in Hebrew Cemetery).

⁹²*The Owl; Norfolk Virginian Pilot*, May 22, 1902.

⁹³*ibid.* May 23, 1902.

⁹⁴Press of F. E. Donaldson, Norfolk, 1906.

⁹⁵Viz. *The Owl*; C.C.A.R. Yearbook, loc. cit.

⁹⁶A. B. Seldner's notes on Ohel Sholom's History (supra, p. 23) *Norfolk Virginian-Pilot*, Feb. 13, 1916.

- ⁹⁷Norfolk City Deed Books, =215-B, p. 447; 217-B, p. 188, 192.
- ⁹⁸Program of Cornerstone Laying, in old Minute Book.
- ⁹⁹Supra, p. 16, note 155.
- ¹⁰⁰Supra, p. 17.
- ¹⁰¹Supra, p. 14.
- ¹⁰²Norfolk City Directories, 1872-1880; Norfolk City Deed.
- ¹⁰³Samuel Mendelsohn, born in Russia Mar. 31, 1850. In October of 1870 - after a Yeshiva education in Vilna and Berlin, he found his way to the short-lived Philadelphia rabbinical seminary, Maimonides College, where he remained (as one of three students) until the end of 1872, when he accepted the call to Beth El.
- (Korn, B. W. - *Eventful Years and Experiences*. Cincinnati, 1954. p. 174f. Also, *AJYB* 5664, p. 80)
- ¹⁰⁴Supra, p. 21.
- ¹⁰⁵Norfolk City Deeds. July 2, 1880.
- ¹⁰⁶Reich, Paul - Article: "Norfolk", in *Universal Jewish Encyclopedia*, v. 8, p. 236.
- ¹⁰⁷Norfolk City Directory, 1877-78.
- ¹⁰⁸Norfolk City Directory, 1880-81; The Owl states he came in 1882.
- ¹⁰⁹*The Owl; The Reform Advocate*, loc. cit.; Herman Benmosche, b. 1858, Cairo. Educated at Konigsberg Ger. & London. Rabbi at Spital Sq. Syn. in London before coming to Beth El.
- ¹¹⁰*The Reform Advocate*, loc. cit.
- ¹¹¹Paul Reich, in the *Universal Jewish Encyclopedia*, loc. cit.
- ¹¹²*Universal Jewish Encyclopedia*, v. 10, p. 41.
- ¹¹³Supra.
- ¹¹⁴*The Owl; The Reform Advocate*, loc. cit. Twominute books of the Ladies Hebrew Benevolent Association are extant: 1) 1868-1894, in the possession of Abraham Ries' great-granddaughter, Mrs. Stanley Baron of Philadelphia; 2) 1894-1907, in the possession of Ohel Sholom Temple.
- ¹¹⁵*The Reform Advocate*; personal knowledge.

¹¹⁶*The Reform Advocate*.

¹¹⁷*ibid.*; personal knowledge.

¹¹⁸*AJYB* (5661) p. 479; Norfolk City Deed Book #175, p. 289; personal conversations with the late Mrs. William Sloane. Mr. & Mrs. Sloane were non-Jews and cultural leaders of Norfolk who brought into being the Norfolk Museum of Arts & Sciences. Mrs. Sloane, until her death, maintained a great interest in Judaism. Her home, now the Hermitage Museum, contains a number of Jewish ceremonial objects.

¹¹⁹*AJYB*, loc. cit. This building, like Norfolk's original Synagogue (*vid. supra.*) on Cumberland St. below Charlotte, was destroyed in 1961 during the redevelopment of downtown Norfolk.

¹²⁰Personal knowledge.

¹²¹*ibid.*

¹²²*ibid.*

¹²³*AJYB*, loc. cit. Lamb's *Our Twin Cities of the Nineteenth Century* (Norfolk, 1887-8) records: "The Montefiore Association maintains elegant quarters on Fenchurch Street opposite Falkland Street in one of the largest buildings in the city, which is fitted up in unsurpassed style and beauty. Besides its club rooms, this Association is the proprietor of the celebrated Montefiore Hall in which the wealth, fashion, and beauty of our city are wont to hold their elegant entertainments." This building was destroyed early in the century by the extension of Freemason Street.

¹²⁴*The Reform Advocate*; personal knowledge.

¹²⁵*AJYB* (5668), p. 419.

¹²⁶*ibid.*

¹²⁷Personal knowledge.

¹²⁸*The Reform Advocate*.

¹²⁹Personal knowledge.

¹³⁰*The Owl*.

¹³¹*The Norfolk Ledger-Dispatch*, May 21, 1919; obituary of Michael Umstadter, *op. cit.*, Dec. 15, 1922.

¹³²Personal knowledge.

¹³³*The Reform Advocate*, loc. cit.; *Eminent and Representative Men of Virginia and the District of Columbia of the 19th Century* (Madison, Wis., 1893), p. 501.

¹³⁴Personal knowledge.

¹³⁵Vid. the author's "Moses Myers and the Early Jewish Community of Norfolk", in: *Journal of the Southern Jewish Historical Society*, vol. 1, no. 1, pp. 5-13.

